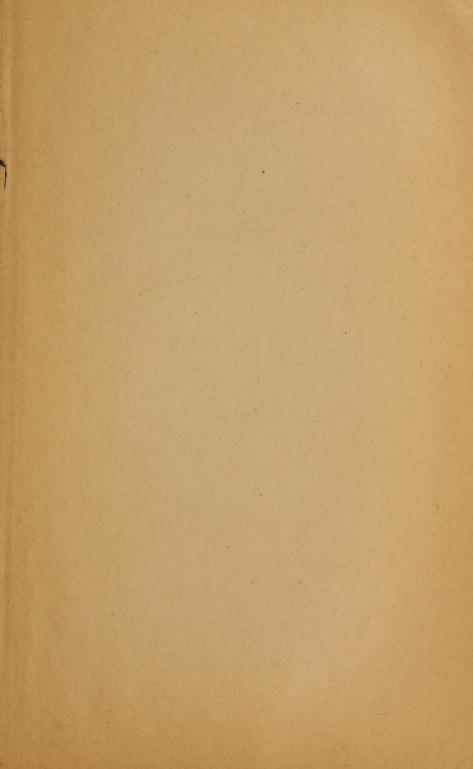


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THE

GREEK TESTAMENT.

VOL. I.

THE FOUR GOSPELS.

ΐνα ἐπιγυῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

Luke i. 4



WITH A CRITICALLY REVISED TEXT: A DIGEST OF

VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND

IDIOMATIC USAGE: PROLEGOMENA:

AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

ENDY ALL

HENRY ALFORD, D.D.

LATE DEAN OF CANTERBURY.

IN FOUR VOLUMES.

VOL. I.

CONTAINING

THE FOUR GOSPELS.

NEW EDITION.

LONGMANS, GREEN, AND CO.

89 PATERNOSTER ROW, LONDON,
NEW YORK AND BOMBAY.

DEIGHTON, BELL, AND CO.

Cambringe.

1898.

THE PARTY

ADVERTISEMENT

TO THE

FIFTH EDITION.

In the present Edition considerable improvements and additions have been made. The text has been carefully gone over, and the results of additional evidence, from new MSS., and the more exact collation of others previously known, have been embodied in it.

The digest of various readings has been nearly re-written since the publication of the Fourth Edition. I regret that the printed edition of the Codex Sinaiticus did not reach me till the three first Gospels were printed. In the Digest to the Gospel of St. John, the whole of its readings are incorporated.

The marginal references have undergone careful and thorough revision, and will be found more practically useful, and more exhaustive of the occurrence of words and constructions, than in the former Editions.

The notes have, for the first time since the publication of the First Edition in 1849, been subjected to entire revision. I could have wished to have taken account in them of every recent contribution to the exegesis of the sacred text: but this has been found impossible. Bleek's valuable posthumous. Introduction to the New Testament' has been consulted throughout: and many additional notices have been inserted from other modern works.

I would request the reader, before entering on the work itself, to consult the following portions of the Prolegomena:

Chap. VI. OF THE ARRANGEMENT OF THIS EDITION.

- § 1. The Text.
- 2. The Various Readings.
- 3. The Marginal References.

Chap. VII. APPARATUS CRITICUS.

- § 1. Manuscripts referred to.
- 2. Versions referred to.
- 3. Fathers and other Ancient Writers referred to.

vi ADVERTISEMENT TO THE SEVENTH EDITION.

I would also take this occasion of stating, that the matter of the prolegomena, digest of various readings, and notes, throughout my work, must be understood to be gathered from all sources to which time and opportunity have afforded me access.

DEANERY, CANTERBURY, May, 1863.

ADVERTISEMENT TO THE SIXTH EDITION.

THE only addition required to the foregoing Advertisement is, that the Codex Sinaiticus has been now collated for the three first Gospels also, and the readings of the Codex Bezæ have been corrected by Scrivener's recent edition of that Ms.

DEANERY, CANTERBURY, Midsummer, 1868.

ADVERTISEMENT TO THE SEVENTH EDITION.

In this Edition a few corrections and additions have been made in the marginal references and in the notes. But the principal additions will be found in the digest, for which Tischendorf's 8th Edition has been used, and in the list of Mss. (Prolegomena), for which Mr. Burgon's Last Twelve Verses of St. Mark, and his Letters to the Rev. F. H. Scrivener have chiefly furnished the materials. P. E. Pusey, Esq., has kindly supplied for many places in the digest correct statements of citations by St. Cyril of Alexandria. The new matter in the digest, notes, and prolegomena, is enclosed, wherever practicable, in square brackets.

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PROLEGOMENA.

CHAPTER I.

ON THE THREE FIRST GOSPELS GENERALLY.

SECTION I.

GENERAL CHARACTERISTICS OF THE THREE FIRST GOSPELS.

- 1. On examining the four records of our Lord's life on earth, the first thing which demands our notice is the distinctness, in contents and character, of the three first Gospels from the fourth. This difference may be thus shortly described.
- 2. Matthew, Mark, and Luke, in relating His ministry, discourses, and miracles, confine themselves exclusively to the events which took place in Galilee, until the last journey to Jerusalem. No incident whatever of His ministry in Judæa is related by any of them 1. Had we only their accounts, we could never with any certainty have asserted that He went to Jerusalem during His public life, until His time was come to be delivered up. They do not, it is true, exclude such a supposition, but rather perhaps imply it (see Matt. xxiii. 37; xxvii. 57, and parallels: also Matt. iv. 12 as compared with iv. 25; Matt. viii. 10; xv. 1); it could not however have been gathered from their narrative with any historical precision.
- 3. If we now turn to the fourth Gospel, we find this deficiency remarkably supplied. The various occasions on which our Lord went up to Jerusalem are specified; not indeed with any precision of date or sequence, but mainly for the purpose of relating the discourses and miracles by which they were signalized.

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¹ The reading 'Ιουδαίαs in Luke iv. 44 (to the authorities for which, the Codex Sinaiticus must now be added) would seem to introduce an exception. But the notice of a ministry in Judæa would even thus be merely incidental and general: and no visit to Jerusalem is implied.

- 4. But the difference in character between the three first Evangelists and the fourth is even more striking. While their employment (with the sole exception, and that almost exclusively in Matthew, of the application of O. T. prophecies to events in the life of our Lord) is narration without comment, the fourth Evangelist speaks with dogmatic authority, and delivers his historical testimony as from the chair of an Apostle. In no place do they claim the high authority of eye-witnesses; nay, in the preface to Luke's Gospel, while he viudicates his diligent care in tracing down the course of events from the first, he implicitly disclaims such authority. This claim is, however, advanced in direct terms by John (see below, ch. v. § ii. 1). Again, in the character of our Lord's discourses, reported by the three, we have the same distinetness. While His sayings and parables in their Gospels almost exclusively have reference to His dealings with us, and the nature of His kingdom among men, those related by John regard, as well, the deeper subjects of His own essential attributes and covenant purposes; referring indeed often and directly to His relations with His people and the unbelieving world, but usually as illustrating those attributes, and the unfolding of those purposes. That there are exceptions to this (see e.g. Matt. xi. 27: Luke x. 22) is only to be expected from that merciful condescension by which God, in giving us the Gospel records through the different media of individual minds and apprehensions, has yet furnished us with enough common features in them all, to satisfy us of the unity and truthfulness of their testimony to His blessed Son.
- 5. Reserving further remarks on the character of John's Gospel for their proper place (see ch. v. of these Prolegomena), I further notice that the three, in their narration of our Lord's ministry, proceed in the main upon a common outline. This outline is variously filled up, and variously interrupted; but is still easily to be traced, as running through the middle and largest section of each of their Gospels. From this circumstance, they are frequently called the synoptic Gospels: and the term will occasionally be found in this work.
- 6. Besides this large portion, each Gospel contains some prefatory matter regarding the time Lefore the commencement of the Ministry,—a detailed history of the Passion,—fragmentary notices of the Resurrection, and a conclusion. These will be separately treated of and compared in the following sections, and more at large in the Commentary.

SECTION II.

THEIR INDEPENDENCE OF ONE ANOTHER.

- 1. Having these three accounts of one and the same Life and Ministry of our Lord, it is an important enquiry for us, how far they may be considered as distinct narratives,—how far as borrowed one from another. It is obvious that this enquiry can only, in the absence of any direct historical testimony, be conducted by careful examination of their contents. Such examination however has conducted enquirers to the most various and inconsistent results. Different hypotheses of the mutual interdependence of the three have been made, embracing every possible permutation of their order ². To support these hypotheses, the same phænomena have been curiously and variously interpreted. What, in one writer's view, has been a deficiency in one Evangelist which another has supplied,—has been, in that of a second writer, a condensation on the part of the one Evangelist of the full account of the other;—while a third writer again has seen in the fuller account the more minute depicting of later tradition.
- 2. Let us, however, observe the evidence furnished by the Gospels themseives. Each of the sacred Historians is, we may presume, anxious to give his readers an accurate and consistent account of the great events of Redemption. On either of the above hypotheses, two of them respectively sit down to their work with one, or two, of our present narratives before them. We are reduced then to adopt one or other of the following suppositions: Either, (a) they found those other Gospels insufficient, and were anxious to supply what was wanting; or, (β) they believed them to be erroneous, and purposed to correct what was inaccurate; or, (γ) they wished to adapt their contents to a different class of readers, incorporating at the same time whatever additional matter they possessed; or (δ) receiving them as authentic, they borrowed from them such parts as they purposed to relate in common with them.
- ² 1. That Matt. wrote first—that Mark used his Gospel—and then Luke both these. This is held by Grotius, Mill, Wetstein, Townson, Hug, &c., and Greswell, who advances, and sometimes maintains with considerable ingenuity, the hypothesis of a *supplemental* velation of the three taken in order.
 - 2. Matt., Luke, Mark. So Griesbach, Fritzsche, Meyer, De Wette, and others.
 - 3. Mark, Matt., Luke. So Storr and others, and recently, Mr. Smith of Jordanhill
 - 4. Mark, Luke, Matt.-So Weisse, Wilke, Hitzig, &c.
 - 5. Luke, Matt., Mark.—So Büsching and Evanson.
- 6. Luke, Mark, Matt.—So Vögel. See reff. to the above in Meyer's Commentary, vol. i. Einleitung, pp. 30, 31.

- 3. There is but one other supposition, which is plainly out of the range of probability, and which I should not have stated, were it not the only one, on the hypothesis of mutual dependency, which will give any account of, or be consistent with, the various minute discrepancies of arrangement and narration which we find in the Gospels. It is (\$\epsilon\$) that (see last paragraph) they fraudulently plagiarized from them, slightly disguising the common matter so as to make it appear their own. One man wishing to publish the matter of another's work as his own, may be conceived as altering its arrangement and minutiæ, to destroy its distinctive character. But how utterly inapplicable is any such view to either of our three Evangelists! And even supposing it for a moment entertained,—how imperfectly and anomalously are the changes made,—and how little would they be likely to answer their purpose!
- 4. Let us consider the others in order. If (a) was the case, I maintain that no possible arrangement of our Gospels will suit its requirements. Let the reader refer to the last note, and follow me through its divisions. (1), (2), (5), (6) are clearly out of the question, because the shorter Gospel of Mark follows upon the fuller one of Matthew, or Luke, or both. We have then only to examine those in which Mark stands first. Either then Luke supplemented Matthew- or Matthew, Luke. But first, both of these are inconceivable as being expansions of Mark; for his Gospel, although shorter, and narrating fewer events and discourses, is, in those which he does narrate, the fullest and most particular of the three. And again, Luke could not have supplemented Matthew; for there are most important portions of Matthew which he has altogether omitted (e.g. ch. xxv. much of ch. xiii. ch. xv.);-nor could Matthew have supplemented Luke, for the same reason, having omitted almost all of the important section, Luke ix. 51-xviii. 15, besides very much matter in other parts. I may also mention that this supposition leaves all the difficulties of different arrangement and minute discrepancy unaccounted for.
- 5. We pass to (β), on which much need not be said. If it were so, nothing could have been done less calculated to answer the end, than that which our Evangelists have done. For in no material point do their accounts differ, but only in arrangement and completeness:—and this latter difference is such, that no one of them can be cited as taking any pains to make it appear that his own arrangement is chronologically accurate. No fixed dates are found in those parts where the differences exist; no word to indicate that any other arrangement had ever been published. Does this look like the work of a corrector? Even supposing him to have suppressed the charge of inaccuracy on others,—would be not have been precise and definite in the parts where his own corrections appeared, if it were merely to justify them to his readers?
 - 6. Neither does the supposition represented by (γ) in any way ac-

§ II.] INDEPENDENCE OF ONE ANOTHER. [PROLEGOMENA.

count for the phenomena of our present Gospels. For,—even taking for granted the usual assumption, that Matthew wrote for Hebrew Christians, Mark for Latins, and Luke for Gentiles in general,—we do not find any such consistency in these purposes, as a revision and alteration of another's narrative would necessarily presuppose. We have the visit of the Gentile Magi exclusively related by the Hebraizing Matthew;—the circumcision of the child Jesus, and His frequenting the passovers at Jerusalem, exclusively by the Gentile Evangelist Luke. Had the above purposes been steadily kept in view in the revision of the narratives before them, the respective Evangelists could not have omitted incidents so entirely subservient to their respective designs.

7. Our supposition (8) is, that receiving the Gospel or Gospels before them as authentic, the Evangelists borrowed from them such parts as they purposed to narrate in common with them. But this does not represent the matter of fact. In no one case does any Evangelist borrow from another any considerable part of even a single narrative. For such borrowing would imply verbal coincidence, unless in the case of strong Hebraistic idiom, or other assignable peculiarity. It is inconceivable that one writer borrowing from another matter confessedly of the very first importance, in good faith and with approval, should alter his diction so singularly and capriciously as, on this hypothesis, we find the text of the parallel sections of our Gospels altered. Let the question be answered by ordinary considerations of probability, and let any passage common to the three Evangelists be put to the test. phænomena presented will be much as follows:—first, perhaps, we shall have three, five, or more words identical; then as many wholly distinct; then two clauses or more, expressed in the same words but differing order; then a clause contained in one or two, and not in the third; then several words identical; then a clause not only wholly distinct but apparently inconsistent; -and so forth; -with recurrences of the same arbitrary and anomalous alterations, coincidences, and transpositions. Nor does this description apply to verbal and sentential arrangement only ;-but also, with slight modification, to that of the larger portions of the narratives. Equally capricious would be the disposition of the subject-matter. Sometimes, while coincident in the things related, the Gospels place them in the most various order, -each in turn connecting them together with apparent marks of chronological sequence (e.g. the visit to Gadara in Matt, viii. 28 ff. as compared with the same in Mark v. 1 ff. and Luke viii. 26 ff.; and numerous other such instances noticed in the commentary). Let any one say, divesting himself of the commonly-received hypotheses respecting the connexion and order of our Gospels, whether it is within the range of probability that a writer should thus singularly and unreasonably alter the subjectmatter and diction before him, having (as is now supposed) no design

in so doing, but intending, fairly and with approval, to incorporate the work of another into his own? Can an instance be any where cited of undoubted borrowing and adaptation from another, presenting similar phænomena³?

8. I cannot then find in any of the above hypotheses a solution of the question before us, how the appearances presented by our three Gospels are to be accounted for. I do not see how any theory of mutual interdependence will leave to our three Evangelists their credit as able or trustworthy writers, or even as honest men: nor can I find any such theory borne out by the nature of the variations apparent in the respective texts.

SECTION III.

THE ORIGIN OF OUR THREE GOSPELS.

- 1. It remains then, that the three Gospels should have arisen independently of one another. But supposing this, we are at once met by the difficulty of accounting for so much common matter, and that narrated, as we have seen, with such curious verbal agreements and discrepancies. Thus we are driven to some common origin for those parts. But of what kind? Plainly, either documentary, or oral. Let us consider each of these in turn.
- 2. No documentary source could have led to the present texts of our Gospels. For supposing it to have been in the Aramaic language, and thus accounting for some of the variations in our parallel passages, as being independent translations,—we shall still have no solution whatever of the more important discrepancies of insertion, omission, and arrangement. To meet these, the most complicated hypotheses have been advanced 4,—all perfectly capricious, and utterly inadequate, even when
- ³ The examples cited from modern historians by Mr. Smith of Jordanhill, are not in point. In almost every one of those, reasons could be assigned for the adoption or rejection by the posterior writer of the words and clauses of the prior one. Let the student attempt such a rationale of any narrative common to the three Gospels, on any hypothesis of priority, and he will at once perceive its impracticability. If Matthew, Mark, and Luke are to be judged by the analogy of Suchet, Alison, and Napier, the inference must be, that whereas the historians were intelligent men, acting by the rules of mental association and selection, the Evangelists were mere victims of caprice, and such caprice as is hardly consistent with the possession of a sound mind.
- It may be worth while, as an example, to state the nature of Bp. Marsh's hypothesis of the origin of our three Gospels. He supposes, 1) & the original Hebrew Gospel, 2) & a Greek version of the same. 3) $\aleph + \alpha + A$, a volume containing a copy of the Hebrew original Gospel, accompanied by lesser (α) and greater (A) additions. 4) $\aleph + \beta + B$, another copy of ditto, accompanied by other lesser (β) and greater (B) additions. 5) $\aleph + \gamma + \Gamma$, a third copy of ditto, accompanied by α third set of lesser

apprehended, to account for the phænomena. The various opponents of the view of an original Gospel have well shewn besides, that such a Gospel could never have existed, because of the omission in one or other of our three, of passages which must necessarily have formed a part of it; e.g. Matt. xxvi. 6—13 (see there) omitted by Luke⁵. I believe then that we may safely abandon the idea of any single original Gospel, whether Aramaic or Greek.

- 3. Still it might be thought possible that, though one document cannot have originated the text of the common parts of our Gospels, several documents, more or less related to one another, may have done so, in the absence of any original Gospel. But this, it will be seen, is but an imperfect analysis of their origin; for we are again met by the question, whence did these documents take their rise? And if they turn out to be only so many modifications of a received oral teaching respecting the actions and sayings of our Lord, then to that oral teaching are we referred back for a more complete account of the matter. That such evangelical documents did exist, I think highly probable; and believe I recognize such in some of the peculiar sections of Luke; but that the common parts of our Gospels, even if taken from such, are to be traced back further, I am firmly convinced.
- 4. We come then to enquire, whether the common sections of our Gospels could have originated from a common oral source. If by this latter is to be understood,—one and the same oral teaching every where recognized, our answer must be in the negative: for the difficulties of verbal discrepancy, varying arrangement, insertion, and omission, would, as above, remain unaccounted for. At the same time, it is highly improbable that such a course of oral teaching should ever have been adopted. Let us examine the matter more in detail.

 (γ) and greater (Γ) additions. 6) 2, a Hebrew gnomology (collection of sayings of the Lord), varying according to different copies.

Hence he holds our Gospels to have arisen: viz. the *Hebrew Matthew*, from $\aleph+1+\alpha+A+\gamma+\Gamma:-Luke$, from $\aleph+1+\beta+B+\gamma+\Gamma+\aleph:-Mark$, from $\aleph+\alpha+A+\beta+B+\aleph:$ the Greek *Matthew*, to be a translation from the Hebrew Matthew, with the collation of \aleph , and of Luke and Mark. This is only *one* of the various arrangements made by the supporters of this hypothesis. For those of Eichhorn, Gratz, &c., see Meyer's Comment. vol. i. Einleitung, pp. 25—27.

5 Those who maintain the anointing of Matt. xxvi. 6 to be the same with that of Luke vii. 36, forget that it is incumbent on them in such cases to shew sufficient reason for the inversion in order of time. It is no reply to my argument, to say that Luke omits the anointing at Bethany, because he had related it before in ch. vii. Had he not had Matthew's Gospel before him, it is very likely that he may have inserted an incident which he found without date, in a place where it might illustrate the want of charity of a Pharisee: but having (on their hypothesis) Matthew's Gospel before him, and the incident being there related in strict sequence and connexion with our Lord's Death, it is simply inconceivable that he should have transposed it, and obliterated all trace of such connexion, deeply interesting and important as it is.

5. The Apostles were witnesses of the resurrection of the Lord Jesus. In this consisted their especial office and work. Others besides them had been companions of our Lord :- but peculiar grace and power was given to them, by which they gave forth their testimony (Acts iv. 33). And what this testimony included, we learn from the conditions of apostleship propounded by Peter himself, Acts i. 21, 22; that in order to its being properly given, an Apostle must have been an eye and ear witness of what had happened from the baptism of John until the ascension: i.e. during the whole official life of our Lord. With the whole of this matter, therefore, was his apostolic testimony concerned. And we are consequently justified in assuming that the substance of the teaching of the Apostles consisted of their testimony to such facts, given in the Holy Ghost and with power. The ordinary objection to this view, that their extant discourses do not contain Evangelic narrations, but are hortatory and persuasive, is wholly inapplicable. Their extant discourses are contained in the Acts, a second work of the Evangelist Luke, who having in his former treatise given all which he had been able to collect of their narrative teaching, was not likely again to repeat it. Besides which, such narrative teaching would occur, not in general and almost wholly apologetic discourses held before assembled unbelievers, but in the building up of the several churches and individual converts, and in the catechization of catechumens. It is a strong confirmation of this view, that Luke himself in his preface refers to this original apostolic narrative as the source of the various διηγήσεις which many had taken in hand to draw up, and states his object in writing to be, that Theophilus might know the certainty (ἀσφάλειαν) of those sayings concerning which he had been catechized.

It is another confirmation of the above view of the testimony of the apostolic body,—that Paul claims to have received an independent knowledge, by direct revelation, of at least some of the fundamental parts of the gospel history (see Gal. i. 12: 1 Cor. xi. 23; xv. 3), to qualify him for his calling as an Apostle.

6. I believe then that the Apostles, in virtue not merely of their having been eye and ear witnesses of the Evangelic history, but especially of their office, gave to the various Churches their testimony in a narrative of facts: such narrative being modified in each case by the individual mind of the Apostle himself, and his sense of what was requisite for the particular community to which he was ministering. While they were principally together, and instructing the converts at Jerusalem, such narrative would naturally be for the most part the same, and expressed in the same, or nearly the same words: coincident, however, not from design or rule, but because the things themselves were the same, and the teaching naturally fell for the most part into one form. It would be easy and interesting to follow this cycle of narratives

of the words and deeds of our Lord in the Church at Jerusalem, with regard to its probable origin and growth for both Jews and Hellenists. the latter under such teachers as Philip and Stephen, commissioned and authenticated by the Apostles. In the course of such a process some portions would naturally be written down by private believers, for their own use or that of friends. And as the Church spread to Samaria. Cæsarea, and Antioch, the want would be felt in each of these places, of similar eycles of oral teaching, which when supplied would thenceforward belong to and be current in those respective Churches. these portions of the Evangelic history, oral or partially documentary, would be adopted under the sanction of the Apostles, who were as in all things, so especially in this, the appointed and divinely-guided overseers of the whole Church. This common substratum of apostolic teaching. never formally adopted by all, but subject to all the varieties of diction and arrangement, addition and omission, incident to transmission through many individual minds, and into many different localities,-I believe to have been the original source of the common part of our three Gospels.

- 7. Whether this teaching was wholly or in part expressed originally in Greek, may admit of some question. That it would very soon be so expressed, follows as a matter of course from the early mention of Helenistic converts, Acts vi., and the subsequent reception of the Gentiles into the Church; and it seems to have been generally received in that language, before any of its material modifications arose. This I gather from the remarkable verbal coincidences observable in the present Greek texts. Then again, the verbal discrepancies of our present Greek texts entirely forbid us to imagine that our Evangelists took up the usual oral teaching at one place or time; but point to a process of alteration and deflection, which will now engage our attention.
- 8. It will be observed that I am now speaking of those sections which our Gospels possess in common, and without reference to their order. The larger additions, which are due to peculiar sources of information,—the narratives of the same event which have not sprung from a common source,—the different arrangement of the common sections, with all these I am not now concerned.
- 9. The matter then of those sections I believe to have been this generally-received oral narrative of the Apostles of which I have spoken. Delivered, usually in the same or similar terms, to the catechumens in the various Churches, and becoming the text of instruction for their pastors and teachers, it by degrees underwent those modifications which the various Gospels now present to us. And I am not now speaking of any considerable length of time, such as might suffice to deteriorate and corrupt mere traditional teaching,—but of no more than the transmission through men apostolic or almost apostolic, yet of independent

habits of speech and thought,—of an account which remained in substance the same. Let us imagine the modifications which the individual memory, brooding affectionately and reverently over each word and act of our Lord, would introduce into a narrative in relating it variously and under differing circumstances:—the Holy Spirit who brought to their remembrance whatever things He had said to them (John xiv. 26), working in and distributing to each severally as He would;—let us place to the account the various little changes of transposition or omission, of variation in diction or emphasis, which would be sure to arise in the freedom of individual teaching,—and we have I believe the only reasonable solution of the arbitrary and otherwise unaccountable coincidences and discrepancies in these parts of our Gospels.

- 10. It might perhaps be required that some presumptive corroborations should be given of such a supposition as that here advanced. For the materials of such, we must lock into the texts themselves of such sections. And in them I think I see signs of such a process as the latter part of paragraph 9 describes. For,
- 11. It is a well-known and natural effect of oral transmission, that while the less prominent members of a sentence are transposed, or diminished or increased in number, and common-place expressions replaced by their synonymes, any unusual word, or harsh expression, or remarkable construction is retained. Nor is this only the case, such words, expressions, or constructions, preserving their relative places in the sentences,—but, from the mind laying hold of them, and retaining them at all events, they are sometimes found preserved near their original places, though perhaps with altered relations and import. Now a careful observation of the text of the Gospels will continually bring before the reader instances of both of these. I have subjoined in a note a few, more to tempt the student to follow the track, than to give any adequate illustration of these remarks 6.

⁶ Of unusual words, &c., retaining their places in the parallel sentences: $- \tilde{\alpha} \pi \alpha \rho \theta \tilde{\eta}$, Matt. ix. 15: Mark ii. 20: Luke v. 35; $- \kappa \alpha \tau \epsilon \kappa \lambda \alpha \sigma \epsilon \nu$, Mark vi. 41: Luke ix. 16; $- \tilde{\delta} \pi i \sigma \omega \mu \rho \nu$, Matt. xvi. 24: Mark viii. 34: Luke ix. 23; $- \tilde{\delta} \nu s \kappa \delta \lambda \omega s$, Mark x. 23: Luke xviii. 24; $- \sigma \nu \nu \theta \lambda \delta \omega$ and $\lambda \iota \kappa \mu \alpha \omega$, Matt. xxi. 44: Luke xx. 18; $- \kappa \delta \lambda \delta \delta \omega$, Matt. xxiv. 22: Mark xiii. 20; $- \sigma \nu \lambda \lambda \alpha \beta \epsilon \tilde{\iota} \nu$ (whereas they generally use $\lambda \alpha \mu \beta$. simply), Matt. xxvi. 55: Mark xiv. 48; $- \tilde{\delta} \iota \alpha \beta \lambda \epsilon \tilde{\iota} \omega$, Matt. vii. 5: Luke vi. 42; $- \gamma \epsilon \nu \nu \eta \tau \sigma l$ γυναικῶν, Matt. xi. 11: Luk: vii. 28.

Of unusual words, expressions, or constructions, found at or near their places in parallel passages, but not in the same connexion: $-\dot{\alpha}\pi\dot{\epsilon}\chi\omega$, Matt. vi. 2 al.: Luke vi. 24; $-\chi\rho\epsilon iav$ $\dot{\epsilon}\chi\omega$, Matt. xiv. 16: Luke ix. 11; $-\epsilon$ is, Mark viii. 19, 20: Luke ix. 13: John vi. 9; $-\sigma\kappa\dot{\nu}\lambda\lambda\omega$, Mark v. 35: Luke viii. 49; $-\epsilon\hat{l}\tau\alpha$, Mark iv. 17: Luke viii. 12; $-\beta\alpha\sigma\alpha\dot{\nu}(\xi\omega)$, Matt. xiv. 24: Mark vi. 48; $-\pi\hat{\omega}s$, Mark v. 16: Luke viii. 36; $-\dot{\alpha}\lambda\alpha\epsilon\dot{\iota}\omega$, Mark xv. 11: Luke xiiii. 5; $-\ddot{\eta}\lambda\theta\epsilon\nu$ (of Joseph of Arimathea), Matt. xxvii. 57: Mark xv. 43: John xix. 38; $-\pi\epsilon\rho\iota\tau(\theta\eta\mu\iota)$, Matt. xxvii. 28: Mark xv. 17; $-\pi\rho\sigma\sigma\phi\omega\dot{\epsilon}\omega$, with dative, Matt. xi. 16: Luke vii. 32-

12. With regard to those parts of our Gospels which do not fall under the above remarks, there are various conceivable sources whence they may have arisen. As each Evangelist may have had more or less access to those who were themselves witnesses of the events, whether before or during the public ministry of our Lord, or as each may have fallen in with a more complete or a shorter account of those events, so have our narratives been filled out with rich detail, or confined to the mere statement of occurrences:—so have they been copious and entire in their history, or have merely taken up and handed down a portion of our Lord's life. These particulars will come under our notice below, when we treat of each Gospel by itself.

13. The above view has been impugned by Mr. Birks (Horæ Evangelicæ, &c. Lond. 1852), and Mr. Smith of Jordanhill (Dissertation on the Origin and Connexion of the Gospels: Edinb. 1853). While maintaining different hypotheses, both agree in regarding 'oral tradition' as quite insufficient to account for the phanomena of approximation to identity which are found in the Gospels. But both, as it seems to me, have forgotten to take into account the peculiar kind of oral tradition with which we are here concerned. Both concur in insisting on the many variations and corruptions to which oral transmission is liable, as an objection to my hypothesis. But we have here a case in this respect exceptional and sui generis. The oral tradition (or rather ORAL TEACHING) with which we are concerned, formed the substance of a deliberate and careful testimony to facts of the highest possible importance, and as such, was inculcated in daily catechization: whereas common oral tradition is careless and vague, not being similarly guarded, nor diffused as matter of earnest instruction. Besides which, these writers forget, that I have maintained the probability of a very early collection of portions of such oral teaching into documents, some of which two or even three Evangelists may have used; and these documents or διηγήσεις. in some cases drawn up after the first minute verbal divergences had taken place, or being translations from common Aramaic sources, would furnish many of the phænomena which Mr. Smith so ingeniously illustrates from translation in modern historians and newspapers. I have found reason to infer, Vol. II., Prolegg. ch. ii. \S ii. 17 β , that St. Luke was acquainted with Hebrew; and he would therefore be an independent translator, as well as the other two Evangelists.

14. For the sake of guarding against misunderstanding, it may be well formally to state the conclusion at which I have arrived respecting the origin of our three first Gospels: in which, I may add, I have been much confirmed by the thorough revision of the text rendered necessary in preparing each of these later editions, and indeed by all my observation since the first publication of these prolegomena:

That the synoptic Gospels contain the substance of the Apostles'

testimony, collected principally from their oral teaching current in the Church,—partly also from written documents embodying portions of that teaching: that there is however no reason from their internal structure to believe, but every reason to disbelieve, that any one of the three Evangelists had access to either of the other two Gospels in its present form.

SECTION IV.

THE DISCREPANCIES, APPARENT AND REAL, OF THE THREE GOSPELS.

- 1. In our three narratives, many events and sayings do not hold the same relative place in one as in another: and hence difficulties have arisen, and the faith of some has been weakened; while the adversaries of our religion have made the most of these differences to impugn the veracity of the writers themselves. And hence also Christian commentators have been driven to a system of harmonizing which condescends to adopt the weakest compromises, and to do the utmost violence to probability and fairness, in its zeal for the veracity of the Evangelists. It becomes important therefore critically to discriminate between real and apparent discrepancy, and while with all fairness we acknowledge the former where it exists, to lay down certain common-sense rules whereby the latter may be also ascertained.
- 2. The real discrepancies between our Evangelistic histories are very few, and those nearly all of one kind. They are simply the results of the entire independence of the accounts. They consist mainly in different chronological arrangements, expressed or implied. Such for instance is the transposition, before noticed, of the history of the passage into the country of the Gadarenes, which in Matt. viii. 28 ff. precedes a whole course of events which in Mark v. 1 ff. and Luke viii. 26 ff. it Such again is the difference in position between the pair of incidents related Matt. viii, 19-22, and the same pair of incidents found in Luke ix. 57-60. And such are some other varieties of arrangement and position, which will be brought before the readers of the following Commentary. Now the way of dealing with such discrepancies has been twofold,—as remarked above. The enemies of the faith have of course recognized them, and pushed them to the utmost; often attempting to create them where they do not exist, and where they do, using them to overthrow the narrative in which they occur. While this has been their course, -equally unworthy of the Evangelists and their subject has been that of those who are usually thought the orthodox They have usually taken upon them to state, that such variously placed narratives do not refer to the same incidents, and so to save (as they imagine) the credit of the Evangelists, at the expense of

common fairness and candour. Who, for example, can for a moment doubt that the pairs of incidents above cited from Matthew and Luke are identical with each other? What man can ever suppose that the same offer would have been, not merely twice made to our Lord in the same words and similarly answered by Him (for this is very possible), but actually followed in both cases by a request from another disciple, couched also in the very same words? The reiterated sequence of the two is absolutely out of all bounds of probability:—and yet it is supposed and maintained by one of the ablest of our modern Harmonists. And this is only one specimen out of very many of the same kind, notices of which may be seen in the following Commentary.

- 3. The fair Christian critic will pursue a plan different from both these. With no desire to create discrepancies, but rather every desire truthfully and justly to solve them, if it may be, -he will candidly recognize them where they unquestionably exist. By this he loses nothing, and the Evangelists lose nothing. That one great and glorious portrait of our Lord should be harmoniously depicted by them.—that the procession of events by which our redemption is assured to us should be one and the same in all,—is surely more wonderful, and more plainly the work of God's Holy Spirit, the more entirely independent of each other they must be inferred to have been. Variation in detail and arrangement is to my mind the most valuable proof that they were, not mere mouthnieces or organs of the Holy Spirit, as some would suicidally make them, but holy men, under His inspiration. I shall treat of this part of our subject more at length below (in & vi.) :- I mention it now, to shew that we need not be afraid to recognize real discrepancies, in the spirit of fairness and truth. Christianity never was, and never can be the gainer, by any concealment, warping, or avoidance of the plain truth, wherever it is to be found.
- 4. On the other hand, the Christian critic will fairly discriminate between real and apparent discrepancy. And in order to this, some rules must be laid down by which the limits of each may be determined.
- 5. Similar incidents must not be too hastily assumed to be the same. If one Evangelist had given us the feeding of the five thousand, and another that of the four, we should have been strongly tempted to pronounce the incidents the same, and to find a discrepancy in the accounts:—but our conclusion would have been false:—for we have now both events narrated by each of two Evangelists (Matthew and Mark), and formally alluded to by our Lord Himself in connexion. (Matt. xvi. 9, 10: Mark viii. 19, 20.) And there are several narrations now in our Gospels, the identification of which must be abstained from; e.g. the anointing of our Lord by the woman who was a sinner, Luke vii. 36 ff., and that at Bethany by Mary the sister of Lazarus, in Matt. xxvi. 6 ff.: Mark xiv. 3 ff.: John xi. 2; xii. 3 ff. In such cases we must judge fairly and according to

probability,—not making trifling differences in diction or narrative into important reasons why the incidents should be different;—but rather examining critically the features of the incidents themselves, and discerning and determining upon the evidence furnished by them.

6. The circumstances and nature of our Lord's discourses must be taken into account. Judging à priori, the probability is, that He repeated most of His important sayings many times over, with more or less variation, to different audiences, but in the hearing of the same apostolic witnesses. If now these witnesses by their independent narratives have originated our present Gospels, what can be more likely than that these sayings should have found their way into the Gospels in various forms,—sometimes, as especially in Matt., in long and strictly coherent discourses, -sometimes scattered up and down, as is the matter of several of Matthew's discourses in Luke? Yet such various reports of our Lord's sayings are most unreasonably by some of the modern German critics (e.g. De Wette) treated as discrepancies, and used to prove Matthew's discourses to have been mere arrangements of shorter sayings uttered at different times. A striking instance of the repetition by our Lord of similar discourses, varied according to the time and the hearers, may be found in the denunciations on the Scribes and Pharisees as uttered during the journey to Jerusalem, Luke xi. 37 ff., and the subsequent solemn and public reiteration of them in Jerusalem at the final close of the Lord's ministry in Matt. xxiii. Compare also the parable of the pounds, Luke xix. 11 ff., with that of the talents, Matt. xxv. 14 ff., and in fact the whole of the discourses during the last journey in Luke, with their parallels, where such exist, in Matthew.

SECTION V.

THE FRAGMENTARY NATURE OF THE THREE GOSPELS.

1. On any hypothesis which attributes to our Evangelists the design of producing a complete history of the life and actions of our Lord, and gives two of them the advantage of consulting other records of the same kind with their own,—the omissions in their histories are perfectly inexplicable. For example,—Matthew, as an Apostle, was himself an eyewitness of the Ascension, an event holding a most important place in the divine process of the redemption of man. Yet he omits all record or mention of it. And though this is the most striking example, others are continually occurring throughout the three Gospels. Why has there been no mention in them of the most notable miracle wrought by our Lord,—which indeed, humanly speaking, was the final exciting cause of that active enmity of the Jewish rulers which issued in His crucifixion?

Can it be believed, that an Apostle, writing in the fulness of his knowledge as such, and with the design of presenting to his readers Jesus of Nazareth as the promised Messiah,—should have omitted all mention of the raising of Lazarus,—and of the subsequent prophecy of Caiaphas, whereby that Messiahship was so strongly recognized? The ordinary supposition, of silence being maintained for prudential reasons concerning Lazarus and his family, is quite beside the purpose. For the sacred books of the Christians were not published to the world in general, but were reserved and precious possessions of the believing societies: and even had this been otherwise, such concealment was wholly alien from their spirit and character.

- 2. The absence of completiness from our Gospels is even more strikingly shewn in their miner omissions, which cannot on any supposition be accounted for, if their authors had possessed records of the incidents so omitted. Only in the case of Luke does there appear to have been any design of giving a regular account of things throughout: and from his many omissions of important matter contained in Matthew, it is plain that his sources of information were, though copious, yet fragmentary. For, assuming what has been above inferred as to the independence of our three Evangelists, it is inconceivable that Luke, with his avowed design of completeness, ch. i. 3, should have been in possession of matter so important as that contained in those parts of Matthew, and should deliberately have excluded it from his Gospel.
- 3. The Gospel of Mark,—excluding from that term the venerable and authentic fragment at the end of ch. xvi.,—terminates abruptly in the midst of the narrative of incidents connected with the resurrection of our Lord. And, with the exception of the short prefatory compendium, ch. i. 1—13, there is no reason for supposing this Evangelist to be an abbreviator, in any sense, of the matter before him. His sources of information were of the very highest order, and his descriptions and narratives are most life-like and copious; but they were confined within a certain cycle of apostolic teaching, viz. that which concerned the official life of our Lord: and in that cycle not complete, inasmuch as he breaks off short of the Ascension, which another Evangelistic hand has added from apostolic sources.

SECTION VI.

THE INSPIRATION OF THE EVANGELISTS AND OTHER N. T. WRITERS.

1. The results of our enquiries hitherto may be thus stated:—That our three Gospels have arisen independently of one another, from sources of information possessed by the Evangelists:—such sources of

information, for a very considerable part of their contents, being the narrative teaching of the Apostles; and, in cases where their personal testimony was out of the question, oral or documentary narratives, preserved in and received by the Christian Church in the apostolic age;—that the three Gospels are not formal complete accounts of the whole incidents of the sacred history, but each of them fragmentary, containing such portions of it as fell within the notice, or the special design, of the Evangelist.

- 2. The important question now comes before us, In what sense are the Evangelists to be regarded as having been inspired by the Holy Spirit of God? That they were so, in some sense, has been the concurrent belief of the Christian body in all ages. In the second, as in the nineteenth century, the ultimate appeal, in matters of fact and doctrine, has been to these venerable writings. It may be well, then, first to enquire on what grounds their authority has been rated so high by all Christians.
- 3. And I believe the answer to this question will be found to be, Because they are regarded as authentic documents, descending from the apostolic age, and presenting to us the substance of the apostolic testimony. The Apostles being raised up for the special purpose of witnessing to the gospel history,—and these memoirs having been universally received in the early Church as embodying that their testimony, I see no escape left from the inference, that they come to us with inspired authority. The Apostles themselves, and their contemporaries in the ministry of the Word, were singularly endowed with the Holy Spirit for the founding and teaching of the Church; and Christians of all ages have accepted the Gospels and other writings of the New Testament as the written result of the Pentecostal effusion. The early Church was not likely to be The reception of the Gospels was immediate deceived in this matter. and universal. They never were placed for a moment by the consent of Christians in the same category with the spurious documents which soon sprung up after them. In external history, as in internal character, they differ entirely from the apocryphal Gospels; which, though in some cases bearing the name and pretending to contain the teaching of an Apostle, were never recognized as apostolic.
- 4. Upon the authenticity, i. e. the apostolicity of our Gospels, rests their claim to inspiration. Containing the substance of the Apostles' testimony, they carry with them that special power of the Holy Spirit which rested on the Apostles in virtue of their office, and also on other teachers and preachers of the first age. It may be well, then, to enquire of what kind that power was, and how far extending.
- 5. We do not find the Apostles transformed, from being men of individual character and thought and feeling, into mere channels for the transmission of infallible truth. We find them, humanly speaking, to have been still distinguished by the same characteristics as before the

descent of the Holy Ghost. We see Peter still ardent and impetuous, still shrinking from the danger of human disapproval;—we see John still exhibiting the same union of deep love and burning zeal;—we find them pursuing different paths of teaching, exhibiting different styles of writing, taking hold of the truth from different sides.

- 6. Again, we do not find the Apostles put in possession at once of the divine counsel with regard to the Church. Though Peter and John were full of the Holy Ghost immediately after the Ascension, neither at that time, nor for many years afterwards, were they put in possession of the purpose of God regarding the Gentiles, which in due time was specially revealed to Peter, and recognized in the apostolic council at Jerusalem.
- 7. These considerations serve to shew us in what respects the working of the Holy Spirit on the sacred writers was analogous to His influence on every believer in Christ; viz. in the retention of individual character and thought and feeling,—and in the gradual development of the ways and purposes of God to their minds.
- 8. But their situation and office was peculiar and unexampled. And for its fulfilment, peculiar and unexampled gifts were bestowed upon them. One of these, which bears very closely upon our present subject, was, the recalling by the Holy Spirit of those things which the Lord had said to them. This was His own formal promise, recorded in John xiv. And if we look at our present Gospels, we see abundant evidence of its fulfilment. What unassisted human memory could treasure up saying and parable, however deep the impression at the time, and report them in full at the distance of several years, as we find them reported, with every internal mark of truthfulness, in our Gospels? What invention of man could have devised discourses which by common consent differ from all sayings of men-which possess this character unaltered, notwithstanding their transmission through men of various mental organization-which contain things impossible to be understood or appreciated by their reporters at the time when they profess to have been uttered-which enwrap the seeds of all human improvement yet attained, and are evidently full of power for more? I refer to this latter alternative, only to remark that all considerations, whether of the Apostles' external circumstances, or their internal feelings respecting Him of whom they bore witness, combine to confirm the persuasion of Christians, that they have recorded as said by our Lord what He truly did say, and not any words of their own imagination.
- 9. And let us pursue the matter further by analogy. Can we suppose that the light poured by the Holy Spirit upon the *sayings* of our Lord would be confined to such sayings, and not extend itself over the other parts of the narrative of His life on earth? Can we believe that those

miracles, which though not uttered in words, were yet acted parables, would not be, under the same gracious assistance, brought back to the minds of the Apostles, so that they should be placed on record for the teaching of the Church?

- 10. And, going yet further, to those parts of the Gospels which were wholly out of the cycle of the Apostles' own testimony :- can we imagine that the divine discrimination which enabled them to detect the 'lie to the Holy Ghost,' should have forsaken them in judging of the records of our Lord's birth and infancy, -so that they should have taught or sanctioned an apocryphal, fabulous, or mythical account of such matters? Some account of them must have been current in the apostolic circle; for Mary the Mother of Jesus survived the Ascension, and would be fully capable of giving undoubted testimony to the facts. (See notes on Luke i. ii.) Can we conceive then that, with her among them, the Apostles should have delivered other than a true history of these things? Can we suppose that Luke's account, which he includes among the things delivered by those who were eye-witnesses and ministers of the word from the first, is other than the true one, and stamped with the authority of the witnessing and discriminating Spirit dwelling in the Apostles? Can we suppose that the account in the still more immediately apostolic Gospel of Matthew is other than the same history seen from a different side and independently narrated?
- 11. But if it be enquired, how far such divine superintendence has extended in the framing of our Gospels as we at present find them, the answer must be furnished by no preconceived idea of what ought to have been, but by the contents of the Gospels themselves. That those contents are various, and variously arranged, is token enough that in their selection and disposition we have human agency presented to us, under no more direct divine guidance, in this respect, than that general leading, which in main and essential points should ensure entire accordance. Such leading admits of much variety in points of minor consequence. Two men may be equally led by the Holy Spirit to record the events of our Lord's life for our edification, though one may believe and record, that the visit to the Gadarenes took place before the calling of Matthew, while the other places it after that event; though one in narrating it speaks of two dæmoniacs,—the other, only of one.
- 12. And it is observable, that in the only place in the three Gospels where an Evangelist speaks of himself, he expressly lays claim, not to any supernatural guidance in the arrangement of his subject-matter, but to a diligent tracing down of all things from the first; in other words, to the care and accuracy of a faithful and honest compiler. After such an avowal on the part of the editor himself, to assert an immediate revelation to him of the arrangement to be adopted and the chronological

notices to be given, is clearly not justified, according to his own shewing and assertion ⁷. The value of such arrangement and chronological connexion must depend on various circumstances in each case:—on their definiteness and consistency,—on their agreement or disagreement with the other extant records; the preference being in each case given to that one whose account is the most minute in details, and whose notes of sequence are the most distinct.

- 13. In thus speaking, I am doing no more than even the most scrupulous of our Harmonizers have in fact done. In the case alluded to in paragraph 11, there is not one of them who has not altered the arrangement, either of Matthew, or of Mark and Luke, so as to bring the visit to the Gadarenes into the same part of the evangelic history. But if the arrangement itself were matter of divine inspiration, then have we no right to vary it in the slightest degree, but must maintain (as the Harmonists have done in other cases, but never, that I am aware, in this) two distinct visits to have been made at different times, and nearly the same events to have occurred at both. I need hardly add that a similar method of proceeding with all the variations in the Gospels, which would on this supposition be necessary, would render the Scripture narrative a heap of improbabilities; and strengthen, instead of weakening, the cause of the enemies of our faith.
- 14. And not only of the arrangement of the evangelic history are these remarks to be understood. There are certain minor points of accuracy or inaccuracy, of which human research suffices to inform men, and on which, from want of that research, it is often the practice to speak vaguely and inexactly. Such are sometimes the conventionally received distances from place to place; such are the common accounts of phænomena in natural history, &c. Now, in matters of this kind, the Evangelists and Apostles were not supernaturally informed, but left, in common with others, to the guidance of their natural faculties.
- 15. The same may be said of citations and dates from history. In the last apology of Stephen, which he spoke being full of the Holy Ghost, and with divine influence beaming from his countenance, we have at least two demonstrable historical inaccuracies. And the occurrence of similar ones in the Gospels does not in any way affect the inspiration or the veracity of the Evangelists.
- 16. It may be well to mention one notable illustration of the principles upheld in this section. What can be more undoubted and unani-

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⁷ To suppose St Luke to have written $\xi\delta o\xi \epsilon \nu$ $\kappa \partial_{\mu} u \partial_{\nu} u$, $\kappa.\tau.\lambda$. if he were under the conscious inspiration of the Holy Spirit, superseding all his own mental powers and faculties, would be to charge him with ascribing to his own diligence and selection that which was furnished to him independently of both. Yet to this are the asserters vf verbal inspiration committed.

mous than the testimony of the Evangelists to the resurrection of THE LORD? If there be one fact rather than another of which the Apostles were witnesses, it was this :- and in the concurrent narrative of all four Evangelists it stands related beyond all cavil or question. Yet, of all the events which they have described, none is so variously put forth in detail, or with so many minor discrepancies. And this was just what might have been expected, on the principles above laid down. The great fact that the Lord was risen,—set forth by the ocular witness of the Apostles, who had seen Him, - became from that day first in importance in the delivery of their testimony. The precise order of His appearances would naturally, from the overwhelming nature of their present emotions, be a matter of minor consequence, and perhaps not even of accurate enquiry till some time had passed. Then, with the utmost desire on the part of the women and Apostles to collect the events in their exact order of time, some confusion would be apparent in the history, and some discrepancies in versions of it which were the results of separate and independent enquiries; the traces of which pervade our present accounts. But what fair-judging student of the Gospels ever made these variations or discrepancies a ground for doubting the veracity of the Evangelists as to the fact of the Resurrection, or the principal details of the Lord's appearances after it?

17. It will be well to state the bearing of the opinions advanced in this section on two terms in common use, viz. verbal and plenary inspiration.

18. With regard to verbal inspiration, I take the sense of it, as explained by its most strenuous advocates, to be, that every word and phrase of the Scriptures is absolutely and separately true, -and, whether narrative or discourse, took place, or was said, in every most exact particular as set down. Much might be said of the à priori unworthiness of such a theory, as applied to a gospel whose character is the freedom of the Spirit, not the bondage of the letter: but it belongs more to my present work to try it by applying it to the Gospels as we have them. And I do not hesitate to say that, being thus applied, its effect will be to destroy altogether the credibility of our Evangelists. Hardly a single instance of parallelism between them arises, where they do not relate the same thing indeed in substance, but expressed in terms which if literally taken are incompatible with each other. To cite only one obvious instance. The Title over the Cross was written in Greek. According, then, to the verbal-inspiration theory, each Evangelist has recorded the exact words of the inscription; not the general sense, but the inscription itself,—not a letter less or more. This is absolutely necessary to the theory. Its advocates must not be allowed, with convenient inconsistency, to take refuge in a common-sense view of the matter wherever their theory fails them, and still to uphold it in the

main *. And how it will here apply, the following comparison will shew:-

Matt., οδτός έστιν ίησους ὁ βασιλεύς των ἰουδαίων.

Mark, ὁ βασιλεὺς τῶν ἰουδαίων.

Luke, ὁ βασιλεύς τῶν ἰουδαίων οὖτος.

John, ἐησοῦς ὁ ναζωραῖος ὁ βασιλεὺς τῶν ἰουδαίων.

- 19. Another objection to the theory is, that if it be so, the Christian world is left in uncertainty what her Scriptures are, as long as the sacred text is full of various readings. Some one manuscript must be pointed out to us, which carries the weight of verbal inspiration, or some text whose authority shall be undoubted, must be promulgated. But manifestly neither of these things can ever happen. To the latest age, the reading of some important passages will be matter of doubt in the Church: and, which is equally subversive of the theory, though not of equal importance in itself, there is hardly a sentence in the whole of the Gospels in which there are not varieties of diction in our principal Mss., baffling all attempts to decide which was its original form.
- 20. The fact is, that this theory uniformly gives way before intelligent study of the Scriptures themselves; and is only held, consistently and thoroughly, by those who have never undertaken that study. When put forth by those who have, it is never carried fairly through; but while broadly asserted, is in detail abandoned.
- 21. If I understand plenary inspiration rightly, I hold it to the utmost, as entirely consistent with the opinions expressed in this section. The inspiration of the sacred writers I believe to have consisted in the fulness of the influence of the Holy Spirit specially raising them to, and enabling them for, their work,—in a manner which distinguishes them from all other writers in the world, and their work from all other works. The men were full of the Holy Ghost—the books are the pouring out of that fulness through the men,—the conservation of the treasure in earthen vessels. The treasure is ours, in all its richness: but it is ours as only it can be ours,—in the imperfections of human speech, in the limitations of human thought, in the variety incident first to individual character, and then to manifold transcription and the lapse of ages.
- 22. Two things, in concluding this section, I would earnestly impress on my readers. First, that we must take our views of inspiration not, as is too often done, from à priori considerations, but entirely from the evidence furnished by the Scriptures themselves: and secondly, that the men were inspired; the books are the results of that inspiration. This latter consideration, if all that it implies be duly weighed, will furnish us with the key to the whole question.

⁸ This has been done, as far as I have seen, in all remarks of verbal-inspirationists on this part of my Prolegomena.

SECTION VII.

IMPRACTICABILITY OF CONSTRUCTING A FORMAL HARMONY OF THE THREE GOSPELS.

- 1. From very early times attempts have been made to combine the narratives of our three Gospels into one continuous history. As might have been expected, however, from the characteristics of those Gospels above detailed, such Harmonies could not be constructed without doing considerable violence to the arrangement of some one or more of the three, and an arbitrary adoption of the order of some one, to which then the others have been fitted and conformed. An examination of any of the current Harmonies will satisfy the student that this has been the case.
- 2. Now, on the supposition that the three Gospels had arisen one out of the other, with a design such as any of those which have been previously discussed (with the exception of ϵ) in \S ii. 2, 3, such a Harmony not only ought to be possible, but should arise naturally out of the several narratives, without any forcing or alteration of arrangement. Nay, on the supplementary theory of Greswell and others, the last written Gospel should itself be such a History as the Harmonizers are in search of. Now not only is this not the case, but their Harmonies contain the most violent and considerable transpositions:—they are obliged to have recourse to the most arbitrary hypotheses of repetition of events and discourses,—and, after all, their Harmonies, while some difficulties would be evaded by their adoption, entail upon us others even more weighty and inexplicable.
- 3. Taking, however, the view of the origin of the Gospels above advocated, the question of the practicability of harmonizing is simply reduced to one of matter of fact:—how far the three Evangelists, in relating the events of a history which was itself one and the same, have presented us with the same side of the narrative of those events, or with fragments which will admit of being pieced into one another.
- 4. And there is no doubt that, as far as the main features of the evangelic history are concerned, a harmonious whole is presented to us by the combined narrative. The great events of our Lord's ministry, His baptism, His temptation, His teaching by discourses and miracles, His selection of the Twelve, His transfiguration, His announcement of His sufferings, death, and resurrection, His last journey to Jerusalem, His betrayal, His passion, crucifixion, burial, and resurrection,—these are common to all; and, as far as they are concerned, their narra-

tives naturally fall into accordance and harmony. But when we come to range their texts side by side, to supply clause with clause, and endeavour to construct a complete history of details out of them, we at once find ourselves involved in the difficulties above enumerated. And the inference which an unbiassed mind will thence draw is, that as the Evangelists wrote with no such design of being pieced together into a complete history, but delivered the apostolic testimony as they had received it, modified by individual character and oral transmission, and arranged carefully according to the best of their knowledge,—so we should thus simply and reverentially receive their records, without setting them at variance with each other by compelling them in all cases to say the same things of the same events.

5. If the Evangelists have delivered to us truly and faithfully the apostolic narratives, and if the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that if we knew the real process of the transactions themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the Gospels now present to us. But without such knowledge, all attempts to accomplish this analysis in minute detail must be merely conjectural: and must tend to weaken the evangelic testimony, rather than to strengthen it.

6. The only genuine Harmony of the Gospels will be furnished by the unity and consistency of the Christian's belief in their record, as true to the great events which it relates, and his enlightened and intelligent appreciation of the careful diligence of the Evangelists in arranging the important matter before them. If in that arrangement he finds variations, and consequently inaccuracies, on one side or the other, he will be content to acknowledge the analogy which pervades all the divine dealings with mankind, and to observe that God, who works, in the communication of His other gifts, through the medium of secondary agents-has been pleased to impart to us this, the record of His most precious Gift, also by human agency and teaching. He will acknowledge also, in this, the peculiar mercy and condescension of Him who has adapted to universal human reception the record of eternal life by His Son, by means of the very variety of individual recollections and modified reports. And thus he will arrive at the true harmonistic view of Scripture; just as in the great and discordant world he does not seek peace by setting one thing against another and finding logical solution for all, but by holy and peaceful trust in that Almighty Father, who doeth all things well. So that the argument so happily applied by Butler to the nature of the Revelation contained in the Scriptures, may with equal justice be applied to the books themselves in which the record of that Revelation is found,—that "He who believes the Scriptures to have proceeded from Him who is the Author of nature, may well expect

to find the same sort of difficulties in them as are found in the constitu-

CHAPTER II.

OF THE GOSPEL ACCORDING TO MATTHEW.

SECTION I.

ITS AUTHORSHIP.

- 1. The author of this Gospel has been universally believed to be, THE APOSTLE MATTHEW. With this belief the contents of the Gospel are not inconsistent; and we find it current in the very earliest ages (see testimonies in the next section).
- 2. Of the Apostle Matthew we know very little for certain. He was the son of Alphaus (Mark ii. 14), and therefore probably the brother of James the less. His calling, from being a publican to be one of the Twelve, is narrated by all three Evangelists. By Mark and Luke he is called Levi; in this Gospel, Matthew. Such change of name after becoming a follower of the Lord, was by no means uncommon; and the appearance of the apostolic, not the original name, in the Gospel proceeding from himself, is in analogy with the practice of Paul, who always in his Epistles speaks of himself by his new and Christian appellation. (On the doubts raised in ancient times respecting the identity of Matthew and Levi, see note on Matt. ix. 9.)
- 3. The Apostle Matthew is described by Clement of Alexandria ° as belonging to the ascetic Judaistic school of early Christians. Nothing is known of his apostolic labours out of Palestine, which Eusebius mentions generally (ἐφ' ἐτέρους, Hist. Eccl. iii. 24). Later writers fix the scene of them in Ethiopia, but also include in their circle Macedonia, and several parts of Asia (Rufin. Hist. Eccl. x. 9: Socr. Hist. Eccl. i. 19). Heracleon, as cited by Clement of Alexandria, Strom. iv. 9, p. 525, relates that his death was natural. This is implicitly confirmed by Clement himself, and by Origen and Tertullian, who mention only Peter, Paul, and James the greater, as martyrs among the Apostles.

⁹ Ματθαῖος μὲν οὖν ὁ ἀπόστολος σπερμάτων κ. ἀκροδρύων κ. λαχάνων ἄνευ κρεῶν μετελάμβανεν, Ἰωάννης δὲ ὑπερτείνας τὰν ἐγκράτειαν ἀκρίδας κ. μέλι ἤσθιεν ἄγριον. Pædag. ii. 1, p. 174-5.

SECTION II.

ITS ORIGINAL LANGUAGE.

1. It has been much disputed among biblical scholars, whether this Gospel was originally composed in Hebrew (i.e Syro-chaldaic, the vernacular language of the Hebrew Christians in Palestine) or in Greek. I shall state the principal arguments on both sides, and give my own judgment on them.

A. Those who maintain a Hebrew original rest on the evidence of the early Church. And this evidence was unanimous. It mainly consists of the following testimonies:

(a) Papias, bishop of Hierapolis in Phrygia in the beginning of the 2nd century. Eusebius thus describes him (H. E. iii. 36),—Παπίας, της έν Ἱεραπόλει παροικίας καὶ αὐτὸς ἐπίσκοπος, ἀνὴρ τὰ πάντα ὅτι μάλιστα 1 λογιώτατος καὶ γραφης εἰδήμων. He wrote five συγγράμματα, entitled λογίων κυριακών έξηγήσεις (ib. iii. 39); as Irenæus also states (Har. v. 33, p. 332), — where he calls him Ἰωάννου μεν ἀκουστής, Πολυκάρπου δε έταιρος γεγονώς, ἀρχαιος ἀνήρ. It is true that Eusebius asserts him, with reference to his adoption of chiliastic opinions, to have been σφόδρα σμικρός τὸν νοῦν (H. E. ibid.): but this, it is alleged, cannot be brought to bear on the validity of his testimony to a matter of fact; being only said controversially, and with regard to the adoption by Papias of apocryphal stories, and his belonging to a particular school of interpretation, from which Eusebius dissented. His testimony runs thus: Ματθαίος μεν οὖν έβραΐδι διαλέκτω τὰ λόγια συνετάξατο ἡρμήνευσε δ' αὐτὰ ώς έδύνατο (or ην δυνατός) εκαστος. That Papias meant by τὰ λόγια the Gospel of Matthew, not merely a collection of discourses, is probable, from his calling Mark's Gospel (apparently), σύνταξις τῶν κυριακῶν λογίων (Eus. ib.); and from the title of his own work (see above). It would seem from the latter words of the above testimony, that Papias was not,

¹ The author of the article on the first edition of this vol. in the Edinburgh Review, July, 1851, would render ἀνὴρ λογιώτατος "a man full of anecdotes," and thereby disparage Papias' testimony. But not to mention how inconsistent this is with the whole tenor of the passage in which the term occurs, which goes to exalt that testimony, the usage of λόγιος by Eusebius himself is decisive against the Reviewer. See, e.g., H. E. vi. 15 (of Origen), διανείμας τὰ πλήθη, τὸν Ἡρακλᾶν τῶν γνωρίμων προκρίνας, ἔν τε τοῖς θείοις σπουδαῖον, καὶ ἄλλως ὅντα λογιώτατον ἄνδρα κ. φιλοσοφίας οὐκ ἄμοιρον, κοινωνὸν καθίστη τῆς κατηχήσεως: ib. 20,—ἤκμαζον δὲ κατὰ τοῦτο πλείους λόγιοι κ. ἐκκλησιαστικοὶ ἄνδρες, . . among whom he enumerates Beryllus of Bostra, Hippolytus, Gaius (λογιώτατος ἀνήρ): cf. also v. 16 (init.), vii. 7 (αὐτὸς οὖτος λόγιός τε καὶ θαυμάσιος). See Heinichen's note on the word in the passage cited in the text.

at all events, aware of any authoritative contemporaneous version in Greek.

- (β) IRENÆUS, Hær. iii. 1, p. 174: ὁ μὲν Ματθαῖος ἐν τοῖς Ἑβραίοις τῆ ἰδία διαλέκτω αὐτῶν καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμη εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν. Not a word is here said of Papias: indeed, by the last clause, this testimony, it is said, manifestly rests on independent ground. That such a note of time should have been, as has been supposed (Edin. Rev. July 1851, p. 38), a calculation of Irenœus himself, is inconceivable.
- (γ) Eusebius, H. E. v. 10, relates of Pantænus, ὁ Πάνταινος καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται, ἔνθα λόγος εὖρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὖαγγέλιον παρά τισιν αὐτόθι τὸν χριστὸν ἐπεγνωκόσιν, οἶς Βαρθολομαῖον τῶν ἀποστόλων ἔνα κηρύξαι, αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίον καταλεῖψαι γραφήν, ἣν καὶ σώζεσθαι εἰς τὸν δηλούμενον χρόνον. This tradition recognizes a Hebrew Gospel according to Matthew, and thus agrees with the testimonics before eited.
- (δ) Origen, Comm. in Matt. tom. i., preserved in Eus. H. E. vi. 25, describes himself as ἐν παραδόσει μαθών περὶ τῶν τεσσάρων εὖαγγελίων ἃ καὶ μόνα ἀναντίβρητά ἐστιν ἐν τῆ ὑπὸ τὸν οὖρανὸν ἐκκλησία τοῦ θεοῦ, ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ χριστοῦ, Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαισμοῦ πιστεύσασι γράμμασιν ἑβραϊκοῖς συντεταγμένον.
- (ε) Eusebius, Hist. Eccl. iii. 24: Ματθαίος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἔμελλε καὶ ἐψὰ ἑτέρους ἰέναι, πατρίω γλώττη γραφη παραδοὺς τὸ κατ αὐτὸν εὐαγγέλιον, τὸ λείπον τῆ αὐτοῦ παρουσία τούτοις ἀφὰ ὧν ἐστέλλετο διὰ τῆς γραφης ἀνεπλήρου. With this may be compared another passage of Eusebius (Ad Marin. quæst. ii., vol. iv. p. 941): λέλεκται δὲ ὀψὲ τοῦ σαββάτου παρὰ τοῦ ἐρμηνεύσαντος τὴν γραφήν ὁ μὲν γὰρ εὐαγγελιστὴς Ματθαίος ἐβραίδι γλώττη παρέδωκε τὸ εὐαγγέλιον. This last passage shews that Eusebius himself believed the Gospel to have been written in Hebrew.
- (ζ) ΕΡΙΡΗΑΝΙUS, Hær. xxix. 9, vol. i. p. 124, says of the Ebionites and Nazarenes, ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον έβραϊστί. παρ' αὐτοῖς γὰρ σαφῶς τοῦτο, καθὼς ἐξ ἀρχῆς ἐγράφη ἑβραϊκοῖς γράμμασιν, ἔτι σώζεται. And again, Hær. xxx. 3, p. 127, καὶ δέχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον εὐαγγέλιον . . . καλοῦσι δὲ αὐτὸ κατὰ Ἑβραϊους, ὡς τὰ ἀληθῆ ἐστιν εἰπεῖν, ὅτι Ματθαῖος μόνος ἑβραϊστὶ καὶ ἑβραϊκοῖς γράμμασιν ἐν τῆ καιη διαθήκη ἐποιήσατο τὴν τοῦ εὐαγγελίου ἔκθεσίν τε καὶ κήρυγμα.
- (η) Jerome, Præf. to Matt., vol. vii. pp. 3, 4: "Matthæus.. Evangelium in Judæa Hebræo sermone edidit ob eorum vel maxime causam qui in Jesum crediderant ex Judæis." Also De Viris Illustr. 3, vol. ii. p. 833: "Matthæus, qui et Levi, ex publicano Apostolus, primus in Judæa propter cos qui ex circumcisione crediderant, Evangelium Christi Hebraicis literis verbisque composuit, quod quis postea in Græum transtulerit, non satis

certum est. Porro ipsum Hebraicum habetur usque hodie in Casariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quame a Nazarais qui in Beraa urbe Syria hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque Evangelista, sive ex persona vera sive ex persona Domini Salvatoris, veteris scripturæ testimoniis utitur, non sequatur LXX translatorum auctoritatem. sed Hebraicum, e quibus illa duo sunt: 'Ex Ægypto vocavi filium meum:' et, 'Quoniam Nazaræus vocabitur.'" Also, In Quatuor Evv. ad Damasum præfatio, vol. x. p. 527, Migne: "De novo nunc loquor testaments, quod Gracum esse non dubium est, excepto Apostolo Matthao, qui primus in Judaa Evangelium Christi Hebraicis literis edidit." Again. Ep. (xx.) Damaso de Osanna 5, vol. i. p. 68: "Matthæus, qui Evangelium Hebraico sermone conscripsit, ita posuit osanna berama, id est, Osanna in excelsis," &c. Again, Ep. (exx.) Hedibiæ, quæst. viii. 1, p. 831 : "In Evangelio autem" (Matthæi, from context), "quod Hebraicis literis scriptum est, legimus, 'non velum templi scissum, sed superliminare templi miræ magnitudinis corruisse." Again, Comm. in Hos. xi., vol. vi. p. 123, in treating of the words, 'Out of Egypt have I called my son,' he says, "Hunc locum in septimo volumine Julianus Augustus quod adversum nos, i.e. Christianos, evomuit, calumniatur et dicit, quod de Israel scriptum est, Matthœus Evangelista ad Christum transtulit, ut simplicitati eorum qui de gentibus crediderant illuderet. Cui nos breviter respondebimus: 1°. Matthæum Evangelium Hebræis literis edidisse, quod non poterant legere nisi hi qui ex Hebræis erant : ergo non propterea fecit ut illuderet ethnicis." Jerome refers also to the tradition mentioned under (γ) above, and says, "Reperit (Pantanus) in India Bartholomaum de duodecim Anostolis adventum Domini nostri Jesu Christi juxta Matthæi Evangelium prædicasse, quod, Hebraicis literis scriptum, revertens Alexandriam secum detulit" (De Viris Illustr. 36, vol. ii. p. 876).

 (θ) Gregory Nazianzen, Chrysostom, Augustine, Isidorus Hispalensis, Theophylact, Euthymius, and others, assert the same.

B. Those who maintain a GREEK original, rest principally on the internal evidence furnished by the Gospel itself. But they also demur to the sufficiency of the external evidence above cited. They object,

I. (ι) That the testimony of Papias, on which much of this evidence rests, is unsatisfactory, as having proceeded from a man of weak judgment.

(κ) That there appears to have been some confusion between the (supposed) Hebrew original of St. Matthew, and the heretical 'Gospel according to the Hebrews.' Jerome, de Viris Illustr. 3, says (see above, (η)) that he had seen the Hebrew original of Matthew at Berœa by favour of the Nazarenes, and had copied it. But further, in his Commentary on Matt. xii. 13, vol. vii. p. 77, he says, "In Evangelio quo utuntur Nazaræi et Hebionitæ, quod nuper in Græcum de Hebreco ser-

mone transtulimus, et quod vocatur a plerisque Matthæi authenticum," &c. And the Commentary on Matthew was written some years after his treatise De Viris Illustr. Again, still later, Dialog. adv. Pelagianos, lib. iii. 2, vol. ii. p. 782: "In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis conscriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos, sive ut plerique autumant, juxta Matthæum, quod et in Cæsariensi habetur bibliotheca, narrat historia" (then follows an apocryphal anecdote).

Now let these notices be compared with his assertion above, that the Hebrew original of Matthew related "superliminare templi miræ magnitudinis corruisse," and it will appear,

1. That Jerome once believed the Hebrew Ms. in the Casarcan library to be the original Gospel of St. Matthew.

2. That he believed this original to be different from our present Greek Gospel: for he quotes from it things not found there.

- 3. That in subsequent years he modified his opinion that this document was the original Hebrew text of St. Matthew, and took refuge under "quod vocatur a plerisque," and "secundum Apostolos, sive ut plerique autumant," &c.
- (λ) Light is thrown on this uncertainty by the assertion of Epiphanius (above, (ζ)), which clearly shews that he was misled by the Nazarenes and Ebionites to believe their Gospel to be the genuine Gospel of Matthew.
- II. But the advocates of the Greek original rest mainly on the phænomena of the Gospel itself. They maintain,
- (μ) That the present Greek text stands on precisely the same footing as that of the other Gospels: is cited as early, and as constantly as they are.
- (v) That the hypothesis of a translation from the Hebrew altogether fails to account for the identity observable in certain parts of the text of the three synoptic Gospels. For the translator must either have been acquainted with the other two Gospels,—in which case it is inconceivable that in the midst of the present coincidences in many passages, such divergences should have occurred,—or unacquainted with them, in which case the identity itself would be altogether inexplicable.
- (\$\xi\$) A further observation of the coincidences and divergences is said to confirm the view of a Greek original. The synoptic Gospels mainly coincide in the discourses and words of our Lord, but diverge in their narrative portions; and while verbal identity is found principally in the former, the latter present the phænomena either of independent translations from the same original, or of independent histories.
- (o) Again, whereas the Evangelists themselves, in citing the O.T., usually quote from the Hebrew text, our Lord in His discourses almost uniformly quotes the Septuagint, even where it differs from the Hebrew.

This is urged as tending to establish the Greek original of St. Matthew: for if the Gospel were really written in Hebrew for the use of Jews, it is not conceivable that the citations would be given in any but the Hebrew text: and equally inconceivable that the translator would have rendered them into the language of the LXX in our Lord's discourses, while he retained the Hebrew readings in the narrative.

- (π) But the same fact would also tend to establish that our Lord spoke usually in Greek²,—that Greek was the language commonly used and generally understood by the Jews of Palestine,—and consequently, that the composition of a Hebrew Gospel for the early Judæo-Christians would be unnecessary, and in the last degree improbable.
- C. (ρ) It would exceed the limits of these Prolegomena to argue the question at length. I can only state my own judgment on the point in debate. In the first edition of this work, I acceded to what appeared to me the irresistible weight of testimony of antiquity. But I have since then studied very closely the text itself, especially with reference to its revision in those passages which find parallels in the other Gospels: and I am bound to say that my view of the Hebrew origin is much shaken.
- (σ) Besides which, it certainly appears to me, that the testimonies of Epiphanius and Jerome go to shew that they believed the so-called Gospel to the Hebrews to be the veritable original of St. Matthew: that so believing, Jerome copied and translated it, and quoted from it: but subsequently found reason to doubt this, and gradually modified his former assertions. Strange as this may be, I do not see how we can deny it as the result of combining the above extracts from his writings.
- (τ) On the whole, then, I find myself constrained to abandon the view maintained in my first edition, and to adopt that of a Greek original.
- (v) We thus have to consider the first Gospel on the same ground, and to judge it by the same rules, as the second and third Gospels.

² This has been maintained (by the late Duke of Manchester) in 'A Chapter on the Harmonizing Gospels,' printed at the University Press, Dublin, 1854. See also Hug, Einleitung, ed. 4, vol. ii. pp. 27—49, on the ordinary language of Palestine when Matthew wrote his Gospel: and Discussions on the Gospels, by Alexander Roberts, D.D., 2nd edn. pp. 26—316; and on the general subject of this section, ib. pp. 319—448.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

- 1. The statements in several of the testimonies above cited, shew the prevalence of a general opinion that Matthew originally drew up his Gospel for the use of the Jewish converts in Palestine. And internal notices tend to confirm this inference. We have fewer interpretations of Jewish customs, laws, and localities, than in the two other Gospels. The whole narrative proceeds more upon a Jewish view of matters, and is concerned more to establish that point, which to a Jewish convert would be most important,—that Jesus was the Messiah prophesied in the Old Testament. Hence the commencement of His genealogy from Abraham and David; hence the frequent notice of the necessity of this or that event happening because it was so foretold by the Prophets; hence the constant opposition of our Lord's spiritually ethical teaching to the carnal formalistic ethics of the Scribes and Pharisees.
- 2. But we must not think of the Gospel as a systematic treatise drawn up with this end continually in view. It only exercised a very general and indirect influence over the composition, not excluding narratives, sayings, and remarks which had no such tendency, or even partook of an opposite one.
- 3. Grecian readers were certainly also in the view of the Apostle; and in consequence, he adds interpretations and explanations, such e.g. as ch. i. 23; xxvii. 8, 33, 46, for their information.
- 4. In furtherance of the design above mentioned, we may discern (with the caution given in 2) a more frequent and consistent reference to the Lord as a King, and to his Messianic kingdom, than in the other Gospels. Designing these Prolegomena not as a complete Introduction to the Gospels, but merely as subsidiary to the following Commentary, I purposely do not give instances of these characteristics, but leave them to be gathered by the student as he proceeds.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

The testimony of the early Church is unanimous, that Matthew wrote first among the Evangelists. Clement of Alexandria, who dissented from the present order of our Gospels, yet placed those of Matthew and Luke first: προγεγράφθαι ἔλεγε τῶν εὐαγγελίων τὰ περιέχοντα τὰς γενεαλογίας (Eusebius, Hist, Ecel. vi. 14). Origen's 30]

testimony see above (§ ii. 1, δ). And Irenæus (see above, ibid. β) relates that Matthew wrote his Gospel while Peter and Paul were preaching and founding the Church in Rome 3. Without adopting this statement, we may remark that it represents a date, to which internal chronological notices are not repugnant. It seems, from ch. xxvii. 8, and xxviii. 15, that some considerable time had elapsed since the events narrated; while, from the omission of all mention of the destruction of Jerusalem, it would appear that the Gospel was published before that event. All these marks of time are, however, exceedingly vague, especially when other notices are taken into account, which place the Gospel eight years after the Ascension (Theophyl. and Euthym.);—fifteen years after the Ascension (Niceph. Hist. Eccl. ii. 45):—at the time of the stoning of Stephen (Cosmas Indicopleustes, Fabricius, Bibl. Gr. iv. 5).

SECTION V.

ITS STYLE AND CHARACTER.

- 1. The Gospel of Matthew is written in the same form of diction which pervades the other Gospels, the Hebraistic or Hellenistic Greek. This dialect resulted from the dispersion of the Greek language by the conquests of Alexander, and more especially from the intercourse of Jews with Greeks in the city of Alexandria. It is that of the LXX version of the Old Testament; of the apocryphal books; and of the writings of Philo and Josephus. In these two latter, however, it is not so marked, as in versions from the Hebrew, or books aiming at a Hebraistic character.
- 2. Of the three Gospels, that of Matthew presents the most complete example of the Hebraistic diction and construction, with perhaps the exception of the first chapter of Luke. And from what has been above said respecting its design, this would naturally be the case.
- 3. The internal character of this Gospel also answers to what we know of the history and time of its compilation. Its marks of chronological sequence are very vague, and many of them are hardly perhaps to be insisted on at all. When compared with the more definite notices of Mark and Luke, its order of events is sometimes superseded by theirs. It was to be expected, in the earliest written accounts of matters so

³ The Edinburgh Reviewer blames it in me as an instance of carelessness, that I have here combined a passage relating to the *existing Greek* Gospel, with one referring to the *hypothetical Hebrew* one. But I own I am unable to see why the view of the early Church, as to a matter of *date*, may not be gathered from both, irrespective of the question of a Hebrew or Greek original.

important, that the object should rather be to record the things done, and the sayings of our Lord, than the precise order in which they took place.

- 4. It is in this principal duty of an Evangelist that Matthew stands pre-eminent; and especially in the report of the longer discourses of our Lord. It was within the limits of his purpose in writing, to include all the descriptions of the state and hopes of the citizens of the kingdom of heaven which Jesus gave during His ministry. This seems to have been the peculiar gift of the Spirit to him,—to recall and deliver down, in their strictest verbal connexion, such discourses as the Sermon on the Mount, ch. v.—vii.; the apostolic commission, ch. x.; the discourse concerning John, ch. xi.; that on blasphemy against the Holy Ghost, ch. xii.; the series of parables, ch. xiii.; that to the Apostles on their divisions, ch. xviii.; and in their fulness, the whole series of polemical discourses and prophetic parables in ch. xxi.—xxv.
- 5. It has been my endeavour in the following Commentary, to point out the close internal connexion of the longer discourses, and to combat the mistake of those critics who suppose them to be no more than collections of shorter sayings associated together from similarity of subject or character.
- 6. On the connexion between the Epistle of James and some parts of this Gospel, see the Prolegomena to that Epistle, § iv. 2, note.

CHAPTER III.

OF THE GOSPEL ACCORDING TO MARK.

SECTION I.

ITS AUTHORSHIP.

1. As in the case of the two other Gospels, we are dependent entirely on traditional sources for the name of the author. It has been universally believed to be Marcus: and further, that he was the same person who, in Acts xii. 12, 25; xv. 37, is spoken of as Ἰωάννης ὁ ἐπικαλούμενος (ἐπικληθείς, καλούμενος) Μάρκος: in xiii. 5, 13, as Ἰωάννης: in xv. 39, as Μάρκος: also in Col. iv. 10: 2 Tim. iv. 11: Philem. 24. The few particulars gleaned respecting him from Scripture are, that his mother's name was Mary (Acts xii. 12); and that she was sister to the Apostle Barnabas (Col. iv. 10); that she dwelt in Jerusalem (Acts, ibid.); that he was converted to Christianity by the Apostle Peter (1 Pet. v. 13); that he became the minister and companion of Paul and Barnabas, in

ITS ORIGIN. PROLEGOMENA.

their first missionary journey (Acts xii. 25); and was the cause of the variance and separation of these Apostles on their second (Acts xv. 37 -40).—Barnabas wishing to take him again with them, but Paul refusing, because he had departed from them before the completion of the former journey (Acts xiii. 13). He then became the companion of Barnabas in his journey to Cyprus (Acts xv. 39). We find him however again with Paul (Col. iv. 10), and an allusion apparently made in the words there to some previous stain on his character, which was then removed: see also Philem. 24: 2 Tim. iv. 11. Lastly, we find him with Peter (1 Pet. v. 13). From Scripture we know no more concerning him. But an unanimous tradition of the ancient Christian writers represents him as the 'interpres' of Peter: i.e. the secretary or amanuensis, whose office it was to commit to writing the orally-delivered instructions and narrations of the Apostle. See authorities quoted in § ii. below.

2. Tradition (Eusebius, Hist. Eccl. ii. 15) brings him with Peter to Rome (but apparently only on the authority of 1 Pet. v. 13); and thence to Alexandria. He is said to have become first bishop of the Church in that city, and to have suffered martyrdom there. All this however is exceedingly uncertain.

SECTION II.

ITS ORIGIN.

1. It was universally believed in the ancient Church, that Mark's Gospel was written under the influence, and almost by the dictation, of Peter.

(a) Eusebius quotes from Papias (Hist. Eccl. iii. 39), as a testimony of John the presbyter, Μάρκος μεν έρμηνευτής Πέτρου γενόμενος, όσα

έμνημόνευσεν, άκριβως έγραψεν, κ.τ.λ.

- (β) The same author (Hist. Eccl. v. 8) says Μάρκος ὁ μαθητής καὶ έρμηνευτής Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμίν παραδέδωκε. This he quotes from Irenæus (iii. 1, p. 174); and further that this took place μετὰ τὴν τούτων (i. e. τοῦ Πέτρου κ. τοῦ Παύλου) ἔξοδον.
- (y) The same author (Hist. Eccl. ii. 15) relates, on the authority of Clement (Hypotyp. vi.) and Papias, that the hearers of Peter at Rome, unwilling that his teaching should be lost to them, besought Mark, who was a follower of Peter, to commit to writing the substance of that teaching; that the Apostle, being informed supernaturally of the work in which Mark was engaged, ήσθηναι τη των ανδρών προθυμία, κυρώσαί τε την γραφην είς έντευξιν της έκκλησίας. This account is manifestly inconsistent with the former.
- (δ) In Hist. Eccl. vi. 14, Eusebius gives yet another account, citing the very passage of Clement above referred to: that Peter, knowing of Vol. I .- 337

Mark's work when it was completed and published, προτρεπτικώς μήτε κωλεσαι μήτε προτρέψασθαι.

- (ε) Της same author, in his Demonstr. Evang. iii. 5, vol. iv. p. 122, says Πετρος δὲ ταῦτα περὶ ἑαυτοῦ μαρτυρεῖ πάντα γὰρ τὰ παρὰ Μάρκφ τοῦ Πέτρου διαλέξεων εἶναι λέγεται ἀπομνημονεύματα.
- (ζ) Tertullian (Cont. Marcion. iv. 5, vol. ii. p. 367) relates : "Marcus quod edidit Evangelium, Petri adfirmatur, cujus interpres Marcus."
- (η) Jerome (Ad Hedibiam (Ep. exx.), quæst. xi., vol. i. p. 844) writes: "Habebat ergo (Paulus) Titum interpretem, sieut et beatus Petrus Marcum, cujus Evangelium Petro narrante et illo scribente compositum est."
- 2. The above testimonies must now be examined as to how far we are bound to receive them as decisive. We may observe that the matter to which they refer is one which could, from its nature, have been known to very few persons; viz. the private and unavowed influence of an Apostle over the writer. (For I reject at once the account which makes Peter authorize the Gospel, from no such authorization being apparent, which it certainly would have been, had it ever existed.) Again, the accounts cited are most vague and inconsistent as to the extent and nature of this influence,—some stating it to have been no more than that Peter preached, and Mark, after his death, collected the substance of his testimony from memory; others making it extend even to the dictation of the words by the Apostle.
- 3. It is obvious that all such accounts must be judged according to the phenomena presented by the Gospel itself. Now we find, in the title of the Gospel, a presumption that no such testimony of Peter is here presented to us, as we have of Matthew in the former Gospel. Had such been the case, we should have found it called the Gospel according to Peter, not according to Mark.
- 4. If again we examine the contents of the Gospel, we are certainly not justified in concluding that Peter's hand has been directly employed in its compilation in its present form. The various mentions, and omissions of mention, of incidents in which that Apostle is directly concerned, are such as to be in no way consistently accounted for on this hypothesis. For let it be allowed that a natural modesty might have occasionally led him to omit matters tending to his honour,—vet how are we to account for his omitting to give an exact detail of other things at which he was present, and of which he might have rendered the most precise and circumstantial account? This has been especially the case in the narrative of the day of the Resurrection, not to mention numerous other instances which will be noticed in the Commentary. Besides, the above hypothesis regarding his suppressions cannot be consistently carried out. A remarkable instance to the contrary may be seen, ch. xvi. 7, where είπατε τοῖς μαθηταῖς αὐτοῦ καὶ τώ Πέτρω stands for είπατε τοῖς μαθηταῖς αὐτοῦ in Matthew.

- 5. We are led to the same conclusion by a careful comparison of the contents of this Gospel with those of Matthew and Luke. We find that it follows the same great cycle of apostolic teaching;—that its narratives are derived in many cases from the same sources;—that it is improbable that any individual Apostle should have moulded and fashioned a record which keeps so much to the beaten track of the generally-received evangelic history. His own individual remembrances must unavoidably have introduced additions of so considerable an amount as to have given to the Gospel more original matter than it at present possesses.
- 6. But while unable to conceive any influence directly exerted by Peter over the compilation of the Gospel, I would by no means deny the possibility of the derivation of some narratives in it from that Apostle, and recognize in such derivation the ground of the above testimonies. The peculiarly minute and graphic precision (presently, § viii. to be further spoken of) which distinguishes this Evangelist, seems to claim for him access in many cases to the testimony of some cye-witness where the other two Evangelists have not had that advantage. I have pointed out these cases where they occur, in the Commentary; and have not hesitated in some of them to refer conjecturally to Peter as the source of the narration.
- 7. The inference to be drawn from what has preceded is, that,—the general tradition of the ancients, which ascribed to Mark a connexion with Peter as his secretary or interpreter, being adopted, as likely to be founded on fact,—yet the idea of any considerable or direct influence of Peter over the writing of the Gospel is not borne out by the work itself. We may so far recognize in it one form of the probable truth;—it is likely that Mark, from continual intercourse with and listening to Peter, and possibly from preservation of many of his narrations entire, may have been able, after his death, or at all events when separated from him, to preserve in his Gospel those vivid and original touches of description and filling-out of the incidents, which we now discover in it. Further than this I do not think we are authorized in assuming; and even this is conjectural only.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

- 1. Internal evidence is very full as to the class of readers for whom Mark compiled his Gospel: the Gentile Christians are clearly pointed out by the following indications:—
 - (a) The omission of all genealogical notices of our Lord's descent.
- (β) The general abstinence from Old Testament citations, except in reporting discourses of our Lord (ch. i. 2, 3 is the only exception, xv. 28 being rejected as spurious).

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- (γ) The appending of interpretations to the Hebrew or Aramaic terms occurring in the narrative (ch. v. 41; vii. 11, 34).
 - (δ) The explanations of Jewish customs, as for example ch. vii. 3, 4.
- (ε) Remarkable insertions or omissions in particular places: as, e. g. $\pi \hat{a} \sigma \iota \nu \tau o \hat{i} s \, \tilde{\epsilon} \theta \iota \epsilon \sigma \iota \nu$, ch. xi. 17, which words are omitted in Matthew and Luke:—no mention of the *Jewish law*:—omission of the *limitations* of the mission of the Apostles in Matt. x. (common, however, also to Luke).
- 2. It is true that too much stress must not be laid on single particulars of this sort, as indicating design, where the sources of the Gospels were so scattered and fragmentary. But the concurrence of all these affords a very strong presumption that that class of readers was in the view of the Evangelist, in whose favour all these circumstances unite. See Prolegg. to Matthew, § iii. 2.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

- 1. The most direct testimony on this head is that of Irenæus, iii. 1 (see above, \S ii. 1, β), that it was after the deaths of Peter and Paul. This would place its date, at all events, after the year 63 (see Prolegg. to Acts, chronological table). But here, as in the case of the other Gospels, very little can be with any certainty inferred. We have conflicting traditions (see above, \S ii.), and the Gospel itself affords us no clue whatever.
- 2. One thing only we may gather from the contents of the three first Gospels,—that none of them could have been originally written after the destruction of Jerusalem. Had they been, the omission of all allusion to so signal a fulfilment of our Lord's prophecies would be inexplicable. In the case indeed of Luke, we can approximate nearer than this (see below, ch. iv. § 4); but in those of Matthew and Mark, this is all which can be safely assumed as to the time of their first publication;—that it was after the dispersion or even the death of most of the Apostles, and before the investment of Jerusalem by the Roman armies under Titus in the year 70.

SECTION V.

AT WHAT PLACE IT WAS WRITTEN.

Of this we have no trustworthy evidence. Most ancient writers (Clement, Eusebius, Jerome, Epiphanius, &c.) mention Rome; but apparently in connexion with the idea of Mark having written under 36]

the superintendence of Peter. Chrysostom mentions Alexandria; but no Alexandrine writer confirms the statement. In modern times, Storr has advanced an hypothesis that Mark wrote at Antioch, which he grounds, but insufficiently, on a comparison of ch. xv. 21, with Acts xi. 20.

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

- 1. There has never been any reasonable doubt that Mark wrote in Greek. The two Syriac versions contain a marginal note, that Mark preached in Rome in Latin: and four mss. (Centt. X.—XIII.) enumerated by Scholz, prolegg. p. xxx, append a notice, τὸ κατὰ μάρκ. εὐαγ. ἐγράφη ρωμαϊστὶ ἐν ρώμη μετὰ ἔτη ἰβ τῆς ἀναλήψεως τοῦ κυρίου. This statement, however, is destitute of probability from any external or internal evidence, and is only one more assumption from the hypothetical publication in Rome under the superintendence of Peter, and for Roman converts.
- 2. Many writers of the Romish Church have defended the hypothesis of a Latin original, being biassed by a wish to maintain the authority of the Vulgate: and a pretended part of the original autograph of the Evangelist is still shewn in the Library of St. Mark's church at Venice; which, however, has been detected to be merely part of an ancient Latin Ms. of the four Gospels,—another fragment of which exists, or existed, at Prague,—formerly preserved at Aquileia.
- 3. If Mark wrote in Latin, it is almost inconceivable that the original should have perished so early that no ancient writer should have made mention of the fact. For Latin was the language of a considerable and increasing body of Christians,—unlike Hebrew, which was little known, and belonged [but even this is doubtful] to a section of converts few in number:—yet ancient testimony is unanimous to Matthew's having written in Hebrew,—while we have not one witness to Mark having written in Latin.

SECTION VII.

GENUINENESS OF THE GOSPEL.

1. This has never been called in question, till very recently, by some of the German critics (Schleiermacher, Credner:—which last however (see Meyer, Com. ii. 9, note) has since seen reason to abandon his view,—and more recently still, Grimm) on, as it appears to me, wholly insufficient grounds. They allege that the testimony of Papias (see

above, § ii. 1, a) does not apply to the contents of our present Gospel, but that some later hand has worked up and embellished the original simple and unarranged notices of Mark, which have perished.

- 2. But neither do the words of Papias imply any such inference as that Mark's notices must have been simple and unarranged; nor, if they did, are they of any considerable authority in the matter. It is enough that from the very earliest time the Gospel has been known as that of Mark; confirmed as this evidence is by the circumstance, that this name belongs to no great and distinguished founder of the Church, to whom it might naturally be ascribed, but to one, the ascription to whom can hardly be accounted for, except by its foundation in matter of fact.
- 3. On the genuineness of the remarkable fragment at the end of the Gospel, see notes there.

SECTION VIII.

ITS STYLE AND CHARACTER.

- 1. Of the three first Gospels, that of Mark is the most distinct and peculiar in style. By far the greater part of those graphic touches which describe the look and gesture of our Lord, the arrangement or appearance of those around Him, the feelings with which He contemplated the persons whom He addressed, are contained in this Gospel. While the matters related are fewer than in either Matthew or Luke, Mark, in by far the greater number of common narrations, is the most copious, and rich in lively and interesting detail.
- 2. In one part only does Mark appear as an abridger of previously well-known facts; viz. in ch. i. 1—13, where,—his object being to detail the official life of our Lord,—he hastens through the previous great events,—the ministry of John, the baptism and temptation of Christ. But even in the abrupt transitions of this section, there is wonderful graphic power, presenting us with a series of life-like pictures, calculated to impress the reader strongly with the reality and dignity of the events related.
- 3. Throughout the Gospel, even where the narratives are the most copious, the same isolated character of each, the same abrupt transition from one to another, is observable. There is no attempt to bind on one section to another, or to give any sequences of events. But occasionally the very precision of the separate narratives of itself furnishes accurate and valuable chronological data:—e. g. the important one in ch. iv. 35, by which it becomes evident that the whole former part of Matthew's Gospel is out of chronological order.
 - 4. Mark relates but few discourses. His object being to set forth 387

Jesus as the Son of God (see ch. i. 1), he principally dwells on the events of His official life. But the same characteristics mark his report of our Lord's discourses, where he relates them, as we have observed in the rest of his narrative. While the sequence and connexion of the longer discourses was that which the Holy Spirit peculiarly brought to the mind of Matthew, the Apostle from whom Mark's record is derived seems to have been deeply penetrated and impressed by the solemn iterations of cadence and expression, and to have borne away the very words themselves and tone of the Lord's sayings. See especially, as illustrating this, the wonderfully sublime reply, ch. ix. 39—50.

- 5. According to the view adopted and vindicated in the notes on ch. xvi. 9—20, the Gospel terminates abruptly with the words $\epsilon \phi \circ \beta \circ \hat{\imath} v \tau \circ \gamma \acute{a}\rho$, ver. 8. That this was not intentionally done, but was a defect,—is apparent, by the addition, in apostolic times, of the authentic and most important fragment which now concludes the narrative a.
- 6. I regard the existence of the Gospel of Mark as a gracious and valuable proof of the accommodation by the Divine Spirit of the records of the life of our Lord to the future necessities of the Church. While it contains little matter of fact which is not related in Matthew and Luke, and thus, generally speaking, forms only a confirmation of their more complete histories, it is so far from being a barren duplicate of that part of them which is contained in it, that it comes home to every reader with all the freshness of an individual mind, full of the Holy Ghost, intently fixed on the great object of the Christian's love and worship, reverently and affectionately following and recording His positions, and looks, and gestures, and giving us the very echo of the tones with which He spoke. And thus the believing student feels, while treating of and studying this Gospel, as indeed he does of each in its turn, that,-without venturing to compare with one another in value these rich and abiding gifts of the Holy Spirit to the Church,-the Gospel of Mark is at least as precious to him as any of the others; serving an end, and filling a void, which could not without spiritual detriment be left uncared for.

[a Since the above was written an important book has been published on this subject, "The Last Twelve Verses of the Gospel according to St. Mark," by the Rev. J. W. Burgon. Oxford, 1871. Mr. Burgon makes it appear that the numbers of Ammonius and Eusebius would have been more accurately designated the numbers of Eusebius, and that the patristic evidence against the passage ought to be limited to that of Eusebius, whose language has been adapted, or even literally copied, by the later authorities. All the Fathers, moreover, who are usually cited against these verses, treat them as part of the Gospel record; and as such they are recognized in the following Commentary; while Victor of Antioch expressly states ἡμεῖε ἐξ ἀκριβῶν ἀντιγράφων ἐν πλείστοιs εὐρόντεs αὐτά, καὶ κατὰ τὸ Παλαιστιναῖον Εὐαγγέλιον, ὡς ἔχει ἡ ἀλήθεια Μάρκου, συντεθείκαμεν . . , μετὰ τὸ ἐφοβοῦντο γάρ, τουτέστιν ἀπὸ τοῦ ἀναστὰς δὲ . . . καὶ καθ' ἐξῆς, μέχρι τοῦ διὰ τῶν ἐπακολουθούντων σημείων. 'Λμήν.]

CHAPTER IV.

ON THE GOSPEL ACCORDING TO LUKE.

SECTION I.

1TS AUTHORSHIP.

- 1. Although the Author of this Gospel plainly enough speaks of himself in his Introduction, and in that to the Acts of the Apostles, we are left to gather his name from tradition. Here, however, as in the case of Mark, there seems to be no reasonable ground of doubt. It has been universally ascribed to Lucas, or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11.
- 2. Of this person we know no more with any certainty than we find related in the Acts of the Apostles and the passages above referred to. From Col. iv. 11, 14, it would appear that he was not born a Jew, being there distinguished from οἱ ὄντες ἐκ περιτομῆς. It is, however, quite uncertain whether he had become a Jewish proselyte previous to his conversion to Christianity. His worldly calling was that of a physician; he is called ὁ ἰατρὸς ὁ ἀγαπητός by Paul, Col. iv. 14. A very late tradition (Niceph. Hist. Eccl. ii. 43), generally adopted by the Romish Church, makes him also to have been a painter; but it is in no respect deserving of credit. His birthplace is said by Eusebius (Hist. Eccl. iii. 4) and Jerome (De Viris Illustr. 7, vol. ii. p. 840) to have been Antioch, but traditionally only, and perhaps from a mistaken identification of him with Lucius, Acts xiii. 1 (Lucas = Lucanus, not Lucius). Tradition, as delivered by Epiphan. (Hær. li. 11, vol. i. p. 433), Pseudo-Origen, Theophylact, Euthymius, &c., makes him to have been one of the seventy, Luke x. 1; but this is refuted by his own testimony, in his preface, where he by implication distinguishes himself from those who were eye-witnesses and ministers of the word. It seems to have arisen from his Gospel alone containing the account of their mission.
- 3. Luke appears to have attached himself to Paul during the second missionary journey of the Apostle, and at Troas (Acts xvi. 10). This may be inferred from his there first making use of the first person plural in his narrative; after saying (ver. 8) κατέβησαν εὶς Τρωάδα, he proceeds (ver. 10), εἰθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν. He thence accompanied Paul to Macedonia, remaining perhaps at Philippi (but see below, § iv. 3) until Paul returned thither again at the end of his

second visit to Greece, after the disturbance at Ephesus. Thence (Acts xx. 5) we find him again accompanying Paul to Asia and Jerusalem (xxi. 17); being apparently with him at Cæsarea during his imprisonment (xxiv. 23); and travelling with him to Rome (xxvii. 1—xxviii. 16). There we also find him remaining with the Apostle to a late period, very nearly till his martyrdom (see 2 Tim. iv. 11).

4. Of the time and manner of his death nothing certain is known, and the traditions are inconsistent one with another: some, as Greg. Naz., alleging him to have suffered martyrdom, while the general report is that he died a natural death.

SECTION II.

ITS ORIGIN.

- 1. A plain statement of the origin of this Gospel is given us by the Author himself, in his preface, ch. i. 1—4. He there states that many had taken in hand to draw up a statement, according to the testimony of those who were from the beginning eye-witnesses and ministers of the word, of the matters received (or fulfilled) among Christians; and that it therefore seemed good to him also, having carefully traced the progress of events from the first, to write an arranged account of the same to his friend (or patron) Theophilus.
- 2. From this we gather, (1) that Luke was not himself an eye-witness, nor a minister of the word (ὑπηρέτης τοῦ λόγου) from the beginning; (2) that he compiled his Gospel from the testimony of eye-witnesses and Apostles, which he carefully collected and arranged. For (1) he implicitly excludes himself from the number of the αὐτόπται κ. ὑπ. τ. λόγου: and (2) by the κἀμοί he includes himself among the πολλοί who made use of autoptic and apostolic testimony.
- 3. I have before proved generally that the Gospels of Matthew and Mark cannot have been among the number of these διηγήσεις of which Luke speaks. I may now add to those proofs, that if Luke had seen and received, as of apostolic authority, either or both of these Gospels, then his variations from them are, on his own shewing, unaccountable; if he had seen them, and did not receive them, his coincidences with them are equally unaccountable. The improbabilities and absurdities involved in his having either or both of them before him and working up their narratives into his own, I have before dealt with, in the general Prolegomena to the three Gospels.
- 4. Judging entirely from the phænomena presented by the Gospel itself, my conclusion with regard to its sources is the following:—that Luke, under the guidance of the Holy Spirit, drew up his Gospel inde-

pendently of, and without knowledge of, those of Matthew and Mark;—that he fell in with, in the main, the same cycle of apostolic teaching as the writers of those Gospels placed on record, viz. that which embraced principally the Galilæan life and ministry of our Lord, to the exclusion of that part of it which passed at Jerusalem before the formal call of the twelve Apostles;—but that he possessed other sources of information, not open to the compiler of Matthew's Gospel, nor to Mark.

- 5. To this latter circumstance may be attributed his access to (I believe, from its peculiar style and character) a documentary record of the events preceding and accompanying the birth of the Lord, derived probably from her who alone was competent to narrate several particulars contained in it:—his preservation of the precious and most important cycle of our Lord's discourses and parables contained in that large section of his Gospel, ch. ix. 51—xviii. 15, which is mostly peculiar to himself:—numerous other details scattered up and down in every part of his narrative, shewing autoptic information:—and, lastly, his enlarged account of some events following the Resurrection, and the narration, by him alone, of the circumstances accompanying the Ascension.
- 6. A tradition was very early current, that Luke's Gospel contained the substance of the teaching of Paul. Irenæus, Hær. iii. 1, p. 174, states: Λουκᾶς δὲ ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίω κατέθετο '. See also Tertullian, cont. Marc. iv. 5, vol. ii. p. 367. But this is contradicted by the implicit assertion of the Evangelist himself in his preface, that the Gospel was compiled and arranged by himself from the testimony of those who ἀπ' ἀρχῆς, 'from the beginning of our Lord's ministry,' were eye-witnesses or ministers of the word ⁵. Among these it is not, of course, possible to reckon Paul.
- 7. It is however an interesting enquiry, how far his continued intercourse with the great Apostle of the Gentiles may have influenced his diction, or even his selection of facts. It is a remarkable coincidence, that the account of the institution of the Lord's Supper should be nearly verbatim the same 6 in Luke xxii. 19, and in 1 Cor. xi. 23,—and that Paul claims to have received this last from the Lord'. For we know

⁴ Origen, Eusebius, and Jerome go so far as to understand the expression τδ εὐαγ-γέλιδν μου, Rom. ii. 16, of the Gospel of Luke. But this is contrary to the usage of the word εὐαγγέλιον in the N. T.: see notes there.

⁵ The Edinburgh Reviewer denies this. But it is implied by the $\mathring{\eta}\mu \hat{\nu}\nu$ and $\mathring{\epsilon}\delta ο \xi \epsilon \nu$ $\kappa \grave{a}\mu o \acute{\iota}$. Had Paul been the source of his information, he would surely have expressed himself otherwise in his preface, and not have so plainly classed himself among those who were dependent for their information on the $α \grave{\nu} \tau \delta \pi \tau a \iota$ and $\mathring{\nu} \pi \eta \rho \acute{\epsilon} \tau a \iota$ $\tau o \hat{\nu}$ $\lambda \delta \gamma o \nu$.

⁶ Even after conforming the texts to the best MSS. Cf. the two passages.

⁷ It is impossible, with the Edinburgh Reviewer, to regard ἀπὸ τοῦ κυρίου here as

that to compensate to Paul in his apostolic office for the want of autoptic authority, and to constitute him a witness to the truth of the gospel, a revelation was made to him,—to which he refers, Gal. i. 12: Eph. iii. 3: 1 Cor. xi. 23; xv. 3,—embracing at least the leading facts of the evangelic history. And this circumstance may have acted imperceptibly on the mind of Luke, and even shaped or filled out some of his narratives, in aid of direct historic sources of testimony.

8. There is very little trace of Paul's peculiar diction, or prominence given to the points which it became his especial work to inculcate in the Gospel of Luke. Doubtless we may trace a similar cast of mind and feeling in some instances; as e. g. Luke's carefulness to record the sayings of our Lord which were assertive of His unrestricted love for Jew and Gentile alike: Luke iv. 25 ff.; ix. 52 ff.; x. 30 ff.; xvii. 16, 18. We may observe too that in Luke those parables and sayings are principally found, which most directly regard the great doctrine of man's free justification by grace through faith: e. g. ch. xv. 11 ff.; xvii. 10; xviii. 14, in which latter place the use of δεδικαιωμένος (see note there) is remarkable. These instances, however, are but few,—and it may perhaps be doubted whether Commentators in general have not laid too great stress upon them. It would be very easy to trace similar relations and analogies in the other Gospels, if we were bent upon doing so.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

- 1. Both these questions are formally answered for us by the Evangelist himself. He states, ch. i. 3, that he wrote primarily for the benefit of one Theophilus, and that he might know the certainty of those accounts which had formed the subject of his catechetical instruction.
- 2. But we can hardly suppose this object to have been the only moving cause to the great work which Luke was undertaking. The probabilities of the case, and the practice of authors in inscribing their works to particular persons, combine to persuade us that Luke must have regarded his friend as the representative of a class of readers for

spurious. The variations are otherwise accounted for: $\pi\alpha\rho\dot{\alpha}$, by $\pi\alpha\rho\dot{\epsilon}\lambda\alpha\beta\rho\nu$ preceding; $-\theta\epsilon\rho\dot{\nu}$, by the invariable practice of noting in the margin, where δ $\kappa\dot{\nu}\rho\rho\sigma$ occurs, $\theta\epsilon\dot{\sigma}s$, or $\chi\rho\iota\sigma\tau\dot{\sigma}s$, by way of explanation. And if it be genuine, then Paul did certainly receive matters of fact by special revelation. The idea of the facts of the gospel history having been "familiar to Paul when he was a persecutor" is too absurd to require refutation, as will at once appear from applying it to such a fact as this very one, viz. the institution of the Lord's Supper.

whom his Gospel was designed. And in enquiring what that class was, we must deal with the data furnished by the Gospel itself.

- 3. In it we find universality the predominant character. There is no marked regard paid to Jewish readers, as in Matthew, nor to Gentiles, as in Mark; if there be any preference, it seems rather on the side of the latter. In conformity with Jewish practice, we have a genealogy of our Lord, which however does not, as in Matthew, stop with Abraham, but traces up his descent even to the progenitor of the human race. Commentators have noticed that Luke principally records those sayings and acts of our Lord by which God's mercy to the Gentiles is set forth: see ch. xv. 11 ff.; xviii. 10; xix. 5 (but see notes there); x. 33; xvii. 19; ix. 52-56; iv. 25-27. Such instances, however, are not much to be relied on ;- see above, ch. i. § ii. 6 ;-to which I will add, that it would be easy to construct a similar list to prove the same point with respect to Matthew or John 8; - and I therefore much prefer assigning the above character of universality to this Gospel, which certainly is visible throughout it. That it was constructed for Gentile readers as well as for Jews, is plain; and is further confirmed from the fact of its author having been the friend and companion of the great Apostle of the Gentiles.
- 4. I infer then that the Gospel was designed for the general use of Christians, whether Jews or Gentiles; and, subordinately to this general purpose, for those readers whose acquaintance with Jewish customs and places was sufficient to enable them to dispense with those elucidations of them which Mark and John have given, but which are not found in Matthew or Luke.
- 5. The object of the Gospel has been sufficiently declared in Luke's own words above cited,—that the converts might know the certainty of those things in which they had received oral instruction as catechumens; in other words, that the portions of our Lord's life and discourses thus

⁸ e. g Matthew relates the visit of the Magi, ch. ii. 1 ff.; refers to Galilee of the Gentiles seeing a great light, ch. iv. 15, 16; 'Many shall come from the East and West,' &c. ch. viii. 11; 'Come unto Me, all ye that labour,' ch. xi. 28; the Syrophænician woman (not related by Luke), ch. xv. 21 ff.; 'The Kingdom of God shall be taken from you, and given to a nation,' &c. ch. xxi. 43 (omitted by Luke); 'the elect from the four winds of heaven' (not in Luke), ch. xxiv. 31; the judgment of πάντα τὰ ἔθνη, ch. xxv. 31—46; 'Make disciples of πάντα τὰ ἔθνη,' ch. xxviii. 19.—Again, John relates the visit to the Samaritans, ch. iv.; 'the other sheep not of this fold,' ch. x. 16; 'not for that nation only, but that he should gather together in one the children of God that were scattered abroad,' ch. xi. 52; the request of the Greeks at the feast, ch. xii. 20, &c. &c. See the view, that Luke wrote for Greeks principally, ingeniously illustrated in the lecture prefixed to this Gospel in the first volume of Bp. Wordsworth's Greek Testament: which however, like the other notices of this learned writer, is written far too strongly in the spirit of an advocate, who can see only that which it is his aim to prove.

imparted to them might receive both permanence, by being committed to writing,—and completion, by being incorporated in a detailed narrative of His acts and sayings.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

- 1. We are enabled to approximate to the time of the publication of this Gospel with much more certainty than we can to that of any of the others. The enquiry may be thus conducted.—We may safely assume that the 'former treatise' of Acts i. 1, can be no other than this Gospel. And on that follows the inference, that the Gospel was published before the Acts of the Apostles. Now the last event recorded in the Acts is an interview of Paul with the Jews, shortly after his arrival in Rome. We further have the publication of the Acts, by the words of ch. xxviii. 30, postponed two whole years after that arrival and interview; but, I believe, no longer than that. For had Paul continued longer than that time in his hired house before the publication, it must have been so stated; and had he left Rome or that house, or had any remarkable event happened to him before the publication, we cannot suppose that so careful a recorder as Luke would have failed to bring his work down to the time then present, by noticing such departure or such event. I assume then the publication of the Acts to have taken place two years after Paul's arrival at Rome: i. e. according to Wieseler (Chron. des Apostolischen Zeitalters, pp. 117, 118: see chronological table in Prolegg. to Acts, Vol. II.), in the spring of A.D. 63.
- 2. We have therefore a fixed date, before which the Gospel must have been published. But if I am not mistaken, we have, by internal evidence, the date of its publication removed some time back from this date. It is hardly probable that Luke would speak of, as & πρώτος λόγος, a work in which he was then, or had been very lately, engaged. But not to dwell on this, -even allowing that the prefatory and dedicatory matter, as is usually the case, may have come last from the hands of the author,-I find in the account of the Ascension, which immediately follows, a much more cogent proof, that the Gospel had been some considerable time published. For while it recapitulates the Gospel account just so much that we can trace the same hand in it (compare Acts i. 4 with Luke xxiv. 49), it is manifestly a different account, much fuller in particulars, and certainly unknown to the Evangelist when he wrote his Gospel. Now, as we may conclude, in accordance with the παρηκολουθηκότι πασιν άκριβώς, of Luke i. 3, that he would have carefully sought out every available source of information at the time of writing his Gospel,—this becoming acquainted with a new account of the Ascen-

sion implies that in the mean time fresh sources of information had been opened to him. And this would most naturally be by change of place, seeing that various fixed cycles of apostolic teaching were likely to be current in, and about, the respective mother churches. Now the changes of place in Luke's recent history had been,-two years before, from Cæsarea to Rome, Acts xxvii. 1 ff.; two years and a half before that, from Philippi to Jerusalem, Acts xx. 6; xxi. 15 ff.,—and Cæsarea. This last is left to be inferred from his leaving Casarea with Paul, ch. xxvii. 1;-at all events he was during this time in Palestine, with, or near Paul. I shall make it probable in the Prolegomena to Vol. II. that during this period he was engaged in collecting materials for and compiling the Acts of the Apostles; and by consequence (see above), that in all probability the Gospel had been then written and published. This would place its publication before A.D. 58;—consequently, before the traditional date of the Gospel of Matthew, -see above, ch. ii. & iv.

- 3. Tracing Luke's history further back than this,—it has been thought that he remained at Philippi during the whole time comprised between Acts xvii. 1 and xx. 6, because he disuses the first person at the first of those dates, at Philippi,—and resumes it also at Philippi, at the second. Now this was a period of seven years: far too long for such an inference as the above to be made with any probability. During this time he may have travelled into Palestine, and collected the information which he incorporated in his Gospel. For that it was collected in Palestine, is on all accounts probable. And that it should have been published much before this, is, I think, improbable.
- 4. My reasons are the following:—I have implied in the former part of these Prolegomena, that it is not likely that the present evangelic collections would be made until the dispersion of all or most of the Apostles on their missionary journeys. Besides this, the fact of numerous διηγήσεις having been already drawn up after the model of the apostolic narrative teaching, forbids us to suppose their teaching by oral communication to have been in its fulness still available. Now the Apostles, or the greater part of them, were certainly at Jerusalem at the time of the council in Acts xv. 1—5 ff., i. e. about A.D. 50. How soon after that time their dispersion took place, it is quite impossible to determine:—but we have certainly this date as our terminus a quo, before which, as I believe, no Gospel could have been published.
- 5. After this dispersion of the Apostles, it will be necessary to allow some time to elapse for the διηγήσεις of which Luke speaks (ch. i. 1) to be drawn up;—not less certainly than one or two years, or more; which would bring us just about to the time when he was left behind by Paul in Philippi. This last arrangement must however be, from its merely hypothetical grounds, very uncertain.

6. At all events, we have thus eight years, A.D. 50—58, as the limits within which it is probable that the Gospel was published. And, without pretending to minute accuracy in these two limits, we may at least set it down as likely that the publication did not take place much before Luke and Paul are found together, nor after the last journey which Paul made to Jerusalem, A.D. 58. And even if the grounds on which this latter is concluded be objected to, we have, as a final resort, the fixed date of the publication of the Acts two years after Paul's arrival at Rome, after which, by internal evidence, the Gospel cannot have been published.

SECTION V.

AT WHAT PLACE IT WAS WRITTEN.

- 1. Our answer to this enquiry will of course depend upon the considerations discussed in the last section. Adopting the view there taken, we find Luke in Asia Minor, Syria, or Palestine (probably) previously to his first journey with Paul A.D. 51; and from that time till his second journey A.D. 58, perhaps remaining in Greece, but perhaps also travelling for the sake of collecting information for his Gospel. At all events, at the latter part of this period he is again found at Philippi. We need not then dissent from the early tradition reported by Jerome (Prolog. in Matt. vol. vii. pp. 3, 4), that Luke published his Gospel "in Achaiæ Bæotiæque partibus," as being on the whole the most likely inference.
- 2. The inscription in the Syriac version,—and Simeon Metaphrastes in the tenth century,—report that the Gospel was written at Alexandria, but apparently without any authority.

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

There never has been any doubt that Luke wrote his Gospel in Greek. His familiarity with Greek terms and idioms, and above all, the classical style of his preface, are of themselves convincing internal evidence that it was so.

SECTION VII.

GENUINENESS OF THE GOSPEL.

- 1. It has been generally and almost unanimously acknowledged that the Gospel which we now possess is that written and published by Luke.
- 9 See the lecture above referred to, prefixed to St. Luke in Wordsworth's G. Test. vol. i.

- 2. Whatever doubts may have been raised by rationalistic Commentators as to the genuineness of the two first chapters, have been adopted in aid of their attempts to overthrow their authenticity (on which see the next section); and have rested on no sufficient ground of themselves. Their principal appeal is to Marcion, who notoriously mutilated the Gospel, to make it favour his views of the Person of Christ.
- 3. On the genuineness of ch. xxii. 43, 44, see various readings and notes there.

SECTION VIII.

THE AUTHENTICITY OF THE TWO FIRST CHAPTERS.

- 1. If the view maintained above of the probable time of the publication of the Gospel be adopted,—and its later terminus, the publication of the Acts two years after Paul's imprisonment at Rome began, is, I think, beyond question,—I cannot see how any reasonable doubt can be thrown upon the authenticity of this portion of the narrative. For there were those living, who might have contradicted any false or exaggerated account of our Lord's birth and the events which accompanied it. If not the Mother of our Lord herself, yet His brethren were certainly living: and the universal reception of the Gospel in the very earliest ages sufficiently demonstrates that no objection to this part of the sacred narrative had been heard of as raised by them.
- 2. The dseribas $\pi argnrolov \theta \eta \kappa \delta \tau i$ of Luke forbids us to imagine that he would have inserted any narrative in his Gospel which he had not ascertained to rest upon trustworthy testimony, as far as it was in his power to ensure this: and the means of ensuring it must have been at that time so ample and satisfactory, that I cannot imagine for a moment any other origin for the account, than such testimony.
- 3. If we enquire what was probably the *source* of the testimony, I answer, that but one person is conceivable as delivering it, and that person the Mother of our Lord. She was living in the Christian body for some time after the Ascension; and would most certainly have been appealed to for an account of the circumstances attending His birth and infancy.
- 4. If she gave any account of these things, it is inconceivable that this account should not have found its way into the records of the Lord's life possessed by the Christian Church, but that instead of it a spurious one should have been adopted by two of our Evangelists, and that so shortly after, or even coincident with, her own presence in the Church.
 - 5. Just as inconceivable, even supposing the last difficulty sur-

mounted, is the formation of a mythical, or in any other way unreal account of these things, and its adoption, in the primitive age of the Church. For the establishment of this I refer to the late Professor Mill's able tract, On the Mythic Interpretation of Luke i.;—in which he has stated and severally refuted the arguments of Strauss and the rationalists.

6. I infer then that the two first chapters of this Gospel contain the account given by the Mother of our Lord, of His birth, and its prefatory and attendant circumstances; of some of which circumstances that in Matt. i. 18-25 is a more compendious, and wholly independent account.

SECTION IX.

ITS STYLE AND CHARACTER.

- 1. We might have expected from Luke's name and profession, that he was a man of education, and versed in the elegant use of the Greek, which was then the polite language in the Roman empire. We accordingly find that while we have very numerous Hebraisms in his Gospel, we also have far more classical idioms, and a much freer use of Greek compounds than in the others. By consulting the marginal references in this edition it will be seen that the number of $\tilde{a}\pi a \xi \lambda \epsilon \gamma \delta \mu \epsilon \nu a$ in Luke is very great, far exceeding those in any other Gospel; and that very many of them are classically-authorized compound words.
- 2. The composition of the sentences is more studied and elaborate than in Matthew or Mark;—the Evangelist appears more frequently in the narrative, delivering his own estimate of men and things—e.g. ch. xvi. 14; vii. 29, 30; xix. 11 al.;—he seems to love to recount instances of our Lord's tender compassion and mercy;—and in the report of His parables, e.g. in ch. xv., is particularly simple in diction, and calculated to attract and retain the attention of his readers.
- 3. In narrative, this Evangelist is very various, according to the copiousness or otherwise of the sources from which he drew. Sometimes he merely gives a hasty compendium: at others he is most minute and circumstantial in detail, and equally graphic in description with Mark: see as instances of this latter, ch. vii. 14; ix. 29. It has been remarked (see Olshausen, Bibl. Comm. i. p. 20) that Luke gives with extreme accuracy not so much the discourses, as the observations and occasional sayings of our Lord, with the replies of those who were present. This is especially the case in his long and important narrative of the journey up to Jerusalem, ch. ix. 51—xviii. 14.
 - 4. On the question how far those doctrines especially enforced by the Vol. I.—49]

great Apostle of the Gentiles are to be traced, as inculcated or brought forward in this Gospel, see above in this chapter, § ii. 7.

- 5. In completeness, this Gospel must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's Forerunner, and concludes with the particulars of the Ascension: thus embracing the whole great procession of events by which our Redemption by Christ was ushered in, accomplished, and sealed in heaven. And by recording the allusion to the promise of the Father (ch. xxiv. 49), he has introduced, so to speak, a note of passage to that other history, in which the fulfilment of that promise, the great result of Redemption, was to be related. It may be remarked, that this completeness, - while it shows the earnest diligence used by the sacred writer in searching out, and making use of every information within his reach, -forms an additional proof that he can never have seen the Gospels of Matthew and Mark, -or he would (to say nothing of the other difficulties attending this view, which have before been dealt with in ch. i.) most certainly have availed himself of those parts of their narratives, which are now not contained in his own.
- 6. The chronological notice, on the discovery, by the younger Zumpt, that Quirinus was twice governor of Syria, and the light thus thrown on Luke ii. 2, inserted here in the third edition, is now incorporated in the notes ad loc.

CHAPTER V.

THE GOSPEL ACCORDING TO JOHN.

SECTION I.

ITS AUTHORSHIP.

- 1. The universal belief of the Christian Church has ascribed this Gospel to the Apostle John. I shall not here anticipate the discussion respecting its genuineness (see below, § vi.), but assume that it has been rightly so ascribed.
- 2. John was son of Zebedee and Salome, and younger (?) brother of James. His father was a Galilean, and by occupation a fisherman on

¹ This is by no means certain. While Matt. and Mark always write ' Peter, James, and John'-Luke, in ch. ix. 28 and Acts i. 13 (not in rec.), has 'Peter, John, and James;' although in the other catalogue of the Apostles, Luke vi. 14, he keeps the usual order. It is impossible to say whether the order arose from any account at all being taken of mere seniority.

the lake of Galilee. Where he resided, is uncertain—perhaps at Bethsaida: but the circumstance of Simon Peter, who was of that place, being (Luke v. 10) partner in the fishing trade, or perhaps, in that particular expedition only with the sons of Zebedee, is no proof as to their residence there also.

- 3. The family of John seems not to have been one of the lowest class: we find hired servants in the ship with Zebedee, Mark i. 20; their mother Salome was one of those women who came with Jesus from Galilee, and ministered to Him of their substance, Luke viii. 3; xxiii. 55, compared with Mark xvi. 1; the same Salome was one of those who bought sweet spices and ointments to anoint Him (Mark, ibid.); and, John xix. 27, we find John himself taking the mother of our Lord ϵ to ϵ to ϵ which though (see note there) it need not imply that John had then a house at Jerusalem, certainly denotes that he had some fixed habitation, into which she was received. If, as is most likely, John be meant by the δ δ δ δ δ δ δ of ch. xviii. 15, he was personally known to the High Priest Caiaphas. From all these facts the inference is that his family belonged to the middle class of society; the higher grade of those who carried on the by no means despised or ungainful business of fishermen on the sea of Galilee.
- 4. If (see note on John i. 41) the second of the two disciples who heard the Baptist's testimony to Jesus, and followed Him in consequence, was John himself,—we have his acquaintance with our Lord dating from the very beginning of His ministry. And to this agree the contents of chapters ii. iii. iv. v., containing particulars of the Ministry at Jerusalem and in Galilee which happened previous to the commencement of the official record of the other Evangelists. It seems that John accompanied our Lord to Jerusalem,—with perhaps those of the Apostles already called,—and witnessed those incidents which he has related in that part of his Gospel.
- 5. In the intervals of our Lord's first circuits and journeys, the Apostles seem to have returned to their families and occupations. Thus in Luke v. 1—11, we find the sons of Zebedee, as well as Simon Peter, again engaged in fishing, and solemnly and finally summoned by Jesus to follow Him;—an incident which, as Lücke acknowledges (Comm. in Joh., Einleitung, p. 12), would be inexplicable even by the miracle, unless there had been a previous acquaintance on their part with our Lord.
- 6. From that time John belonged to that chosen number known as 'the Twelve,' who were nearest to the Person of Jesus during His ministry. And of that number, he seems to have been the most personally beloved by our Lord. For the assumption that he is the author of our Gospel, also identifies him with 'the disciple whom Jesus loved,' so often mentioned in it (see ch. xiii. 23; xix. 26; xx. 2; xxi. 7, 20, 24). He, together with his brother James, and Peter, was witness of the

raising of Jaeirus's daughter, Mark v. 37; also of the transfiguration, Matt. xvii. 1 ff.; and of the agony in Gethsemane; he lay on the bosom of Jesus at the last supper; and was recognized by Peter as being the innermost in His personal confidence, John xiii. 23. To him was committed the charge of the mother of Jesus, by Himself when dying on the Cross, John xix. 26, 27.

- 7. And to this especial love of the Redeemer John appears to have corresponded in devoted affection and faithfulness. He fled, it is true, with the rest, at the dark hour of the capture of Jesus: but we find him, together with Peter, soon rallying again,—and from that time, John xviii. 15, 16, even to the end, xix. 25 ff., an eye-witness of the sufferings of his Divine Master. In John xxi. we find the same personal distinction bestowed on the beloved disciple by our Lord after His Resurrection.
- 8. In the Acts of the Apostles, John comes before us but very seldom, and always in connexion with and thrown into the background by Peter. See Acts iii. 1 ff.; viii. 14-25. The history leaves him at Jerusalem: where however he appears not to have been on Paul's first visit to Jerusalem, Gal. i. 18 ff., A.D. 38-40 (see chronological table in Prolegg. to Acts, Vol. II.), for he states that he saw none of the Apostles save Peter and James. On his second visit, Acts xi. 29, 30, cir. A.D. 43 (see as above), we have no intimation whether John was there or not. If the journey to determine the question about circumcision, Acts xv. 1, was identical with Paul's third visit, Gal. ii. 1 (which I have maintained in Prolegg. to Acts, Vol. II., note 1 to Chron. Table), then at that date (i. e. cir. A.D. 50) John was in Jerusalem. After this time, we lose sight of the Apostles, nor can we with any approach to certainty point out the period of their final dispersion. It took place probably some time between this council and Paul's last visit to Jerusalem, Acts xxi. 18 (cir. A.D. 60), when we find only James resident there.
- 9. For the after-history of John, we are dependent on tradition. And here we have evidence more trustworthy than in the case of any other Apostle.
- (a) It is related by Polycrates, Bishop of Ephesus at the end of the second century,—in his Epistle to Victor Bishop of Rome on the keeping of Easter,—that John, whom he numbers among the great lights (στοιχεῖα, see Eusebius, iii. 31, and Heinichen's note) of Asia, died and was buried (κεκοίμηται) in Ephesus.
- (β) Irenœus also,—the scholar of Polycarp, who himself was a disciple of John,—relates that John remained in Ephesus till the times of Trajan (Adv. Hær. ii. 39, p. 148; iii. 1 and 3, pp. 174, 178, cited also by Eusebius, iii. 23). To the same effect testify Clement of Alexandria (Euseb. ibid.), Origen (Euseb. iii. 1), Eusebius (ibid.), and Jerome (De Viris Illustr. c. 9, vol. ii. p. 845).

- 10. But assuming as a fact the long residence and death of the Apostle at Ephesus, we in vain seek any clue to guide us as to the time when, or the place whence, he came thither. The Asiatic Churches were founded by St. Paul, who made it a rule not to encroach on the field of labour of any other Apostle, Rom. xv. 20:—who never, in his Epistles to the Asiatic Churches, makes any mention of nor sends any salutation to John:—who, in his parting speech to the Elders of the Ephesian Church at Miletus (Acts xx.), certainly did not anticipate the coming of an Apostle among them. So much then we may set down as certain, that the arrival of John in Asia must have been after the death of Paul.
- 11. We may perhaps with some appearance of probability conjecture that the dangers which evidently beset the Asiatic Churches in Paul's lifetime,—and to which Peter in his First Epistle, written to them, not indistinctly alludes (see 1 Pet. i. 14; ii. 1, 2, 7, 8, 12, 16 al. fr.),—had taken so serious a form after the removal of Paul their father in the faith, that John found it requisite to fix his residence and exercise apostolic authority among them. This is supposed by Lücke, Einl. p. 24, and Neander, Leitung u. Pflanzung der Kirche, 4th edition, p. 614.
- 12. But we are as far as ever, even if this conjecture be adopted, from arriving at any method of accounting for the interval between John's leaving Jerusalem, and his coming to Asia Minor: a period, on any computation, of nearly six years, A.D. 58—64. It is not necessary, however, as Lücke also observes, to reject a tradition so satisfactorily grounded as that of John's residence and death at Ephesus, on this account;—especially when we consider that we seem compelled to interpose some influence corresponding to that of John, between the state of the Asiatic Churches as shewn in the Pauline Epistles, and that in the time of Polycarp, who immediately followed the apostolic age. See Neander, Leitung u. Pflanzung, 4th edition, p. 615. I reserve the discussion of the other element of uncertainty in this matter,—the possible confusion of two persons named John, the Apostle and the Presbyter, for the Prolegomena to the Second Epistle of John, in Vol. IV.
- 13. I mention here,—reserving its discussion for the Prolegomena to the Apocalypse, Vol. IV.,—the tradition universally received in the early Church, which records that the Apostle John was exiled under Domitian to the island of Patmos. Assuming the Apocalypse to be his work, the fact of such an exile is established, see Rev. i. 9,—but the time left uncertain. But even those who do not ascribe the Apocalypse to him, relate this exile, e. g. Eusebius, Hist. Eccl. iii. 20.
- 14. It is also related (Euseb. ibid.) that he returned under Nerva to Ephesus, and that his death (under Trajan, see above) took place (in what manner is uncertain, but probably not by martyrdom) in extreme old age. It would be out of place here to recount the other traditions, some of them highly interesting, which are extant. See one of them in

note on 1 John iii. 18, and the whole recounted and commented on in Stanley's Sermons and Essays on the Apostolic Age, pp. 275—289.

SECTION II.

ITS SOURCES.

- 1. In several places the Author of this Gospel plainly declares or implies that he relates what he had seen and heard. See ch. i. 14; xiii. 23; xviii. 15; xix. 26; xx. 2, and especially xix. 35². Also xxi. 24.
- 2. And with this declaration the contents of the Gospel agree. Amidst the entire disregard of minute specifications of sequence or locality as a general rule, in almost every narrative we have undoubted marks of autoptic testimony.
- 3. The only question which arises on receiving this as the fact, has reference to the diversity of style observed in the discourses of our Lord as related by the three other Evangelists, and as related by John. In their more or less common report, a certain similarity of style is sapposed to be observable throughout the parables and sayings of Jesus, which is wholly absent from them in John's Gospel. Let us examine this matter more closely.
- 4. In order to form a satisfactory judgment on this point, it would be necessary to be in possession of some common matter reported by both. But such common matter, in any sufficient quantity for this purpose, we do not possess. No one discourse is reported by all four. Certain insulated sayings are so reported: e.g. compare John ii. 19 with Matt. xxvi. 61 and Mark xiv. 58; John vi. 20 with Matt. xiv. 27 and Mark vi. 50; John xii. 7, 8 with Matt. xxvi. 10, 11 and Mark xiv. 6, 7; John xiii. 20 with Matt. x. 40 and Luke x. 16; John xiii. 21 with Matt. xxvi. 21 and Mark xiv. 18; John xiii. 37, 38 with Matt. xxvi. 33 and ||; John xx. 19 with Luke xxiv. 36. Now in these common reports, amidst much variety in verbal and circumstantial detail, such as might have been expected from independent narrators, there is no such differences of style observable.
- 5. We have then the following remarkable phænomenon presented by the two classes of narrators: that the sayings of our Lord reported by the one are different from, and exclusive of those contained in the other. And this must very much modify our view of the subject in question.

² On the futility of the attempt to shew from this verse, on account of $\kappa \delta \kappa \epsilon \hat{\nu} vos$, that the eye-witness spoken of is a different person from the writer of the Gospel, see note on the usage of $\delta \kappa \epsilon \hat{\nu} vos$ by our Evangelist, John vii. 29.

- 6. It would be in the highest degree probable that our Lord would discourse mainly and usually on two great branches of divine truth: one of these being, the nature and moral requirements of that kingdom which He came to found among men, which would embrace the greater part of His discourses to the multitude,—His outer or popular sayings,—His parables and prophecies:—and the other, the deeper spiritual verties relating to his own Divine Person and Mission. Of these latter, there would be two subdivisions: one class of them would be spoken in the gracious condescension of love to His own disciples when conversing privately with them, and the other in the fire of holy zeal when contending against His bitter adversaries, the rulers of the Jews.
- 7. Now of the two greater classes just mentioned, let us enquire which would most naturally form the matter of the oral apostolic teaching to the Churches in the first age. Let it be remembered that that teaching was mostly elementary,-matter of catechization;-selected for the edification of those who were to be built up as Christian converts. Would it not unquestionably be the first? Granted, that some few of those deeper sayings (deeper, I mean, in their very form and primary reference) might occasionally find their place in the reports of longer discourses (see e.g. Matt. xi. 27: Luke x. 22), yet I cannot imagine the main stream of oral apostolic teaching to have been otherwise composed than as we find it: viz. of the popular discourses and parables of our Lord, to the exclusion for the most part of His inner teaching and deeper revelations respecting his own Divine Person. These, in case the Apostles had been suffered by Providence to carry on systematically their testimony to the Church, might have followed after: but certainly they would not be likely to form the first subject of their oral teaching.
- 8. But that they would dwell powerfully on their minds, and in proportion to their individual receptivity of the Spirit and Person of their Lord, is most evident. And this consideration, united with that of the very nature and purpose of the apostolic office, and with the promise specially recorded that the Spirit should bring to their minds all things which He had said to them, will fully account for there arising, late in the apostolic age, so copious and particular a report of these inner and personal discourses of our Lord.
- 9. That such a report should be characterized in some measure by the individual mind which has furnished it, was to be expected, on any view of spiritual guidance. But that this individuality has in any considerable degree modified the report, I think extremely improbable. Taking the circumstances into consideration, the relation of John to his Divine Master, the employment and station from which he was called, and the facts also which have been noticed respecting the sayings reported by all in common, I think it much more probable, that the character and diction of our Lord's discourses entirely penetrated and

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assimilated the habits of thought of His beloved Apostle; so that in his first epistle he writes in the very tone and spirit of those discourses; and when reporting the sayings of his own former teacher the Baptist, he gives them, consistently with the deepest inner truth of narration (see note on ch. iii. 31), the forms and cadences so familiar and habitual to himself.

- 10. It belongs to the present section of our subject, to enquire how far it may be supposed that John had seen or used the synoptic Gospels. I confess myself wholly unable to receive the supposition that any of them, in their present form, had ever been seen by him. On such a supposition, the phanomena presented by his Gospel would be wholly inexplicable. To those parts of it which he has in common with them, the reasonings of the former part of these Prolegomena will apply. And though these are not so considerable in extent as in the case of the three Gospels, yet they are quite important enough to decide this question. The account and testimony of the Baptist in ch. i.; -the miraculous feeding in ch. vi.; -- the whole history from ch. xii. I, in its subjectmatter, will come under this description. Let any common passages be selected, and tried by the considerations above advanced, ch. i. § ii.,and our conclusion must be that the report is an independent one, not influenced or modified by theirs. Of those parts of his Gospel which are peculiar to himself, I will speak in another section.
- 11. It is, however, an entirely distinct question, how far John had in his view the generally received oral teaching from which our three Gospels are derived. That he himself, answering so strictly to the description in Acts i. 21,—laying so much weight as he does on testimony, ch. i. 19; xix. 35; xxi. 24,—bore his part, and that no inconsiderable one, in the Apostles' witness to the facts of the evangelic history,—I take for granted. It will follow that he was aware of the general nature and contents of that cycle of narratives and discourses of our Lord which became current at Jerusalem from his own testimony and that of the other Apostles. Accordingly we find him in his Gospel assuming as known, certain facts contained in that cycle. See ch. vii. 41, and note,—ch. xi. 1,—also ch. i. 40, where Simon Peter is referred to as one known, before the giving of the latter name is related.
- 12. I can hardly however suppose, that John wrote with any fixed design of filling up by a supplementary Gospel the deficiencies of the generally-received oral account. Sometimes, e. g. ch. vi. 1—14; xviii. xix., he goes over the same ground with it: and in no part can it by the most ingenious application of the supplementary theory be shewn, that he in any respect produces or aims at the effect of a work designed to fill up and elucidate those which have gone before. This point will be dwelt on more at length in the next section.
 - 13. I have no hesitation, therefore, in receiving as the true account 567

of the source of this Gospel, that generally given and believed ;—viz. that we have it from the autoptic authority of the Apostle himself.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

- 1. This Gospel presupposes readers already Christians, and was written to build them up and confirm them in the faith. (See ch. xix. 35; xx. 31.) It is, as Lücke remarks (Einl. p. 185), neither complete enough, nor elementary enough, for the first founding of a belief in Christ in the mind. This must have been, even as early as the apostolic times, the work of no written Gospel (see Luke i. 1—4), but of the oral preaching of the word.
- 2. Being written then for Christian readers, the main and ultimate purpose as regards them is sufficiently declared in ch. xx. 31,—ταῦτα γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ νίὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.
- 3. This purpose however, as it would be common to all the sacred writings of the New Testament more or less, in no way accounts for the peculiar cast of the Gospel, or the portions of the Christian's faith which are most prominently brought out in it. These will require closer examination.
- 4. It will at once appear, that some especial occasion must have induced John to write so pointedly as he has done on certain doctrines,—and to adopt, in doing so, a nomenclature unknown to the rest of the New Testament writers. Some state of opinion in the Church must have rendered it necessary for the Apostle to state strongly and clearly the truth about which error was prevalent, or questions had been raised: the method of speaking which even he, under the guidance of the Spirit, adopted to convey that truth, must have become familiar to and valued by the educated and philosophic minds in the Christian community.
- 5. It may be well to set down the opinions of the ancients on this, before we enter into the matter itself.

Irenæus states that John wrote his Gospel to controvert the errors of Cerinthus, and before him the Nicolaitans³. Tertullian (De Præscript. adv. Hær. 33, vol. ii. p. 46) in the main agrees with this. Epiphanius

^{3 &}quot;Hanc fidem annuntians Johannes Domini discipulus, volens per evangelii annuntiationem auferre eum qui a Cerintho inseminatus erat hominibus errorem, et multo prius ab his qui dicuntur Nicolaitæ, qui sunt vulsio ejus, quæ falso cognominatur scientia,—ut confunderet eos et suaderet quoniam unus Deus qui omnia fecit per verbum suum, sic inchoavit in ca quæ est secundum evangelium doctrina, &c." Adv. Hær. iii. 11, p. 188.

(Hær. li. 12, vol. i. p. 434) and Jerome⁴ repeat it as a certain fact, that John wrote against Cerinthus, but instead of the Nicolaitaus, they mention the Ebionites. Those who assert him to have written against Valentinus or Marcion are evidently chronologically in error.

- 6. Several of the ancients give in substance, the supplementary view of the design of John's Gospel. Clement of Alexandria, as cited by Eusebius, Hist. Eccl. vi. 14, related, τὸν Ἰωάννην ἔσχατον συνιδόντα ὅτι τὰ σωματικὰ ἐν τοῖς εὐαγγελίοις δεδήλωται, προτραπέντα ὑπὸ τῶν γνωρίμων, πνεύματι θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον. Eusebius in another place (Hist. Eccl. iii. 24) states, that whereas the other Evangelists wrote the history of the official life of our Lord subsequent to the imprisonment of the Baptist, John, wishing that there should be a complete account, gave in his Gospel the particulars preceding that event. The same is repeated almost verbatim by Jerome, ut supra. Later authors (see Lücke, Einleitung, p. 189) reproduced the conjectures of their predecessors as being traditions of the Church; and for the most part united the polemical with the supplementary theory ⁵.
- 7. None of the above-cited authors appeal to any historical or traditionary fact, as the ground of their own statements. Those statements have therefore for us no authority ab extra, and must be judged by their own intrinsic probability or otherwise, as established by the contents of the Gospel, and the state of the Church at the period of its publication. In modern times, these last considerations have given rise to several opinions, which I shall now briefly state; acknowledging, throughout this part of the section, my obligations to Lücke, whose facts and remarks I have for the most part borrowed.
- 8. Grotius, and some of the Socinian commentators, supposed,—on account of the contrast strongly drawn in the prologue, ch. i. and elsewhere, between Jesus Christ as the true Light, and the Baptist as only having come to bear witness of that Light,—that the Evangelist wrote against the so-called disciples of John, who held the Baptist to have been the Messiah. Others (as Herder, Overbeck, Ziegler) thought that the Sabwi, who combined gnostic errors with an overweening estimation of John the Baptist, were principally aimed at. Others, not finding in

^{4 &}quot;Joannes Apostolus novissimus omnium scripsit evangelium, rogatus ab Asiæ episcopis adversus Cerinthum aliosque hæreticos et maxime tunc Ebionitarum dogma consurgens, qui asserunt, Christum ante Mariam non fuisse." De Viris Illustr. c. 9, vol. ii. p. 843. But he also gives in the same place another reason: see in the text below.

⁵ For an instance of the kind of use which is made of these notices in Eusebius and others by the advocates of the supplementary theory, see Wordsworth's note introductory to St. John: where such parts of them as suit that theory are strongly affirmed as fact, and called "the uniform consent of antiquity concerning the design of St. John's Gospel in relation to the other three," while the part not suiting it is hushed up under "for other reasons of a doctrinal nature."

this a sufficient account of the peculiarities of the Gospel, supposed this or other polemic aims, to have been united with the supplementary one. Of this last number are Storr, Wegscheider, Hug, &c. Others again (as Paulus) finding in the Gospel no sufficient evidence either of a polemical or a supplementary intention, fell back on the didactic aim set forth ch. xx. 31. This view, however, was never found satisfactory to explain the peculiar phænomena of the Gospel.

9. Meantime, however, the critical study of the other Gospels had so far advanced, that it became more and more clearly seen, that the hypothesis of John having been acquainted with, and having wished to complete or correct them, was entirely untenable. Again, not finding traces of a polemical design sufficiently prominent in the Gospel, some critics, slightly altering the term, have supposed it to be apologetic in its character (Hemsen, Seiffarth, Schott). Some, lastly, ronounced it unworthy of the Apostle to follow any secondary designs, considering his own avowal in ch. xx. 30, 31 (Credner). But, as Lücke remarks, even granting this, it may still be a lawful enquiry, What peculiar circumstances led to his realizing this his great design in the present peculiar form of composition? The synoptic Evangelists had, he says, beyond question, the same great design, and yet have followed it in a very different manner. Something of this may doubtless be explained by the individual character of the writer's mind, but clearly not all: and that character itself was modified by surrounding events. We are driven therefore to the special circumstances under which the Gospel, but especially the prologue, which in this matter rules the Gospel, was composed.

10. Into these Lücke enquires under two heads: (1) the relation of John's Gospel to the other three; (2) the character of the age and section of the Church in which the Evangelist lived. In treating the first of these he disproves, much in the same manner as has been done in these Prolegomena, the probability that John intended to supply, or had ever seen, our present Gospels; and maintains that an acquaintance on his part with the general stream of oral testimony from which they were derived, will sufficiently account for the relatious observable between him and them. His inference is, that if his Gospel (as undoubtedly is the case) sometimes supplies and gives precision to theirs, this has been only the result, but could in no way be the aim of his writing; the peculiarities and object of which must be altogether accounted for from considerations belonging to the other head of the enquiry.

11. In pursuing this, he distinguishes three classes of writings likely to arise in the apostolic age: (a) the simple committal to paper of the cycles of oral narration, with a view to fixing them for the general and continued edification of the readers. To this class he refers the Gospels

of Matthew and Mark. (β) Writings compiled with a more set purpose of giving a complete account, in order, of the events of our Lord's life on earth. In this division he classes the Gospel of Luke. (γ) The third class would arise from the growing up of the faith, which at first was a simple historical belief, into the maturer $\gamma \nu \hat{\omega} \sigma \iota s$ of doctrinal system. In the course of this progress, various questions would arise respecting the life and teaching of the Lord Jesus, which the generally-received oral narration was not competent to answer. And these writings would be composed to satisfy such enquirers by presenting such an apologetic view of the Lord's life, and such a doctrinal account of His teaching, as might tend to set their questionings at rest. To this class he supposes may have belonged some of the gnostic apocryphal writings; and to this class certainly does belong the Gospel of John.

12. At the time of its composition, many questionings were already raised between the believing and unbelieving, and among the believing themselves. Traces of such we find even in the Pauline Epistles, 1 Cor. i. 23; xv. 1. Lücke instances some of these questions which this Gospel was well adapted to answer. (a) The rejection of the Lord Jesus by His own people the Jews, was an event likely to prove a stumbling-block, and to be used by unbelievers against our religion. To the elucidation of this,—the tracing its progress, step by step,—the shewing its increasing virulence amidst the blameless innocence and holy words and deeds of the Redeemer, -does John especially devote the middle and principal section of his Gospel. He shews that thereby His enemies were fulfilling the divine purpose, and that they were even forewarned of this by one among themselves, ch. xi. 51, 52. (B) We may evidently see, from the diligence with which John accumulates autoptic evidence on the subject of the actual death of Christ, and His resurrection, that he has in this part also some in view, who did not receive those great events as undoubted facts, but required the authority of an Apostle to assure them of their truth. (y) The way also in which he relates the testimonies of our Lord respecting the manner, results, and voluntary nature of His own death, -that it was His true glorification,-that it was undertaken freely, but in complete accordance with the Father's will,—seems to point to doubts as to the character of that event, which the Evangelist meditated removing. (8) It was certainly, later (see Origen against Celsus, quoted in note on Matt. ix. 9-13), a reproach against the Apostles, that they were low-born and ignorant men. In the case of Paul, we find very early a disposition on the part of some in the Churches, to set aside apostolic authority. And those who were so disposed might perhaps appeal to the oral narrative which forms the foundation of the synoptic Gospels, to prove that the Apostles often misunderstood the sayings of the Lord, and might from thence take occasion to vilify their present preaching as resting on

similar misunderstanding. John,—from his relating so much at length the discourse of our Lord in which He promised the Comforter to guide them into all the truth, and bring to their minds all that He had said to them, and from noticing (ch. xii. 16; xx. 9) that they understood not certain things at first, which were made clear to them afterwards,—seems to be guarding the apostolic office and testimony from such imputations.

13. But all these designs, possible as they may have been, do not reach so far as to give any account of the very remarkable cast and diction of the prologue. This opening gives a tone to the whole Gospel, being no less than a compendium or programme of its contents, gathered up and expressed according to a nomenclature already familiar to certain persons within the Church. The fact of John having been led to adopt the gnostic term λ óyos as the exponent of his teaching respecting the person of our Lord, would of itself make it probable that he had the combating of *quostic error* in his view; or perhaps, speaking more accurately, that he was led to take advantage of the yearnings of the human desire after an universal and philosophic religion,-by grasping and lifting upward into the certainty of revelation the truth which they had shaped to themselves, -and thereby striking off and proscribing their manifold and erroneous conceits. But neither the language of the prologue itself, nor any prominence given to antagonistic truths in the Gospel, justify us in ascribing to the Evangelist a position directly polemical against the peculiar tenets of Cerinthus. The stand made in the Gospel, is against gnosticism in the very widest sense: in its Ebionitish form, as denying the Divinity and pre-existence of Christ,and in its Docetic, as denving the reality of His assumption of the Human Nature.

14. While, however, John contends against false $\gamma\nu\omega\sigma\iota$ s, he is, in the furtherance and grounding of the true $\gamma\nu\omega\sigma\iota$ s, the greatest, as he was the last, of the spiritual teachers of the Church. The great Apostle of the Gentiles, amidst fightings without and fears within, built in his argumentative Epistles the outworks of that temple, of which his still greater colleague and successor was chosen noiselessly to complete, in his peaceful old age, the inner and holier places. And this, after all, ranging under it all secondary aims, we must call the great object of the Evangelist;—to advance, purify from error, and strengthen, that maturer Christian life of knowledge, which is the true development of the teaching of the Spirit in men, and which the latter part of the apostolic period witnessed in its full vitality. And this, by setting forth the Person of the Lord Jesus in all its fulness of grace and truth,

⁶ For an account of them, see Neander's Church History, Rose's translation, vol. ii. p. 49.

in all its manifestation in the flesh by signs and by discourses, and its glorification by opposition and unbelief, through sufferings and death? That he should have been led to cast his testimony into a form antagonistic to the peculiar errors then prevalent,—that he should have adopted the thoughts and diction of previous seekers after God, so far as they were capable of serving his high purpose and being elevated into vehicles of heavenly truth,—these are arrangements which we may not, because they are natural and probable, the less regard as providential, and admirably designed for that which especially was his portion of the apostolic work,—the PERFECTING OF THE SAINTS.

7 I cannot here forbear from referring to an important work on the Gospel of St. John, Luthardt's Das Johanneische Evangelium nach seiner Eigenthümlichkeit geschitdert und erklärt, Nürnberg, 1853, 2 voll. The reader will find all the preliminary matter copiously and ably handled in vol. i., -and vol. ii. contains a running commentary in which many striking ideas are suggested. Without subscribing to all Luthardt's views. I cannot but think his book a most valuable contribution to a right understanding of our Gospel. The greater part of the new matter in my notes on St. John is derived from this source. Note to 2nd edition. (I may now say, that having since used Luthardt's book during a continuous pulpit exposition of the earlier part of St. John, I have ever found more and more reason to value it. No such attempt to give a general account of the aims and characteristics of the Gospel has ever before been made. A good translation of it could not fail to bring about in England a worthier appreciation of this wonderful Gospel.-Note to 3rd edition.) (The above opinion remaining in its full force, I may now add, that the second edition of Stier's Reden Jesu notices and reviews throughout the remarks of Luthardt, and forms a very valuable corrective to the sometimes overwrought views of that earnest and delightful writer.—Note to 4th edition.)

8 It will be hardly necessary to state, but I do so in order to bring down the views respecting the Gospels advocated in these Prolegomena expressly to the date of this last (the fifth) edition, that additional study, and subsequent reflection, convince me more and more of the untenableness of the ordinary harmonistic theories, and of that which attributes to St. John the design of supplementing the rest. I need only ask any student, who shares with me the same general idea of the fair and ingenuous principles which should rule our enquiries respecting this subject, to consult the introductions to the Gospels in Bp. Wordsworth's Greek Testament; and I feel assured he will derive similar confirmation, as far as it is gathered from seeing to what shifts the advocates of the procrustean theories are driven. Witness e.g. the objection (1) and answer, p. 206: where those who doubt, as matter of fact, the communication of the three Gospels to St. John, are charged with disbelief in Inspiration, and are refuted by an à priori decree of Bp. Wordsworth's as to what was "morally certain" to have been the procedure of the Holy Spirit. And this is really but a fair sample of the way in which every received theory of the patristic and middle ages is advocated, and enforced by strong anathemas, in that and similar works. I may also mention, that the remarks in a work entitled "The Gospel of St. Mark, in the Authorized Version, arranged in Parts and Sections, with Titles and Summaries of Contents, Marginal Notes of Time and Place, and a Preface; to which are appended, Cautions against the Greek Testament of Dean Alford, and the Hulsean Lectures of Dean Ellicott. For the Use of Schools and Young Students. By the Rev. J. Forshall, M.A., F.R.S., formerly Fellow of Exeter College, Oxford," have not induced me to modify any of the statements or expressions in these Prolegomena. (1863.)

SECTION IV.

AT WHAT PLACE AND TIME IT WAS WRITTEN.

- 1. These two questions, as relating to John's Gospel, are too intimately connected to form the subject of separate sections.
- 2. The most ancient testimony, that of Irenæus, relates that it was published at Ephesus. This testimony is repeated by Jerome and others, and is every way consonant with what we have above (§ i.) related of the history of the Apostle its author. Some later writers have reported that it was published from Patmos, during John's exile; some have combined the two accounts, and made John dictate the Gospel in Patmos, and publish it at Ephesus after his return. But of these the only account which from its date and character deserves attention, is that of Irenæus.
- 3. The Gospel itself furnishes only negative or uncertain evidence on this point. From the manner in which the sites and habits of Palestine are spoken of ², it seems evident that it was composed at a distance from that country. If again we regard the peculiar nomenclature of the prologue, and enquire to what locality this points, two places occur to us where it would be likely to have been adopted; one of these, Alexandria,—the other, Ephesus. The first of these cities was the home and birthplace of the gnostic philosophy; the other (Acts xviii. 24) was in communication with, and derived its philosophic character from Alexandria ³. Now as no history gives us any account of the Apostle having laboured or ever been at Alexandria, this consideration also forms a presumptive confirmation of the tradition that the Gospel was written at Ephesus.
- 4. If so, we have some clue, although but an indirect one, to the time at which it was published. If John cannot be supposed to have come thither till some time after the ultimate disappearance of the Apostle Paul from Asia Minor⁴, then we have obviously a time specified, before which the Gospel cannot have been published.
- 5. The voice of tradition on this point is very uncertain. Irenœus states that this Gospel was the latest written of the four: which, as he places Mark's and Luke's after the deaths of Peter and Paul (but see

⁹ Ἰωάννης δ μαθητής τοῦ κυρίου, δ καὶ ἐπὶ τὸ στῆθος αὐτοῦ ἀναπεσών, καὶ αὐτὸς ἐξέδωκε τὸ εὐαγγέλιον, ἐν Ἐφέσω τῆς ᾿Ασίας διατρίβων. Adv. Hær. iii. 1, p. 174; cited also by Euseb. H. E. v. 8.

¹ Prologue to Matthew, vol. vii. pp. 5, 6.

² See ch. ii. 6, 13; iii. 23; iv. 4; v. 2; vi. 4; x. 22; xi. 18, 49-51, 54, 55; xviii. 1, 13, 28; xix. 13, 31.

³ See note on John i. 1 (I. ε).

⁴ See § i. of the present chapter, paragraph 10.

Prolegg. to Luke, § iv.), would bring us to a similar date with that pointed out in the preceding paragraph. As usual in traditional matter,—on our advance to later writers, we find more and more particular accounts given:—the year of John's life, the reigning Emperor, &c., under which the Gospel was written. In all such cases the student will do well to remember, that such late traditions are worthless exactly in proportion to their particularity of detail.

- 6. But we have thus no direct indication, at what date to place the Gospel. On examining its contents, we find no such indication given by them. It is true that the Evangelist speaks in ch. v. 2 of the pool of Bethesda in the present tense as being near the sheepgate, and thence it might seem as if he wrote before the destruction of Jerusalem:—but such indications are confounded by the fact that he alone of the Evangelists speaks of places near Jerusalem, which would remain after the destruction, in the past tense (ch. xi. 18), which seems to shew that no stress is to be laid on such expressions, which were perhaps used by him according to the cast of the particular narrative which he was then constructing, without any reference to the existing state of things at the time of his writing ⁷. See, however, note on ch. xi. 18.
- 7. It has been variously inferred,—from ch. xxi. 18, 19,—that the Gospel must have been published during the lifetime of Peter;—for that, had the Lord's prophecy been fulfilled before the account was written, some notice would have been taken of such fulfillment;—and from ch. xviii. 10, that it cannot have been published till after his death,—for that Peter's name would not have been mentioned, had he been still living. But it is plain that we might just as well argue for ch. xxi. 18, 19, being written after Peter's death, on account of the definiteness of the interpretation there given to the prophecy; and I have shewn in my note on Matt. xxvi. 51, that no stress can be laid on the other inference.
- 8. Nor do we find any more certain indication by comparison of the Gospel with the First Epistle, or with the Apocalypse. The dates of both these are very uncertain;—and it has been disputed whether their contents presuppose the Gospel or not. Such expressions as δ $\lambda \acute{o}\gamma os$ $\tau \acute{\eta}s$ $\zeta \omega \acute{\eta}s$, $\acute{\eta}$ $\zeta \omega \acute{\eta}$ alwinos, $\H{\eta}\tau \iota s$ $\H{\eta}\nu$ $\pi \rho \grave{o}s$ $\tau \grave{o}\nu$ $\pi a \tau \acute{e}\rho a$ $\kappa a \grave{\iota}$ $\grave{e}\phi a \nu \epsilon \rho \acute{\omega} \theta \eta$ $\H{\eta}\mu \mathring{\nu}\nu$, 1 John i. 1, 2, and similar ones, make it at least probable, that the Epistle was written after the Gospel (see Lücke, iii. 21 ff.). But how long after, we have no means of even conjecturing. And with regard to the Apocalypse, if we assume the Domitianic date (95 or 96 A.D.), up-

⁵ Similarly Clement of Alex., Origen, and Eusebius: see Eus. H. E. v. 8; iii. 24.

 $^{^6}$ ἐπὶ τῆ γηραλέα αὐτοῦ ἡλικία, μετὰ ἔτη ἐννενήκοντα τῆς ἑαυτοῦ ζωῆς, μετὰ τὴν αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάνοδον, τὴν ἐπὶ Κλαυδίου γενομένην Καίσαρος. Epiphan. Hær. li. 12, vol. i. p. 434.

⁷ See also ch. xviii. 1; xix. 41.

held in Prolegg. to Revelation, § ii., we yet get no trustworthy points of comparison whereby to infer the date of the Gospel.

- 9. Our only resource then must be, the space included between the very wide limits above indicated. The final departure of Paul from Asia Minor, and indeed his death, must be supposed to have happened some time;—this, such as it is, will be our terminus a quo;—and our terminus ad quem, the probable duration of John's life, or more properly speaking, of his power of writing as we find him writing in this Gospel. And as antiquity testifies that he lived to a great age, and survived his vigour, this latter terminus will be even less definite than the former.
- 10. One consideration, however, may tend somewhat to narrow its limits. I have argued in the Commentary, that ch. xxi. is a genuine addition by the hand of the Apostle himself, probably in the decline of life, some years at least, from internal evidence of style, after the Gospel was completed. Add to which, as hinted above, that the style of the Gospel is, as Lücke has also remarked, that of a matured, but not of an aged writer.
- 11. Whether then we set the death of Paul with Wieseler in A.D. 64, or, as upholders of a second Roman imprisonment, in A.D. 68, we perhaps must not in either case allow our terminus a quo to be placed much earlier than 70: nor, supposing John to have been a few years younger than our Lord, can we prolong our later limit much beyond A.D. 85. We should thus have, but with no great fixity either way, somewhere about fifteen years,—A.D. 70—85, during which it is probable that the Gospel was published.

SECTION V.

IN WHAT LANGUAGE IT WAS WRITTEN.

- 1. The testimony of antiquity is unanimous that John wrote in Greek. (See Lücke, Einleitung, § xi.) Nor is there any reason to doubt the fact. If he lived and taught in Asia Minor, he must have been familiar with the Greek language.
- 2. Some among the moderns (Salmasius, according to Lücke, the first) have held an Aramaic or Hebrew original. They seem to ground this principally on the citations from the Old Testament being from the Hebrew, not from the LXX. But this latter is by no means without exception: see ch. i. 23; ii. 17; vi. 45; x. 34; xii. 14, 15, 38; xv. 25; xix. 24, 36. That we find other citations (xii. 40; xiii. 18; xix. 37) after the Hebrew solely or principally, was to be expected from the Apostle's personal history, as a Jew of Palestine who had been brought up in the knowledge of the Hebrew original: and is a confirmation of the genuineness of the Gospel. See below in the next section, and Bleek, Beiträge zur Evangelien Kritik, p. 87.

SECTION VI.

ITS GENUINENESS.

- 1. It would enlarge these Prolegomena too much, to give a detailed history of the recognition of this Gospel, and its impugners, in ancient times. It may suffice to refer to such works as Lücke's Einleitung, where this history will be found. The result of his researches on the subject is, that down to the end of the second century the Gospel was by all recognized and attributed to the Apostle whose name it bears, with the sole exception of the Alogi, an unimportant sect in Asia Minor, who, from excessive opposition to the heresy of Montanus, rejected both the Apocalypse and Gospel of John, as favouring (according to them) some of the views of that heretic. Such an exception rather strengthens than weakens the general evidence of ancient Christendom in its favour.
- 2. Equally satisfactory is the testimony of the Fathers after the close of the second century. The citations by Irenaus from this Gospel are very frequent, and express, both as to its canonicity and the name of its Author. And his testimony is peculiarly valuable, because (1) he was an anti-gnostic: (2) his acquaintance with the whole Church, Eastern and Western, was greater than that of any other ecclesiastical writer: and (3) in his youth he had conversed with Polycarp, himself a disciple of the Apostle John. Theophilus of Antioch, Tertullian, Clement of Alexandria, Hippolytus, Origen, Dionysius of Alexandria, Eusebius,—the ancient Syriae version, the Peschito,—the adversaries of Christianity, Porphyry, and Julian,—all these refer to the Gospel as without doubt the work of the Apostle John.
- 3. We may then, as far as antiquity is concerned, regard its genuineness as established. But there is one circumstance which has furnished many modern writers with a ground for doubting this. Neither Papias, who carefully sought out all that Apostles and apostolic men had related regarding the life of Christ,—nor Polycarp, who was himself a disciple of the Apostle John,—nor Barnabas, nor Clement of Rome, in their Epistles, nor lastly Ignatius (in his genuine writings), makes any mention of, or allusion to, this Gospel. So that in the most ancient circle of ecclesiastical testimony, it appears to be unknown or not recognized.
- 4. But this circumstance, when fairly considered in connexion with its universal recognition by writers following on these, rather serves for a confirmation of the genuineness of this Gospel. It confessedly was written late in the apostolic age. As far then as silence (or apparent silence) can be valid as an argument, it seems to shew that the recognition of

this Gospel, as might have been expected, was later than that of the others. And it is some confirmation also of this view, that Papias, if Eusebius (iii. 39) gives his testimony entire, appears not to recognize Luke's Gospel, but only those of Matthew and Mark. It is remarkable, however, on the other hand, that Papias (Eusebius, ibid.) recognizes the First Epistle of John, which, as remarked in § iv., was probably written after the Gospel. This would seem to make it probable that we have not in Eusebius the whole testimony of Papias given; for it would certainly seem from internal grounds that the First Epistle and the Gospel must stand or fall together.

- 5. It is evident that too much stress must not be laid on the silence of Polycarp, from whom we have one short epistle only. He also (apparently) was acquainted with the First Epistle of John⁸. But he wrote with no purpose of giving testimony to the sacred books, and what reason therefore have we to expect in his Epistle, quotations from or allusions to any particular book which did not happen to come within his design, and the subject of which he was treating?
- 6. The same may be said of the silence of Barnabas, Hermas, and Ignatius. Had any intention existed on the part of the primitive Christian writers of informing posterity what books were counted canonical in their days, their silence would be a strong argument against any particular book:—but they had no such intention: their citations are fortuitous, and most of them loose and allusory only. So that we cannot argue from such silence to the recognition or otherwise of any book, unless it be universal and continuous, which is not the ease with regard to this Gospel.
- 7. Again, the kind of testimony furnished by Irenæus is peculiarly valuable. He does not relate from whom he had heard that John wrote a Gospel, but he treats and quotes it as a well-known and long-used book in the Christian Church. What could have induced Irenæus to do this, except the fact of its being thus known and used? So that this character of his testimony virtually carries it back farther than its actual date. Besides, when one who has had the means which Irenæus had of ascertaining the truth in a matter, asserts things respecting that matter,—the ordinary and just method is to suppose that he draws his information from his superior opportunities of gaining it, even though he may not expressly say so: so that when Irenæus, who had conversed with Polycarp himself, the friend of the Apostle John, quotes this Gospel as the work of that Apostle, we may fairly presume that he had assured himself of this by the testimony of one so well capable of informing him.

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⁹ πῶς γὰρ ὃς ἃν μἢ ὁμολογῷ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι. Ch. vii. p. 1012, ed. Migne: compare 1 John iv. 3.

- 8. Another historical argument used against its genuineness is, -that in the dispute about the time of keeping Easter between Polycarp and Anicetus bishop of Rome about the year 160, the former defended the practice of the Asiatic Churches,—which was to keep their Christian passover at the time of the Jewish passover, the evening of the 14th of Nisan, by what he had learned from John and the other Apostles (Eusebius, Hist. Eccl. v. 24). But, say the opponents, John himself in his Gospel clearly relates that our Lord instituted the Lord's supper on the evening of the 13th of Nisan, and was crucified on the 14th. Therefore either Polycarp falsely appealed to John's authority, which is not probable, or John did not write the Gospel which bears his name. But, as Lücke has shewn, this argument is altogether built on the assumption that the Christian passover must necessarily coincide with the time of the institution of the Lord's supper; whereas such a coincidence does not appear to have entered into the consideration of the litigants in this case, but merely the question, whether the Churches should follow the Jewish calendar, or an arrangement of their own. Even in the later dispute between Polycrates bishop of Ephesus and Victor (Eusebius, ut supra), on the same point, this question was not raised, but the matter was debated on other grounds.
- 9. The last historical objection which I shall notice is, that this Gospel was first circulated by the Gnostics, and therefore is to be looked on with suspicion. But Lücke has shewn (Einl. p. 119) that this was not the case: that unquestionable traces of catholic reception of it are found before it was received by them: and that, at all events, Irenaus recognized and used it contemporaneously with the Valentinians. The known opposition between the catholic Fathers and the Gnostics furnishes a sure guarantee, that, had they first promulgated the Gospel, it never would have been received into the Canon of the catholic Church.
- 10. The modern opponents of the genuineness and canonicity of this Gospel have raised two arguments against it upon internal evidence. The first of these rests upon the assumed radical diversity between the views of the Person and teaching of Christ presented to us by John, and by the synoptic Evangelists. On this point I have said nearly all that is necessary in § ii.; and I will only now add, that supposing the diversity to be as unaccountable as it is natural, it would of itself serve as a strong presumption that the Gospel was not the work of a forger, who would have enlarged and decorated the accounts already existing, but a genuine testimony of one who was not an imitator of nor dependent on those others.
- 11. The second endeavours, by bringing out various supposed inconsistencies in the narration, to shew that the Apostle John cannot have been the Author. Such are,—imagined want of connexion in certain

parts (ch. iv. 44; xiii. 20; xiv. 31, where see notes);—an imputed inconsistency in the character and development of the treachery of Judas (see note on ch. vi. 64);—the not naming once in the Gospel of his own brother James (which, as Lücke remarks, is far easier to account for on supposition of its genuineness than on that of its spuriousness⁹;—the supposed want of accurate information with regard to the geography and customs of Judæa. But again, the passages cited to support this, involve only geographical and archæological difficulties, such as would never have been raised by an impostor;—and one in particular (ch. vii. 52: see note there) is chargeable, not on the Evangelist, but on the Sanhedrim, who were likely enough to have made the mistake, or purposely overlooked the fact, in their proud spirit of contempt for Galilee. The other objections derived from internal considerations are hardly worth recounting. They are fully stated and answered by Lücke, Einleitung, pp. 136—140.

12. An hypothesis was advanced by Eckermann, Vogel, and Paulus, and brought to completeness by Weisse, founded on a compromise between the evidence for and against the Gospel: that it is partly genuine, and principally in the didactic portions, which are veritable notices from the Apostle John: but that a later hand has wrought upon these, and added most of the narrative portions. But first, ecclesiastical tradition gives no countenance to this, always citing the Gospel as a whole,—and dropping no hint of any such distinction between its parts; -and secondly, it is quite impossible to draw any line in the Gospel itself which shall separate the original matter from the supposed additions. There certainly is a marked distinction in diction and style between the rest of the Gospel and ch. xxi. (of ch. vii. 53-viii. 12, I do not now speak; see notes there) :-- which I believe to be accounted for by that chapter being a later addition by the Author himself: but farther than this, no such distinction can, even by the most fanciful analogies, be established. The same spirit pervades the form of the narrative and didactic parts: and so strongly, that the impugners of the Gospel have made this very circumstance an argument against the authenticity of the latter :- how unjustly, I have shewn above in § ii.: -but the fact of the objection having been made is important, as fatal to Weisse's hypothesis.

13. The principal arguments against the genuineness of the Gospel have been repeated and elaborated by Baur (in Zeller's Theologisches Jahrbuch, 1844, 1.3.14), who tries to shew that the whole is apocryphal,

⁹ James, the son of Zebedee, though one of the favoured Three, comes forward no where personally in the Gospels, nor in the Acts; and vanishes the first of all the Apostles from the historic field of view. It is very unlikely that John would have introduced mention of him merely because he was his brother. He has not named several others of the Apostles. See ch. xxi. 2, and note.

-and has arisen from a pious fraud of an author in the latter part of the second century. I mention this attempt because an admirable answer to it has appeared, by Ebrard, Das Evangelium Johannis und die neueste Hypothese über seine Entstehung, pp. 217. Zurich, 1845. In this work he has gone over carefully all the arguments treated in the preceding sections, and shewn their entire untenableness. Luthardt also, in the work above referred to, has treated at length of the view of Baur and his school, vol. i. pp. 230-237.

14. Our conclusion then from internal as well as external evidence. must be that the Gospel is what it has generally been believed to be,the genuine work of the Apostle John. And this result has been obtained by rigid criticism, apart from all subjective leanings either way. To dilate on the importance of this conclusion, does not belong to these Prolegomena; but I cannot avoid pointing it out, in an age when on the one hand the historic truth of our scriptural accounts is being again boldly denied; -and on the other, we providentially stand at a point in the progress of criticism, where none but the most rigid trial of them, -none but the fairest and most impartial judgments, -can or ought to satisfy us.

SECTION VII.

ITS STYLE AND CHARACTER.

- 1. This is the only one of the four Gospels to which a pre-arranged and systematic plan can with any certainty be ascribed. That such does not exist in the other three, any farther than the circumstances under which they were each respectively written have indirectly modified their arrangement, has been already shewn. But that such a plan is proposed and followed out by the Writer of this Gospel, will become evident by an examination of its contents.
- 2. The prologue contains a formal setting forth of the subject-matter of the Gospel:- 'that the Eternal Creator Word became Flesh, and was glorified by means of that work which He undertook in the flesh.' This glorification of Christ he follows out under several heads: (1) the testimony borne to Him by the Baptist; (2) His miracles; (3) His conflict with the persecution and malice of the Jews; (4) His own testimony in His discourses, which are very copiously related; (5) His sufferings, death, and resurrection. And this His glorification is the accomplishment of the purpose of the Father, by setting Him forth as the Light and Life of the world,—the One Intercessor and Mediator, by whose accomplished Work the Holy Spirit is procured for men; and through whom all spiritual help, and comfort, and hope of glory, is derived.

- 3. Several subdivisions of the Gospel have been proposed, as shewing its arrangement in subordination to this great design. The simplest and most satisfactory is that adopted by Lücke: (1) the prologue, ch. i. 1—18; (2) the first main division of the Gospel, i. 19—xii. 50; (3) the second main division of the Gospel, xiii. 1—xx. 31; (4) the appendix, ch. xxi.
- 4. Of these divisions, I. the prologue, contains a general statement of the whole subject of the Gospel. II. The first main division treats of the official work of the Lord in Galilee, Judæa, and Samaria, His reception and rejection, and closes with the general reflections of the Evangelist, ch. xii. 37—43, and summary of the commission of Jesus, ib. 44—50:—its foundation in the will of the Father, and purposes of grace and love to men. III. The second main division may be subdivided into two parts, (1) the inner glorification of Christ in His last supper and His last discourses, (2) His outer and public glorification by His Sufferings, Death, and Resurrection. Then IV. the appended chapter xxi. relates, for a special purpose, an appearance of the Lord, after His resurrection, in Galilee: see notes there.
- 5. In all these, except the last, the great leading object of the Gospel is kept in view, and continually worked out more fully. After having stated it in the prologue, he relates the recognition of Christ's glory by the testimony of the Baptist :- then by the disciples on their being called ;-then the manifestation of that glory by His miracle in Cana of Galilee,-by His cleansing of the temple,-by His declaration of Himself to Nicodemus,—and so onwards. But the more this is the case, the more is He misunderstood and withstood: and it becomes evident by degrees, that the great shewing forth of His glory is to be brought about by the result of this very opposition of His enemies. This reaches its height in the prophetic testimony of Caiaphas, ch. xi. 47 ff.; and the voice from heaven, xii. 28, ἐδόξασα καὶ πάλιν δοξάσω, seems to form the point of transition from the manifestation of His glory by His acts, discourses, and conflict with the Jews, in Part I., to that by His Sufferings, Death, and Resurrection in Part II. Thus, as Lücke remarks, these words form the ground-tone of the whole Gospel,-"The public working of Christ manifested His glory; but at the same time led on to His Death, which Death again manifested His glory."
- 6. In the course of the Gospel the Evangelist steadily keeps his great end in view, and does not turn aside from it. For its sake are the incidents and notices introduced, with which his matter is diversified; but for its sake only. He has no chronological, no purely historical aims. Each incident which is chosen for a manifestation of the Lord's glory, is introduced sometimes with very slight links, sometimes with altogether no links of connexion to that which has preceded. So that while in the fulfilment of its inner design the Gospel forms a closely

connected and perfect whole, considered in any other view it is disjointed and fragmentary 1.

- 7. With regard to the style of this Gospel, it may be remarked—(1) that Dionysius of Alexandria, as cited by Eusebius, Hist. Eccl. vii. 25, remarked the purity of its Greek as compared with that of the Apocalypse. τὰ μὲν γάρ (the Gospel and First Epistle) οὐ μόνον ἀπταίστως κατὰ τὴν τῶν Ἑλλήνων ψωνήν, ἀλλὰ καὶ λογιώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἐρμηνείας γέγραπται. πολλοῦ γε δεῖ βάρβαρόν τινα ψθόγγον, ἢ σολοικισμόν, ἢ ὅλως ἰδιωτισμὸν ἐν αὐτοῖς εὐρεθῆναι. (2) That without subscribing to the whole of this eulogy, if classical authors are to be the standard of comparison, the same will hold good of this Gospel as compared with the other three. (3) That the greater purity of its Greek is perhaps mainly owing to its far greater simplicity of style. While the deepest truths lie beneath the words, the words themselves are almost colloquial in their simplicity; the historical matter
 - 1 Luthardt's division is:
 - I. JESUS THE SON OF GOD: ch. i .- iv.
 - 1. The Christ: ch. i. 1-18.
 - 2. The introduction of Jesus into the world (i. 19—ii. 11) by the testimony (a) of the Baptist (i. 19—40); (b) of Himself (i. 41—ii. 11).
 - 3. First revelation of Himself as the Son of God (ii. 12—iv. 54)—(a) in Jerusalem and Judæa (ii. 12—iii. 36), (b) in Samaria and Galilee (iv. 1—54).
 - II. JESUS AND THE JEWS: ch. v .- xii.
 - 1. Jesus the Life. Opening of the conflict: ch. v. vi. (a) His divine working as Son of God—beginning of opposition (v. 1—47); (b) Jesus the Life in the flesh,—progress of belief and unbelief (vi. 1—71).
 - 2. Jesus the Light. Height of the conflict: ch. vii.—x. (a) He meets the unbelief of the Jews at Jerusalem (vii. 1—52); (b) opposition between Jesus and the Jews at its height (viii. 12—59); (c) Jesus the Light of the world for salvation, and for judgment (ix. x.).
 - 3. The delivery of Jesus to death is the Life and the Judgment of the world: ch. xi. xii. (a) The raising from the Dead (xi. 1-57); (b) prophetic announcements of the Future (xii. 1-36); (c) final judgment on Israel (ib. 37-50).
 - III. JESUS AND HIS OWN: ch. xiii.-xx.
 - Jesus' Love and the belief of His disciples. (a) His Love in condescension (xiii. 1—30); (b) His Love in keeping and completing the disciples in the faith (xiii. 31—xvi. 33); (c) His Love in the exaltation of the Son of God (xvii.).
 - 2. Jesus the Lord; the unbelief of Israel, now in its completion; the belief of His own: ch. xviii.—xx. (a) His free self-surrender to His enemies, and to the unbelief of Israel (xviii. 1—xix. 16); (b) His self-surrender to Death, and divine testimony in death (xix. 16—42); (c) His manifestation of Himself as passed from death into liberty and life, and the completion of the disciples' faith worked thereby (xx. 1—29).
 - The APPENDIX: ch. xxi. The glimpse into the future. (a) the symbolic draught of fishes (1-8); (b) the symbolic meal (9-14); (c) the calling and its prospect (15-23); (d) conclusion.

These leading sections he follows out into minor detail in other subdivisions of much interest.

is of small amount as compared with the dialogue. (4) That while the language is for the most part unobjectionable Greek, the east of expression and thought is Hebraistic. "Sermo quidem Gracus sed plane adumbratus ex Syriaco illius sæculi" (Grotius). There is, both here and in the Epistle, very little unfolding or deducing one proposition from another: different steps of an argument, or sometimes different conclusions from mutually dependent arguments, are indicated by mere juxtaposition :- and the intelligent reader must be carrying on, as it were, an undercurrent of thought, or the connexion will not be perceived. (5) That in this respect this Gospel forms a remarkable contrast to those parts of the New Testament written by Hellenistic Christians, -e. g. the Epistles of Paul, and that to the Hebrews; in which, while external marks of Hebraistic diction abound, there is yet an internal conformation of style, and connexion of thought, more characteristic of the Grecian mind: - they write more in periods, and more according to dialectic form. In observing all such phenomena in our sacred writings, the student will learn to appreciate the evidence which they contribute to the historic truth of our belief with regard to them and their writers :- and will also perceive an admirable adaptation of the workman to his work, by Him whose one Spirit has overruled them all.

8. The reader will find a very elaborate and detailed account of the peculiarities of diction and style of this Gospel in Luthardt's work referred to above, vol. i. pp. 21—69.

CHAPTER VI.

ON THE ARRANGEMENT OF THIS EDITION.

SECTION I.

THE TEXT.

- 1. In order to set clearly before the student the principles on which the text has been revised, it may be well to premise a short account of what has been hitherto done towards its revision in modern times.
- 2. The received text of the Greek Testament is that of the second Elzevir edition, published at Leyden in 1633, and founded on a collation of the third edition of Robert Stephens (1550),—which itself was founded on the fifth edition of Erasmus (1535),—with Beza's editions. The term 'received text' appears to have originated in an expression used by the Elzevirs in their preface—"Textum ergo habes nunc ab

omnibus receptum, in quo nihil immutatum aut corruptum damus." (For particulars respecting the previous editions of the Greek Testament, see Wetstein, prolegg. pp. 116 ff.: and Tregelles, Printed Text of the Greek Test.)

- 3. The critical authority of the received text is very feeble.—The fifth edition of Erasmus mentioned above was nearly a reprint of his fourth, which was founded on his former editions corrected by the Complutensian², which had just been published at that time. But neither Erasmus nor the Complutensian editors had before them any sufficient critical apparatus whereupon to construct their text;—nor did the latter use fuithfully even that which they had. Wetstein has shewn that their text is singularly corrupted and inaccurate. Erasmus also, besides committing numerous inaccuracies, tampered with the readings of the very few MSS. which he collated ³. Stephens has given but a very vague account of the additional MSS. to which he had access, and the work appears to have been done with levity and carelessness. The Elzevirs differ from Stephens's third edition in about 150 readings only. (Tischendorf, ed. 7, p. lxxxv.)
- 4. The first systematic attempt to revise the received text which I shall notice here, as embracing in itself some previous partial ones, is that of J. J. Griesbach, whose edition (complete) appeared in 1796—1806. He collected and systematized the previous labours of Mill and Wetstein, adding to them very many collations of his own. His theory of various recensions of the Greek text apparent in the different classes of Mss., although arbitrarily carried out by him and those who have adopted it from him, has certainly a foundation in truth, and corresponds in the main to the phenomena:—but it misled him in the recension of the text. Nor has he been sufficiently careful in his collation of the principal Mss., nor consistent in the application of his own critical rules. Besides which, the number and complexity of his symbols indicating his judgment on the quality of the readings, form an objection to his edition as furnishing a text for general use.
- 5. The next considerable attempt to revise the text is found in the edition of Dr. Scholz, late Roman Catholic professor of sacred literature at Bonn. In his extensive travels undertaken in pursuance of his work,

² Published at Alcala (Complutum) in Spain, under the superintendence of Cardinal Ximenes. This edition was ready in 1514, two years before Erasmus published his first edition; but from various delays, not published till 1522, after Erasmus had published his third.

³ "Ut jam non repetam, quod Erasmus lectionem corum quos habebat codicum Evangeliorum, Actorum et Epistolarum aliquoties temere mutaverit, cujus rei vestigia adhue dum in ipsis codd. manifesta conspiciuntur, præter loca supra p. 44 allata. Quin neque ipse diffitetur, ultro ad amicos scribens 'se codices suos præcastigasse.'" Wetst. prolegg. p. 127.

he discovered, and cursorily collated very many Mss. unknown before :and in this, the pioneering department of criticism, his services were considerable. But the theory which he upheld with regard to the recension of the text is as untenable, as his own departure from it is manifest. He adopts, in the main, Griesbach's classification of Mss., arranging them however in two great families or recensions, the Alexandrine and the Constantinopolitan. Of these he holds that the latter contain the true original text of the sacred books, the former having been altered and corrupted by transcribers and grammarians. But notwithstanding this, he continually receives into his text, in almost every page, Alexandrine readings, against the nearly unanimous testimony of the Constantinopolitan Mss.4 In fact, his is a text constructed in spite of, not according to, his theory. Besides which, with all respect for Dr. Scholz's labours in the cause of biblical criticism, it must be confessed that the extreme inaccuracy of his edition of the New Testament renders it almost unfit for the use of the scholar 5.

6. In 1831 a stereotype edition of the New Testament appeared, followed in 1842 by a first part, containing the Gospels, of a larger edition with various readings and the Latin Vulgate annexed, by C. Lachmann. The view with which he reconstructed his text is explained at length in his prolegomena to the edition of 1842. He professes to give the text as it was received in the East in the fourth century. To this end he cites as his authorities entirely the older MSS.6, ABCPQTZ in the Gospels as of primary, and D as of secondary authority: neglecting altogether the other uncial Mss. and all the cursive mss. :- of the versions he lays most stress (and properly) on the ancient latin, represented by its most important MSS., a, b, c, D-lat., but to the entire neglect of the important syrr., copt., ath., arm., sah.7 Of the Fathers, in the Gospels he cites Origen only as of primary authority, -- Irenaus, Cyprian, Hilary, and Lucifer as of secondary ;-and lastly, the vulgate of Jerome. But this rejection of the greater part of the witnesses for the text has reduced him, in a very considerable part of the New

⁴ Dr. Scholz himself informed me in 1847, not long before his death, that if he lived to bring out another edition of his Gr. Test., he should transfer into the text most of the Alexandrine readings which now are noted in large type beneath it. And the same intention is alluded to in an academical prolusion published by him in 1845.

^{5 €0} viel aber ist entschieben daß man den Angaben dieses Aritikers nimmer mit Zuwersicht vertrauen kann, und daß seine Arbeiten, die denen welche sich damit besassen nur vergebliche Mübe und Zeit kosten, als völlig unbrauchdar möglichst bald der Bergessenbeit überliesert werden sollten. Es gibt wenig Zeilen im Bol. 1. dieses N. Z. worin sich nicht irgend eine Zucerrectheit nadweisen ließe. Schulz, eited dy Tischendors, ed. Lips. 2, prolegg. p. xxxix,—who adds: "Quod D. Schulz testatus est; Es gibt wenig Zeilen u.s.v.: id majorem in modum in vol. ii. quadrare quwvis pagina docet."

⁶ See catalogue of MSS. below, ch. vii. § i.

⁷ Sec, for all these catalogue of versions below, ch. vii. § ii.

Testament, te implicit following of one ms. only (e. g. A does not contain Matt. i.—xxv. 6, besides other lacunæ; B does not contain the Epistles to Timothy, Titus, and Philemon, nor the Apocalypse; and the lacunæ in C are large and frequent). Besides which, he has not consistently followed his own system, as Tischendorf, ed. Lips. 2, prolegg. p. xlv, has shewn by many instances. And he has not taken the pains which he should have done to obtain the best collations of the Vatican ms. (B), by far the most important for his work *; having neglected altogether that of Bartolocci, which was known and accessible to him;—nor of the Parisian Codex Ephremi (C), which was also accessible to him, but which he has taken from the imperfect collation of Wetstein.

7. These defects necessarily take off considerably from the otherwise valuable services of Lachmann to N. T. criticism. And it is much to be lamented that, owing to the nature of his plan, and the fact of its never having been thoroughly carried out, his work has ever been very generally and fatally misunderstood, and its readings cited by ignorant persons as if they were the result of the Editor's deliberate judgment. All this ought in fairness to be recognized, when we discuss the residuum of value which Lachmann's provisional labours now possess for the biblical student. It is undoubtedly true, as Dr. Tregelles has observed, - Printed Text of the Greek Test., p. 113, -that, "let any objections be raised to the plan, let inconsistencies be pointed out in the execution, let corrections of varied kinds be suggested, still the fact will remain, that the first Greek Testament, since the invention of printing, edited wholly on ancient authority, irrespective of modern traditions, is due to CHARLES LACHMANN." At the same time the student must take care to keep this high praise in its proper place. Lachmann's was the work of a pioneer, not that of a builder. It was not in his design, in the work which we now possess, to give us a critical and trustworthy text. This he might have done, had he lived, and had he not been deterred and discouraged by the general misunderstanding of what he had done. His real service to the cause of sacred criticism has been, the bold and uncompromising demolition of that unworthy and pedantic reverence for the received text, which stood in the way of all chance of discovering the genuine word of God; and, the clear indication of the direction which all future sound criticism must take, viz. a return to the evidence of the most ancient witnesses. For the firm hold which this latter principle has taken, for the comparative absence of blind fautorship of the received text, in spite of repeated attempts to shake the one and to re-establish the other, we have mainly to thank Lachmann: and this, -even in the midst of all conceded objections to

his plan, to his carrying it out, and to his tone and temper,—is surely no mean eulogy.

For further and full description of his Edition, see Tregelles, Printed Text, &c., pp. 97—115.

8. Dr. Tischendorf has published at Leipzig several editions of the Greek Testament. I shall speak here of two only: the second, which appeared in 1849, and the seventh, in 18599. In his revision of the text, as explained in his prolegomena to the edition of 1849, he has followed the most ancient MSS., not however disregarding the testimony of the later ones and of versions and Fathers, where the former disagree, or where the readings of the elder MSS. have apparently sprung from corruption of the text. And to judge of this last, he lays down the following rules:-Readings are to be suspected,-1. which are peculiar to one or other of the elder Mss., or which savour strongly of the character of some one class of recensions, and have therefore probably proceeded from some corrector; -2. which although supported by many Mss., have manifestly or probably sprung from the error of a copyist; -3. which have sprung from a desire to assimilate citations from the Old Testament to the text of the cited passage, or parallel places in the Gospels to one another. In such cases (unless there be strong cause to the contrary) the discrepant reading is to be preferred to the accordant one. 4. A reading is to be preferred, which appears to furnish a clue to the others, or to contain the elements of them in itself. 5. The usage of the New Testament writers in general, and of each one in particular, is to be regarded in balancing readings with one another. For the discussion of these rules, I refer the student to the work itself. The theory of them is unobjectionable; it will be by the practical carrying out of them that the New Testament editor must be judged. And on the whole his principles appear to have been boldly and consistently carried out; and the text of this edition of 1849 is, in my view, very far superior to any which preceded it. The fact of my never having adopted it myself, will shew that I do not consider this praise to be in all cases deserved. The edition is very unequal in its various parts. His design grew on him as he advanced, and he did not re-write the earlier portion to correspond with the later. In the Epistles, he gave in full the authorities for the reading which he adopted, as well as those for that which he rejected: in the Gospels, very rarely the latter,—sometimes neither. Indeed the digest, in the early Gospels, was miserably meagre. Full one-third of the readings of D were omitted, as well as many others of importance. Compare only, e.g., the various readings of Matt. xii.

⁹ While this edition has been preparing, a portion of an 8th edition has been published, and has been consulted where it was available. It is by no means free from inaccuracies, both in the compilation and in the printing.

1-8 with those in Lachmann. And the same is true of almost every page. His adoption of readings was not always distinguished by watchfulness to detect trips of transcribers, as e.g. in John vi. 51, where the homocoteleuton δώσω – δώσω was obviously the first source of confusion: see also Luke xxiv. 51, 52. But, allowing for such imperfections, and for instances of carelessness such as are incident to all who undertake a work of this kind, I cannot but regard Tischendorf's 2nd edition as the most valuable contribution, at the time of its appearance, which had been yet made to the revision of the text of the New Testament. And I believe that all future texts arranged on critical principles, will be found to approach very closely to his. Such has been the case with my own, although in every instance of correction or re-arrangement I have been led, not by him, but as the careful reader may see, by the rules which he and I have followed in common. And it will be found by any who will take the trouble to compare our texts, that the differences between us are both numerous and important.

9. Tischendorf's seventh edition is a far larger work, and, on account of its many departures from the second and subsequent ones 1, requires special notice.

As far as regards uniformity of plan and execution, this edition is certainly superior to the second. The array of witnesses cited for and against the text adopted is every where as copious as circumstances would admit. But it may be doubted whether in point of text the later edition is any advance on the former. While professing the same critical principles as before, the Editor has involved himself far more in subjective speculations, the tendency of which has been to lead him away in very many instances from the safe path of the consensus of our most ancient evidence, into the defence of a speculative text, respecting which arbitrary opinion may be as strongly pronounced on one side as on the other. This habit has resulted in a going back in a number of passages to the received text: so much so, that the defenders of that text against ancient evidence have claimed this edition of Tischendorf's as a victory on their side2. So that, on all sound critical principles, it must be regarded, as far as its text is concerned, as a retrogression, rather than an advance, since that of the edition of 1849.

¹ This term must, in Tischendorf's case, be taken with some qualification. His various editions do not represent successive deliberate recensions of his text and digest, nor do they embrace the same design, as in most other works: but they are merely, for the most part, varying forms under which he has issued his text, with or without an abbreviated digest of various readings. Properly speaking, we have had but three complete editions from him: the first in 1841, the second in 1849, and the third in 1857-9. It may be mentioned, that in his eighth edition [1864 &c.], many places are conformed to the readings of the Codex Sinaiticus.

² So, e.g., B.). Wordsworth, Preface to his Greek Testament, vol. i. p. xiv.

- 10. It is much to be regretted that in many particulars Tischendorf's digest should still present so many marks of inaccuracy; and that, where not borne out by others, so little reliance can be placed upon its citations of versions and Fathers. This is the universal testimony of those who have taken the pains to compare his citations with the originals: and I can add to it from my own experience. When I have had occasion to search the works of a Father to discover the real bearing of a passage which has been obscured by being partially extracted in his notes, I have, at least as often as not, found that it ought not to have been alleged as evidence.
- 11. And the complaints made with regard to the versions are even more loud and general. The charges are made against Tischendorf, that he has referred very carelessly to the Curetonian Syriac: that in the case of the important Syriac version (Peschito) he relies on the Latin translation of Leusden and the very unsatisfactory edition of Schaaf: and it would appear certain from his silence (prolegg, edn. 7, p. xix) that he has neglected the much more important editions of Widmanstadt and Lee (see Tregelles, Horne's Introd. to N. T. vol. iv. p. 260). He has passed over in silence the edition of the Coptic (Memphitic) version of the Acts and Epistles by Dr. Paul Bötticher-which, though not perfectly satisfactory, should still not have been left unconsulted by a professed critical editor-and has relied on the very incorrect Latin of the older edition of Wilkins. Again, in the case of the Armenian version, he has trusted wholly to the incorrect and partial collations (Tregelles, ib. p. 311) which were made for the N. T. edited by Scholz. It is also not unjust to say, that I have been informed by a friend who has some knowledge of the original languages, that in the case of other versions, where Tregelles and Tischendorf differ in their statement of the readings adopted and the impressions given by an ancient version, the English Editor is commonly right, and the German Editor commonly wrong. Several of these defects appear to have been remedied in his eighth edition.
- 12. Still, with all these faults, Tischendorf's book is indispensable to the thorough biblical scholar. Its research, and accumulation of testimonies are wonderful, considering that they are the work of one man: and the digest contains what must necessarily form the materials for all future revisions of the N. T. text. It is all the more to be regretted that such a work should be distigured by blemishes so considerable, and should not have been carefully kept free from those elements of untrustworthiness, which its Author was so ready to point out and insist on in his predecessor, Dr. Scholz.
- 13. In 1857, Dr. Tregelles published the first part of his edition of the Greek Testament, containing the Gospels of St. Matthew and St. Mark: and in 1861, the second part, containing the Gospels of St. Luke

and St. John. The ends which he proposes are thus stated in his introductory notice:—

I. To give the text of the New Testament on the authority of the ancient witnesses, Mss., and versions, with the aid of the earlier citations, so as to present, as far as possible, the text best attested in the earlier centuries.

II. To follow certain proofs when obtainable, which carry us as near as possible to the apostolic age.

III. So to give the various readings, as to make it clear what is the evidence on both sides: and always to give the whole of the testimony of the ancient MSS. (and of some which are later in date but old in text), of the versions as far as the seventh century, and the citations down to Eusebius inclusive.

In order to accomplish this end, Dr. Tregelles has himself spent much time on the labour of collating and re-collating, and has availed himself of trustworthy materials before collected by others.

14. It will be superfluous, to those who are acquainted with the character of Dr. Tregelles's previous biblical labours, to say that his work has been done with scrupulous fidelity and accuracy. And it is on this ground principally that his edition is so peculiarly valuable: that we every where are assured of the ground on which we stand; and are not left to the fallacious influence of vast catalogues of authorities on which we know not whether we can fairly depend.

15. It was perhaps to be expected, that Dr. Tregelles, approaching biblical criticism from the side of faithful research and thorough assurance of his ground, should be somewhat more dependent than others on mere diplomatic evidence, and less alive to the necessity of judicially estimating, and in some cases even putting aside, the evidence of our oldest Mss. And if Tischendorf has run into a fault on the side of speculative hypotheses as to the origin of readings found in those Mss., it must be confessed, that Tregelles has sometimes erred on the (certainly, far safer) side of scrupulous adherence to the mere literal evidence of the ancient Mss. I shall elsewhere try to shew, that to accept merely such literal evidence, is, in fact, to shut our eyes to very much of the real evidence which due study of the habits of the Mss., and consequent intelligent judgment on that literal testimony, might set before us 3.

16. Believing this, I cannot concur with Dr. Tregelles in his view of the conclusion to be arrived at from the evidence in many disputed places. My reasons will be stated at length in the subsequent paragraphs. Meantime I would beg my readers to carry away in their

minds the impression, not of my dissent from Dr. Tregelles in regard to such passages, but of my thorough concurrence with his principles on the whole, and of my great value for his biblical labours, and for the spirit of painstaking and accuracy, and reverence, which every where distinguishes them. My personal obligations to him in the preparation of this edition will be acknowledged under their proper heads 4. No one among those interested in the elucidation of the sacred text can more heartily wish than I do, that he may have health and eyesight spared him to complete the important work which he has so faithfully and worthily begun.

- 17. It remains now that I should explain in detail the principles on which I have revised the text.
- 18. The text which I have adopted has been constructed by following in all ordinary cases the united or preponderating evidence of the most ancient authorities: in cases where the most ancient authorities do not agree nor preponderate, taking into account later evidence; and in cases where the weight of diplomatic testimony is interfered with by adventitious circumstances (such as parallelism or the like), applying those principles of criticism which appear to furnish sound criteria of a spurious or genuine reading. The object of course is, in each case, where evidence is divided, to mount up, if possible, to the original reading from which all the variations sprung: in other words, to discover some word, or some arrangement, which shall account for the variations, but for which none of the variations will account.
- 19. The carrying out of this primary object will lead to several critical maxims, more or less applicable under varying circumstances. These have been for the most part so well detailed long ago by Griesbach, that I shall need no apology for transferring to my pages his important paragraphs on the subject:—
- "1) Brevior lectio, nisi testium vetustorum et gravium auctoritate penitus destituatur, præferenda est verbosiori. Librarii enim multo proniores ad addendum fuerunt, quam ad omittendum. Consulto vix unquam prætermiserunt quicquam, addiderunt quam plurima: casu vero nonnulla quidem exciderunt, sed haud pauca etiam oculorum, aurium, memoriæ, phantasiæ ac judicii errore a scribis admisso, adjecta sunt textui. In primis vero brevior lectio, etiamsi testium auctoritate inferior sit altera, præferenda est
 - a) si simul durior, obscurior, ambigua, elliptica, hebraizans aut solœca est.
 - b) si eadem res variis phrasibus in diversis codicibus expressa legitur,
 - c) si vocabulorum ordo inconstans est et instabilis,

- d): in pericoparum initiis,
- e) si plenior lectio glossam seu interpretamentum sapit, vel parallelis locis ad verbum consonat, vel e lectionariis immigrasse videtur.
- "Contra vero pleniorem lectionem breviori (nisi hanc multi et insignes tueantur testes) anteponimus
 - a) si omissioni occasionem præbere potuerit ὁμοιοτέλευτον,
 - β) si id quod omissum est, librariis videri potuit obscurum, durum, superfluum, insolens, paradoxum, pias aures offendens, erroneum, aut locis parallelis repugnans,
 - γ) si ea quæ absunt, salvo sensu salvaque verborum structura abesse poterant, e quo genere sunt propositiones, quod vocant, incidentes, præsertim breviores, et alia, quorum defectum librarius relegens quæ scripserat haud facile animadvertebat,
 - δ) si 6 brevior lectio ingenio, stylo aut scopo auctoris minus conveniens est.
 - ε) si 6 sensu prorsus caret,
 - ζ) si e locis parallelis aut e lectionariis eam irrepsisse probabile est.
- "2) Difficilior et obscurior lectio anteponenda est ei, in qua omnia tam plana sunt et extricata, ut librarius quisque facile intelligere ea potuerit.

 Obscuritate vero et difficultate sua eæ potissimum indoctos librarios vexarunt lectiones
 - a) quarum sensus absque penitiore græcismi, hebraismi, historiæ, archæologiæ, &c. cognitione perspici non facile poterant,
 - b) quibus admissis vel sententia, varii generis difficultatibus obstructa, verbis inesse, vel aptus membrorum orationis nexus dissolvi, vel argumentorum ab auctore ad confirmandam suam thesin prolatorum nervus incidi videbatur.
- "3) Durior lectio præferatur ei, qua posita, oratio suaviter leniterque fluit. Durior autem est lectio elliptica, hebraizans, solœca, a loquendi usu græcis consueto abhorrens aut verborum sono aures offendens.
- "4) Insolentior lectio potior est ea, qua nil insoliti continetur. Vocabula ergo rariora, aut hac saltem significatione, quæ eo de quo quæritur loco admittenda esset, rarius usurpata, phrasesque ac verborum constructiones usu minus tritæ, præferantur vulgatioribus. Pro exquisitioribus enim librarii usitatiora cupide arripere, et in illorum locum

⁵ In the beginnings of the ecclesiastical portions we often find a word or a clause supplied,—the proper name of the agent or speaker, or the like.

⁶ Both these must be applied with caution: the first, because it is quite possible that an intelligent librarian might correct to the well-known expression of his author: the second, because that which on a mistaken conventional view of a passage, seems without sense, often acquires an admirable sense when the true context is discovered.

glossemata et interpretamenta (præsertim si margo aut loca parallela talia suppeditarent) substituere soliti sunt.

- "5) Locationes minus emphatica, nisi contextus et auctoris scopus emphasin postulent, propius ad genuinam scripturam accedunt, quam discrepantes ab ipsis lectiones quibus major vis inest aut inesse videtur. Erudituli enim librarii, ut commentatores, emphases amabant ac captabant.
- "6) Lectio, præ aliis sensum pietati (præsertim monasticæ) alendæ aptum fundens, suspecta est .
- "7) Præferatur aliis lectio cui sensus subest apparenter quidem falsus, qui vero re penitus examinata verus esse deprehenditur.
- "18) Inter plures unius loci lectiones ea pro suspecta merito habetur, quæ orthodoxorum dogmatibus manifeste præ cæteris faciet. Cum enim codices hodie superstites plerique, ne dicam omnes, exarati sint a monachis aliisque hominibus catholicorum partibus addictis, eredibile non est, hos lectionem in codice, quem quisque exscriberet, obviam neglexisse ullam, qua catholicorum dogma aliquod luculenter confirmari aut hæresis fortiter jugulari posse videretur. Scimus enim, lectiones quascunque, etiam manifesto falsas, dummodo orthodoxorum placitis patrocinarentur, inde a tertii sæculi initiis mordicus defensas seduloque propagatas, cæteras autem ejusdem loci lectiones, quæ dogmati ecclesiastico nil præsidii afferrent hæreticorum perfidiæ attributas temere fuisse 1.
- "9) Cum scribæ proclives sint ad iterandas alieno loco vocabulorum et
 - 7 But it is evident that this exception requires the utmost caution in its application.
- 8 "Librarios enim dicimus, et hic et alibi criticos simul ac codicum possessores intelligi volumus, qui in suis libris, e quibus alii deinceps exscripti sunt, vel ipsum textum immutarunt, vel margini saltem qualescunque suas animadversiones et emendationes illeverunt." (not. Griesb.)
- 9 Thus, e.g., in Rom. xiv. 17, where the kingdom of God is said to be not meat and drink, but δικαιοσύνη κ. εἰρήνη κ. χαρὰ ἐν πν. ἀγίφ, the ms. 4 inserts after δικαιοσύνη, καὶ ἄσκησιs. In some portions, such interpolations and corrections abound. Cf. as an example 1 Cor. vii. with the var. readd.
- 1 This rule, sound in the main (and hardly to be cited, as Scrivener, p. 375, would wish me to do, without its concluding sentence), must be applied with the following discrimination:—If the passage is of such a nature, that, whichever reading is adopted, the orthodox meaning is legitimate, but the adoption of the stronger orthodox reading is absolutely incompatible with the heretical meaning,—then it is probable that such stronger orthodox reading was the original. For while the heretics would be certain to annul the expression offensive to them and substitute the weaker one, the orthodox, on the above hypothesis, would have originally no motive for alteration.—A case in point is the celebrated $\tau \dot{\eta} \nu \dot{\epsilon} \kappa \kappa \lambda \eta \sigma (a\nu \tau o \hat{\nu} \theta \circ \hat{\nu})$, Acts xx. 28. Had $\theta \circ \hat{\nu}$ been the original, no reason can be assigned why the orthodox should have tampered with it. It is probable therefore, as far as this consideration is involved (see note in loc.), that $\theta \circ \hat{\nu}$ was the original word.

sententiarum terminationes easdem, quas modo scripsissent aut mox seribendas esse, præcurrentibus calamum oculis, præviderent, lectiones ex ejusmodi rhythmi fallacia facillime explicandæ, nullius sunt pretii².

- "10) Hisce ad peccandum illecebris similes sunt aliæ. Librarii, qui sententiam, antequam scribere eam inciperent, totam jam perlegissent, vel dum scriberent fugitivo oculo exemplum sibi propositum inspicerent, sæpe ex antecedentibus vel consequentibus literam, syllabam aut vocabulum perperam arripuerunt, novasque sic lectiones procuderunt. Si v. c. duo vocabula vicina ab eadem syllaba vel litera inciperent, accidit haud raro, ut vel prius plane omitteretur, vel posteriori temere tribueretur, quod priori esset peculiare. Ejusmodi hallucinationes vix vitabit, qui libello paullo verbosiori exscribendo operam dat, nisi toto animo in hoc negotium incumbat: id quod pauci librarii fecisse videntur. Lectiones ergo, quæ ex hoc errorum fonte promanarunt, quantumvis vetustæ ac consequenter in complures libros transfusæ sint, recte rejiciuntur, præsertim si codices cæteroqui cognati ab hujus labis contagio puri deprehendantur.
- "11) E pluribus ejusdem loci lectionibus ea præstat, quæ velut media inter cæteras interjacet; hoc est ea, quæ reliquarum omnium quasi stamina ita continet, ut, hac tanquam primitiva admissa, facile appareat, quanam ratione, seu potius quonam erroris genere, ex ipsa cæteræ omnes propullularint.
- "12) Repudiantur lectiones glossam seu interpretamentum redolentes, cujus generis interpolationes nullo negotio emunctioris naris criticus subolfaciet.
- "13) Rejiciendas esse lectiones, e Patrum commentariis aut scholiis vetustis in textum invectas, magno consensu critici docent. (He proceeds at some length to caution against the promiscuous assumption of such corruptions in the earlier codices and versions from such sources.)
- 66 14) Respuinus lectiones ortas primum in lectionariis, quæ sæpissime in anagnosmatum initiis ac interdum in clausulis etiam atque in medio contextu claritatis causa addunt, quod ex orationis serie sup-

² See a curious instance, among many others, of mechanical repetition of a phrase from association, 1 Cor. xiv. 18: and Rom. viii. 1.

³ The vast number and extent of mistakes of this kind are only known to those who have carefully observed the phænomena of the later and usually less regarded mss. There is hardly an opportunity presented by similar endings of words, of which the fertile genius of error has not availed itself. And even in our most ancient Mss., these occur not unfrequently. A remarkable instance is found in A, 1 Cor. vi. 2—6, where because $\partial \alpha \chi$ for $\omega \nu$ ends ver. 2, and $\partial \alpha \chi$ for $\omega \nu$ ends ver. 6, the whole lying between is omitted, the transcriber's eye having passed on from the first $-i\sigma \tau \omega \nu$ to the second; and another in B, Matt. xii. 46-48, where the whole ver. 47 is omitted between $\lambda \alpha \lambda \hat{\eta} \sigma \alpha \iota$ and $\lambda \alpha \lambda \hat{\eta} \sigma \alpha \iota$.

plendum esset, resecantque vel immutant, quod, sejunctum ab antecedentibus aut consequentibus, vix satis recte intelligi posse videretur. (Similar cautions are here added against assuming this too promiscuously.)

- "15) Damnandæ sunt lectiones e latina versione in græcos libros invectæ. (Cautions are here also inserted against the practice of the earlier critics, who if they found in the græco-latin Mss. or even in those of high antiquity and value, a solitary reading agreeing with the Latin, hastily condemned that codex as latinizing.)"
- 20. Having reprinted for the use of students these excellent rules of Griesbach's, I must be contented to refer for their ampler illustration to the prefaces of his and other editions, especially that of the 7th Leipzig edition of Tischendorf, pp. xxvii ff.
- 21. It is mainly in accordance with these rules that my text has been arranged. Every various reading has been judged with reference to external manuscript authority and internal probability combined,—and that reading adopted, which on the whole seemed most likely to have stood in the original text. Such judgments are of course open to be questioned, and in many cases the reading will perhaps never be completely agreed on; but I do not know that this should deter successive editors from using all means in their power to arrive at a decision in each case, and conscientiously discharging their duty by the sacred text.
- 22. The reader will expect to find a statement, how far, in the later Editions of the present volume, I have remained firm to the principles enunciated in the earlier ones, and how far increasing experience, and the labours of others, have modified the manner in which I have aimed at reaching the end above enounced.
- 23. The tendency of any change which time has brought about in my critical views, may be described as twofold: both branches being consistent and concurrent.
- 24. First, I have become disposed, as research and comparison have gone on, to lay more and more weight on the evidence of our few most ancient mss. and versions, and less on that (in its present state at least) of the great array of later mss. which are so often paraded in digests as supporting or impugning the commonly received text.
- 25. It is but due from me to render a reason for an assertion apparently so much at variance with some passages in the Prolegomena to the Second Edition of this volume, and in the Prolegomena to the earlier Editions of Vol. II.

⁴ In this part of my work I have found of especial service the critical notices prefixed to each chapter in Meyer's Commentary, and the similar discussions of readings in the text of that of De Wette: and have consulted whatever else I have been able to find on the more important and celebrated varieties of reading.

I am still willing to endorse what was said there, Vol. II. ch. v. & i. par. 5 (Third Edition):-

"With regard to manuscript testimony, it has been my endeavour to combine, as far as possible, that furnished by the later MSS, with that of the more ancient, and to give them, as well as the others, due weight in the determination of readings. The great thing required, in weighing the testimony of Mss., is a knowledge of the habits of various classes of correctors and transcribers. Long before the date of our earliest Ms., a systematic course of correction had begun, and there existed errors of transcription of considerable standing. The earlier those corrections or errors originated, the more extensively would they be spread among our present families of manuscripts, and the more likely are they to have found their way into the generally received text. Also, I need hardly say, the more difficult are they of detection. The only sure way to detect them, is by intimate acquaintance with the general phænomena of manuscripts, the cursive as well as the uncial. Such acquaintance will enable us at once to pronounce a reading to be spurious, which yet has a vast array of Ms. authority in its favour: just because we know that it furnishes an instance of a correction or of an error commonly found in other places."

26. But it is in the very course of applying this in practice, that difficulties have sprung up, of a nature so formidable, as to produce in me an oscillation back towards the purely diplomatic principle, as after all the only trustworthy one under our present circumstances.

27. For let us consider, the remarks above cited being taken as substantially correct, how we are to proceed. We find a certain number of MSS, and versions respecting which our knowledge is definite and reliable: whose date we can determine within very narrow limits of deviation. So far, as to external evidence, we are safe. We cannot arrive by their means at the original sacred text, for the reasons stated in the paragraph above quoted: viz. because, before they were written and made, a course of correction, and a series of mistakes in transcribing, had taken place: but we can arrive at a result of which we know the value: we can ascertain, in the main, what was the text of the times to which that body of evidence belongs: and we can then, under safe caution, apply to that text the above canons of subjective criticism: of which application I shall speak by and by. We now come to the great mass of cursive mss., written in later ages. That some of these possibly may be transcripts of texts of at least as much value as those of our more ancient Mss., hardly admits of a doubt: and in some few cases it has been ascertained that it is so. But in the great majority of cases, where are we now, as to definiteness of evidence? What do we know of the character of the texts which we are citing? Even supposing that our collations have been

thoroughly made, as in the case of the mss. examined by Mr. Scrivener, how can we be sure that many of our witnesses ought not to be reduced to one, as being mere transcripts of one and the same text? Here all is uncertainty; all is vague, and liable to wide mistake. In this field it is, that the strong assertions may be safely made, which we so constantly find in the pages of those who would uphold the received text at all hazards: who tell us again and again that "four or five Mss. only" read this or that, and "all the rest agree with the received text:" when perhaps those "four or five" are just the consensus of our most ancient and venerable authorities, and "all the rest" may, for aught we know, be in many cases no more worthy to be heard in the matter, than so many separate printed copies of the present day.

28. The tendency of these remarks has been to shew, that though there may vet lie hid, among the mass of cursive mss., texts of great value and of independent ancient origin, we must be contented to take, as our basis of revision of the sacred text, such ancient texts as can, at each period of revision, be definitely pointed out to us; and we must not assume at random that because the mass may contain more of such, therefore it is to be regarded as made up of them. Future researches will very probably bring to light more such trustworthy witnesses: as this happens, let them be admitted into our list, as has been already done in the case of the mss. 1, 33, 69, and some others. And let the existence of any remarkable readings in the other cursive mss. be carefully noted, that their value and position may be by degrees ascer-But it is high time that it should be acknowledged, with humility and ingenuousness, that we of this age, when sacred criticism is yet in its infancy, must be contented with a provisional text, founded on such data as are well assured and defined for us: and must leave it to other times, and more complete states of our manuscript evidence, to approximate closer and closer to what may be presumed to be our ultimate best text.

29. It is considerations such as these which have led me to banish from my digest the long processions of cursive mss. of which I have been speaking ⁵: and to base my revision only on those witnesses respecting which I am able to speak with something like certainty.

30. Secondly, experience has brought about some change in my convictions with regard to the application of canons of subjective criticism to the consensus of ancient Mss. In proportion as I have been led severely to examine, how far we can safely depend on such subjective considerations, I confess that the limits of their applicability have become narrowed. In very many cases, they may be made to tell with

⁵ The main reason for inserting the evidence of cursives has been, the fact of their supporting or illustrating readings found in one or two only of the uncial MSS.

equal force either way. One critic adopts a reading because it is in accord with the usage of the sacred writer: another holds it, for this very reason, to have been a subsequent conformation of the text. One believes a particle to have been inserted to give completeness: another, to have been omitted as appearing superfluous.

Now doubtless the statement of such uncertainties as these will lead mere reviewers, and those who like them only skim the surface of the subject, to cast contempt on all application of subjective considerations. But such ought not to be its result, and will not be, on any critical mind. The limits of such application will become narrowed: but by that very contraction it will become safer and more certain. It is manifest that we ought, in every case where it seems to be called for, to look at and weigh both sides: where the probabilities appear to be balanced, we are bound, in fair dealing with the sacred text, to leave on the mind of the critical reader the impression of that equilibrium, and for the general reader, who must be furnished with a text, to give the ancient witnesses the benefit of the doubt :- where the preponderance appears to us to be clear (a matter which I will presently illustrate) against the ancient Mss. and versions, we ought not to adhere stiffly and formally to diplomatic conformity, but boldly to reject them in this case, as we boldly follow them in others.

31. And as to this latter, I do not know that the difference between the principles of intelligent critics is very great. Certainly, as before remarked, Tischendorf, in his 7th edition, committed himself to subjective speculations of a vague and untrustworthy kind: but they were violations of his own principles. The difference with which I am mainly here concerned on this point, is that between the practice of Dr. Tregelles, and my own. In order to set this clearly before the reader, I will cite some of the principles which he has enounced in the Introductory Notice to his Greek Testament.

32. He says,

"(3.) If the reading of the ancient authorities in general is unanimous, there can be but little doubt that it should be followed, whatever may be the later testimonies: for it is most improbable that the independent testimony of early Mss., versions, and Fathers, should accord with regard to something entirely groundless."

And,

"(6.) The readings respecting which a judgment must be formed, are those where the evidence is really divided in such a way, that it is needful to enquire on which side the balance preponderates. In such cases, it is not enough to enumerate authorities: they must be examined point by point. Other things being equal, (a) an early citation will sometimes be decisive, especially if it is given in express terms. (b) Also if one reading accords with a parallel passage and

the other does not: (c) or if one introduces an amplification given elsewhere: (d) or if one seems to avoid a difficulty which the other does not: (e) or if there is one well-attested reading, and several others which may probably have been taken from it: (f) or if the one reading might be easily accounted for on principles connected with the known origin of variations; in such cases it is not difficult, on the whole, to form a judgment as to what was probably the original reading. It is quite true that at times it may be very doubtful whether the quantity of direct evidence may not overbalance all modes of procedure derived from the application of a principle, and as to which of two seemingly conflicting considerations ought to have most weight."

33. Now with the whole of these statements I accord in the main, and it is only on a certain portion of frontier ground, so to speak, that I have any difference with Dr. Tregelles: on that namely which lies between the cases described in these two paragraphs of his. Where ancient evidence is vastly preponderant in favour of some reading, but at the same time we have very strong reasons for suspecting that reading, it is in these cases, which I am bound to say very seldom occur, that I sometimes feel bound to go one way and Dr. Tregelles goes the other.

34. There is one element, implied perhaps in his case (f), but not explicitly stated, which in such cases deserves more weight than he has given to it. It is this: the known habits of early copyists, and of the particular Mss. with which we are dealing. All biblical critics know, that certain ways of writing, e.g. at for \(\epsilon \) and vice versa, \(\eta \) for \(\epsilon \), \(\epsilon \) for t, v for ot, &c., prevail to such an extent as to form a subject for discrimination, entirely separate from that of various readings. One Ms. reads εταιρε, another ετεραι: but we hardly as much as notice this at all. We call it itacism, the name by which such normal enormities are known: and no further notice is taken of it. Of these Tregelles himself says, Horne, vol. iv. p. 51, "Such interchanges as these are frequent even in the oldest MSS. extant: and their occurrence belongs rather to the head of orthography than to that of various readings in the proper sense of the term. In general, they may and ought to pass unnoticed: but when they happen to form an actual word it may require some consideration to determine what was the word intended. . . . The sense and meaning must determine: for the spelling has no authority at all between εσται and εστε, εχετε and εχεται, and similar words. Even if every Ms. should agree in one spelling, there would be no liberty taken by any who read the other: since these vowels and diphthongs are used indiscriminately."

⁶ I believe that on one occasion or other, specimens of all these 'monstra' will be found noticed in the digest; but no point has been made of inserting them throughout.

- 35. Now there are other variations in our ancient Mss., not quite of the same character, but very nearly approximating to it, which ought whenever they occur, to be taken cum grano salis, bearing in mind the entire uncertainty whether they ought really to be reckoned as various readings or not.
- 36. To give but one instance, that of the convertible use of the long and short vowels. A reads ζονην for ζωνην Mark vi. 8; λαμβανωμεν for λαμβανομεν 1 John iii. 22: Βκ read εχωμεν for εχομεν Gal. vi. 10: C reads ζησωμεν for ζησομεν Rom. vi. 2, and συνζησωμεν for -ομεν ib. 8: D reads χειρων σχισμα γινεται Mark ii. 21: AB read διωκομεν for διωκωμεν Rom. xiv. 19: AC read εισερχωμεθα for -ομεθα Heb. iv. 3: AD read προσευξωμαι twice for -ομαι in 1 Cor. xiv. 15. Dr. Tregelles attempts (Horne, ut supra) to clear the most ancient Mss. from the charge of this confusion: but in vain; they are amenable to it in common with, though not to such an extent as, the later ones.
- 37. With these facts before us we come to such a reading as the $\epsilon \chi \omega \mu \epsilon \nu$ of Rom. v. 1. Here we have certainly not one or two ancient Mss., but the consensus of all, together with the oldest versions and Fathers. And I own to having been so far shaken in the trustworthiness of subjectivities, that in the Fourth Edition of my Second Volume, I edited $\epsilon \chi \omega \mu \epsilon \nu$, as matter of strict duty. But I feel that my confidence in it, as the original word of St. Paul, was very much diminished owing to the practice of the Mss. of interchanging o and ω .
- 38. But let us descend from this almost irrefragable diplomatic ground to the far more common case, where perhaps, first-rate evidence being but scanty to begin with, all that exists in the particular case presents just such a reading as the mistakes or corrections of copyists are constantly bringing before us: where, without that balance of evidence which Tregelles seems to require as the condition for the exercise of critical judgment, some one of his six considerations might in most minds carry conviction as to the original reading; are we to abstain, in such a case, from sitting in judgment on the reading, and on the authority of two, or even but one, of our early uncials, to carry into our text what we are all but sure is not part of it, or leave out of it that which we are nearly certain belongs to it?
- 39. The question which I have just asked applies to the majority of passages where my readings differ from those of Dr. Tregelles. It would lead us too far, in these prolegomena, to examine them one by one; but if the reader, who follows my text and digest, notes the passages where I have been led, not by the weight of ancient external testimony, but by some one of the above-stated principles which seems to me to establish the text in spite of it, he may be nearly sure that in those Tregelles and I diverge.
 - 40. The principal matter in which our great Mss. are at fault in 907

the three Gospels, is, the piecing one Gospel from another in parallel places. The observation of a close student of the text will not fail to convince him, without "assuming that in every passage where there is variety of reading, the probability that two Evangelists did not use the same words exceeds all other probabilities 7," that in even the earliest Mss. there has been constant tampering with the text of one Gospel to conform it to that of another. And surely, such being a patent fact, nothing can justify us in lending ourselves to sanction such a practice by adopting it in our text, nor ought we to follow the multitude, whether it be of moderns or of ancients, in thus doing evil; but, even with the possibility of mistake in judgment, to avoid the almost certainty of mistake in fact. These cases require a discrimination which we can hardly expect in any critic to be faultless: but I submit that they do peremptorily require it; and I cannot believe that it will be found entirely wanting to those who with the human appliances of study of the sacred text, and ripened caution, unite that spirit of conscientious reverence, without which all biblical labour is in vain.

- 41. It remains that I should say something of the principles of recension of the text enounced and defended by Mr. Scrivener, in his edition of the Codex Augiensis, and now more elaborately in his "Introduction to the Criticism of the N. T."
- 42. From what has preceded, it will be clearly seen that I cannot consent to the course which he would prescribe for us, that of seeking our readings from the later uncials, supported as they usually are by the mass of cursive mss.: for to this his practice really amounts, after all the explanation which he has given of it in the work last cited. Nor can I conceive a time when examinations of texts, whose character is now latent, should lead scholars to such a procedure. For what right have we to set virtually aside these two wonderful facts: First, the agreement in the main of our oldest uncials, at the distance of one or two centuries,—of which, owing probably to the results of persecution, we have no manuscript remains,—with the citations of the primitive Fathers, and with the earliest versions? I say, the agreement in the main: for Mr.

⁷ So Mr. Hort, in an able notice of Tischendorf and Tregelles in the Journal of Philology for March, 1858, expresses himself, charging us with making the assumption. But surely this is not quite fair. We do not assume this, all other things being equal; but we are led to conclude this to have been so in the particular case, other things being unequal,—e.g. where one Gospel is undisputed in the use of some particular word or phrase, and where in the parallel place in the others this word or phrase is found as the reading of one or more (perhaps all that happen to be present, in case of defect of one or more) of our great MSS., against the concurrence of the later uncials. It is obvious that in such a case as this we make no assumption such as that with which Mr. Hort charges us.

Scrivener's instances of discrepancy ⁸ are in vain used by him to produce an impression, which we know would be contrary to the fact in the majority of instances ⁹.

- 43. Secondly, the very general concurrence of the character of text of our earliest MSS., versions, and Fathers, with that text which the soundest critical principles lead us to adopt. This surely invests the authority of those early witnesses with a claim upon us which can never be set aside: whereas on the other hand, the fact, that the character of the text generally received, depending as it does in the main on our later uncials and on the mass of the cursive mss., instances so much more frequently the violation of sound critical principles, does seem to me to detract from the weight of those later witnesses in a measure which no mere concurrence of numbers can ever fill up.
- 44. If this were reversed; if we found, the earlier we mounted up, the Gospels more conformed, instead of more divergent; easy readings abounding instead of difficult ones; if we found that the text at present received differed from that of the early ages in being more harsh, more apparently discrepant from itself, more difficult and startling: then indeed we should have good reason to cling pertinaciously to it, and to believe, in spite of history, that the vigilance of the Church over the sacred word had been ever on the increase, at a period in her history when all her other graces were on the decline: then we should be compelled to take as truth the plaint of the old tragedian, ἄνω ποταμών ίερων γωρούσι παγαί, and to accept for once the prodigy, that "the further from the source the clearer the stream." The fact that all this is undeniably the other way; that the process by which the present received text has been attained has been that of crumbling down salient points, softening irregularities, conforming differences, favouring prevalent doctrines²,—forms what will ever prove to me an insuperable

⁸ Mr. Scrivener, no doubt without designed unfairness, but very unfortunately, chose for his field of comparison the Gospel of St. Mark, in which we have not the Curetonian Syriac, on the testimony of which Tregelles very much relies.

¹⁹ It would be impossible here to range over such a number of examples as would prove this to the reader. But Mr. Scrivener himself furnishes a comment which may at least tend to relax the stringency of his own conclusion from those which he adduces: "I am fully aware that in a field so wide as the criticism of the N. T., those who dexterously select their examples may prove just what they will." It is true he has avoided the imputation of "dexterous selection" in those now brought forward by him (Introd. &c. pp. 401-2): but may not almost the same be said of any limited selection of examples as set against the great prevailing currents of manuscript evidence? The dissidence of ancient testimony is, I own, more valuable to me than the concurrence of that which is later. The study of the various readings in parallel places in the Gospels will, I should imagine, bring most minds to the same conclusion.

¹ Eur. Med. 414.

² Mr. Scrivener says (Introd. p. 406), "I am sorry he should think it right to add. 927

barrier against accepting the principles so ably advocated by Mr. Scrivener.

- 45. Of course it will be inferred that still less can I accede to the principles of recension enounced by another school of critics, e. g. by a writer in a number of the British Quarterly. I need but mention these principles by way of illustrating by antagonism those which I believe more and more to be the only sound ones. They seem to be nearly as follows:
 - 1. That the received text requires alteration in comparatively few passages.
 - 2. That in making alterations, the earlier MSS. should have much less authority yielded to them than critical editors have hitherto assigned.
 - 3. That the *context* ought to have great weight in determining the true reading.
 - 4. That ancient versions, Fathers, and such known facts as corruption from parallel passages, should only be used in subordination to the mass of mss. and considerations derived from the context.
- 46. In fact, to dwell but on one point here put forward, the consideration of the "context" is the very last that should be allowed by a critic to be present in his mind as an element of his judgment. I do not say that in some extreme cases it may not have to be introduced, as perhaps (but I should now speak doubtfully even in this case) in Rom. v. 1, where there are so many confusing considerations arising from the habits of the Mss.: but certainly we may say, that it is by this very consideration of the context, and of N. T. usage, that our deteriorated Textus Receptus has in many instances arisen 3, and that the general
- 'favouring prevalent doctrines.' Why should any one be backward in stating that which is a notorious fact?" Mr. S.'s two next pages are very instructive as to the difference in view between him and myself as regards the dissidence of ancient, and concurrence of later evidence. The challenge which he there throws out to me, to "illustrate the next edition of my text of the Gospels with a further accession of various readings from the best cursive codices," is one which I of all men should be most ready to accept, if, on the one hand, my digest were to be taken for more than a compendium of various readings: and if, on the other, I could find that the character of the text of the various cursives had been sufficiently studied to be accurately ascertained.
- 3 See two notable instances of these, 1) in a note of Dr. Bloomfield's on John vi. 69—where the ancient reading ἄγιος is rejected, because the expression ἄγιος τοῦ θεοῦ does not elsewhere occur except in the confession of the dæmoniacs, and χριστός, δ νίδς τοῦ θεοῦ frequently occurs in the N. T. (!) A purer piece of arbitrary subjectivity can hardly be imagined. And 2) in Bp. Wordsworth's note in loc., in which he retains τοῦ ζῶντος in the text, against BCDL (A being deficient, which he does not state) 1. 33, all the old latin versions except ff_2 , the vulg. copt. arm. Cyr. al., as being "very expressive and relevant to this place in connexion with ῥήματα ζωῆς, ver. 68."

adoption of it as a critical gnomon would be the worst imaginable retrograde step in sacred criticism.

- 47. I am very anxious, in concluding this section, not to leave the impression on the reader that my present text differs from the former ones, or from those of Tischendorf and Tregelles, more than is really the case. In fact, with regard to the principles which regulate the decision in by far the greater number of differing readings, we are all in accord. It is but seldom, in most parts of the N. T., that those passages occur where our reasons of divergence come into play. And the same caution should be carried yet further. When it is objected by such writers as the critic in the British Quarterly, that "the texts in the modern critical editions are not even substantially the same," let the reader not hastily take this for granted, but carefully examine for himself how far it is true. He will find, that while in some passages differing views as to the comparative value of mere diplomatic evidence and of subjective considerations have led modern critical editors to different results, in the great mass of cases they are in accord. And let him hence learn to estimate the real gain which has accrued to our knowledge of the sacred text from that modern criticism which it is now becoming the fashion to despise: the positive progress which has been made in all those places where the ancient MSS. are unanimous against our received text: and the more satisfactory state of our knowledge by means of more collations, and the exercise of critical judgment, even in those places where the true reading is, and perhaps must ever remain, a matter of doubt.
- 48. It now remains to give a brief account of the method of spelling adopted in the text which I have edited. It has been taken, like the text itself, from the testimony of our most ancient existing MSS.

The following table is intended to bring into one view the main outlines of the course pursued in this volume, and to aid in freeing the digest as far as possible from all purely orthographical details:-

άλεεις, Mark i. 16, 17, AB1 C also in 17]. (άλιεις has been retained in Matt. iv. 18, 19 (αλεεις B'(since ascertained) CN') and Luke v. 2 (αλεεις ΛCQN'). In Mark i. 16, C def.; & has alieis ver 16, aleeis ver 17.)

άλλ' for άλλά (or vice versa). Whenever weighty testimony necessitates a change in the ordinary text, the chief witnesses for the form adopted are given as briefly as possible in the digest ad loc. Similarly with all other cases of elision or non-elision.

άνάγαιον ABCD[PR] N. (Mark xiv. 15: Luke xxii. 12.)

άνάπειρος AB¹DRN. (Luke xiv. 13, 21.)

άντιπέρα ABDREN. (Luke viii. 26.)

ἀποκτέννων AC, and sometimes DX. βαθέως ABCDN. (Luke xxiv. 1.)

βαλλάντιον ABDX, supported also by CQTΞ.

βεελζεβούλ ACDR (Luke xi. 15, &c.), also X in Mark iii. 22. Elsewhere X reads βεεζεβουλ with B.

Bonvypyés ABCN. (Mark iii. 17.)

Boós, Luke iii. 32, ABDN^{3a} and C(def. in Luke) Matt. But we read Boés with BN in Matt. i. 5.

Γεθσημανεί (-νει) ABCDN. (Matt. xxvi. 36: Mark xiv. 32.)

γένημα ABCDN. (Compare under Ἰωανάν below. Similarly ρ for ρρ, e.g. ἐριμμένοι
Β¹CN, Matt. ix. 36: ἐράπισαν ABCDZN, Matt. xxvi. 67; προσέρηξεν (not edited)
BDN¹, Luke vi. 48; and B¹ has παρησία Mark viii. 32, διαρήξας Mark xiv. 63, et similia.)

Δαυείδ ABCDN. So also LTΞ of Gospp., E of Acts, and (always) D of Epistles. The abbreviated form δāδ is exclusively used in FKN P[also P of Acts Epp. Apoc.] QRU XZΓΔ[Π] 33. 69; it is also found in ACEGHLMΛΞΝ 1, E of Acts, F of Epistles. The word is found at full length in BD always; in A, Luke iii. 31; in C, Heb. iv. 7; in N, Matt. i. 6. See Tregelles' digest on Luke iii. 31, from which thus is partly taken. Δαυίδ is read in B²EMVΓΛ, and in F of Epistles; but Δαυείδ is supported by overwhelming manuscript authority and is the form adopted by Lachmann, Tischdf., Tregelles, and Westcott.

έδύνατο and ἠδύνατο. The best MSS. have the one almost as often as the other.

When a consensus of MSS. leads to a form different from that found in the textus receptus the authority for our text is given in the digest.

[-et- and -t-. See under Aevei.]

είλκωμένος ABDPN, Luke xvi. 20. (Cf. ἀνάπειρος.)

έκατοντάρχης BCN¹, Matt. viii. 13. (AD def.) But έκατόνταρχος Matt. viii. 5, 8 (read by BC notwithstanding the -χη in ver 13); xxvii. 54 (-χης DN); Luke vii. 6 (-χης BL); xxiii. 47 (-χης BN¹).

'Ελίσαιος ABDN, Luke iv. 27. (Cf. γένημα, above.)

ένατος ABCDN. But in Matt. xxvii. 46 [and xx. 5] D has εννατ., in ver 45 ενατ. (ἐνενήκοντα is also read in BDN [and all the other uncials]. Cf. γένημα.)

Ένεκα BZN, Matt. xix. 5. But elsewhere in Gospp. ενεκεν is retained. Except Luke vi. 22, where most agree in ενεκα; and ενεκεν Luke iv. 18, in which the uncials agree. (B has ενεκα in Matt. v. 10, 11: Mark xiii. 9;—[DN in Matt. xix. 29;—] D, in Mark x. 29: Luke xxi. 12. BN have εινεκεν Luke xviii. 29.)

έπροφήτευσα B^1CD [L(exc Matt. xi. 13) T_cZ] \aleph [exc Luke i. 67, \aleph^{3a}], and sometimes A. έραυναν $B^1\aleph$, John v. 39 al.

ἐρρήθη B^b D. (AC def. in Matt. v. 21, 27, 31, 33, 38, 43.) In Rom. ix. 12, 26 AB¹ have ἐρρέθη, and so also Cod. Clarom. 1. m.,—and ℵ throughout (Rev. vi. 11, ἐρέθη).

ἔσθειν ΒΝ in Mark i. 6; BD in Luke vii. 33; x. 7; xxii. 30. In other places ἐσθίειν as rec.

εὐδόκησα and ηὐδόκησα; εὐλόγησα and ηὐλόγησα; εὕρισκον and ηὕρισκον; et similia, treated as ἐδύνατο and ηδύνατο, q. v.

εὐθύς, BCN every where in Mark (except i. 18; where, however, LN have εὐθύς).

exθes, John iv. 52, AB1CDN.

ἡρώτουν, Matt. xv. 23, BCDN. (So also CN in Mark iv. 10, where ABD and the text have -των.)

*Ιεροσόλυμα, Mark xi. 1. BCDN. This is the form used in all other places in Matt., Mark, and John (Gosp.), except Matt. xxiii. 37, where there is clearly special reason for the Hebrew form found alike in the ancient Mss. and in the ordinary text.

'Ιερουσαλήμ, Luke xviii. 31, BDRN. This is the form found in all places in Luke (Gosp.) except ii. 22; xix. 28 (Ιερουσαλημ D); xxiii. 7.

'Iωανάν (for 'Iωαντά) AB ℵ-corr¹-3, Luke iii. 27 (ℵ¹ ιωναν, C def., D has a different genealogy). Similarly B generally reads 'Iωάννηs, which Tregelles has edited: so does ℵ-corr¹ in Mark xiii. 3, ℵ¹ in Luke i. 13. But B has 'Iωάννηs Luke i. 60, 63

[[]b Tischdf. gives $\epsilon\rho\rho\epsilon\theta\eta$ as the reading of B1, taking the correction to $\epsilon\rho\rho\eta\theta\eta$ as made sometimes apply by his B2 (= our B1-corr), sometimes by B3 (= our B2).]

[and B^1 (Tischdf.) ib. ver 13]: Acts iv. 6, 13, 19, where Vercellone (similarly Tischdf.) states expressly, "ita cod. cum duplici ν ." In the other great Mss. the double ν holds its ground.

κἀγώ, κἀμοί, κἀμέ, κἄν, κἀκεῖ, κἀκεῖθεν, κἀκεῖνος, or their respective uncontracted forms, edited according to the preponderance of the early testimony briefly given in the digest. Variation only noticed when this consensus differs from the textus receptus.

Καφαρναούμ BD[RT]Zℵ [also in C Luke x. 15; John iv. 46, vi. 59; C¹ Luke vii. 1].
(The received Καπερ. is found in A C[sometimes] NP.)

κράβαττος ABCD, so & in Acts v. 15. (B¹ has κραβαττος (not as Tischdf.) in Mark ii. 9, 11, 12, and only there; κραβαττος in ver. 4; also in Mark vi., John v. &c. In Mark ii. vi. and John v., & has κραβακτον: so &¹ in Acts ix.)

λεγιών BDN¹. So also C in Mark v. 9, but in v. 15 -ε-; -ε- has been retained in this edition in Matt. xxvi. 53: Luke viii. 30. λεγείων is the form in D Matt. xxvi. 53: in the Mss. ει and ι are constantly confounded; this is therefore equivalent to λεγιών, as λεγαίων (D², Luke viii. 30; so B¹(perhaps) κ³a) is to λεγεών.

Acvel ABK. Luke iii. 29. Similarly Acvel Heb. vii. 5 (BCD'X); Acvels Heb. vii. 9 (BC1×3), Luke v. 27, 29 (ABC (D[-ει]) REX); Λευείτης Luke x. 32 (BD), John i. 19 (BN); Λευειτικός Heb. vii. 11 (BDN). In all places B has -ει-, but as it is certainly a special characteristic of B to substitute ει for ι (e. g. γεινομαι, γεινωσκω, κρεινω, μεισω, τειμω), it has not been followed in Λευεί or Λευείς (except when further supported, as above), Ηλειας, Ιερειχω, Γαλειλαια, Ελεισαβετ. It is fair to remark that et is not invariably found in B, e. g. κρινώ is spelt with i; κρίνω, with et: we find also (and have edited) 'E(eklas, Zayaplas, 'Aßid, 'Iepeulas, 'Ieyovias, Augavias. The tendency in C was rather to substitute , for e; but in Matt. xxviii. 3, we have ventured to reject ειδεα though supported by ABCD 8-corr¹, and in Mark i. 5 Ιεροσολυμειται (ABDN). There is no doubt that some names should be written with et which it has been customary to spell with t, but about many others there is an uncertainty which it has been thought best that the text of this edition should reflect. The following names, occurring for the most part in the genealogies of Matt. i. and Luke iii., have been edited with .ei -: - 'Αμειναδάβ B (Matt. i. 4, D def.) D (Luke iii. 33, an omission in B), 'Εσλεί ABK, 'Hael ABK, 'Iwoelas BIDN', Medzel ABK, Nnpel ABK, Neveveltal ABC(D)K, in Matt. xii. 41 (but Νινευίται Luke xi. 30, with AC against ΒΝ, D omitting the ver.), 'Ofeias BD, Xopafeir ABCER.

λήμψομαι ABCDNQRT[Θ] N. So also in all compounds. Similarly ἀνάλημψις ABCDN (Luke ix. 51), λήμψις ABD¹N (Phil. iv. 15, C def.)

Maριάμ and Maρία. The leading Mss. do not seem to be uniform in their practice. All agree in Μαριάμ Luke i. 27, and in making the genitive case Μαρίας (it occurs 7 times). In the dative, there is no reason to depart from the received reading Μαριάμ Luke ii. 5 (D alone reading Μαρία,), Μαρία τῷ Μαγδ. Mark xvi. 9 (C has Μαριάμ). In the accusative, there is sufficient authority throughout the Gospels for editing Μαριάμ; rejecting the received Μαρίαν in John xi., on the authority of BC, and sometimes A: but Μαριαν is read in B Matt. i. 20; in D, Luke ii. 16; and in ABC, Rom. xvi. 6. (For variations between μ and ν, compare Ἰωανάμ and Καινάμ (Luke iii. 30, 36) where μ has been edited with Bℵ: similarly in ver. 27 for Ἰωανάν, Ἰωανάμ is read in ℵ.)

Mαθθαίος B¹D, and, in Matt. ix. 9 and Luke vi. 15, ℵ. This form has been adopted by Lachmann, Tischdf., and Tregelles. The received Mατθ. is supported by AC &c., and, in Mark iii. 18, by ℵ. Similarly Μαθθάν (Matt. i.) and Μαθθάτ in Luke iii. 29, but Ματθάτ (so even B) in Luke iii. 24.

μαχαίρη, Matt. xxvi. 52 (AB¹CN), Luke xxii. 49 (B¹DTN). Similarly πλημμύρης B¹ΞΝ (Luke vi. 48).

Mωυσής B not Luke xvi. 31; John ix. 28] D not Luke xxiv. 27] and, at least sometimes, REN; so also occasionally A (Rev. xv. 3) C ([Luke v. 14, ix. 30; John i. 17; Heb. iii. 2, 5). In the dative Μωυσει is the form generally found in BDN, but B1CN have -ση in Mark ix. 4. The accusative occurs only once in the Gospels (Luke xvi. 29), and there all the uncials agree in the received termination -σεα. In the Acts and Epistles (4 places), however, there seems to be a similar agreement in favour of -onv.

ν ἐφελκυστικόν uniformly added, except where manuscript testimony is overwhelming against it.

Nαζαρέθ, Ναζαρέτ, and Ναζαρά. Some of the second and third-rate uncials have adopted one form throughout: thus L always has Na(aper; and HMUVA. Na(aρεθ. But in our earliest and best Mss. we find no such artificial uniformity. A has Na(apaτ 4 times, Na(apaθ twice, and Na(apετ 3 times; B, Na(apετ 6 times (besides 3 times secunda manu), Ναζαρεθ 4 times, and Ναζαρα twice; C, Ναζαραθ 3 times, and Na(aρεθ 4 times; Ξ, Na(aρετ, Na(aρεθ, and Na(aρa, each once; κ, Ναζαρετ 6 times, Ναζαρεθ 4 times, and Ναζαρα once (besides once secunda manu); D, however, has Ναζαρεθ 7 times, Ναζαρετ and Ναζαρεδ each once. We have then four or five forms, each of which has strong claims to be considered as the ancient or even the original reading in one or other of the twelve passages in which the word occurs. In Acts x. 38 and Matt. xxi, 11 we have no difficulty in adopting Naζaρέθ: in the former case on the authority of BCDEN against AGH, and in the latter on that of BCDXX &c. against FGL[MNS]r. With as little hesitation we are bound to accept Ναζαρέτ in John i. 46, 47, with ABLXX against EFGHMUVA[KS $\Gamma(\Delta)\Pi$]. In Matt. iv. 13, a third form, Na(apa, establishes itself, on the authority of B1ZN2 33 Orig., supported as they are by B1ZN in Luke iv. 16, lat-e in John i. 46, and Eus. (teste Scholz) in Matt. ii. 23: see also Griesbach's fourth Canon. In Luke ii. 39, 51, the agreement of B1 with D &c., confirmed in ver. 39 by Ξ, establishes the form Nαζαρέθ (B2N however reading $Na(ape\tau)$. The five remaining cases admit of considerable doubt, and in fact it is almost impossible to come to any steady decision upon them: for in Matt. ii. 23, Naζapeθ is supported by C &c., Naζapeτ being the reading of B(sic) DLN; in Mark i. 9 Ναζαρετ is supported by ΒΙΓΔΝ, Ναζαρατ by AP, and Ναζαρεθ by DFHKMUVΠ; in Luke i. 26, we have BX for Naζαρετ, C for Naζαρεθ, and A for Nαζαραθ; in Luke ii. 4 Ναζαρετ is supported by BEKLZ, Ναζαρεθ by DFGHMU ΓΛΝ, and Naζaρaθ by ACA; lastly, in Luke iv. 16, we have every variety—A has Ναζαρατ; Β2ΚL, Ναζαρετ; ΕΓGΗΜUVΓΛ, Ναζαρεθ; Δ, Ναζαραθ; D, Ναζαρεδ; and B'(Tischdf., expr.) ΞΝ, Ναζαρα,—which last ought to be read. (We may mention here that Γεννησαρέτ, though it only occurs three times, and then with preponderating authority for the usual form, is still, in one or two uncial Mss., varied in a manner similar to Ναζαρέτ. Thus we find Γεννησαρεθ, Γεννησαρατ, Γεννησαρεδ (D, Luke v. 1), and even (in D1 so also latt Syr syr-cu, Matt. xiv. 34; Syr syr-jer Luke v. 17) Γεννησαρ.)

Namár ABC(D)N, Luke iv. 27.

ούτως before a consonant, edited uniformly. So, but with occasional exceptions, ABCDN &c.

παραδοί, e. g. Mark iv. 29 BDN1. Similarly γνοί, e. g. Mark v. 43 ABD.

πεῖν B¹CD(ℵ), John iv. 7, 9, 10. (ℵ has πιν, so A ver. 9.)

πραύς BCDN. Similarly πραύτης in the Epistles.

ραββεί ABCDN, Mark ix. 5; xi. 21 [not A]; xiv. 45. But ραββί retained in all other places, though in most, if not all, Bκ read ραββει.

ραββουνί ABCX and all other uneials (Mark x. 51 and (rec. also) John xx. 16). (B

Σολομώνος (Gospels) BDΞΝ¹ and som times AC. Similarly Σολομώνα.

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σπεκουλάτορα AB(D) & &c. (Mark vi. 27, C def.)

συνζητεῖν AB¹CDN. Adopted by Lachmann, Tischendorf, and Tregelles. (But in the following cases the ordinary form has been retained: ἐγκοκεῖν,—ενκ- AB¹DQN (Luke xviii. 1, C def.); παλιγγενεσία,—παλινγ- Β¹CDZN Matt. xix. 28; συγκαθῆσθαι,—συνκ- AB¹CPN (Mark xiv. 54, var. leet. in D); συγκαλεῖν,—συνκ- DN and sometimes ABC; συλλαλεῖν,—συνλ- BD N(var. leet. in Mark ix. 4) and, twice, C (συλλ. A and, once, C); συμμαθητής,—συνμ- A B¹(Tischiff.) CDN John xi. 16. συλλαμβάνειν holds its ground in B,—συλλ- is read 11 times, συνλ- only once (Phil. iv. 3, where 2. m. has συλλ-); in N συλλ- is read 10 times, συνλ- twice (Luke v. 7: Phil. iv. 3). The same is the case with συλλέγειν: συλλ- all 7 times in B, 6 times in N (συνλ- N in Luke vi. 44, D in Matt. xiii., the only place in that Ms. where the word occurs).

συνλυπείσθαι Β1CDΔΝ. (Mark iii. 5.)

συνπαραγίνεσθαι AB1CDPQRA. (Luke xxiii. 48.)

συνπνίγειν ΑΒΙCD ...

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συνπορεύεσθαι ABICN. (Mark x. 1, var. lect. in D.)

συνσταυροῦν AB¹Ν. (Matt. xxvii. 44 (C def., D var. lect.): John xix. 32 (CD def.).) ταμεῖον BDN (-μιον DN), Matt. vi. 6. (All agree in this form in the 3 other passages.) τεσσεράκοντα AB¹CPN. (C contains only one of the 4 places (Matt. iv. 2) in the Gospels in which the word is found.) But τέσσαρες in B throughout the Gospels; τεσσερες in N (John xi. 17; xix. 23); τεσσαρ- 5 times in A, τεσσερα once (John xix. 23). So also ἐκαθερίσθη has been cdited in Mark i. 42 with A B¹(sie) C; but ἐκαθαρίσθη in the 7 other places, in 6 of which B has -θαρ-, in Matt. viii. 3 -θερ-, 1. m. χρεοφειλέτης ABDI_ePRΞΝ. (Luke vii. 41; xvi. 5. C def. in both.)

- 49. The conflicting claims of av and cav have in general more the character of various readings than of mere orthographical variations. But the habit of B and many other Mss., and also of the printed text from the Textus Receptus to that of the present volume, brings before us many cases in which ¿áv must be looked upon merely as a popular corruption for av. The following is a list of certain of these, compiled by Kuenen and Cobet (N. T. ad fidem Cod. Vat. praf. p. lxxiii), in which B has εαν. Matt. v. 19 (once); xi. 27; xii. 32 (once)*; xv. 5 (once); xvi. 19 (once), 25*; xviii. 5, 18 (once), 19; xx. 4; xxii. 9*; xxiv. 28; xxvi. 13: Mark iii. 28*; vi. 10; viii. 35 (once)*; x. 35; xiii. 11; xiv. 9*: Luke vii. 23; ix. 48 (once), 57*; xvii. 33 (once)*: Acts ii. 21 *; viii. 19. On looking out these places in critical editions, we find that in every one of them D has av. In those marked with an asterisk the text of this edition differs from the received. In the rest, the received, as well as our text, has the form found in B. The other instances in the Gospels and Acts included in Cobet's list are: - Matt. viii. 19, where, D being deficient, there seems to be no variation from the reading ¿áv; and Luke x. 35, where B stands alone.
- 50. One other matter, referred in the digest to the Prolegomena, must be treated of here. We have to decide in some way or other between the readings $\Gamma a\delta a\rho\eta\nu\omega\nu$, $\Gamma \epsilon\rho a\sigma\eta\nu\omega\nu$, and $\Gamma \epsilon\rho\gamma\epsilon\sigma\eta\nu\omega\nu$ in the parallel passages of the three synoptical Evangelists (Matt. viii. 28: Mark v. 1: Luke viii. 26, 37). There being strong ancient evidence for each of these words,

and each occurring in all three Gospels, how are we to find out which of them belongs properly to any one of the three? The ancient versions are here of little assistance: for Syr syr-txt uniformly adopt Γαδαρηνων; latt. Γερασηνων; copt with arm, Γεργεσηνων. We have endeavoured then to assign the proper reading to each Gospel by weighing Ms. against Ms. in the light of the principle called 'corruption from parallel passages.' In St. Matthew, we have BC1 (χ1 Γαζαρ-) for Γαδαρηνων; against D for Γερασηνων (A being here defective), and we therefore adopt Γαδαρηνών. Again in St. Luke, we have Γερασηνων, supported by BC'D; against Γαδαρηνων, which is the reading of AR &c., and Γεργεσηνων which is read by & &c.; we therefore place Γερασηνών in the text of St. Luke. Lastly, in St. Mark's Gospel, we find that BDN' are arrayed against AC; the former supporting Γερασηνων, which we have already accepted as St. Luke's word, the latter supporting Γαδαρηνων, which seems to be the right reading in St. Matthew. & alone seems to keep a distinction between the Gospels:-Matt. Γαζαρ-, Mark Γερασ-, Luke Γεργεσ-; but X3a has reduced all to a level by reading Γεργεσ- in Matt. and Mark,—though he strangely puts Γαδαρ- in Luke viii. 37, restoring however the original text. What is to be done in this division of the best Mss., joined as it is to the high probability that there has been corruption in C from | Matt., in BD from | Luke? At this juncture, the second-rate MSS. come to our aid, supported by other considerations of importance: Δ reads Γαραδηνων in St. Matt., Γαδαρηνων in St. Luke, but Γεργεσηνων in St. Mark; U deserts the class with which it is usually found, to support the same reading, which is moreover the only one found in the three places in L(N3a) 1.33 copt ath arm, is the reading of PE in St. Luke (the only one of the three passages in which they are extant), of X elsewhere, of Epiphanius, of ev-y, and (though in other places it has Γερασηνων) of the margin of the later Syriac.

51. The punctuation of the text in this and my other editions has been revised on the principle which as far as I know Lachmann was the first to apply to the N. T., viz. the dropping of commas wherever they were unnecessary, i. e. wherever the sense of itself sufficiently indicates the break: and the frequent substitution of commas or periods for the colons so plentifully scattered in the received text: of commas, where the sense flows on, and the colon hindered it; of periods, where the sense is entirely broken, and the colon seemed to connect it. Almost all printed books are sadly over-punctuated. There is no greater hindrance to the flow and connexion of thought in the mind of a reader than that festooning off words and clauses by commas, of which many modern typographers are so fond. And if the getting rid of them is desirable in other books, it becomes a duty in our treatment of the sacred text. All stops in it are purely human inventions: and though some are absolutely necessary for the guidance of the general reader,

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they should be as few as possible and only those positively required. Among other services which modern criticism has rendered to the sacred text, this, though it may seem one of the least, is no mean one, that it has cleared it from the exegetical obscuration of many thousand commas.

SECTION II.

THE VARIOUS READINGS.

- 1. The digest of various readings in the Fourth Edition of this Volume was entirely re-written. In the Fifth Edition the whole was carefully revised and the processes mentioned in the next paragraph carried out more thoroughly and consistently than in the previous Edition. This labour was undertaken and carried through, under my own superintendence, by the Rev. A. W. Grafton, now Prebendary of Wells.
- 2. The particulars in which these Editions differ from their predecessors may be thus stated:
 - a) The weeding out of matter untrustworthy, or irrelevant, or not properly belonging to a work whose main purpose is philological and exegetical.
 - B) The insertion of valuable additional matter which has chiefly accrued by the labours of collators during the years 1856-April, 1863.
- 3. With reference to the former of these, I may remark that experience has shewn great numbers of the cursive mss. commonly cited for or against readings in the sacred text, to be evidence of the most uncertain and questionable kind. Their readings have been very imperfectly collated: their individual character is little known: the impression given by a long array of them on one side is most fallacious, for we know not whether an equally long array might not be mustered on the other, had they been more thoroughly collated. This remark applies to very many readings which are commonly supposed to rest on the almost unanimous testimony of the later mss. The whole reasoning founded on them has been loose and baseless. We know not the stability of our ground.
- 4. It seemed therefore in re-arranging the digest for the Fourth Edition, that it would be best to banish from it all uncertain and ill-assured evidence, and to construct our text out of that only, on which we could entirely depend. The abbreviations 'al20 Sz,' 'al180 Tischdf,' and the like, no longer appear, since, in our entire ignorance of any definite particulars, such statements tend only to mislead. A summary of the evidence of the cursive mss. is given in passages where they have been really examined. We have been able to place on our margin and cite systematically three of the most important and most thoroughly

collated of the cursive mss. Others have been occasionally cited, chiefly with the view of shewing something of the relation which they bear either to our more ancient mss. or to the *Textus Receptus*.

- 5. As respects the omission of irrelevant matter, it may be remarked, that at the same time with the long lists of cursive mss., has vanished from our digest the pretension of being a complete account of all various readings. And since no such complete account could be given, it became a question whether it were really answering any worthy purpose to encumber our pages with numerous insignificant readings of later mss., or versions which could not under any circumstances enter into consideration in editing the text. And the reply to this question has been, the exclusion as a general rule of all readings which are not supported by at least some one Ms. as old as the sixth century. Even with respect to these, mere variations in orthography and alteration of grammatical forms were in the Fifth Edition to a great extent omitted. The list given above, pp. 94 et seq., is intended as a summary account of such matters. In a manner similar to that which is there described (under ἀλλά, κάγώ, &c.) we have treated the frequent substitution of the first agrist $\epsilon i\pi a$ for the second εἶπον: 1 aor. ἔδωκα, for perfect δέδωκα; and the like.
- 6. The additional Mss., &c., incorporated in the digest in this Edition, will be found specified in detail in the enumeration of the Apparatus Criticus.
- 7. I have given, in almost all cases, the authorities both for and against the text which I have adopted; and have, where it seemed requisite, inserted in the digest, in brackets and in italics, the reasons which influenced my judgment⁴.
- 8. In some cases I have found it impossible to decide between two conflicting readings. When it seemed to me more than usually doubtful whether one or more words ought to be inserted or omitted, they have been printed in the text, but marked by square brackets. In more complex cases, where this expedient could not be used, one of the two readings stands in the text itself, the alternative one in the digest, but with accents and in the same type as the text, the attention of the reader being called to the fact by asterisks both in the text and in the digest.
- 9. I would recommend to the student, though it may seem irksome at first, the diligent study of the digest of various readings. It is of the first moment, to become familiar with the criticism of the sacred text: to be able to decide for oneself in each case, or at all events to be acquainted with the reasons on which others have decided. Charges of rashness are often brought against us as editors, by persons totally unacquainted with the science of criticism: and nothing short of a patient

⁴ Where only one or two MSS, are cited for a particular variation from the edited text, and none in support of that text, it is to be concluded that at least the remaining MSS, indicated on the margin contain the reading adopted.

examination of classes of various readings will prevent students from being misled by such easy and random verdicts.

10. In the digest I have used the following signs and abbreviations: aft, after.

al, alii = some cursive mss.

appy, apparently.

ast, asterisk. 'w-ast,' marked with an asterisk or asterisks: see note on 'ob' below.

bef, before.

beg, beginning.

comm, commentary—when appended to the name of a Father denotes that the reading referred to is found in the body of his commentary, and not in the text printed at the head of the commentary. This last is often very much tampered with.

corr. corrector.

corrd, corrected.

def. defective.

ed, edition.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

ev, evangelisterium, i.e. a copy of the Gospels arranged for church use. ev-eb, Ebionite Gospel.

exc, except.

expr, expressly.

Fd, Field.

gr, greek—when appended to a letter denoting a Græco-latin ms. means that the reading of the Latin text differs from that of the Greek:—when followed by 'ff,' the Greek Fathers. Similarly 'lat' in both applications.

ins, insert. 'ins και AB' means that the MSS. A and B insert και.

marg, margin. 'marg-eccles' denotes that the reading cited is given on the margin as an alteration to be made in reading the passage in church, e.g. the name of our Lord, where the pronoun would otherwise stand, at the beginning of a 'Gospel for the day.'

Mey, Meyer.

ob, obelus. 'w-ob,' marked with an obelus or with obeli. This abbreviation and 'ast' are principally used with reference to the later Syriac version ⁵.

⁵ On these marks Tregelles observes: "The asterisks and obeli shew points of similarity to the Syriac version of the Old Test. made from the Hexaplar text of the LXX as revised by Origen. As that translation employs those marks, borrowed from the Greek text, to indicate variations from the Hebrew, so too here, they seemed to be used in a similar manner; they thus point out respectively additions, and words which are marked as if they should be omitted. It looks, therefore, as if in revising, additions had been introduced marked with an asterisk, and that whatever was or was deemed redundant was marked with an obelus." (Treg. in Horne, vol. iv. p. 272.)

om, omit. 'om και AB' means that the Mss. A and B omit the και given in the text or inserted by other Mss.

pref, prefix. e. g. 'aft τι ins και A: pref C:' 'pref' means that C inserts και before τι instead of after it as A does.

rec, the Textus Receptus, or received text of the Greek Testament.
Used in this Edition when elz and Steph agree

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which this is appended.

simly, similarly.

Steph, Stephens' Greek Testament.

Sz, Scholz.

Tischdf, Tischendorf.

transp, transpose.

Treg, Tregelles.

txt, text—when followed by a list of mss., versions, &c., means that the reading adopted in this Edition is supported by those mss., versions, &c.

ver, verse.

vss, versions.

vv, verses.

Wetst, Wetstein.

The figures 2, 3, &c. inserted above the line to the right hand, imply a second, third, &c. hand in a ms. Thus B¹ means the original scribe of B; C² the first corrector of C; C³, the second; D⁻, a recent corrector of D; and so on. A¹-corr denotes a correction by the original scribe of A; the same thing is sometimes expressed by 1. m. or eadem manu. In D and N where the various hands have been minutely distinguished, N-corr¹ means N as corrected by the contemporary $\delta\iota o\rho\theta\omega\tau\dot{\eta}s$, N² the second corrector, N-corr¹ implies that the correction of the $\delta\iota o\rho\theta\omega\tau\dot{\eta}s$ has been repeated by the third corrector, N-corr¹(?)³ that the correction may have been made by the $\delta\iota o\rho\theta\omega\tau\dot{\eta}s$ but certainly by the later corrector, &c.: see below in the list of Mss.

The same figures below the line, imply recurrence of the reading, 2, 3, &c. times in the author or the evangelisterium mentioned; c. g. Aug, Orig, Bas, ev-H.

(But f_1 means (see p. 135) that Corbeian Ms. which is cited by Scholz, &c. as "Corb. 1."

 f_{2} , Corb. 2: $f_{1,2}$, Corb. 1 and 2. Similarly in the cases of g_1 , g_2 , $g_{1,2}$. f_{2}^{-1} , means the original scribe of Latin MS. f_{2}^{-1} .

 f_1^2 , means the corrector of f_1 .

 f^1 , the original scribe of Ms. f.

ev-H1, one occurrence in ev-H prima manu.)

See further the note on the list of Fathers below.

SECTION III.

THE MARGINAL REFERENCES.

- 1. The references in the margin of this edition of the Greek Testament are not those usually printed in other editions. Those are references to the subject-matter of the text: and are most useful and necessary to every biblical student. As however they are now to be found in many editions of our English Bible, it seemed unnecessary to reprint them here. Instead of them, I have drawn up a body of references to verbal and idiomatical usages, which I hope will be found an addition to our apparatus criticus, as tending to exhibit, simultaneously with the text itself, the peculiarities and $\tilde{a}\pi a \xi \lambda \epsilon \gamma \delta \mu \epsilon \nu a$ of the passage under consideration.
- 2. The materials for constructing such a body of references have of course been principally found in the various Greek Testament Lexicons, aided by personal study of the text in matters of which Lexicons do not treat. I have also used with profit, but not extensively, Grinfield's Editio Hellenistica Novi Testamenti, and take this opportunity of acknowledging my obligations to that work.
- 3. The hindrances, as well as the helps, to such a compilation, should be mentioned. They mainly consisted in the almost uniform inaccuracy in the references in the existing Lexicons. In Schleusner and Parkhurst, little more than half of the passages referred to were to be found. Their citations are copied without verification. In Wahl, this was not the case, nor are the inaccuracies so many; but the errors in printing have introduced far more than were compatible with a profitable use of his very laborious and copious work. An honourable exception to the general inaccuracy of our Lexicon references I found in Robinson's Greek and English Lexicon to the New Testament, edited by Dr. Bloomfield. I was however constrained principally to use Wahl, from his greater copiousness in detail. I cannot omit to mention the very complete and accurate Concordance of Bruder, as saving the scholar very much of the complication of lexical arrangement, and giving freer scope for the exercise of his own judgment. I only wish I had been acquainted with it when I began to compile these references: as I might have been saved many a weary hour's search.
- 4. In the present work, no reference has been inserted which has not been verified 6: and I trust that the accuracy of the printing has corresponded to my earnest desire that the whole may be found correct. In the course of so many thousand citations, I cannot expect but that errors will occasionally have crept in: and I shall still be obliged to any
- ⁶ An exception to this has arisen: as experience has approved the almost unexceptionable accuracy of Bruder's Concordance, I have generally cited from him in the later additions to my references, without verifying.

reader who may discover mistakes, to communicate with me (addressed at Messrs. Rivingtons', Waterloo Place) that they may be corrected.

- 5. The sources whence the references have been drawn have been :-(1) the text of the Greek Testament itself, as affording instances of similarity of usage or construction, -of use of the same or different words in parallel passages of the Gospels,-or of tacit reference to the words and acts of our Lord in the Epistles; -(2) the Septuagint version? of the Old Testament; as being, from the place and time of its publication, its use by the New Testament writers, and its similarity of style and diction, so full of interest in the elucidations of the sacred text :-(3) the Apocrupha, which approaches even more nearly than the canonical LXX to the peculiar Hellenistic style of the New Testament; -(4) in the case of words not occurring in the LXX, the fragments of the other Greek interpreters in Origen's Hexapla 8,—and (5) the works of Josephus, Philo-Judæus, and the Apostolic Fathers, who occasionally are found using expressions and constructions similar to those in our text. To these may be added, (6) a few instances from the classic writers, especially Xenophon, justifying or elucidating New Testament words or constructions.
- 6. For convenience in arranging this body of references, it has been found necessary to use some few signs and abbreviations, which will here be explained.
 - (a) When a reference is preceded by the sign (=), it is indicated that the word which is the subject of reference is used, in the passage referred to, in the same sense as in the text.
 - (β) When, in the Gospels, and in the Evangelic statement, 1 Cor. xi. 23—25, the sign (||) occurs in a reference, it is signified that the word occurs in the parallel place in the other Gospels, which will always be found indicated at the head of the note on the paragraph. When the sign (||) is qualified, thus, '|| Mk.,' or '|| Mt. Mk.,' &c., it is signified that the word occurs in the parallel place in that Gospel or Gospels, but not in the other or others.
 - (γ) When the words 'here only,' or in such and such places 'only,' occur in a reference, they are always to be understood as meaning that the word occurs in that place or those places only of the New Testament; and as having no reference (unless so implied by their following citations from the LXX) to its occurring in the LXX or elsewhere.

⁸ Of these, 'Aq.' appended to a reference signifies Aquila, 'Symm.' Symmachus, 'Theod.' Theodotion, 'alius' or 'incert.' an unknown interpreter.

⁷ In references to the LXX,—'Ed-vat.' appended signifies the common Roman cdition; 'B,' the readings as far as ascertained of the Codex Vaticanus; 'Ald.,' 'compl.' the Aldine and Complutensian editions; 'Alex.,' 'F.' the editions of the Codex Alexandrinus by Grabe and Field respectively; and 'A' the readings of the Ms. itself.

- (d) When a reference is followed by the sign (†), it is indicated that the word does not occur in the Canonical Septuagint version of the Old Testament, though it may occur in the Apocrypha.
- (c) When a reference is followed by the sign (‡), it is indicated that the word does not occur in the Canonical LXX in the same sense as in the text.
- (ζ) The abbreviation 'constr.' occurring before a reference, indicates that it is the construction of the clause or sentence which is referred to.
- (η) Other abbreviations will be understood from the context: e. g. 'trans.' or 'intrans.,' that the verb is used transitively, or intransitively in the passages referred to: 'gen.,' 'dat.,' 'acc.' that the verb or preposition governs these cases respectively in those passages: so of 'act.,' 'pass.' &c. &c. 'v. r.' added to a reference implies that the word or construction is found in the passage referred to, not in the text adopted in this Edition, but in some generally well supported various reading recorded in the digest.
- (θ) In one only case are the references not to verbal or idiomatical usage, but to subject-matter. Where the text contains a citation from or reference to the Old Testament, or to an earlier place in the New Testament, the place of that citation or reference is indicated in the margin, but in small capitals: thus, 'Isa. liii. 5.'
- 7. The student is requested not to consider the references in any instance as embracing the whole number of times where a word occurs in the New Testament,—unless it be expressly so stated. In by far the greater number of cases, they consist merely of a selection, at discretion, from an abundance of similar instances. At the same time considerable pains have been now taken to make some one set of references in each volume exhaustive; which one has then been used as the stock reference for that particular word or construction.
- 8. To avoid mistakes, I think it well to advertise the student, that when the references extend below the text, they are to be read in single lines across the page.
- 9. In the Fifth Edition, the whole body of references was gone over, and many corrections and insertions made. The object proposed in doing this was, to supply a more complete account, both of ἄπαξ λεγόμενα and of peculiar usage of words and constructions, in the sacred Writers, however common such words or constructions may be in ordinary Greek: to add, in very many instances, references to the LXX: and to bring the former portion of my work, in which the design of the body of references had less opened before me than it afterwards did, into harmony with the subsequent volumes. In this part of the work, I had the valuable co-operation of the Rev. Robert Hake, M.A., Minor Canon of Canterbury, without whom it would have been impossible that it should have been accomplished.

CHAPTER VII.

APPARATUS CRITICUS 9.

SECTION I.

MANUSCRIPTS OF THE GREEK TESTAMENT REFERRED TO IN THIS EDITION.

Manuscripts written in the capital, or uncial character.

(The names of MSS. as old as the sixth century are printed in small capitals.)

A. The Ms. referred to by this symbol is that commonly called the Alexandrine, or CODEX ALEXANDRINUS. It once belonged to Cyrillus Lucaris, patriarch of Alexandria and then of Constantinople, who in the year 1628 presented it to our King Charles I. It is now in the British Museum. It is on parchment in four volumes, of which three contain the Old, and one the New Testament, with the Epistle of Clement to the Corinthians. This fourth volume is exhibited open in a glass case. It will be seen by the letters in the inner margin of this edition, that the first 24 chapters of Matthew are wanting in it, its first leaf commencing ὁ νυμφίος, ch. xxv. 6:as also the leaves containing τνα, John vi. 50,—to καὶ σύ, viii. 52. It is generally agreed that it was written at Alexandria; -- it does not, however, in the Gospels, represent that commonly known as the Alexandrine text, but approaches much more nearly to the Constantinopolitan, or generally received text. The New Testament, according to its text, was edited, in uncial types cast to imitate those of the Ms., by Woide, London, 1786, the Old Testament by Baber, London, 1819: and its N. T. text has now been edited in common type by Mr. B. H. Cowper, London, 1861. The date of this Ms. has been variously assigned, but it is now pretty generally agreed to be the fifth century.

B. The Codex Vaticanus, No. 1209 in the Vatican Library at Rome; and proved, by the old catalogues, to have been there from the foundation of the library in the 16th century. It was apparently, from internal evidence, copied in Egypt. It is on vellum, and contains the Old and New Testaments. In the latter, it is deficient from Heb. ix. 14 to the end of the Epistle;—it does not contain the Epistles to Timothy, Titus, and Philemon;—nor the Apocalypse. An edition of this celebrated codex, undertaken as long ago as 1828 by Cardinal Angelo Mai, has since his death been

⁹ For a more complete account of the subject of this chapter, I would refer the reader to Tregelles' vol. iv. of the new edition of Horne's Introduction, p. 152 ff., and to Scrivener's Introduction to N. T. Criticism, p. 76 ff.

published at Rome. The defects of this edition are such, that it can hardly be ranked higher in usefulness than a tolerably complete collation, entirely untrustworthy in those places where it differs from former collations in representing the Ms. as agreeing with the received text. An 8vo edition of the N. T. portion, newly revised by Vercellone, was published at Rome in 1859 (referred to as 'Vere'): and of course superseded the English reprint of the 1st edition. Even in this 2nd edition there were imperfections which rendered it necessary to have recourse to the Ms. itself, and to the partial collations made in former times. These are-(1) that of Bartolocci (under the name of Giulio de St. Anastasia), once librarian at the Vatican, made in 1669, and preserved in manuscript in the Imperial Library (MSS. Gr. Suppl. 53) at Paris (referred to as 'Blc'); (2) that of Birch ('Bch'), published in various readings to the Acts and Epistles, Copenhagen, 1798, - Apocalypse, 1800,—Gospels, 1801; (3) that made for the great Bentley ('Btly'), by the Abbate Mico, - published in Ford's Appendix to Woide's edition of the Codex Alexandrinus, 1799 (it was made on the margin of a copy of Cephalæus' Greek Testament, Argentorati, 1524, still amongst Bentley's books in the Library of Trinity College, Cambridge); (4) notes of alterations by the original scribe and other correctors. These notes were procured for Bentley by the Abbé de Stosch, and were till lately supposed to be lost. They were made by the Abbate Rulotta ('Rl'), and are preserved amongst Bentley's papers in the Library of Trinity College, Cambridge (B. 17. 20)1. The Codex has been occasionally consulted for the verification of certain readings by Tregelles, Tischendorf, and others. A list of readings examined at

¹ During the printing of the present Edition, has appeared "Novum Testamentum Vaticanum: post Angeli Maii aliorumque imperfectos labores ex ipso Codice edidit C. Tischendorf." This edition has been consulted, especially in its prefatory part, noticing the differences between previous collators and Prof. Tischendorf. With reference to the notices therein contained of my own collations, I may observe, that Prof. Tischendorf had not seen those collations when the text of his work went to press: and that in several instances where he assumes the accuracy of his own account of disputed readings as against mine, I am prepared, from having traced the Codex, to vindicate my own report. It is no inconsiderable drawback to the value of Prof. Tischendorf's work, that hardly more than one-third of the text is really taken from the Ms. itself. Before he had finished the Gospels, the Ms. was taken from him. In the subsequent part he was only allowed to consult it where discrepancies existed. I may also add, without pretending to have examined his work throughout, that it appears not to be free from some grave inaccuracies: e.g. on Matt. xxv. 15, in his "Commentarius," he says, "in codice est: ιδιαν δυναμιν απεδημησεν,"--whereas his text in the body of the volume gives ιδιαν δυναμιν και απεδημησεν. But however this may be, there can be no doubt that this edition is a great advance on our previous knowledge of the Codex. [This note refers to the Sixth Edition.]

Rome by the present editor (Feb. 1861), and by the Rev. E. C. Cure, Fellow of Merton College, Oxford (April 1862), will be found at the end of these prolegomena. A description, with an engraving from a photograph of a portion of a page, is given in Burgon's "Letters from Rome," London 1861. This most important Ms. was probably written in the fourth century (Hug, Tischendorf, al.).

- C. The Codex Ephraemi, preserved in the Imperial Library at Paris. MS. Gr. No. 9. It is a Codex rescriptus or palimpsest, consisting of the works of Ephraem the Syrian written over the Ms. of extensive fragments of the Old and New Testaments2. It seems to have come to France with Catherine de' Medici, and to her from Cardinal Nicolas Ridolfi. Tischendorf thinks it probable that he got it from Andrew John Lascaris, who at the fall of the Eastern Empire was sent to the East by Lorenzo de' Medici to preserve such Mss. as had escaped the ravages of the Turks. This is confirmed by the later corrections (C3) in the Ms., which were evidently made at Constantinople 3. But from the form of the letters, and other peculiarities, it is believed to have been written at Alexandria, or at all events, where the Alexandrine dialect and method of writing prevailed. Its text is perhaps the purest example of the Alexandrine text, -holding a place about midway between the Constantinopolitan Mss. and most of those of the Alexandrine recension. It was edited very handsomely in uncial type, with copious dissertations, &c., by Tischendorf, in 1843. He assigns to it an age at least equal to A, and places it also in the fifth century. Corrections were written in, apparently in the sixth and ninth centuries: these are respectively cited as C2, C3.
- D. The Codex Cantabrigiensis, or Bezæ,—so called because it was presented by Beza in 1581 to the University Library at Cambridge; where it is now exposed to view in a glass case. He procured it in 1562, from the monastery of St. Ireneus at Lyons. It is on parchment, and contains the Gospels and Acts, with a Latin version. Its lacunæ, which are many, will be perceived by the inner marginal letters in this edition. It once contained the Catholic Epistles: 3 John 11—15 in Latin is all that now remains. It was edited with very accurate imitative types, at the expense of the University of Cambridge, by Dr. Kipling, in 1793. A new edition carefully revised and more generally accessible was published by

² The extent of these fragments being indicated in every case by the notes in the inner margin of the text, I have not thought it necessary to swell the Prolegomena by also specifying them here. The same remark applies to the lacunæ in the other Mss.

³ The general reader may be advantageously referred to the careful and accurate account of this Ms. given in the Christian Remembrancer for October, 1862, vol. xliv. p. 273 et seq.

Mr. Serivener in 1864, and has been collated for this Edition. In the introduction some ten or twelve correctors are distinguished, whose readings are found in the notes at the end of the volume. The text of the Codex Bezæ is a very peculiar one, deviating more from the received readings and from the principal manuscript authorities than any other. It appears to have been written in France, and by a Latin transcriber ignorant of Greek, from many curious mistakes which occur in the text, and version attached. It is closely and singularly allied to the ancient Latin versions, so much so that some critics have supposed it to have been altered from the Latin: and certainly many of the phenomena of the Ms. seem to bear out the idea. Where D differs in unimportant points from the other Greek Mss., the difference appears to be traceable to the influence of Latin forms and constructions. It has been observed. that in such cases it frequently agrees with the Latin codex e (see the list further on). Its peculiarities are so great, that in many passages, while the sense remains for the most part unaltered, hardly three words together are the same as in the commonly received text. And that these variations often arise from capricious alteration, is evident from the way in which the Gospels, in parallel passages, have been more than commonly interpolated from one another in this Ms. The concurrence with the ancient Latin versions seems to point to a very early state of the text; and it is impossible to set aside the value of D as an index to its history:but in critical weight it ranks the lowest of the leading Mss. Its age has been very variously given: the general opinion now is that it was written in the latter end of the fifth or the sixth century.

E. The Codex Basileensis (Public Library at Basle, formerly B. vi. 21; now K. iv. 35). Contains the four Gospels with some considerable lacunæ. Collated by Tischendorf and Tregelles. Said to be of the middle of the eighth century. [Burgon gives the press-mark as A. N. iii. 12; and assigns the Ms. to the seventh century.]

F. The Codex Boreeli, once possessed by John Boreel, Dutch ambassador in London under James I. It was lost for many years, till found at Arnheim by Heringa, a professor at Utrecht. It is now in the public library at the latter place. Heringa wrote a dissertation on it, so copious as to serve for an edition of the codex itself. This dissertation was published by Vinke in 1843. Contains the four Gospels with many lacunæ, which have increased since Wetstein's time. Tischendorf in 1841 examined the codex and compared it with Heringa's collation. Tischendorf assigns it to the ninth century: Tregelles, to the tenth.

G. The Codex Harleianus, 5684, in the British Museum, brought by Andrew Seidel from the East. Contains the Gospels with many lacunæ. Collated by J. C. Wolf, to whom it once belonged, and

recently by Tischendorf and Tregelles (known as Seidelii I., or Wolfii A). Ascribed to the ninth or tenth century.

- H. The Codex Wolfii B, now in the Public Library at Hamburg. Its history is the same as that of the last Ms. Its contents, the Gospels,—with many lacunæ: its assigned date, about the end of the ninth century. It was collated by Wolf, Tregelles, and Tischendorf.
- I. FRAGMENTA PALIMPSESTA TISCHENDORFIANA (or Codex Tischendorfianus II.). "Certain portions of the New Test. in Greek, under Georgian writing. The parts appear to vary from the fifth to the Examined by Tregelles, and since edited by seventh century. Tischendorf in his Monumenta Sacra, [vol. i.] 1855." (Tregelles.) The volume is now in the Imperial Library at St. Petersburg. Tischendorf states that he can distinguish the remains of seven different MSS. The three most ancient of these he considers quite equal to C or A both in age and in purity of text. The first of these (cited in this edition as I₄) contains: John xi. 50-xii. 9; xv. 12-xvi. 2; xix. 11-24. The second (Ib), 1 Cor. xv. 53-xvi. 9: Titus i. 1-13: Acts xxviii. 8-17. The third (Ic), Matt. xiv. 13—16, 19—23; xxiv. 37—xxv. 1; xxv. 32—45; xxvi. 31—45: Mark ix. 14-22; xiv. 58-70. These are all ascribed to the fifth century. The fourth fragment (Id) contains Matt. xvii. 22-xviii. 3; xviii, 11-19; xix. 5-14: Luke xviii, 14-25: John iv. 52 -v. 8; xx. 17-26. The seventh (I_e), Luke vii. 39-49; xxiv. 10-19. These two are assigned to the sixth century and compared with Cod. P. The two remaining fragments, Tischendorf's fifth and sixth, contain portions of the Acts and are ascribed to a century later than the two preceding.
- K. The Codex Cyprius, brought from the island of Cyprus to Paris, and now in the Imperial Library there (MS. Gr. 63). Contains the Gospels (entire), memoirs of the saints of the Greek Church, and the canons of Eusebius. Collated by Tischendorf and Tregelles. Its text is peculiar and sui generis; and is consequently of much value. Assigned to the ninth century.
- L. The Codex Regius Parisiensis (Bibliothèque Impériale Manuscrit gree, No. 62 [olim 2861 and 1558]), contains the Gospels with some lacunæ. Edited by Tischendorf in his Monumenta Sacra, 1846, pp. 57—399. Its text, both in various readings and in grammatical forms, is of the kind which has been called Alexandrine, and is very nearly related to that of B. From the careless positions of the accents, Scholz and Griesbach think it to have been copied from some more ancient Ms. which had no accents. Ascribed by Tischendorf to the eighth century; by Tregelles and others, to the ninth 4.

⁴ Griesbach describes this MS. as "incredibili cum venerandis illis exemplaribus quæ Origenes olim suis manibus versavit consensu insignem."

- M. The Codex Campianus (Paris: Bibl. Imp. MS. Gr. 48). Presented to Louis XIV. by the Abbé des Champs, in 1706. Contains the Gospels, with notices of the saints of the Greek Church, the Canons of Eusebius, and much inserted matter betokening late date. Its text is irregular in character, and has some readings common only to itself and K. Assigned to the latter part of the ninth or beginning of the tenth century. Collated by Tregelles, and copied by Tischendorf.
- N. Codex Purpureus. "These fragments (of the sixth century) are found in three places: four leaves are in the British Museum (Cotton. C. xv.), denoted J or I by Wetstein and others; two are at Vienna (Imperial Library, Cod. Theol. Gr. num. 2 Lambec.), to which the notation N was formerly restricted; and six in the Vatican (No. 3785), called by Scholz T. Edited by Tischendorf in his Monumenta Sacra, 1846." (Tregelles.) To these must now be added some further fragments collated by Tischendorf for his eighth edition.
- P. Q. By these symbols are designated the portions of two ancient MSS., discernible (as also are fragments of Ulphilas' gothic version) under the later writing of a volume known as the Codex Carolinus in the Ducal Library at Wolfenbüttel. P (Guelpherbytanus A) contains fragments of each of the Gospels. Q (Guelph. B) fragments of Luke and John. Both are probably of the sixth century. They were edited by F. A. Knittel in 1762; and, more thoroughly, by Tischendorf in 1860 [1869], Monumenta Sacra, vol. iii. [vi.]
- R. Codex Nitriensis. A palimpsest in the British Museum (Additional MS. 17211): the same volume which contains the palimpsest Homer. Brought from a Nitrian monastery. Contains large fragments of St. Luke's Gospel. Edited by Tischendorf in 1857, Monumenta Sacra, vol. ii. Tregelles had however previously collated it, and has given several corrections of Tischendorf's edition; these are noticed in their proper places in the digest. This ms. is ascribed to the sixth century.
- S. The Codex Vaticanus 354, contains the Gospels entire, with the canons of Eusebius. Written by Michael, a monk, in the year 949. Collated by Birch, whose collation Tregelles and Tischendorf have used; hence when quoted as agreeing with the received text, its testimony is only 'e silentic Birchii,' except in those cases in which express testimony has been obtained from Tischendorf, who has collated this Ms. and the preceding for his eighth edition.
- T. Codex Borgianus 1, in the Library of the Propaganda at Rome, of the *fifth century* (probably). Contains fragments of Luke and 112]

John with a Sahidic version. The portions John vi. 28—67; vii. 6—viii. 31 were published by A. A. Georgi, at Rome, in 1789: and examined by Tischendorf. This Græco-Egyptian Ms. also contains a portion of St. Luke, ch. xxii. 20 to xxiii. 20, which was first brought to my notice by Dr. Tregelles, as being mentioned by Zoega in his "Catalogus Codicum Copticorum MSS. qui in Museo Borgiano Velitris adservantur." My brother, the Rev. Bradley H. Alford, happening to be at Rome, was fortunate enough to obtain permission to collate this ancient fragment, and sent me the collation, from which the readings were, in Edn. 4 of this Volume, first published. Two other portions of the same Ms. were once in the possession of C. G. Woide and were published by Ford in the Appendix to the Codex Alexandrinus, Oxford, 1799. They comprise Luke xii. 15—xiii. 32: John viii. 33—42.

- [T_b. Codex Petropolitanus. Sixth century. John i. 35-42; ii. 9-17; iii. 8-iv. 14; iv. 34-38, 42-50.]
- T_c. Codex Porphyrius Petropolitanus. Matt. xiv. 22—xv. 8. Sixth century.
- T_d. [Fragmentum Borgianum Græco-Ægyptiacum. Seventh century.] Mark xii. 35—37 [John xix. 23—27; xx. 30, 31]. The readings of these and other fragments have been introduced from Tischendorf, N. T. edn. 8.
- U. The Codex Nanianus 1, in St. Mark's Library at Venice ([Gr. Class.] I. viii.), contains the Gospels entire, with the canons of Eusebius. It has been collated by Tischendorf and Tregelles. Assigned to the tenth century.
- V. A ms. in the Library of the Holy Synod at Moscow. (No number, referred to as "in a box.") Contains the Gospels,—as far as John vii. 39, in uncial letters of about the ninth century (Tischendorf);—after that, in cursive characters of the thirteenth century. Collated by Matthæi.
- X. The Codex Monacensis, formerly Ingoldstadiensis. [It is a folio in two columns, and was presented by Gerard Vossius (1577—1641) to Ingoldstadt, transferred with the University to Landshut in 1803, to Munich in 1827.] (University Library, Munich, I. 26.) Contains the four Gospels with numerous lacunæ. [Burgon states that it does not contain Matt. vi. 6—10, but vv. 6, 10, 11. Mark xiv. 61—64; 72—xv. 4 has perished; xv. 32 (latter half)—xvi. 8 (former half) has nearly perished.] It is accompanied by an interspersed commentary [that on Matt. and John abbreviated from Chrys.: on Luke from Titus (not Bostr., but rather later). There is no comm. on Mark]. Ascribed to the end of the ninth, or beginning of the tenth century. Collated by Tischendorf and Tregelles.
- Y. A fragment, No. 225, in the Barberini Library at Rome. Contains Vol. I.—113] h

- John xvi. 3—xix. 41. Assigned to the eighth or ninth century. Edited by Tischendorf, Monumenta Sacra, 1846, pp. 37—50.
- Z. The Codex Rescriptus Dublinensis, in the Library of Trinity College, Dublin. Contains, of the N. T., the Gospel of Matthew. It was discovered (under the cursive writing of a copy of Chrysostom de Sacerdotio, extracts from Epiphanius, &c.) by Dr. Barrett, who published all that he could read in not very exact copper-plate facsimile at the expense of the college in 1801. Tregelles, in 1853, by the aid of a chemical mixture was able to decipher the portions which had baffled Barrett, and carefully recollated the whole. It has many lacunæ, which will be seen by the letters in our inner margin. The date assigned to it is the sixth century.
- T. Codex Tischendorfianus IV. A ms. brought by Tischendorf from the East, and now in the Bodleian Library (Auct. T. Infra II. 2). It contains portions of St. Matthew and St John, the greater part of St. Mark, and the whole of St. Luke. Collated by Tischendorf and Tregelles. In 1859, Tischendorf procured 99 more leaves of the same ms.; these are now at St. Petersburg, and contain Matt. i. 1—v. 31; ix. 6—xii. 18; xiv. 15—xx. 25; xxiii. 13—xxviii. 20, and the whole of John minus the two portions (vi. 14—viii. 3; xv. 24—xix. 6) preserved in the Bodleian. Ascribed to the ninth century.
- Δ. The Codex San-Gallensis, in the Library at St. Gall. Contains the Gospels entire, except John xix. 17—35, with a Latin version. Edited in lithographed facsimile by Rettig, at Zurich, in 1836. This Ms. and Cod. Boernerianus (G of St. Paul's Epistles: see Prolegg. Vol. II.) are of the same country and date (i. e. Switzerland, in the latter part of the ninth century), and originally formed part of the same volume.
- O.5 The Codex Tischendorfianus I., brought by Tischendorf from the East, now in the Library of the University at Leipsic. It consists of four leaves, containing a few fragments of Matthew: xiii. 46—55 (but this almost illegible); xiv. 8—29; xv. 4—14. Of the latter part of the seventh century. Edited by Tischendorf, Monumenta Sacra, 1846, pp. 1—10.
- A. Codex Tischendorfianus III., now in the Bodleian (Auct. T. Infra I. 1). Contains the whole of the Gospels of St. Luke and St. John. Collated by Tischendorf and Tregelles. Ascribed to the eighth or ninth century. An early cursive copy of Matt. and Mark taken by Tischendorf to St. Petersburg, in 1859, is said by him (Notitia Cod. Sinaitici, p. 58) to be part of the same codex.

E. Copex Zacynthius. Edited by Tregelles, London, 1861, with the types cast for printing the Codex Alexandrinus. The following is an abridgment of his account of the Ms.: "On the 11th of August, 1858, I received a letter from Dr. Paul de Lagarde of Berlin, informing me that a palimpsest Ms., hitherto unused, containing a considerable portion of St. Luke's Gospel, with a Catena, was in the library of the British and Foreign Bible Society, It is noted in the Catalogue, and on the back, '24, Greek Evangelisterium. Parchment.' In many parts the ancient writing is illegible, except in a very good light. The later writing is a Greek Lectionary from the Four Gospels, and belongs, I suppose, to the thirteenth century. The elder writing must have been part of a volume of large folio size; for the leaves are now folded across, the later writing running the other way. The text is in round full well-formed uncial letters, such as I should have had no difficulty in ascribing to the sixth century, were it not that the Catena of the same age has the round letters (600C) so cramped as to make me believe that it belongs to the eighth century. Besides the ordinary κεφάλαια or τίτλοι, this Ms. contains also the same chapters as the Vatican Ms., similarly numbered. The only other document in which I have ever seen this Capitulatio Vaticana is the Vatican Codex itself: nor do I know of its being found elsewhere. Occasionally the same portion of Scripture occurs twice, when accompanied by a different Patristic extract."

II. Codex Petropolitanus (Tischendorf, N. T. edn. 8). Of the ninth century. The readings of this Ms. were not available [for the sixth Edition] at the beginning of St. Matthew, nor for Luke i. 30—viii.
3, nor beyond xviii. 9. [Def. John iii. 5—39: xxi. 22—end supplied

by a later hand.]

R. The Codex Sinaiticus. Procured by Tischendorf, in 1859, from the Monastery of St. Catherine on Mount Sinai. The Codex Frederico-Augustanus (now at Leipsic), obtained in 1844 from the same monastery, is a portion of the same copy of the Greek Bible, the 148 leaves of which, containing the entire New Testament, the Ep. of Barnabas, parts of Hermas, and 199 more leaves of the Septuagint, have now been edited by the discoverer. A magnificent edition prepared at the expense of the Emperor of Russia appeared in January, 1863, and a smaller edition containing the N. T. &c., has been published by Dr. Tischendorf. The Ms. has four columns on a page, and has been altered by several different correctors, one or more of whom Tischendorf considers to have lived in the sixth century. The work of the original scribe has been examined, not only by Tischendorf, but by Tregelles and other competent judges, and is by them assigned to the fourth

century. The internal character of the text agrees with the external, as the student may judge for himself from the readings given in the digest. The principal correctors as distinguished by Tischendorf are:—A, of the same age with the Ms. itself, probably the corrector who revised the book, before it left the hands of the scribe, denoted therefore by us \aleph -corr¹; B (cited as \aleph^2), who in the first page of Matt. began inserting breathings, accents, &c., but did not carry out his design, and touched only a few later passages; C^a (cited as \aleph^{aa}) has corrected very largely throughout the book. Wherever in our digest a reading is cited as found in \aleph^1 , it is to be understood, if no further statement is given, that C^a altered it to that which is found in our text; C^b (cited as \aleph^{ab}) lived about the same time as C^a , i. e. some centuries later than the original scribe. These are all that we need notice here 6 .

Frag. Atha. A fragment (7 folios) at the Monastery of St. Dionysius, Mt. Athos, collated by P. E. Pusey, Esq., M.A. It contains John ii. 17—iii. 8, and forms the cover of a Ms.

Frag. Ath,, for a transcript of which I have also to thank Mr. Pusey, consists of 3 folios, containing John iv. 9—14. It forms part of a Ms. at Ch. Ch. Oxford (Abp. Wake's Gr. MSS. 2), and is assigned by Mr. Coxe to the [latter half of the] tenth century. It is apparently part of the same Ms. with the above, and perhaps with Frag. Mosq. below.

Frag. Cant. (Wd in Tischendorf, edn. 8.) Fragmentum Cantabrigiense. Now preserved in a frame between pieces of glass in the Library of Trinity College, Cambridge. Ascribed to the eighth century. The scraps of which this fragment is made up were discovered in 1861 by Mr. H. Bradshaw, Fellow of King's Coll. Camb., in the binding of a copy of Gregory Nazianzen formerly brought from Mt. Athos. It contains portions of Mark vii. viii. ix. The text is very peculiar and interesting. The readings have been inserted from a photograph.

Frag. Mosq. (Called O by Tischendorf.) Fragmentum Mosquense. A Codex of the Holy Synod at Moscow, No. 120 (now 119). From the Monastery of St. Dionysius, at Mt. Athos. It

⁶ It may be well here to mention, that the Rev. E. H. Hansell has published at the University Press, Oxford, a useful edition of the New Testament exhibiting the entire texts of the earliest known MSS. in parallel columns. Vol. i. contains the Gospels from ABCD and (in St. Matthew) Z. Vol. ii. contains the Acts from ABCDE, the Catholic Epistles from ABC, the Pauline Epistles from ABCDep, the Apocalypse from ABapc. Vol. iii. contains notes stating the alterations made by later hands in each MS., a collation of the Codex Sinaiticus, a general account of the plan of the work, facsimile plates, &c. The Rev. F. H. Scrivener also has published "A Full Collation of the Codex Sinaiticus with the Received Text of the N. T.," in a very handy little volume which has deservedly reached a second edition.

consists of 8 leaves, bound up with a Ms. of Chrysostom, and contains John i. 1—4; xx. 10—13, 15—17, 20—24,—with catena. Edited by Matthæi, in one of the Appendices in his N.T. Appears to be of the *ninth century* (Tischendorf, *eighth* according to Matthæi).

Frag. Neap. (W^b in Tischendorf.) Fragmentum Neapolitanum rescriptum. Naples Library, II. C. 15 (LXXIX.). Contains beneath more recent (fourteenth century) ecclesiastical writing of the Greek Church, twelve or fourteen leaves of an ancient Ms. of the Gospels, probably of the eighth century. In his N. T. edn. 8 Tischendorf has readings of this Ms. from Mark xiii. 21—xiv. 66 [Luke iv. 1—19].

Frag. Nitr. (N^b [I^b (ed. 8)] in Tischendorf.) Fragmentum Nitriense. A few verses of the xiiith and xvith chapters of St. John's Gospel deciphered by Tischendorf under Syriac writing in a British Museum Ms. (Additional, 17136) brought from the Nitrian valleys. Edited by Tischendorf in Mon. Sacra Nov. Coll. vol. ii. Tischendorf ascribes these fragments to the fifth or even to the fourth century.

Frag. Par. (W^a or W in Tischendorf.) A fragment in the Imperial Library at Paris, attached to MS. Gr. 314, containing only two leaves, Luke ix. 35 (ακουετε)—47; x. 12—22. Edited by Tischendorf in Mon. Sacra, 1846, pp. 51—56. Ascribed to the eighth century.

Frag. Sang. (W° in Tischendorf, edn. 7.) Fragmentum San-Gallense. Three leaves published by Tischendorf, Mon. Sacra, vol. iii. Contains Mark ii. 9—16: Luke i. 20—32, 64—79. Ascribed to the ninth century.

Cod. Guelph., Cod. Bodl., Cod. Veron., Cod. Turic., and [Cod. Sang.] are MSS. at Wolfenbüttel, the Bodleian, Verona, Zurich, and [St. Gall,] respectively, which contain one or more of the hymns in Luke i. ii. Tischendorf calls them O^a, O^b, O^c, O^d, [O^e,] and ascribes the first two to the *ninth*, the third to the *sixth*, the fourth to the *seventh* [and the last to the *ninth*] century.

Coisl.-oct.-marg., or Coisl.-LXX-marg. (F^a in Tischendorf.) On the margin of the great Coislinian Octateuch of the Septuagint several texts from the N. T. are written in uncial characters of the sixth or seventh century. The following are the passages from the Gospels: Matt. v. 48; xii. 48; xxvii. 25: Luke i. 42; ii. 24; xxiii. 21: John v. 35; vi. 53, 55. The whole are published by Tischendorf, Mon. Sacra, 1846, p. 400.

Θ (or Θ_a, Tischdf.). Codex Tischdf. Lips., Cent. vii. Matt. xv. 4, 6.

⁷ The readings when available of certain Uncials given by Tischendorf in his 8th edition have been cited in the digest of this Edition when their testimony has appeared important. They are—

Manuscripts written in cursive letters.

(I.) Scrivener's Manuscripts 8.

- a. Lambeth 1175. Brought from the Greek Archipelago by Professor Carlyle. "Very few rare or noticeable readings will be found in this document, which approaches as nearly to the received text as many of a much lower date." Probably of the eleventh century.
- b. Lambeth 1176. "Well merits Burney's commendation, 'eximiæ notæ.'" About the twelfth century.
- c. Lambeth 1177. "Written with irreverent and scandalous negligence, but abounding with remarkable readings frequently countenanced by more ancient authorities." Probably of the twelfth century.
- d. Lambeth 1178. Tenth or eleventh century.
- e. Lambeth 1179. Many lacunæ. Possibly of the tenth century.
- f. Lambeth 1192. Of very little critical value. Of the thirteenth century.
- g. Ephesius, Lambeth 528. (71 of critical editions of the N. T.) Brought to England in 1675 by Traheron. Dated A.D. 1160.
- h. British Museum, Arundel 524. About the eleventh century.
- i. Trinity College, Cambridge, B. x. 17. Brought from Mt. Athos. Belonged to Bentley. Assigned to the thirteenth century.
- k. British Museum, Additional MS., 11300. Came from the library of the Bishop of Cæsarea Philippi at the foot of Lebanon. *Eleventh century*.
- Codex Wordsworth. In Bp. Wordsworth's possession. Thirteenth century. (= g in Acts and Epistles.)
- Θ_b. Cod. Petrop., Cent. vi. Matt. xxii. 25-28; 30-xxiii. 14: Mark iv. 21-27, 29-35.
 - Θ_c. Cod. Petrop., Cent. vi. Matt. xxi. 22-24 [John xviii. 29-35].
 - Od. Cod. Petrop., Cent. viii. Luke xi. 40-42.
 - Oe. Cod. Porph. Petr., Cent. vi. Matt. xxvi. 3-7, 9.
- Θ_t. Cod. Porph. Petr., *Cent.* vi. Matt. xxvi. 59-61; xxvii. 44-55; Mark i. 34-ii. 12.
 - $\left[\Theta_{g}.$ Cod. Porph. Petr., Cent. vi. John vi. 13, 14, 22—24.]
 - Oh. Cod. Porph. Petr., Cent. ix. Matt. xxv. 9-16, 41-44.
- ⁸ These mss., none of which (except ev-y) have as yet been shewn to be of any great critical value, have been occasionally cited in the present Edition (as Scr's a, Scr's b c d, and the like); especially in those places where their evidence may help to point out the time at which the more modern of the received readings arose. 'Scr'smss,' appended to any reading in the digest, means all the mss. in this list which contain the passage, with the exception of any (Scr's c g, or the like) expressly cited for some opposing reading. The remarks given above are extracted from Scrivener's own description.
 - 9 "I regard codices m n as representatives of the ordinary Greek copies in general

- m. (Scholz's 201) British Museum, Additional MS. 11837. Contains the whole New Testament. (See 201 below). Formerly at Florence. Purchased for the Brit. Mus. from the heirs of Dr. Sam. Butler, Bp. of Lichfield. Dated A.D. 1357.
- n. British Museum, Burney 18. Contains the Gospels and two leaves of the Ep. to the Hebrews (ch. xii. 17 to end). Dated A.D. 1366.
- o. British Museum, Burney 19. Belonged in 1809 to the Library of the Escurial. Possibly one of the mss. numbered 226—233 below. Assigned to the tenth or eleventh century.
- p. British Museum, Burney 20. Written by a monk named Theophilus, a.D. 1285.
- q. Codex Theodori. When collated by Mr. Scrivener it was the property of Pickering the publisher. Written by Theodore, A.D. 1295.
- r. British Museum, Burney 21. Written by Theodore, A.D. 1292. Text very similar to that of q.
- s. British Museum, Burney 23. Very much mutilated in Luke. Ends at John viii. 14. Written in the twelfth century.
- t. Lambeth 1350. St. John's Gospel appended to Damasc. de Fide. Written about the fourteenth century.
- u and v. Once formed part of the Carlyle collection, but were returned in 1817 to the Patriarch of Jerusalem. u badly collated in Matt. and Mark for Carlyle. v collated in Mark i. 1—iv. 16: John vii. 53—viii. 11 by Dr. Burney. The readings from these collations, and from his own accurate collations of mss. a to h and k to t published by Scrivener in "A full and exact Collation of about 20 Gr. MSS.," 8vo, Cambridge, 1853.
- v. The readings of this ms. are given (with those of i and w, and the evangelisteria н, P and z) in the Appendix to Scrivener's Codex Augiensis.
- w. Trinity College, Cambridge, B. x. 16. Written in A.D. 1316. (= l in Acts and Epistles.)
- ev-y. Brit. Mus. Burney 22. Dated 1319, but Scrivener thinks this was added some time after the writing of the ms. and that it really dates from the twelfth century. The text is a very important one.

use for two centuries before the invention of printing. The connexion between m and n is too close to be accidental, and I can only conjecture that they were written in the same monastery, though by different hands. Nearly as they approach the standard or printed text, they still exhibit some remarkable and rare readings." (Scrivener.)

(II.) Cursive Manuscripts contained in the lists of Scholz and others.

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
1	Basle, K. iii. 3 (late B. vi. 27 ¹).	X. [XII.or XIII.?]	Wetstein, Tregelles, and Roth 2.	1	1	_
2	Basle, B. vi. 25 (now? [A. N. iv. 1]).	XV.	Used as the copy for Erasmus' edition of the Gospels. Bengel's Bas. β.	-		-
3	Vienna, Theol. 5, Kol.		Alter. Known as Corsendoncensis. (Forlos. 15.)	3	3	_
4	Paris, 84.	XII.	Stephens' γ'. Scholz (Matt., John). Defective Matt. ii. 9-20: John i. 49-iii. 11.		_	_
5	Paris, 106.		Stephens' &. Scholz.	5	5	-
6	Paris, 112.		Stephens' & Scholz (Matt.: Mark			
7	Paris, 71.	(orXI.) XI.	i.—iv.: John vii. viii.). Stephens' s'. Scholz (Mark i.—vi.: John iii.—viii.).	6	6	6
8	Paris, 49.	Xf.	Stephens' & Scholz (John).	-	-	-
9	Paris, 83.	1108.	Stephens' 18'. Küster's Par. 3. Scholz (Matt. i.—viii.: Mark i. —iv.: John iv.—viii.).	_	_	_
10	Paris, 91.	XIII.	Küster's Par. 13. Inspected by Griesbach. Scholz (Mark i.—iv. John v.—viii.). [Formerly be- longed to the Canons Regular at Verona.]			_
11 12	Paris, 121, 122. Paris, 230.	XII. XI.	Küster's Par. 4. Scholz ("denuo") Scholz (Mark with Victor's comm.] Luke, John). (Wetstein gives under this number, readings from mss. 119, 120, and from another which has not been identified, al mixed together.)			
13	Paris, 50.	XII.	Küster's Par. 6. Griesbach. Begtrup (in Birch and Schulz's Griesbach). Defective Matt. i. 1—ii. 21; xxvi. 33—53; xxvii. 26—xxviii. 10: Mark i. 2—45: John xxi. 2—end. A very valuable ms.: text closely allied to that of mss. 69, 124, 346.			_

¹ Delitzsch, Handschriftliche Funde ii. 24. gives A. N. iii. 12 as the press-mark of this ms. [Burgon gives A. N. iv. 2; having identified iii. 12 as Codex E. Much of the information inserted in square brackets in this section is derived from "Manuscript Evangelia in Foreign Libraries," in letters to the Rev. F. H. Scrivener by the Rev. J. W. Burgon, published in the Guardian newspaper, 1873-4.] The particular form of the figure '1' is used to distinguish this Ms. from 'Scr's l.'

^{2 &}quot;There are uncial Mss. of the Gospels more recent than this cursive copy; but none of the later Mss. of that class is comparable to this, as to the goodness of the text in the Gospels." (Tregelles.)

^{[3} Burgon explains that this statement arose from a mistake of Griesbach's: see ms. 285 below.]

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc
14	Paris, 70.	964 4.	Küster's Par. 7. Scholz (Matt. vii.			
			-xxi.: Mark ivi.: Luke iii.			
			iv. ix. xi.: John iii.—ix.). [Muti-			
	D C4	X.	lated Matt. i. 1—9; iii. 16—iv. 9.] Küster's Par. 8. Scholz ("maxi-		-	-
15	Paris, 64.	Λ.	mam partem Matt., Mar., Joh.").			
16	Paris, 54.	XIV.	Wetstein. Scholz (Mark). The	0.492.0	_	_
10	1 4110, 020		Latin Vulgate in parallel column.			
			Defective Mark xvi. 6-20.	_		-
17	Paris, 55.	XVI.	Wetstein. Griesbach. Scholz			
		(Mark). Accompanied by the				
		Latin Vulgate. Written by				
		Hermonymus. ["This assertion is manifestly incorrect." Burgon.]				
18	Paris, 47.	1364.	Scholz (Gospp. and Acts). Addi-	_	_	
10	1 4115, 27.	[1368.]		133	113	51
19	Paris, 189.	XII.	Scholz ("integre"). Catena on	100	110	01
			John and scholia on the other			
			Gospels. [That on Mark ascribed			
			to Victor.]	_	-	
20	20 Paris, 188.	XI.	Scholz ("longe maximam partem").			
		Scholia. [Corresponds with mss.)	
	1	215 (see there) and 300, to which last it has been corrected. Victor's				
		comm. on Mark is claimed for				
			Cyril.]	_		
21	Paris, 68.	X.	Scholz (Matt. i xi. : Mark : John			
			iv. v. vii. viii.).	_	_	
22	Paris, 72.	XI.	Very imperfectly collated by R.			
			Simon (in Mill and Wetstein)			
			and Scholz. Defective Matt. i. 1			
			-v. 25 (or ii. 2 as Sz.). John xiv. 22 -xvi. 27.			_
23	Paris, 77.	XI.	Simon and Scholz, as before. With			
			Latin Vulgate. Defective Matt.			
			i. 1-17: Luke xxiv. 46-John			
			ii. 20: John xxi. 24, 25.	_		 —
24	Paris, 178.	XI.	Simon. Scholz. With a commen-			
			tary. Defective Matt. xxvii. 20			
25	Davis 101 Fformanles	X.	—Mark iv. 22.			
20	Paris, 191 [formerly Colb. 2259: 1880].	Δ.	Simon. Scholz. Defective Matt. xxiii. 1—xxv. 42: Mark i. 1—vii.			
	0010. 2200. 1000].		36: Luke viii. 31—41; ix. 44—			
			54; x. 39—xi. 4: middle of John			
			xiii. to end of Gosp. Scholia.		_	
26	Paris, 78.	XI.	Simon. Scholz. With a comm.	_	_	_
27	Paris, 115.	XI.	Larroque in Mill (Colb. 1). From			
			John xviii. 3 to end supplied by a			
20	Damin 270	VI	later hand in cent. XIV.	_	-	-
28	Paris, 379.	XI.	Larroque in Mill (Colb. 2). Scholz.			
			Defective Matt. vii. 17—ix. 12;			
			xiv. 33—xvi. 10; xxvi. 70—xxvii. 48: Luke xx. 19—xxii. 46: John			
			xii. 40—xiii. 1; xv. 24—xvi. 12;			
			xviii. 16—28; xx. 20—xxi. 5;			
			xxi. 18—25.	_		

^{[4} Burgon shews this to be a mistake, adding, "The exquisite writing cannot be of nearly the antiquity claimed for the ms."]

	1				1	
	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc
29	Paris, 89.	XII.	Larroque in Mill (Colb. 3). Scholz (Mark i.—v.: John v.—viii.). Some leaves supplied in cent. XV.	_	_	_
30	Paris, 100.	XVI.	Readings from 1st chapters of Matt., Larroque in Mill. Cited with 31 as Colb. 4. Inspected by Scholz.			
0.3	D 04	VIII	Written by Hermonymus.	-	-	-
31	Paris, 94	XIII.	Readings from Matt., Mark, Lar- roque in Mill. Cited with 30 as Colb. 4. Inspected by Scholz.	_	_	_
32	Paris, 116.	XII.	Readings from Matt., Larroque in Mill (Colb. 5). Defective Matt. i. 1—x. 22; xxiv. 15—30: Luke xxii. 35—John iv. 20. Inspected			
00	Dania 14 (Cally 9944)	V.I	by Scholz.	-	-	-
33	Paris, 14 (Colb. 2844).	XI.	'Tregelles. Called the Queen of the cursive mss.	17	13	-
34	Paris, Coisl. 195.	XI.	Cursorily collated by Wetstein and Scholz. Catena [that on Mark claimed for Victor]. From Mt.			
35	Paris, Coisl. 199.	XI.	Athos. Cursorily collated by Wetstein and	-	_	_
			Scholz.	18	14	17
36	Paris, Coisl. 20.	XI.	Cursorily collated by Wetstein and Scholz. Commentary [Victor's on Mark]. From Mt. Athos.		_	_
37	Paris, Coisl. 21.	XII.	Cursorily collated by Wetstein and Scholz. [Commentary. Victor's on Mark.]		_	_
38	Paris, Coisl. 200.	XIII.	(Stephens' θ'?) Written by order of the Emperor Michael Palæo- logus. Defective Matt. xiv. 15— xv. 30; xx. 14—xxi. 27: Mark		19	2
39	Paris, Coisl. 23.	XII.	xii. 3—xiii. 4. Cursorily collated by Wetstein and Scholz. Once at Mt. Athos. A copy of 34 (Wetst.) [derived from a common original. Burgon.			
40	Paris, Coisl. 22.	XI.	Commentary on Mark claimed for Victor]. C. c. Wetstein, Scholz. Commentary		-	-
30	Lars, Coist. al.	27.7.1	[Victor's on Mark]. From Constantinople, once at Mt. Athos. Ends at John xx. 25.			
41	Paris, Coisl. 24.	XI.	C. c. Wetstein, Scholz. Contains Matt., Mark, with commentary.			
			[This is a commentary, not a text. On St. Mark it is expressly claimed for Victor. Burgon.]	_	_	-
42		-	Mill's Med. Possibly the same as			_
43	Bibl. de l'Arsenal, Paris, 4.	XI.	K above. Inspected by Simon and Scholz. Known as San-Maglorianus.	130	54	-
44	Brit. Mus., Addl. MS. 4949.	XI.	De Missy in Wetstein.	-		-
45	Bodleian, Baroc. 31.	XIV.	bach.	-	-	_
46 47	Bodleian, Baroc. 29. Bodleian, Misc. 9.	XV. XV.	Mill's Bodl. 2. Mill's Bodl. 6. Ussher in Walton's Polyglott (Bodl. 1).	_	_	_

	Identification.	Date.	Collator. Remarks.	Paul	Acts.	Anac
48	Bodleian, Misc. 1.	XII.	Mill's Bodl. 7. Scholia.	raui.	Acts.	Apoc.
49	Bodleian, Roe. 1.	XI.	Mill's Roe. 1.		_	_
50	Bodleian, Laud.	XI.	Mill's Laud. 1. Catena [that on			
	[Græc.] 33.		Mark claimed for Cyril]. De-			
			fective Matt. i. 1—ix. 35; xii. 3 —24; xxv. 20—31: Mark xiv.			
			40-xvi. 20: John v. 18-end of			
			Gosp.		_	
51	Bodleian, Laud. 31.	XIII.	Mill's Laud. 2. Inspected by Gries-			
52	Bodleian, Laud. 3.	1286.	bach. Mill's Laud. 5. Inspected by Gries-	38	32	_
024	Douleian, Laud. 5.	1400.	bach.			
53	Bodleian, Selden. 53	XIV.	Mill's Seld. 1.			_
	[28].	4000				
54	Bodleian, Selden. 54	1338.	Mill's Seld. 2.	_	_	_
55	Bodleian, Selden. 5	XV.	Mill's Seld. 3.			
	[6].					
56	Line. Coll. Oxf., 18.	XV.	Ussher in Walton. Mill (Lin.).			
57	Magd. Coll. Oxf., 9.	XI.	Inspected by Dobbin (with 61).			
01	magu. Com. Ozn., J.	AI.	Hammond in Walton. Mill's Magd. 1. Defective Mark i. 1—11.	41	35	_
58	New Coll. Oxf., 68.	XVI.	Ussher in Walton Nov. 1. Mill's		00	
	a. a. a.	****	N. 1. Dobbin (with 61).			
59	Caius Coll. Camb.,	XII.	Scrivener. Ussher's Gon. in Wal-			
60	Camb. Univ. Lib. MS.	1297.	ton. So also in Mill. Mill's $M(ori)$. 1. (The Apocalypse	_	_	
	Dd. 9. 69.		added at a later time.)	_		10
61	Trin. Coll. Dublin, G.	XVI.	Ussher in Walton. Barrett in edn.			
	97.		of Cod. Z. Dobbin. Known as		0.4	00
62	Camb. Univ. Lib. MS.	XV.	Montfortianus. Walton's Goog.	40	34	92
-	Kk. 5. 35.					
63	Trin. Coll. Dublin, A.	X.	Mill's Usser. 1. Scrivener states			
	1. 8.		that this ms. has been lately			
64	Not identified.	2	collated by Rev. G. Twycross. Mill's Usser. 2 (and probably also			_
	J	•	Walton's Eur.).			_
65	Brit.Mus., Harl. 5776.	XIII.	Mill's Cov. 1.	-		
66	Not identified.	5	Mill's Gal. Scholia. Once be-			
67	Bodleian, Misc. 76.	XI.	longed to Thomas Gale. Mill's Hunt. 2. Defective John vi.	_		
			64 to end of Gosp.	_		_
68	Linc. Coll. Oxf., 17.	XII.	Mill's Wheel. 1.			-
6 9	The Leicester MS.	XIV.	Tregelles and Scrivener. Cited as			
			m Acts, Epp.; f, Apoc. (See Horne's Introd. vol. iv. ed. Treg.,			
			pp. 210, 211. Scriv.'s Codex			
MO	C II-: T. 750	37.22	Augiensis pp. xl-xlvii.)	37	31	14
70	Camb. Univ. Lib. MS. Ll. 2. 13.	XV.	Mill's Bu(nekle). Written by Her-			
	Line Me LO.		monymus. (Not at Trin. Coll. as Sz., Tischdf.)			
71	Lambeth, 528.	1160.	Scrivener's g (above). Mill's Eph.			
72	Brit.Mus., Harl.5647.	XI.	Wetstein. Catena. Various read-			
73	Ch. Ch. Oxf., Wake 26.	XI.	ings on margin prima manu.	_		
	Ch. Ch. Oxf., Wake 26.		Walker (in Wetstein). Walker (in Wetstein). Written by			
	20.		Theodore. Defective Matt. i. 1			
25	Comorno 10	VI	—14; v. 29—vi. 1.	_		-
10	Geneva, 19.	XI.	Cellerier (in Scholz).	_	· —	
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	Identification.	Date.	Collator. Remarks.	Paul.	Acts	Apoc
76	Vienua, Theol. 300, N.	XI.	(Lambec. 28.) G. à Mästricht (in Wetstein). Alter. Collated with Gospp. 218.	49	43	
77	Vienna, Theol. 154, N.	XI.	(Lambec. 29: "Nessel 114" is probably a misprint in Scholz.) Treschow. Alter. Collated with Gospp. 218. Commentary [Victor's on Mark].		-	
78	Supposed to be in Hun- gary. (Lib. of N. Jan- covich de Vadass?)	XII.	Borner (in Küster's Mill). Addi- tional readings in Scholz. Be- longed to Carpzov.			
79	Leyden, 74.	5	Inspected in John viii. Defective. Lat. version.			
80	Not identified.	XI.	Bynæus (in Wetstein). Belonged to T. G. Grævius, then to J. Van der Hagen.			_
(81)		_	(Under this number certain mss. mentioned in a Correctorium of cent. XIII. have been cited.)			
(82)		_	(Number used as equivalent to "found by L. Valla (Annotationes 1440) in one or more of the mss. consulted by him.")			
83	Munich, 518.	XI.	Bengel's Augustanus 1. Contains John vii. 53—viii. 11, with marks down the margin.			
84	Munich, 568.	XII.	Bengel's Augustanus 2. Contains only Matt., Mark. Defective Matt. i. 1-18; xiii. 10-27, 42-xiv.3; xviii. 25-xix.9; xxi. 33-xxii. 4: Mark vii. 13-end.		-	
85	Munich, 569. (Munich = Public Library at Munich.)	XIII.	Bengel's Augustanus 3. Contains only the following passages: Matt. viii. 15—ix. 17; xvi. 12—xvii. 20; xxiv. 26—45; xxvi. 25—54: Mark vi. 13—ix. 45: Luke iii. 12—vi. 44: John ix. 11—xii. 5; xix. 6—24; xx. 23—xxi. 9.			
86	Presburg.	XI.	Bengel's Byzantinus. Endlicher's complete collation given in Rosenmüller's Commentationes Theologicæ, vol. ii. part ii. pp. 85—166.			
87	Trèves.	XII.	Contains John, with a catena. Edited at Antwerp by Corderius. (Wetstein's 87 is 250 of this and Scholz's list.)	_		
88	Not identified.	?	Cited by Joachim Camerarius in his Annotationes in N. T.			_
89 90	Gottingen. Not identified.	1006. XVI.	Bengel. Matthæi's 20. A copy of one of Theodore's mss. made by James Favre of Daventer.	14	47	_
91 92	Not identified. Not identified. [Basle O. ii. 27.]	X. ? [XIV.	Codex Perronianus. Extracts in Mill. Codex Fæschii 1. Contains Mark.			

^{[5} Burgon identifies ms. 92 with Acts (or rather Cath.) 47. Letter III. to the Rev. F. H. Scrivener.]

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc
93	Not identified.	3	Codex Gravii. Once cited by Vossius, "Aut est idem Codex atque 63 aut ei simillimus" (Wetst.).			_
94	Not identified. [Basle O. ii. 23.]	[XVI. or	Codex Fœschii 2. Contains Mark, Luke, with a commentary [Vic- tor's on Mark: Tit-bostr. on	de la companya de la		
95	Linc. Coll. Oxf., 16.	XVII.] XII.	Luke]. Mill's Wheel(er) 2. Contains Luke (from xi. 2), John (except 3 leaves). John v.—vii. re-collated		_	
96	Bodleian, Misc. 8.	xv.	for Scholz. Ussher (in Walton) and Mill. Cited by them as <i>Trit</i> . because written by Abbot John Trithemius. Con-			
97	Not identified.	1500.	tains John. A copy of John closely related to 96. Written by Nicholas, a monk of Hirsau. Readings in Wetstein. Scholz denies that it was ever at Giessen as Michaelis, &c. have stated.		_	
98	Bodleian, Clarke 5.	XII.	Matt. vi. ix. x.: Mark v. vi.: Luke			_
99	Leipsic.	XVI.	iv.—vi. collated by Scholz. Matthæi's 18. Contains Matt. iv. 8—v. 27; vi. 2-xv. 30: Luke i.			
100	Pesth, Univ. Lib.	X.	113. Cited only once. Defective John xxi. 25.		_	_
101	Not identified.	XVI.	Codex Uffenbachianus 3. Contains John. Cited by Scholz at John			
103	Paris, 196.	XI.	vii. 53. Some ms. readings cited by Wetstein (Matt. xxiv.—Mark viii.) from the Margin of a Gk. Test. of Plantin's. The readings seem to have been derived from Cod. B. (So Rev. B. F. Westcott in Scriv. Introd.) Readings in Curcellæus (edn. of Gk. Test.). Scholz ("cursim collatus"). [Theophylact on St. Matt. and St. Luke, written over an older ms. of the 8th or 9th century.]			_
104	Not identified.	X.	Codex Vignerii. Readings in Wet-			
105 106	Bodleian, Misc. 136. Earl of Winchilsea's	XII. X.	stein. Cited by Wetstein on John viii. 1. Jackson (in Wetstein).	24	48	=
107	Library. Bodleian, Clarke 6.	XIV.	Readings from Matt. vi. ix. x.: Mark v. vi.: Luke iv.—vi.: John			
108	Vienna, Theol. 4, Kol. (Forlos. 5).	XI.	v. vi. in Scholz. Alter, Birch, Scholz. Commentary [Victor's on Mark]. 2 vols. Belonged to Parrhasius.		_	
109	Brit. Mus., Addl. MSS. 5115-6-7.	1326.	Inspected by Wetstein. Belonged to Meade and then to Askew.	75	22	_
(110)		XVI.	A transcript (2 vols.) of the Complutensian edition, at Berlin, known as the Codex Ravianus.			

	Identification.	Date.	Collator. Remarks.	Paul.	Acts	Apoc
111	Bodleian, Clarke 7.	XII.	Scholz (in same passages as 107). Defective John xx. 25—end.			
112 113	Bodleian, Clarke 10. Brit. Mus., Harl. 1810.	XI. XI.	Scholz (selected chapters). Griesbach (in Mark xvi.; Luke iii. 16—38; viii. 15—39; xi. 1—24: John v. 1—vi. 36; vii. 53—viii.	_		
114	Brit. Mus., Harl. 5540.	XIII.	12). Inspected by Griesbach. Defective Matt. xvii. 4—18; xxvi. 59—73; xxviii. 19—Mark i. 12.			
115	Brit. Mus., Harl. 5559.	XII.	Inspected by Griesbach. Defective Matt. i. 1—viii. 10: Mark v. 23 —36: Luke i. 78—ii. 10; vi. 4—			11
116	Brit. Mus., Harl. 5567.	XII.	15: John xi. 2—xxi 25. Inspected by Griesbach.		_	-
117	Brit. Mus., Harl. 5731.		Inspected by Griesbach. Defective Matt. i. 1—18. Fragments of a lectionary at end.		 	_
118	Bodleian, Misc. 13.	XIII.	Griesbach (in Symb. Crit. i. 202). Matt. i. 1—vi. 3: Luke xiii. 35— xiv. 20; xviii. 8—xix. 9: John xvi. 25—xxi. 25 supplied by a			
119	Paris, 85.	XII.	later hand. Küster's Par. 5. Griesbach. [Formerly belonged to Taller of Rheims.]	~	_	_
120	Paris, 185 A [i. e. Supplément Grécque, 185].	XIII.	Stephens' 18'. Griesbach. Contains only Matt., Luke, John.		_	_
121	Not identified.	1284.	Griesbach. Once at St. Geneviève, Paris. Defective Matt. v. 21— viii. 24.			
122	Leyden, Meermann's	XII.	Dermout.	219	177	_
123 124	Vienna, Theol. 240, N. Vienna, Theol. 188, N.	XI. XII.	Alter. Birch. (Lambec. 30.) Alter. Birch. Defective Luke xxiii. 31—xxiv. 28. Closely allied to	_		
125	Vienna, Theol. 6, Kol.	х.	13, 69, and 346. (Lambec. 31.) Alter. Birch. (Forlos. 16, so Scholz: but in Alter it is 16 in Kollar's Supplement; 6 in Auct. Forlos.)			
126	Wolfenbüttel, xvi. 16.	XI.	Mentioned by Knittel. Consulted in some places by Tischendorf.	_		
127 128	Vatican, 349. Vatican, 356.	XII.	Birch ("per omnia"). Cited by Birch in Matt. v. 47 and	-	-	-
129	Vatican, 358.	XII.	John viii. 1. Birch (Luke i.—ix. and Matt. xxvii. 16, 17: Mark xvi. 9: John i. 28; xxi. 25). [Victor's commentary			
130	Vatican, 359.	XIII.	on Mark.] Birch ("præter loca selecta ex Matt., Mar., Joh., integrum Lucæ Evangelium accurate con-			
131	Vatican, 360.	XI.	tulimus"). Lat. version. Birch ("quatuor Evangelia accurate per omnia contuli").	77	70	66
132	Vatican, 361.	XI.	Birch ("Luc. i.—iv. accurate" and inspected in other places).		_	

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc
133	Vatican, 363.	XI.	Birch (Lukei x.and select places).	78	71	
134	Vatican, 364.	XI.	Birch ("citatur Luc. i iv. et ad			
135	Vatican, 365.	XI.	Joh. viii. 1"). Birch (" Luc. i.—iii., accurate" and	_	_	_
100			inspected in other places). The			
			first 26 leaves supplied by a later			
136	Vatican, 665.	XIII	hand. Contains Matt. and Mark, with com-	-	-	-
100	vancan, ooo.	ZLIII.	mentary. Inspected by Birch			
			in select places of Matt.	-	_	-
137	Vatican, 756.	XII.	Cited in a few passages by Birch.			
			With a marginal commentary [Victor's on Mark].	_		
138	Vatican, 757.	XII.	Inspected by Birch. Commentary			
700	Wating MEO	VII	[Victor's on Mark] and scholia.	-	-	
139	Vatican, 758.	XII.	Contains Luke and John, with com- mentary. Inspected by Birch.			
140	Vatican, 1158.	XII.	Inspected by Scholz.			_
141	Vatican, 1160.	XIII.	Inspected by Scholz.	86	75	40
142 143	Vatican, 1210. Vatican, 1229.	XI. XI.	Inspected by Scholz. Luke i.—vi. accurately collated by	87	76	-
110		222.	Birch. Commentary [Victor's			
	TT 12 7071	***	on Mark].	-		
144	Vatican, 1254. Vatican, 1548.	XI. XIII.	Inspected by Birch and Scholz.	-		-
140	rancan, 1040.	AIII.	Inspected by Birch and Scholz. Contains only Luke, John. Luke			
			xviixxi. written by a different			
			hand from the rest. Defective			
			Luke iv. 15—v. 36: John i. 1—26.		_	
146	Vatican, Palat. 5.	XII.	Contains Matt., Mark, with mar-			
			ginal commentary. Inspected by			
147	Vatican, Palat. 89.	XI.	Birch and Scholz. Inspected by Birch and Scholz.			_
148	Vatican, Palat. 136.	XII.	Inspected by Birch and Scholz			į
140	17.4° 70.1.4.282	30 737	Scholia.		=	
149 150	Vatican, Palat. 171. Vatican, Palat. 189.	XIV.	Inspected by Birch and Scholz. Inspected by Birch and Scholz.	88	77	25
151	Vatican, Palat. 220.	XI.	Inspected by Birch and Scholz	,		
	Y7 13 TO 3 1 00 F		Scholia.	-	_	
152 153	Vatican, Palat. 227. Vatican, Palat. 229.	XI. XIII.	Inspected by Birch and Scholz. Scholz ("maxima pars").	-		
154	Vatican, Alex. 28.	XIII.		-		
			Thl.'s commentary.		-	-
155 156	Vatican, Alex. 79.	XIV.	Inspected by Birch and Scholz.	-		_
157	Vatican, Alex. 189. Vatican, Urb. 2.	XII.	Inspected by Birch and Scholz. Inspected by Birch and Scholz.	_		_
158	Vatican, Pio 53.	XI.	Inspected by Birch and Scholz.	-	-	-
159	Rome: Barberini, 8.	XI.	Inspected by Birch and Scholz.	-	-	-
160 161	Rome: Barberini, 9. Rome: Barberini, 10.	1123. X.	Inspected by Birch and Scholz. Inspected by Birch and Scholz.	_		_
-31		Ak.	Defective John xvi. 6—xxi. 25.	_		
162	Rome: Barberini, 11.	1153.	Inspected by Birch and Scholz.	-	_	-
163 164	Rome: Barberini, 12. Rome: Barberini, 13.	XI. 1040.	Inspected by Birch and Scholz. Inspected by Birch and Scholz.	_	_	
165	Rome: Barberini, 14.		Inspected by Birch and Scholz.			
			With the Vulgate Latin.		-	-
166	Rome: Barberini,	XIII.	Inspected by Birch and Scholz.			
	110.		Contains Luke ix. 33—xxiv. 24, and John.			

	Identification.	Date.	Collator, Remarks.	Paul.	Acts.	Anoc
167	Rome: Barberini,	XIV.	Inspected by Birch and Scholz.			
	208.					
168	Rome: Barberini, 211.	XIII.	Inspected by Birch and Scholz. Thl.'s commentary.			_
169	Rome: Vallicella, B. 133.	XII.	Inspected by Birch and Scholz.	-	-	-
170	Rome: Vallicella, C.	XII.	Inspected by Birch and Scholz.	<u> </u>		_
171	Rome: Vallicella, C. 73.	XIV.	Inspected by Birch and Scholz.		_	
172	Not identified.	XII.	Vallicella, F. 90. Formerly contained the four Gospels.			
173	Vatican, 1983.	XII.	Inspected by Birch (Basilianus 22) and Scholz. Defective John xiii.			
174	Vatican, 2002.	1053.	1-xxi. 25. Inspected by Birch (Bas. 41) and		-	_
:			Scholz. Defective Matt. i. 1—ii. 1: John i. 1—27; viii. 47—xxi. 25.			
175	Vatican, 2080.	XII.	Inspected by Birch (Bas. 119) and Scholz. Defective Matt. i. 1—			
			iv. 17.	194	41	20
176	Vatican, 2113.	XIII.	Inspected by Birch (Bas. 152) and Scholz. Defective Matt. i. 1-x.			
177	Vatican, (?)	XI.	13: John ii. 1—xxi. 25. Inspected by Birch and Scholz.	-	-	
			Defective John i. 1—29. (Formerly Monastery of St. Basil,			
178	Rome: Angelica, A.	XI.	163.) Inspected by Birch and Scholz.			-
179	1. 5.	XII.	Defective John xxi. 17—end.	-	_	
1/3	Rome: Angelica, A. 4. 11.	AII.	Inspected by Birch and Scholz. Some leaves supplied by a later hand.			
180	Rome: Propaganda, 250.	XI.	Readings given by Zoega (Engel-			
	200.		breth in Birch, as Borg. 4 (2 Sz.)) and Scholz. Acts and Epistles added in 1274.	92	82	44
181	Not identified.	XI.	A ms. belonging to Francis Xavier,			
			Cardinal de Zelada, inspected by Birch. Scholia.	_	_	_
182	Florence: Lauren- tian, vi. 11.	XII.	Inspected by Birch and Scholz [Victor on Mark].		_	
183	Florence: Laur. vi.	XII.	Inspected by Birch and Scholz.		-	_
184	Florence: Laur. vi.	XIII.	Inspected by Birch and Scholz.	-	-	
185	Florence: Laur. vi. 16.	XII.	Inspected by Birch and Scholz.	-	-	_
186	Florence: Laur. vi. 18.	XI.	Inspected by Birch and Scholz. [Marginal commentary. Victor's on St. Mark.]			
187	Florence: Laur. vi.	XII.	Inspected by Birch and Scholz.	-	-	-
188	Florence: Laur. vi. 25.	XI.	Inspected by Birch and Scholz.	-	-	-
189	Florence: Laur. vi.	XII.	Inspected by Birch and Scholz. John defective at end [from xix. 38].	239	141	
190	Florence: Laur. vi. 28.	1285.	Inspected by Birch and Scholz.	_	-	-
	1287			1	1	

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc
191	Florence: Laur. vi. 29.	XIII.	Inspected by Birch and Scholz.	_	_	_
192	Florence: Laur. vi. 30.	XIII.	Inspected by Birch and Scholz.	-	_	-
193	Florence: Laur. vi. 32.	XI.	Inspected by Birch and Scholz.		-	-
194	Florence: Laur. vi. 33.	XI.	Inspected by Birch and Scholz. [Marginal commentary. Victor's on St. Mark.]	_	_	
195	Florence: Laur. vi. 34.	XI.	Inspected by Birch and Scholz. [Marginal commentary. Victor's on St. Mark.]	muses.		_
196	Florence: Laur. viii. 12.	XII.	Inspected by Birch and Scholz. Catena. [Was given by a son of Cosmo de' Medici to the Con- vent of St. Mark at Florence in 1473.]	_		
197	Florence: Laur. viii. 14.	XI.	Contains, besides Ep. of James, only fragments of Matt. and Mark, with Chr.'s commentary [on Matt., and Victor's on Mark. Mutilated at end]. Inspected by Birch and Scholz.		90	
198	Florence: Laur. 256 Ædil. 2217.	XIII.	Inspected by Birch and Scholz.	—	-	-
199	Not identified. [Florence: Laur. 99.]	XII.	Inspected by Birch. Formerly No. 5 [67] in Lib. of Monastery of St. Mary, Florence [to which it was left by Antonio Corbinelli in 1423]. Scholia. [Harmony at foot of page in Matt., Mark, and parts of Luke, John.]		and the second	
200	Not identified. [Florence: Laur. 69.]	х.	Inspected by Birch. Formerly No. 6 [66] in Lib. of Monastery of St. Mary, Florence. [Scholia.]	_		_
201	Brit. Mus., Addl. MS, 11837.	1357.	Scrivener. Cited as m in Gospp., h in Epp., and b in Apoc.	104	91	b
202	Not identified.	XII.	Inspected by Birch. Formerly No. 705 in Lib. of Monastery of St. Mary, Florence.	mara a		_
2 03]			A ms. in modern Greek. Formerly No. 707 in Lib. of St. Mary, Florence.			_
204	Bologna: Can. Reg. [S. Salvador], 640 [now Royal Libr. 2775].	XI. [X111.?]	Inspected by Birch.	1056	92	-
205	St. Mark's Venice, 5 [86: 4].	XV.	Inspected by Birch. Written for Cardinal Bessarion. In Gospp. and Apoc. apparently copied from 209 [so Rink: Burgon thinks them both derived from a more ancient (uncial) MS. Contains		93	88
206	St. Mark's Venice, 6	XV.	O. T. also]. Inspected by Birch. [Duplicate of		93	00

 $^{\ [^6}$ Burgon's memorandum implies that ms. 204 does not contain any portion of St. Paul's Epistles. $\]$

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
207	St. Mark's Venice, 8 [86: 7].	X. [XI.	Inspected by Birch. Defective at beginning.	<u>.</u>	_	_
208	St. Mark's Venice, 9 [86: 1].	or XII.?] X. [XI. or	Inspected by Birch.			_
209	St. Mark's Venice, 10 [86: 1].	XII.?] XV. [XI.?]	Inspected by Birch. [Apoc. in more modern hand.]	108	95	46
210	St. Mark's Venice, 27 [86: 4].	X. [XI.	Mentioned by Birch. Catena [Victor on Mark].	-	_	-
211	St. Mark's Venice, 539 [86: 5].	XII.?] XII.	Inspected by Birch. Arabic version. Defective at beginning of Luke [to ii. 32] and of John [to iv. 2.			
212	St. Mark's Venice, 540 [86: 6].	XI.	John unfinished]. Inspected by Birch. [Mutilated.]	_	_	_
213	St. Mark's Venice, 542 [86: 1].	XI.	Inspected by Birch. [Mutilated.] John xviii. 40—end in more modern hand.]			
214	St. Mark's Venice, 543 [86: 7].	XIV.	Inspected by Birch.	_	_	_
215	St. Mark's Venice, 544 [86: 5].	XI.	Inspected by Birch. Commentary [Chrysostom on Matt., Cyr. (or Victor) on Mark, Tit-bostr. &c			
216	[Not at] St. Mark's Venice, (?)	5	on Luke, Chr. &c. on John] Additional readings (e. g. from Matt. xxiv.: Mark iv.: Luke iv. John v.) in Scholz. [Corresponds with mss. 20, 300. Once belonger to Maximus, Bp. of Cythera (?). Mentioned by Birch, as brought to Venice [Birch does not say to Venice], from Corcyra. [One o the Canonici mss., but not in the Bodleian.]	_		
217	St. Mark's Venice, [Gr. Class.] I. 3 [86: 1].		Readings in Scholz, e. g. Matt. vi. Mark iv.: Luke iv:: John v [From Padua.]			
218 219 220	Vienna, Theol. 23, N. Vienna, Theol. 321, N. Vienna, Theol. 337, N.	XIII. XIV.	Edited by Alter (Lambec. 1). Alter. Birch (Lambec. 32). Alter. Birch (Lambec. 33).	57	65	33
221	Vienna, Theol. 117, N.	XI.	Inspected by Birch (Lambec. 38) Commentary defective Matt. i. —11 and elsewhere: John vii viii. (appy.) See Scholz in loc [Victor on Mark.]	l		
222	Vienna, Theol. 180, N.	XIV.				
223	Vienna, Theol. 301, N	XIV.	Birch (Lambec. 40). Contains frag ments of Matt., Luke, John, wit			
224 225 226	Vienna, Theol. 9, Kol.	? 1192. XI.	catena. Contains only Matt. (Forlos. 30. Alter? (Forlos. 31.) Readings by Moldenhauer (in Birch	-		

	Identification.	D.te.	Collator, Remarks.	Paul.	Acts.	Apo
227	Escurial, χ . iii. 15.	XIII.	Readings by Moldenhauer (in Birch, Esc. 5).			
228	Escurial, χ . iv. 12.	XIV.	Readings by Moldenhauer (in Birch, Esc. 7).	229	109	
229	Escurial, χ . iv. 21.	1140.	Readings by Moldenhauer (in Birch, Esc. 8). Defective Mark xvi. 15		103	
230	Escurial, φ. iii. 5.	1013.	-20: John i. 1-11. Readings by Moldenhauer (in Birch, Esc. 9).			
231	Escurial, φ. iii. 6.	XII.	Readings by Moldenhauer (in Birch. Esc. 10).			
232	Escurial, φ. iii. 7.	XIII.	Readings by Moldenhauer (in Birch, Esc. 11).			
233	Escurial, v. ii. 8.	XI.	Readings by Moldenhauer (in Birch, Esc. 12). Catena.			
234	Copenhagen, 1.	1278.	Hensler (in Birch).	72	57	
235	Copenhagen, 2.	1314.	Hensler (in Birch).			
236	Camb. Univ. Lib.,	XII.	Scrivener (v in Gospp.; o in Acts			
	MS. Mm. 6. 9.		and Epp.).	61	61	
237	Moscow: Synod, 42.	X.	Matthæi (d). [Victor on Mark.]			
238	Moscow: Synod, 48.	XI.	Matthæi (e). Contains Matt. and			
			Mark, with catena [Victor on blark].			
239	Moscow: Synod, 47.	XI.				
200	moscow . Dynou, 47.	41.	Matthæi (g). Contains Mark xvi. 2-8: Luke: John i. 1—xxi. 23,	}		
			with commentary and catena.		_	<u> </u>
240	Moscow: Synod, 49.	XII.	Matthæi (i). With Euthym.'s com-			
			mentary. Defective Mark vii .			
			12-34; xiv. 17-54: Luke xv.			
			32-xvi. 8.	—		-
241	Dresden.	XI.	Matthæi (k). Belonged to Mat-			
	NF 0 1 000	377.6	thei.	120	104	47
	Moscow: Synod, 380.	XII.	Matthæi (1).	121	105	48
243	Moscow: Typogr., 13.	XIV.	Matthæi (m). Contains Matt.,			
044	Massan	WIT	Luke, with Thl.'s commentary.			-
244	Moscow: Typogr., 1.	XII.	Matthæi (n). Euthym.'s com-			
0.45	Manager C J 907	1100	mentary.	_		_
245	Moscow: Synod, 265.	1199.	Matthei (a).	_		_
246	Moscow: Synod, 261.	XIV.	Matthæi (p). Defective Matt. xii. 41—xiii. 55: John xvii. 24—			
	35 0 0 0 0		xviii. 20.		-	
	Moscow: Synod, 373.	XII.	Matthæi (q).	-	-	_
	Moscow: Synod, 264.	1275.	Matthæi (r).		_	-
249	Moscow: Synod, 94.	XI.	Matthæi (s). Contains John, with			
250)			The cursive portion of Codex V	_		П
			above. Better cited as Vr.	_		_
251	Moscow : Tab. Imp.	XI.	Matthæi (x).		- 1	_
252	Dresden.	XI.	Matthæi (z). Belonged to Mat-			
253	2	XI.	thæi. Matthæi (10). Once belonged to		-	
200	•	Δ1.	St. Michael's Monastery at Jeru-			
			salem and then to Abp. Nice-			
			phorus. [Contains Victor on			
			Mark.]			
254	2	XI.	Matthæi (11). Belonged to Mat-			
		32.1.	thei, in 1482 to the Monastery			
			of St. Athanasius. Contains			
			Luke, John, with scholia.			-

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc
(255)	(Moscow: Synod, 139.)	XIII.	Matthei (12). More properly a ms. of Chr.'s commentary [and scholia from Victor on Mark?].			
2 56	Moscow: Typogr., 3.	IX. ?	It contains only fragments of the Gospels. Matthæi (14). Scholia [from Vic- tor] on Mark, Luke, with frag-	-		_
(OFF)			ments of the text.		_	_
(257) 258	Dresden.	XIII.	= Frag. Mosq. (above, p. 116).	-		
259	Moscow: Synod, 45.	XI.	Matthæi, 17. Matthæi (a). [Contains Victor on Mark.]	_	_	_
260 261	Paris, 51. Paris, 52.	XII. XII.	Scholz ("maxima pars"). Scholz (Matt. xi.—xiii.: Mark v.— vii.: Luke i.—v.: John v.—viii.). Matt. i. 1—xi. 1 supplied in cent.		_	
			XIV. Defective Luke xxiv. 39 —end of Gosp.		-	
262	Paris, 53	X.	Scholz ("integre"). Various readings from Jerusalem mss. given by the original seribe. Text very			
263	Paris, 61.	XIII.	like that of Cod. A. Scholz (Matt. viii.—xiv.: Mark i. —iv.: John ii.—v.). Additional readings given by Reiche; who			
264	Paris, 65.	XIII.	states that it does not contain the Apocalypse ("Codicum insig- niorum Par. asserv. Descriptio"). Scholz (Matt. xviii.—xxiv.: Mark		117	(54)
265	Paris, 66.	X.	iii.—v.: John iv.—viii.). [Harmony at the foot of each page.] Scholz (Matt., the whole: Mark i.	_		_
			-v.: Luke xxii.—xxiv.: John v.—viii.).			
266	Paris, 67.	X.	Scholz (Matt. i.—xi.: Mark ii.—v.: John v.—ix.).			_
267	Paris, 69.	Х.	Scholz (Matt. ii.—x.: John vii. viii.). Defective Matt. i. 1—8: Mark i. 1—7: Luke i. 1—8: xxiv. 50 – John i. 12.			
268	Paris, 73.	XII.	Scholz (Matt. xxvi.: Mark i.—iv.: John iv.—viii.).			
269	Paris, 74.	XI.	Scholz (Matt.: Mark i.—iv.).			_
270	Paris, 75.	XI.	Scholz ("maxima pars").			-
271	Paris, 75 A [Supplé- ment Grecque 75].	XII.	Scholz ("maxima pars").	-		
272	Paris, 76 [lost ever since 1848].		Scholz (Matt. vi.—xi.: Mark i.— iii.: John v.—viii.).	_		
273	Paris, 79.	XIV.	Inspected by Scholz.		-	-
274	Paris, 79 A [Supplément Grecque 79].	х.	Inspected by Scholz. Defective Mark i. 1—17: John i. 1—20. (Mark vi. 21—54: John iii. 18—iv. 1; vii. 23—42; ix. 10—27; xviii. 12—29, supplied by a later hand.)			
275	Paris, 80.	XI.	Scholz (Matt.: Mark i. ii.: John iii.—viii.).			
276	Paris, 81.	XI.	Scholz (Matt.: Mark i.—vi.: Luke iv. xxii.: John v. viii.).			

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	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	A po
277	Paris, 81 A.	XI.	Scholz ("maxima pars").			
278	Paris, 82.	XII.	Inspected by Scholz. Matt. xiii. 43			
279	Paris, 86.	XII.	—xvii. 5 supplied by a later hand. Inspected by Scholz.			
280	Paris, 87.		Scholz (Matt. vixii.: Mark i.			
200	I alls, or .	Ala.	-v.: Luke iv. v.: John iv.			
			viii.). Defective Mark viii. 3-			1
	1		xv. 36.			
281	Paris, 88.	XII.	Scholz (Matt. viix.: Mark i			
-01	1 11111 000	*****	v.: John vi.—viii.). Defective			
			Matt. xxviii. 11-end of Gosp. :			
			Luke i. 1—9.			1 -
282	Paris, 90.	1176.	Inspected by Scholz.	_	-	
283	Paris, 92.		Inspected by Scholz.	_	_	-
284	Paris, 93.	XIII.	Scholz ("maxima pars").	_	-	-
285	Paris, 95.	XIV.	Scholz ("maxima pars"). [Wet-			İ
			stein's 10, Küster's Par. 1. For-			
			merly belonged to Taller of			
000	D . 00	7.400	Rheims.]	-	-	-
286	Paris, 96.		Inspected by Scholz.	-	-	-
287	Paris, 98.	XV.	Inspected by Scholz. [Written " per			
			quendam Georgium Hermonimum virum litteratum Græcum."]			
288	Paris, 99.	XVI.	Inspected by Scholz. Contains			-
200	Laris, Jo.	WAT.	only Luke.			_
289	Paris, 100 A.	1625.	Inspected by Scholz. (Entered	_		
	1 4110, 100 110	LUZU.	twice in Scholz's list. It appears			
			from the printed catalogue (Ap-			
			pendix p. 609) not to be an			1
			evangelisterium, and should			-
			therefore not be cited as ev-59.)		_	-
290	Paris, 108 A.	XIII.	Inspected by Scholz.	-	_	-
291	Paris, 113.	XII.	Inspected by Scholz.	-		-
292	Paris, 114.	XI.	Inspected by Scholz. Defective			
			Matt. i. 1-vii. 14: John xix. 14			
റെറ	D	1000	-xxi. 25.	<u> </u>	-	-
293	Paris, 117.	1373.	Scholz (Matt. v.—x.: Mark ii.—			
294	Paris, 118.	VIII	vi.: Luke n.: John v.—viii.). Inspected by Scholz. Defective	_	-	-
LUT	1 4115, 110.	AIII.	Inspected by Scholz. Defective Matt. i. 18—xii. 25.	i		l
295	Paris, 120.	XIII	Inspected by Scholz. Defective			
	200	42114,	Matt. i. 1—11.	1_		i
296	Paris, 123.	XVI.	Inspected by Scholz. Written by			
			Angelus Vergetius.	_	_	-
297	Paris, 140 A [Supplé-	XII.	Inspected by Scholz.		-	-
	ment Grecque 140].					1
298	Paris, 175 A [Supplé-	XII.	Scholz (" maxima pars ").	-	-	-
000	ment Grecque 175].			1		-
2 99	Paris, 177.	XI.	Scholz ("cod. integer"). [Commen-			
200	D 100	37.7	tary. Victor's on St. Mark.]	1 —	-	1-
300	Paris, 186.	XI.	Scholz ("cod. integer"). [Corre-			
			sponds with mss. 20, 215.] Con-			
			tains Matt., Mark, and Luke, with			
			catena and Thl.'s commentary [Chr. on Matt. and John, Cyril			
			or Victor on Mark, Tit-bostr. on			
			Luke].			-
301	Paris, 187.	XI.	Scholz ("cod. integer"). With a	1		
			catena [that on Mark claimed		1	1
			for Victor].	-	-	-
	1337			Ť		4

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc
302	Paris, 193.	XVI.	Inspected by Scholz. Contains fragments of Matt. and Luke,			
303	Paris, 194 A.	XII.	with a commentary. Contains John i.—iv., with Thl.'s commentary. Bound up with ev-62.		_	-
301	Paris, 194.	XIII.	Inspected by Scholz. Contains Matt. and Mark. With a catena.			
305	Paris, 195.	XIII.	Inspected by Scholz. Contains Matt. and Mark, with a catena. [Nothing but the commentary of	1		
306	Paris, 197.	XII.	Euthymius Zigabenus.] Contains Matt. and John, with Thl.'s commentary.		-	-
307	Paris, 199.	XI.	Contains Matt. and John, with a commentary. [Only Chrys.'s homilies on Matt. and John. Mutilated at end.]	1		
308	Paris, 200.	XII.				
3 09	Paris, 201	XII.	Inspected by Scholz. Contains the four Gospels, with Chr.'s commentary on Matt. and John, Victor's on Mark [not properly a text of the Gospel; but parts of the text interwoven with the commentary], and Tit-bostr.'s on Luke.			
310	Paris, 202.	XI.	Inspected by Scholz. Contains Matt., with a catena.		-	
311	Paris, 203.	XII.	Inspected by Scholz. Contains Matt., with a catena.	3	-	
312	Paris, 206.	1308.			_	
313	Paris, 208.	XIV.	Inspected by Scholz. Contains Luke, with a catena. Defective			
314	Paris, 209.	XII.	Inspected by Scholz. Contains John, with commentary. [Catena	3		
315	Paris, 210.	XIII.	(not Cramer's).] Inspected by Scholz. Contains John with commentary. Defective ch. xiv. 25—xv. 16; xxi. 22—25			
316	Paris, 211.	XII.	Inspected by Scholz. Contains Luke and John, with a commentary. Defective.	3		
317	Paris, 212.	XII.	Inspected by Scholz. Contains	5		-
318	Paris, 213.	XIV.	John x. 9—xxi. 25, with a catena Inspected by Scholz. Contains John vii. 1—xxi. 25, with a commentary.	3		
319	Paris, 231.	XII.	Inspected by Scholz. Commentary Defective.			
320	Paris, 232.	XI.	Inspected by Scholz. Contains Luke, with a commentary.	3		
(321)			Paris 303.] Entered twice in Scholz's list. An evangelisterium (See Catalogue of Paris mss., p. 45.) Should be cited as ev-101.			

	Identification.	Date.	Collator. Remarks.	Paul.	Acts	Apoc
322	Paris, 315.	XV.	Inspected by Scholz. [Should be cited as ev-14.]			
323	Paris, 118 A.	XVI.	Contains Matt. vi. vii.			
	Paris, 376.	XII.	Scholz. Bound up with ev-97.		_	_
(325)			Paris, 377. Is an evangelisterium			
			(ev-98) written in cent. XIII.			
			over more ancient writing. En-			
(200)			tered twice in Scholz's list.	_	_	-
(326)			Paris, 378 (here entered in Scholz's list). Contains only certain pas-			
			sages, with comments.			
(327)			[Paris 380.] Entered twice in			
()			Scholz's list. An evangelisterium.			
			(See Catalogue of Paris mss.,			
			p. 53.) Should be cited as ev-99.	_	_	_
(328)	D.:- (-:-) 10	· ·	[Paris 381] = ev-100.			_
329	Paris, Coisl. 19.	XI.	Inspected by Scholz. [Victor's com-			
330	Paris, Coisl. 196.	XI.	mentary on Mark.] Inspected by Scholz. [Has disap-	_	_	_
990	1 4115, 00151. 150.	22.2.	peared.	131	132	
331	Paris, Coisl 197.	XII.	Inspected by Scholz.		102	
	Turin, 20 (B. iv. 20)	XI.	Inspected by Scholz. [Contains Vic-			
	[C. ii. 4].		tor on Mark.]			
333	Turin, 4 (B. iv. 1)	XIII.	Inspected by Scholz. Contains			
	[B. i. 9].	37 7 37	Matt. and John, with catena.		_	_
334	Turin, 43 (B. v. 23)	XIV.	Inspected by Scholz. Contains Matt.			
995	[B. iii, 8].	XVI.	and Mark, with commentary.	_		_
335	Turin, 44 (B. v. 24) [B. iii. 2].	A. V 1.	Inspected by Scholz.	_		_
336	Turin, 101 (C. iv. 17)	XVI.	Inspected by Scholz. Contains			
	[B. ii. 17].		Luke, with a catena.	_	_	
(337)			Turin, 52 (B. v. 32) [B. iii. 25].			
			Contains only select places of			
	m : cor (n : o)	3111	Matt., with a commentary.	_	_	
338	Turin, 335 (B. i. 3)	XII.	Inspected by Scholz.		-	<u> </u>
339	[B. vii. 33]. Turin, 302 (C. ii. 5)	XIII	Inancated by Sahala	150	10"	0.0
999	B. v. 8].	AIII.	Inspected by Schoiz.	170	135	83
340	Turin, 344 (B. i. 13)	XI.	Inspected by Scholz.			
	[B. vii. 16].		and pooled by bonders			
341	Turin, 350 (B. i. 21)	1296.	Inspected by Scholz.			_
	[B. vii. 14].					
342	Turin, 149 (B. ii. 3)	XIII.	Inspected by Scholz.		-	-
949	[B. v. 24].	VII	C-1-1- (M-44 I-1)			
343	Milan: Ambrosian Lib., 13 [H. 13]	XII.	Scholz (Matt., John).	-	-	-
				-		
344	sup. J. Milan: Ambr., 16	XII.	Inspected by Scholz. Defective			
-	[G. 16 sup.].	1111	John xxi. 12—25. [1st page of			
	- 13		Matt. and several of Luke re-			
			written by a later hand, and			
			Luke xxiii. 45 to John xxi. 25			
	Mil 1 107	T' T	supplied on paper.]	-	_	
945	Milan: Ambr., 17.	XI.	Inspected by Scholz. Defective			
345		VII	Matt. i. 1—11. Scholz ("integer"). Defective			
	Milan . Ambr 23		Scholz (Integer). Delective		1	
	Milan: Ambr., 23	XII.	John iii. 6 [26 Rurgon]_vii	1	-	
	Milan: Ambr., 23 [S. 23 sup.].	AII.	John iii. 6 [26, Burgon]—vii. 52.		_	
346			John iii. 6 [26, Burgon]—vii.	_	_	_
346	[S. 23 sup.].	XII.	John iii. 6 [26, Burgon]—vii. 52. Inspected by Scholz.	_	_	_

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
349	Milan: Ambr., 61 F. 61 sup.	1322.	Inspected by Scholz. ["Evangelia Corcyræ empta 1322" Burgon.]	_		_
350	Milan : Ambr., B. 62.	XI.	Inspected by Scholz. The 4 first leaves supplied in cent. XVI. Defective John xxi, 9-25.	_		
351	Milan: Ambr., 70 B. 70 sup.].	XI.	Inspected by Scholz.	-		-
352	Milan: Ambr., B. 93.	XII.	Inspected by Scholz. Defective Matt. i. 1-17: Mark i. 1-15; xvi. 13—end of Gosp.: Luke i. 1-7; xxiv. 43—end of Gosp.: John i. 1-10; xxi. 3-25.			
3 53	Milan: Ambr., M. 93.	XIII.	Scholz ("maxima pars"). Defective John xxi. 24, 25. [Contains Vic- tor on Mark.]	_		
354	Venice, 29 [86: 6?].	XI.	Inspected by Scholz. Contains Thl.'s commentary on Matt. [to the end of ch. xxvii.].			
355 (356)	Venice, 541 [86: 6].		Inspected by Scholz. Ven. 545 (cent. XVI.). Contains catena from Tit-bostr.[and others] on Luke. "Raro textus Lucæ laudatur" (Scholz).	_		_
357	Venice, 28 [86: 5].	XI.	Inspected by Scholz. Contains Luke and John, with a catena.			
358	Modena, 9 (II. A. 9).	XIV.	Inspected by Scholz.			
359	Modena, 243 [242] (III. B. 16).	XIV.	Inspected by Scholz.			
360	At Parma? [2319. II. viii. 169.]	XI.	De Rossi (1.) in Scholz.		_	-
361 362	At Parma? [1821. II. xi. 143.] Florence: Laur. (dei		De Rossi (2.) in Scholz. [Mutilated Luke viii. 14 to xi. 20.] A ms. of Luke vi. 28 or 29—xii. 10,	_		_
002	Conventi), 176. Olim Mon. Abba- tiæ (Badia) 25647.		with Nicetas' catena. Described by Lami, A.D. 1738, as then at St. Mary's Monastery (apparently identical with Badia), Florence.	_		
363	Florence: Laur., vi.13.	XIII.	Inspected by Scholz.	180	144	_
364	Florence: Laur., vi.		Inspected by Scholz. [First page supplied on paper.]			_
365	Florence: Laur., vi. 36.		Inspected by Scholz. [Does not exist.]	181	145	_
366	Florence: Laur. (dei Conventi), 171. Olim Mon. Abba- tiæ 26077.	XII.	Contains Matt., with a catena. Defective at beginning [to Matt. ii. 16].	-	_	-
367	Florence: Laur. (2708?) [53].	1332.	Inspected by Scholz. [Bought for St. Mary's Mon. in 1482. Contains Apoc.]	182	146	?
368	Florence: Riccardi, 84.	XV.	Inspected by Scholz. Contains John, Apoc., Epp., a lectionary (cited as lect-37), and Plato's Ep. to Dionys.		150	84
	1		The to remise	200	100	O'F

⁷ For particulars relating to mss. 362, 366, I am indebted to Mr. P. E. Pusey, who believes that 367 was with these removed to the Laurentian Library from St. Mary's Monastery (= Badia), and that the No. 2708 refers to its old designation there. [This suggestion is independently confirmed by the Rev. J. W. Burgon, Letter VII. to Rev. F. H. Scrivener.]

	Identification.	Date.	Collator. Remarks.	Paul	Acts.	Apo
369	Florence: Riccardi, 90.	XII.	Fragments of Mark (vi. 25—ix. 45; x. 17—xvi. 9), bound up with a			
370	Not identified. [Florence: Riccardi,	XIV.	Greek Grammar, &c. Formerly Riccardi, K. I. 11. Described by Lami. With Thl's commentary. [Matt. vii. 13—			
	5.]		John xvi. 29.		_	_
371	Vatican, 1159.	X.	Inspected by Scholz.	_	-	-
372	Vatican, 1161.	XV.	Inspected by Scholz. Defective John iii. 1—end of Gosp.			
373	Vatican, 1423.	xv.	Inspected by Scholz. Catena. Defective at end.			
374	Vatican, 1445.	XII.	Inspected by Scholz. Commentary			
OME	Vatican, 1533.	XII.	[Victor's on Mark]. Inspected by Scholz.			_
375		XI.	Inspected by Scholz.		_	! _
376	Vatican, 1539. Vatican, 1618.	XV.	Inspected by Scholz.			
377	Vatican, 1658.	XIV.	A fragment of Matt., with Chr.'s			
378	· acican, 1000.	ZLIV.	com.: bound up with other matter.			
379	Vatican, 1769.	XV.	Inspected by Scholz.		_	
380	Vatican, 2139.	XV.	Inspected by Scholz.			
381	Vatican, Pal. 20.	XIV.	Inspected by Scholz. Contains Luke, with a catena.			
382	Vatican, 2070.		Scholz ("maxima pars"). Defective. Leaves misplaced.	-		
383	Three mss. at the	XVI.	Commentary. Inspected by	-		-
384	Collegio Romano.	XVI.	Scholz.	_	<u> </u>	
385	,	XVI.	,	-	-	
386	Vatican, Ottob. 66.	XV.	Inspected by Scholz.	199	151	70
387	Vatican, Ottob. 204.	XII.	Inspected by Scholz.			-
388	Vatican, Ottob. 212.	XII.	!Inspected by Scholz.	—	-	-
389	Vatican, Ottob. 297.	XI.	Inspected by Scholz.	-		-
390	Vatican, Ottob. 381.	1252.	Inspected by Scholz.	203	164	71
391	Vatican, Ottob. 432.	XI.	Inspected by Scholz. Matt. i. 1—8: Luke i. 1—80: John vii. 53	1		
392	Rome: Barberini,	XII.	-viii. 11 supplied in cent. XV. Inspected by Scholz. Thl.'s com-	_	-	_
393	225. Rome: Vallicella, E.	XVI.	mentary. Bound up with Cod Y. Inspected by Scholz.	185	167	_
000	22.	2k. V .k.	Inspected by Scholz.			
394	Rome: Vallicella, F. 17.	1330.	Inspected by Scholz.	186	170	-
395	Rome: Casanat., R. V. 33.	XII.	Inspected by Scholz.	_		
396	Rome: Ghigi, R. IV.	XII.	Inspected by Scholz. Defective Matt. i. 1—xxiii. 37.		-	_
397	Rome: Vallicella, C.	XV.	Inspected by Scholz. Contains John, with a catena.	_		
(398)		XIII.	Turin, 92 (C. iv. 6) [C. fi. 5]. Only contains select passages with a			
(399)		XV.	catena. Turin, 109 (C. iv. 29) [C. ii. 14]. Contains a commentary on the			-
			Gospels, "sed textus non semper adscriptus" (Scholz).	-	_	_
400	Berlin (Diez, 10).	XV.	Pappelbaum. Contains (of the Gospels) only Matt. xii. 39—xiii. 2.	220	181	
401	Naples, I. C. 24.	XI.	Inspected by Scholz. Contains Matt.: Mark vi. 1—end of Gosp.:		101	

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
402	Naples, I. C. 28.	XV.	Inspected by Scholz.	_	_	-
403	Naples, I. C. 29.	XII.	Inspected by Scholz. Contains Matt. xii. 23—xix. 12; xix. 28—			
			end of Gosp.: Mark: Luke i. 1			
			-v. 21; v. 36—end of Gosp.:			
404		XI.	John i. 1— xviii. 36.	-	_	
TOT		AL.	Abbatis Scotti Neapolitani. Inspected by Scholz.			
405	Venice, I. 10 [86: 1].	XI.	(Formerly Nan. 3.) Inspected by Scholz. [Formerly belonged to			
			the Monastery of St. Cosmas and St. Damian at Broussa.]	_		
406	Venice, I. 11 [86: 6].	XI.	(Nan. 4.) Inspected by Scholz.			
			Defective Mark iv. 41-v. 14:			
			Luke iii. 16—iv. 4. [Mutilated at end.]			
407	Venice, I. 12 [86: 6].	XI.	(Nan. 5) Inspected by Scholz.			
			Contains Luke v. 30-end of			
408	Venice, I. 14 [86: 6].	XII.	Gosp.: John i. 1—ix. [2].	-		_
400	venice, 1. 14 [00. 0].	A.II.	(Nan. 7.) Inspected by Scholz. [The first leaf, Matt.i. 1—12, sup-			
			plied. Formerly belonged to the			
			Monastery of Chrysostom near			
409	Venice, I. 15 [86: 1].	XII.	the Jordan. (Nan. 8.) Inspected by Scholz.		_	
410	Venice, I. 17 [86: 6].		(Nan. 10.) Inspected by Scholz.			
411	Vanias (I 102) FOC.	VIV	[Written by Joasaph, a monk.]	-		_
411	Venice, (I. 18?) [86: 6.]	[XI.?]	(Nan. 11.) (Inspected by Scholz?)	_		_
412	Venice, I. 19[86: 6].	1301.				
			Written by Theodorus of Hagios			
413	Venice, I. 20 [86: 6].	1302.	Petros in the Morea.] (Nan. 13.) Inspected by Scholz.			
			[Written by Theodosius: once			
			belonged to the Convent of St.			
414	Venice, I. 21 [86: 6].	XIV.	Catharine on Mount Sinai.] (Nan. 14.) Inspected by Scholz.		-	
			[Written by Philip, a monk.]		_	_
415 416	Venice, I. 22 [86:6].		(Nan. 15.) Inspected by Scholz.			
410	Venice, I. 24 [86: 1].	AIV.	(Nan. 17.) Inspected by Scholz. Defective Matt. i. 1—xxv. 35			
			[xxvi. 18 - xxvii. 16; xxviii. 36			
			-Mark ii. 26]: John xviii. 7-			
417	Venice, I. 25 [86: 6].	XIV	end of Gosp. (Nan. 18.) Contains Matt., Mark,		-	
		[XII.?]	Luke. Defective at beginning			
			and end [to Matt. v. 43, and from			
418	Venice, [I. 28 (86:	5	Luke vi. 9]. (Nan. 21.) Contains Matt. and		_	
	1).]	LXV.	Mark [to xiii, 32].	_		
419	Not identified.	XI.[?]	Formerly at Venice, Mon. of St.			
	[Venice, I. 9 (86: 1).]		Michael [de Muriano], 241. Described by Mittarelli. Defec-			
	-7-3		tive John [viii. 44—xi. 32] xxi.			
			7—end [supplied by a modern			
420	Messana, I.	XIV.	hand]. Inspected by Münter.	-		
421	Syracuse.	XII.	Inspected by Münter.	218	176	_
422	Munich, 210.	XI.	Inspected by Münter. Inspected by Scholz. John written			
	1907		later than cent. XI.	-	-	

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
423	Munich, 36 [τόμος α].	XV. [15568.]	Inspected by Scholz. Contains Matt., with a catena.		_	
424	Munich, 83.	XV.	Inspected by Scholz. Contains Luke, with commentary.			
425	Munich, 37 [τόμος β].	XV.	Inspected by Scholz. Contains John, with commentary.			
426	Munich, 473.	XIV.	(Augsburg, 9.) Contains Luke vi. 17 - xi. 26, with catena.			
427	Munich, 465.	XIII.	(Augsburg, 10.) Inspected by Scholz. Contains Mark and Luke, with Thl.'s commentary.			
428	Munich, 381.	XIII.	(Augsburg, 11.) Scholz ("magna pars"). Closely related to ms. 300°.		_	_
429	Munich, 208.	X.1	Inspected by Scholz. Contains questions and answers on Matt., John, and Luke i. 1—ii. 39, with a catena.			_
430	Munich, 437.	XI.	Inspected by Scholz. Contains John [i.—viii.], with a catena.	_		_
431	Strasburg, Molsheim- ensis.	XII.	Arendt (in German Theological Quarterly for 1833).	238	180	_
432	Munich, 99.	XVI.	Inspected by Scholz. Contains Mark, with Victor's commentary.		_	_
433	Berlin.	XII.	Pappelbaum (in Scholz and Dermout). Contains Matt. i. 1—21; vi. 12—32; xxii. 25—Mark v. 29; Mark ix. 21—xiii. 12: Luke viii. 27—John ix. 21: John xx. 15—end of Gosp.			
434	Vienna, Theol. 71, N.	XIV.	(Lambec. 42.) Inspected by Scholz. Contains Luke, with a catena.			_
435	Leyden, Gronovii 131.	2	Dermout, Griesbach. Defective Matt. i. 20—ii. 13; xxii. 4—9.	_		
4362	Not identified.	5	Once Meermann's 117. Entered by a mistake a second time in Scholz as ev-153.	_		
	St. Petersburg, (?)	XI.	Mentioned by Matthæi.	_	_	-
	Brit. Mus. 5111,5112. Brit. Mus. 5107.	XI. 1159.	Inspected by Bloomfield.		_	_
	The same ms. as 236 above.	— —	Inspected by Bloomfield.	221	111	_
(441)	Camb. Univ. Lib., MS. Nn. 5. 27.	-	A folio copy of the Greek Bible printed at Basle, 1545. A few notes are written on the margin.		110	_
(442)	Camb. Univ. Lib., MS. Nn. 3. 20, 21.	_	A copy of the printed Greek Test., 8vo, London, 1728, interleaved and bound up in two volumes. Con-			
			tains ms. notes by John Taylor.		10.0	

^{[8 &}quot;The scribe of this Codex produced also the next three" (i. e. 424, 425, 432). Burgon.

^{[9} This is denied by Burgon, who believes (but is not sure about St. Mark) that it is nothing else but Thl. on the four Gospels.

^{[1} Burgon assigns it to the XIIIth or XIIIth cent., the dated inscription (978) having been copied from an older ms.]

^{[2} Mr. Burgon has a ms. of the XIIIth cent. to which this number is assigned, but it is not the one which Montfaucon saw and described as stated in Scholz's list. Its text resembles that of Scr's l m n.]

	Identification.	Date.	Collator. Remarks.	Paul	Acts.	Apoc.
443	Camb. Univ. Lib., MS. Nn. 2. 36.	XII.		-	_	
414	Brit. Mus., Harl. 5796.	XV.	Scholz (Mark v.).	240	153	-
445	Brit. Mus., Harl.	1506.	Scholz (Mark v.).		-	-
446	Brit. Mus., Harl. 5777.	XV.	Scholz (Mark v.). Defective Matt. i. 1—17: Mark i. 7—9: Luke i. 1—18: John i. 1—22.			
447	Brit. Mus., Harl. 5784.	XV.	Mill's Cov. 5. Scholz (Mark v.).	-	-	-
448	Brit. Mus., Harl. 5790.	1478.	Scholz (Mark v.).	-	-	-
449	Brit. Mus., 4950, 4951.	XIII.	Scholz (Mark v.).	-	-	
450 451 452 453 454 455 456 457 458 469 460 461 462 463 464 465 466	Seven mss, at the great Greek Monastery at Jerusalem. Ten mss. at the Monastery of St. Saba, near Jerusalem.	XIV. XIV. XIV.	1 Contains Matt., Mark, Luke, with an Arabic version. Coxe's 6 (Scriv.). 4 In Scholz's list. (Only inspected by him.) 6 has a commentary. 7 is Coxe's 43. (See Scrivener.) Inspected by Scholz, who distinguishes them by the annexed numbers. 2 3 6 7 8 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9	234	186	86
467 468 469	Three mss. at the Monastery of St. John, Patmos.	XI.	$\left. \begin{array}{c} \left\{ \begin{array}{c} 26 \\ 26 \\ 21 \end{array} \right. \end{array} \right\}$ Inspected by Scholz and Coxe. $\left\{ \begin{array}{c} 26 \\ 66 \\ 21 \end{array} \right.$	-		— —

A few EVANGELISTERIA have been occasionally quoted, but as their evidence has been no where particularly examined in this edition it will be sufficient to refer to Scrivener's Introduction to N. T. Criticism, as containing the latest information with regard to them. ev-y has been very frequently cited: see above under Scrivener's Manuscripts ³.

SECTION II.

ANCIENT VERSIONS OF THE N. T. REFERRED TO IN THIS EDITION.

(See more complete accounts of these by Tregelles in Horne, edn 10, vol. iv., and Tischendorf in his Gk. Test., edn. 7, prolegg. p. cexxviii ff.)

The ancient Latin versions before Jerome are known to us by the following Mss. (Horne, edn. 10, pp. 237—243.)

lat-a, Codex Vercellensis, fourth century.

[3 See also Burgon's letters to Scrivener, Letter XVIII. In Letter XVIII. several mss. not hitherto enumerated are described.]

lat-b, Codex Veronensis, fourth or fifth century.

lat-c, Codex Colbertinus, eleventh century.

lat-e, Codex Palatinus Vindobonensis, fourth (or fifth) century.

lat-f, Codex Brixianus, about sixth century.

lat-ff1, lat-ff2, Codices Corbeienses (very ancient).

lat-g1, lat-g2, Codices Sangermanenses (very ancient).

lat-h, Codex Claromontanus (very ancient).

lat-i, Codex Vindobonensis, about fifth century.

lat-k, Codex Taurinensis [Bobbiensis], fifth century.

lat-l, Codex Rhedigerianus, about seventh century.

lat-n, Codex San-Gallensis, fourth or fifth century.

lat-o, Fragmentum San-Gallense, about seventh century.

lat-p, "Frag. San-Gallense Scottice scriptum sæc. vii. vel viii."

lat-q, Codex Monacensis, sixth century.

spec, the Latin readings contained in a Ms. 'Speculum' at Rome. Published by Mai.

vulg, the Vulgate version (A.D. 383), since its completion by Jerome variously emended and edited: quoted from the authorized edition of the Church of Rome put forth by Clement VIII. in 1592, which differs in many respects from the equally authoritative edition of Sixtus V. in 1590. See Horne, pp. 243-257.

The following ancient Mss. of Jerome's Vulgate are cited when they differ from the Clementine edition.

am, Amiatinus, written about 541. Tischendorf has published it entire, and considers it the oldest and most valuable extant.

fuld, Fuldensis, about sixth century.

tol, Toletanus, at Toledo, written in gothic letters.

em, Monasterii S. Emerami, A.D. 870.

flor, Floriacensis.

forj, Forojuliensis.

foss, Fossatensis.

gat, S. Gatiani.

harl, Harleianus 1775, about seventh century.

ing, Ingoldstadiensis, about seventh century.

lux, Luxoviensis.

mm, Majoris monasterii, tenth century?

mt, Martini Turonensis, eight century?

per, Perusinus.

san, Fragmenta San-Gallensia.

latt, the Latin versions: an abbreviated way of writing 'vulg lat-a
 b c' &c.

Syr, the Peschito (or simple) Syriac version. Supposed to have been made as early as the second century. The text as edited is in a most unsatisfactory state.

syr, the later or Philoxenian version made at the instigation of Philoxenus, Bishop of Hierapolis in Phrygia A.D. 488—508. Revised, A.D. 616, by Thomas of Harkel [Heraclea] in Palestine [others say in Syria or Mesopotamia], to whom the readings on the margin (cited as 'syr-mg' or 'syr-mg-gr') are due '.

syr-cu, the Syriac version discovered by Dr. Cureton amongst the Nitrian Mss. in the British Museum. Perhaps the earliest and most important of all the versions.

syr-jer, the Jerusalem Syriae Lectionary, made from an ancient and valuable Greek text, probably in the fifth century.

syrr = Syr syr (these two alone).

copt, the Coptic or Memphitic Egyptian version. Fourth century? copt-wilk, Wilkins' edition of the Coptic version.

copt-schw, that of Schwartze.

copt-dz, Codex Diez, written about the fourteenth century (so Tregelles).

sah, the Thebaic or Sahidic Egyptian version. Third century? sah-georgi, the Sahidic text of Codex T (John vi. 21—58, 68—viii. 23): see above § i.

sah-ming, Mingarel's edition of the Thebaic.

sah-mnt, Munter's ditto.

sah-woide, the Ms. of the Thebaic published in Woide's appendix to the Codex Alexandrinus.

coptt—denotes that the Egyptian versions agree in supporting a given reading. The ordinary citations, repeated in this volume, cannot be thoroughly relied upon.

goth, the Gothic version. Made from the Greek by Ulphilas about the middle of the fourth century.

æth, the Æthiopic version. Assigned to the fourth century. æth-rom, the edition given in the Roman polyglott. æth-pl, Pell Platt's edition.

arm, the Armenian version. Made in the fifth century. arm-usc, arm-zoh, the editions of Uscan and Zohrab respectively.

The Persian, Arabic, Georgian, Sclavonic, and Anglo-Saxon versions have not been cited, being all of them comparatively recent translations from the versions named above, and not from the original Greek.

⁴ [On the subject of the Harclean text, see a pamphlet by G. H. Bernstein, Wratislav 1854.] A supplement to the Harclean text is cited in the *Pericope Adulteræ* as 'syr-uss,' from a Ms. of Archbishop Ussher's [and another published by White from a Codex Barsalibæus, as syr-bars. On syr-w-ast, syr-w-ob, see above, p. 102 and note].

SECTION III.

ABBREVIATIONS USED IN CITING FATHERS, &c.5

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence *Latin* writers are described in *italics*.)

Ambrose, Bp. of Milan, A.D. 374—397

Ambrosiaster, i. e. Hilary the Deacon, fl. 384

Ammonius of Alexandria, 220

Amphilochius, Bp. of Iconium, 374 Anastasius of Sinai, fl. 560 to end

of centy.

Andreas of Crete, 635 Antiochus of Ptolemais, 614

Antony the Hermit, b. 251, d. 356

Archelaus of Mesopotamia, 278

Arnobius of Africa, 306

Athanasius, Bp. of Alexandria, 326—373

Athenagoras of Athens, 177

Augustine, Bp. of Hippo, 395—430 Avitus, Bp. of Vienne, 490—523

Barnabas, centy. i. or ii.

Basil, Bp. of Cæsarea in Cappadocia, 370—379

Basil of Seleucia, fl. 440
Bede, the Venerable, 731
Cæsarius of Constantinople, 368
Cæsarius, Episc. Arelatensis, 502
—544

Canons Apostolic, cent^y. iii. Carpocrates, cent^y. ii.

Cassiodorus, b. 479, d. 575

Chromatius, Bp. of Aquileia, 402

Chronicon Paschale Alexandrinum, cent^y. vii.

Chrysocephalus, centy, xiii.

Chrysologus, Peter, Bp. of Ravenna, 433—450

Chrysostom, Bp. of Constantinople, 397—407: Chr-montf, a Ms. cited from Montfaucon; Chr-wlf, Wolfenbüttel Ms. of Chr. written in centy. vi.; Chr-Fd, Field's edn. of the Hom. on Matt.⁶

Clement of Alexandria, fl. 194

When a citation is made thus [Ambr], it means [that the citation has been added in this (seventh) edition]; when thus (Ambr), that there is nothing to indicate from which of the Evangelists the Father is quoting, or that he is quoting loosely or paraphrastically. 'Ambr_{alic},' 'Ambr_{aliq},' 'Ambr_{expr},' ['Ambr_{ubique},'] 'Ambr_{h, 1},' 'Ambr_{expr},' 'Ambr_{certe}'—mean respectively that the Father indicated quotes a particular reading alicubi or aliquoties (= sometimes), often, [always,] in his commentary on the particular passage, expressly, certainly. 'Ps-' prefixed to the name of a Father = Pseudo-.

⁶ The following mss. have been cited in St. Matthew's Gospel:—

A. Trin. Coll. Camb., B. 8. 4. Cent. xii. or xiii.

B. Emm. Coll. Camb., I. 1. 12, 13. Cent. xi.

C. Bodleian, Cromwell 19. Cent. xi.

D. Bodleian, Barocc. 198. Cent. xi.

E. Bodleian, Barocc. 233. Cent. xi.

F. British Museum, Arundel 543. Cent. xi.

G. Trin. Coll. Camb., B. 9. 12. Cent. xi.

H Paris, 687. Cent. xi.

K. Paris, 695. Cent. xi.

Clement, Bp. of Rome, 91-101 Cosmas Indicopleustes, 535 Constitutions, Apostolic, centy. iii. Cyprian, Bp. of Carthage, 248-258 Cyril, Bp. of Alexandria, 412-444 Cyril, Bp. of Jerusalem, 348-386 Damascenus, Johannes, 730

Dialogue against the Marcionites printed amongst the works of Origen.

「"Dialogi de Trinitate" variously ascribed to Ath. Thdrt. Max] Didymus, of Alexandria, 370 Diodorus, Bp. of Tarsus, 378-394 Dionysius, Bp. of Alexandria, 247 -265

Dionysius Areopagita, centy, v. **Ephr**em Syrus, b. 299, d. 378 Epiphanius, Bp. in Cyprus, 368— 403

Eucherius, Bp. of Lyons, 434-454 Eulogius, Bp. of Alexandria, 581 ---608

Eusebius, Bp. of Cæsarea, 315— 320: Eus Canon, his harmonizing tables

Eustathius, Bp. of Antioch, 323 Euthalius, Bp. of Sulci, 458 Euthymius Zigabenus, 1116 Evagrius Ponticus, 380 Fastidius, Bp. in Britain, 430 Faustinus, 383 Faustus the Manichee, cited by Aug.

Firmicus, Julius F. Maturnus, 345 Fulgentius, Bp. in Africa, 508-533 Gaudentius, Bp. of Brescia, 387

Gelasius of Cyzicum, fl. 476

L. Paris, 685. Cent. x.

M. Emm. Coll. Camb., I. 1. 14, 15.

N. Middlehill, 436. Cent. xii.

P. Paris, 688. Cent. xi.

1. 3. 5. 8. a. \$\beta\$ of the former part.) Matthæi's, chiefly

2. 6. 9. γ. η. ρ. of the latter part. \ at Moscow.

[7 The homilies attributed to Jac-nisib are really the work of Aphraates the Persian sage, edited by Dr. Wright. 4to, 1869.]

Gennadius, Bp. of Constantinople, 458 - 471

Gildas, fl. 581

Glycas of Sicily, 1120

Gregory, Bp. of Rome, 590-605

Haymo, Bp. of Halberstadt, 841—

Heracleon the Gnostic, fl. cir. 125, cited in Orig.'s comm. on John

Hesychius of Jerusalem, centy, vi.

Hilary, Bp. of Poictiers, 354

Hippolytus, disciple of Irenæus, Bp. of Portus, 220

Homilies ascribed to Clement. centy, iii.

Ignatius, Bp. of Antioch, d. 107 Irenæus, Bp. of Lyons, 178 (Irenint as represented by his interpreter; Iren-gr, when his own words are preserved)

Isidore of Pelusium, 412

Jacobus, Bp. of Nisibis, cir. 320-340 7

Jerome, fl. 378-420

Julian (cited by Aug.), Pelagian Bp. in Italy, 416

Justin Martyr, fl. 140-164

Juvencus, 330

Cent. xi. or xii.

Lactantius, 306

Leo, Bp. of Rome, 440-461

Leontius Scholasticus, 580

Lucifer, Bp. of Cagliari, 354—367

Macarius of Egypt, 301-391

Macedonius of Constantinople, 381

Marcellus, cited by Eus.

Marcion (130) Fragments in Epiph. (Mcion-e) and Tert. (Mcion-t)

Marcosii, cited by Iren.

Maximus Taurinensis, 430-466

Maximus Confessor, fl. 630—662

Meletius, Bp. of Antioch, 381

Methodius, fl. 290-312

Michael Psellus of Constantinople, d. 1078

Nazianzenus, Gregory, fl. 370-389 Nestorius, Bp. of Constantinople, 428-431

Nonnus of Panopolis, centy. v.

Novatian, 251

Nyssa, Gregory, Bp. of, 371

Optatus, fl. 364-375

Opus Imperfectum in Matthæum, centy, xi.

Origen, b. 185, d. 254

Orosius, 416

Orsiesius the Egyptian, 345

Pacianus, Bp. of Barcelona, 370

Palladius, Bp. of Hellenopolis, 368 -401

Pamphilus of Palestine, fl. 294 Paulinus, Bp. of Aquileia, 776—

804

Pelagii Ep. ad Demetr. 417?

Peter, Bp. of Alexandria, 300-

Philastrius, Bp. of Brescia, fl. 380 Phæbadius, Bp. of Agen, cir. 350

-390

Photius, Bp. of Constantinople, 858-891

Polycarp, Bp. of Smyrna, d. 169 Porphyry, d. 304

"Prædestinatus." A work ascribed to Vincent of Lerins (434)

Proclus, Bp. of Constantinople, 434 Procopius of Gaza, 520

"De Promissionibus dimid. temp." centy. iv.

Prosper of Aquitaine, 434

Protevangelium Jacobi, cent⁷. ii. Prudentius, 406

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Ptolemæus gnosticus apud Epipha-

PROLEGOMENA.

"Quæstiones ex Vet. et Nov. Testt." Printed among the works of

"De Rebaptismate" Among Cypr.'s works

Recognitions, the Clementine, centy. iii.

Rufinus of Aquileia, 397

Salvianus, 440

Sedulius, 430

Serapion of Egypt, 345

Severianus, Bp. in Syria, 400

Severus of Antioch, centy. vi.

Singularitate Clericorum." Among Cypr.'s works

Socrates of Constantinople, 440

Sozomen of Constantinople, d. 450

Suidas the lexicographer, 980

Syncellus, George, of Constantinople, 792

Synodical Epistle of Council held at Antioch against Paul of Samosata, 269

Synopsis ascribed to Athanasius

Tatian of Syria, 172

Tertullian, 200

Thalassius, 640

Thaumaturgus, Gregory, Bp. of Neocæsarea, 243

Theodore of Heraclea, 394

Theodore, Bp. of Mopsuestia, 399 -428

Theodore of the Studium, 795—

Theodoret, Bp. of Cyrus, 420— 458

Theodotus the Gnostic. Extracts made by Clement of Alexandria

Theodotus of Ancyra, 433

Theophanes Cerameus, 1040

Theophilus, Bp. of Antioch, 170-182

Theophilus, Bp. of Alexandria, 385
—412

Theophylact, Abp. of Bulgaria, 1071

Tichonius, 390

Timothy, Bp. of Alexandria, 380

Titus, Bp. of Bostra, cir. 360-377

Valentinus and the Valentinians, centy, ii.

Victor of Antioch, 401 [425-450, Burgon]

Victor, Episc. Tununensis, 565

Victorinus, 380

Vigilius of Thapsus, 484

Zeno, Bp. of Verona, 362-380

Zonaras of Constantinople, 1118

Zosimus, Bp. of Rome, 417, 418.

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS COMMENTARY, VOL. 1.

Ambrose: cited throughout from the Benedictine pages in the Abbé Migne's Patrologia Latina, voll. xiv.—xvii.

Athanasius: cited by Benedictine pages in Migne's Patrologia Græca, voll. xxv.—xxviii.

Augustine: cited throughout by the work and the section, without pages, from Migne's Patrologia Latina, voll. xxxii.—xlvii.

Beck, Umriss der Biblischen Seelenlehre, Stuttgart 1848.

Bengel, Gnomon Novi Testamenti, vol. i. Tübingen 1836.

Bernhardy, Wissenschaftliche Syntax der Griechischen Sprache, Berlin 1829.

BINGHAM, Origines Ecclesiasticæ, Works, 2 voll. fol. London 1726.

BLEEK, Dr. F., Beiträge zur Evangelien-Kritik, Berlin 1846; Synoptische Erklärung der drei ersten Evangelien, Leipzig 1862.

BLOOMFIELD, Dr., The Greek Testament, with English Notes, &c., 9th edn., London 1855.

CALVIN in N. T. Commentarii, ed. Tholuck, Berlin 1834.

CATENA AUREA, Commentary on the Gospels from the Fathers, collected by Thomas Aquinas, 4 voll. Oxford 1843.

Сикузовтом, Homiliæ in Matthæum (vol. vii.), Hom. in Joannem (vol. viii.), and other works: cited throughout from the Benedictine pages in Migne's Patrologia Græca, voll. xlvii.—lxiv.

CLEMENT OF ALEXANDRIA: cited by Potter's pages in Migne's Patrologia Græca, voll. viii. ix.

CYPRIAN: cited by Migne's pages in his Patrologia Latina, vol. iv.

CYRIL OF ALEXANDRIA: cited by Aubert's pages in Migne's Patrologia Græca, voll. lxviii.—lxxvii.

Cyril of Jerusalem: cited by Benedictine pages in Migne's Patrologia Græca, vol. xxxiii.

- DAVIDSON, Dr. S., Introduction to the New Testament, vol. i., The Four Gospels, London 1849.
- DEVARIUS, De Gr. Ling. Particulis. Ed. Klotz, 2 voll. Lipsia 1835.
- DE WETTE, DR. W. M. L., Kurzgefasstes Exegetisches Handbuch zum Neuen Testament, 3rd edn., Leipzig 1845 (Matt.—Mark, Luke, and John, 1846). Subsequent editions by Brückner, who has added much valuable matter of his own.
- DIDYMUS: cited by Migne's pages in his Patrologia Græca, vol. xxxix. DORNER, DR. J. A., Entwickelungs-Geschichte der Lehre von der Person Christi, Stuttgart 1845.
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- ELLICOTT, Bp., Historical Lectures on the Life of our Lord, London 1860. EPIPHANIUS: cited by Petavius's pages in Migne's Patrologia Graca, voll. xli.—xliii.
- Eusebius, Historia Ecclesiastica: cited by book and section, without pages: his other works cited by Valesius' &c. pages in Migne's Patrologia Græca, voll. xix.—xxiv.
- EUTHYMIUS ZIGABENUS, Έρμηνεία εἰς τὰ Τέσσαρα Εὐαγγέλια, 2 voll. Athens 1842 (his works are in Migne's Patrologia Græca, voll. exxviii.—exxx.).
- FRIEDLIEB, J. H., Archäologie der Leidensgeschichte unsers Herrn Jesu Christi, Bonn 1843.
- Gregory the Great: cited by Benedictine pages in Migne's Patrologia Latina, voll. lxxv.—lxxix.
- Greswell, Dr. E., Harmonia Evangelica, 3rd edn. Oxford 1840; Prolegomena in Harm. Evang. ibid. 1840; Dissertations on a Harmony of the Gospels, 3 voll. ibid. 1830; Preliminary Dissertations, ibid. 1834; An Exposition of the Parables and other parts of the Gospels, 5 voll. ibid. 1834.
- GRINFIELD, E. G., Novum Test. Græcum. Editio Hellenistica, 2 voll. London 1843; Scholia Hellenistica in Novum Testamentum, London 1848.
- GROTIUS: cited from the Critici Sacri and Pole's Synopsis.
- HARE, ARCHDEACON, The Mission of the Comforter, 2 voll. Cambridge 1846.
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- Hervey, Lord Arthur [Bp. of Bath and Wells], On the Genealogies of our Lord, Cambridge 1853.
- HILARIUS: cited by Benedictine pages in Migne's Patrologia Latina, voll. ix. x.

HIPPOLYTUS: cited by Migne's pages in his Patrologia Græca, vol. x.

HORNE, THOMAS HARTWELL, Introduction to the Critical Study and Knowledge of the Holy Scriptures, 4 voll. 10th edn. London 1856. (See Tregelles, below.)

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IRENÆUS: cited by Benedictine pages in Migne's Patrologia Græca, vol. vii.

Jerome, Works: cited by Benedictine pages in Migne's Patrologia Latina, voll. xxii.—xxx.

Jones, Jeremiah, On the Canon of the New Testament, 3 voll. Oxford 1827.

Josephus, ed. Richter, 6 voll. Leipzig 1826.

Justin Martyr, Works: cited by Benedictine pages in Migne's Patrologia Græca, vol. vi.

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LARDNER, DR. NATHANAEL, Works, 11 voll. London 1788.

Leo the Great, Works: cited by Ballerini's pages in Migne's Patrologia Latina, voll. liv.—lvi.

LIGHTFOOT, Horæ Hebraicæ in N. T. 2 voll. fol. Francqueræ 1618.

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F. M., Anonymous Notes on the Gospels and Acts, 2 voll. Pickering, London 1838.

MAI, Cardl. Angelo, Novum Testamentum (vol. v. of the whole work) ex antiquissimo codice Vaticano, Rome 1858. The second Roman edition, corrected by Vercellone, has been used throughout. See this edition characterized above, under B in the list of Mss.

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Meyer, Dr. H. A. W., Kritisch-exegetischer Kommentar über das Neue Testament. From the 2nd edn. Göttingen 1844-52: St. Matthew, 4th edn. ibid. 1858; St. John from the 3rd edn. ibid. 1856.

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Рипо-Judæus, Opera Omnia, 8 voll. ed. Richter, Leipzig 1828: cited by Mangey's pages.

Phrynici Eclogæ Nominum, &c. ed. Lobeck, Leipzig 1820.

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ROSENMÜLLER, Scholia in N. T. 6 voll. 5th edn. Nuremberg 1803.

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Scholz, Dr. M. A., Novum Test. Græce, 2 voll. Leipzig 1840-6.

SCHROEDER, Nova Janua Hebraica, 3 voll. Leipzig 1835.

Scrivener, Collation of about Twenty Manuscripts of the Holy Gospels, Cambridge 1853; Codex Augiensis, ibid. 1859; Introduction to New Testament Criticism, ibid. 1861; A Full Collation of the Codex Sinaiticus, Cambridge and London 1864 [2nd edn. 1867]; Bezæ Codex Cantabrigiensis, ibid. 1864.

SMITH, DR., A Biblical Dictionary, by various Writers, London 1861.

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STIER, Dr. RUDOLF, Die Reden des Herrn Jesu, 6 voll. Barmen 1843-8: 2nd edn. ibid. 1852-4.

Tertullianus: cited by Migne's pages in his Patrologia Latina, voll. i. ii.

Theodore of Mopsuestia: cited by Migne's pages from his Patrologia Græca, vol. lxvi.

THEOPHYLACT, Comment. in IV. Evangelia, Act. &c.: eited usually from the works of others.

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TISCHENDORF, DR. Æ. F. C., Novum Testamentum Gr. 2nd edn. Leipzig 1849; 7th do. ibid. 1859; 8th do., parts 1—3, ibid. 1865-7 [4—6, 1867-9]; Codex Ephremi Syri Rescriptus, ibid. 1843; Novum Testamentum Sinaiticum, ibid. 1863; Novum Testamentum Vaticanum, ibid. 1867.

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TREGELLES (Dr. S. P.), An Account of the printed Text of the Gr. Test. London 1854; Greek Testament, parts i. ii. ibid. 1858, 1861; Introduction to the Holy Scriptures (Horne), vol. iv. (written by Tregelles), ibid. 1856.

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Readings of the Codex Vaticanus (B) in the text of this volume ascertained by the Editor's personal inspection of the Ms. at Rome, February, 1861; and, marked with an asterisk, by the Rev. E. C. Cure, April, 1862.

N.B. The original scribe's corrections, here noted as 'a prima manu,' are described by Tischdf, as B². In consequence, my 'secunda manus' = Tischdf,'s B³.

- Matt.i.4. ναασσων bis, not -εων as Btly.
 - εζεκειαν 1. m. 2. m. has not inked over the ε. (Sic: Tischdf.'s account is incorrect.)
 - 23. ημων ο θεος, not om o as Bch.
 - ii. 22. αυτου ηρωδου, not αυτου του ηρ. as Btly.
 - 23. ναζαρετ, not -εθ as Btly.
 - iii. 14. και συ ερχη, not και ερχη as
 Mai. (So also Burgon.)
 - iv. 6. και λεγει, not και ειπεν as Blc.
 - 13. ναζαρα 1. m., not -ρατ as Rl.
 - 15.*γαλιλαια (not -as).
 - 24.*απηλθεν (not ηλθεν).
 - v. 16. εργα in marg. is 1. m., not 2. m. as Mai.
 - 18. av written over is 2. m.
 - 20.*υμων η δικαιοσυνη.
 - 42. 1. m. has δανισασθαι, not δανεισ- as Mai.
 - vi. 4. η σου η ελεημ., not η σου ελεημ. as Verc. (So also Burgon.)
 - 34. 1. m. has μεριμνησει αυτης, not εαυτης as Mai.
 - vii. 9. εστιν is 1. m. in marg. as Verc.
 - 18. ου δυναται, not ει ου as Btly.
 - 24.* τουτους is written in a very unusually small hand in marg.
 - viii. 29. τι ημιν και σοι, not σε as Blc.
 - ix. 5. εγειραι, not -ρε.
 - 36. 1. т. єргин.
 - x. 14. μη (μην Tischdf.) δεξηται [also v, Tischdf.] is in marg. 1. m.
 - 21. πατηρ τεκνον, not π. το τεκνον as Btly.
 - 28. φοβηθητε, not -εισθε as Btly.
 - 32, 33. εν τοις ουρ. in both verses. (So also Burgon.)

- Matt. x. 37. και to αξιος is in marg. 1. m.
 - xi. 18. Rl. notes on δαιμονιον, "ad marg., quasi δαιμονια scribere voluerit." This is very doubtful. The mark on marg. is not distinct enough to make it even probable.
 - xii. 48. $\mu \sigma \nu$ (at end) is written over by both 1. m. and 2. m.
 - xiii. 17. φηται και δικαιοι is in marg. 1. m. (Sic: not as Tischdf.)
 - 32. κατασκηνοιν is 1. m.
 - 36. degovies is not omitted as Blc.
 - 39. o διαβ., not διαβ. as Btly.
 - xiv. 2. δια τουτο is in marg. 2. m.
 - 3. τη (before φυλακη) is written over by 1. m.
 - 7. aιτησηται, as Verc.
 - 18. ωδε is not omitted.
 - 30. ισχυρον in marg. is 1. m.
 - 36. αυτον in marg. is 1. m. (B³ appy., Tischdf.)
 - xv. 39. $\tau o \pi \lambda o i o \nu$, not $\tau o \nu \pi \lambda o i o \nu$ as printed in Verc.
 - xvi. 4. επιζητει is 1. m. in marg.
 - 12.*αλλα απο.
 - 17. oti is 1. m. in marg.
 - επετειμησεν in 1. m.; διεστειλατο in a writing more recent than 2. m. (that commonly used). Tischdf. states that the same was written in marg. by his B² or even by the original scribe.
 - 24. 2. m. has corrected 1. m. to
 - xviii. 14. μου του εν ουρ., not μου εν ουρ. as Verc.

Matt. xviii. 15. αμαρτηση, not -σει as Blc.

19. συμ(or ν?)φωνησωσιν, not ·oυσιν as Btly.

22. αλλα εως.

xix. 12. 1. m. δυνομενος; 2. m. δυνα-

14. 1. m. αφεται.

17. ess is written over by 2. m.

xx. 5.* $\pi\alpha\lambda\iota\nu$, omitting $\delta\epsilon$.

xxi. 4. $\pi\lambda\eta\rho\omega\theta\eta$, not $\pi\lambda\epsilon\rho$ - as Hug. This and the four following words are written *twice* by 1. m.

33. εξεδετε 1. m.

xxii. 6.*δουλους αυτου.

 10. 1. m. ο νυμφων: ο γαμος is written as an alternative in marg. by 1. m., and inked over by 2. m.

31. $\upsilon \pi o$, not $\varpi \pi o$: the υ is dotted $(\ddot{\upsilon})$.

xxiii. 37. αυτης (after νοσσια) is in marg.
1. m.

xxiv. 17. τα (not τι) εκ της οικ.

xxv. 10. 1. m. has ηκλεισθη.

 The marginal writing supposed to be των αδελφων μου, or τουτων, was quite illegible to me.

42. 1st ουκ omitted: inserted over the line by 1. m.

xxvi. 3.*του λαου omitted 1. m., inserted 2. m.

4. και αποκτεινωσιν is in marg. both 1. m. and 2. m.

13. δε is written over by 1. m.

xxviii.15. Rl. notes that τα (before αργυρια) is erased and has been reinserted. There is no τα at all. (Tischdf. says that it has been written over the line by his B³.)

Mark i. 28. *autov eudus.

38.*εχομενα (not -as).

42. εκαθερισθη is 1. m., not 2. m. as Verc.

ii. 3. αιρομενων is 1. m., but 1. m. has corrected it to -νον.

4. $\kappa \rho \alpha \beta \alpha \tau \tau \sigma \nu$ is 1. m., but 1. m. has erased the former τ .

 Here, and in ver. 11, 1. m. has κραββαττον. (Sic in these three places, not as Tischdf.)

16.*As in Mai, edn. 1.

26. * ει sηλθεν (110 πωs).

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Mark iii. 17.* Boavnpyes.

iv. 22. wa (1st) is not omitted in cod.

v. 15. 1. m. probably λεγιωνα (so Mr. Cure: λεγεωνα Tischdf.).

29. εξηρανθη in cod.

vi. 5. 1. m. συγγενευσιν.

17. την γυναικα in marg. is 1. m.

37. δωσομεν, not δωσωμεν as Mai.

54. αυτων in marg. is 1. m.

vii. 9. και ελεγεν αυτοις is not omitted, as Btly.

15. Tov is not omitted as Bch.

32. μογιλ. is 1. m.

viii. 14. επελαθεντο 1. m.

17. 1. m. συνιειτε; 2. m. συνιετε. (Tischdf. σῦειτε 1. m.)

19. ore, not kat ore as Mai.

35.*την ψυχην αυτου (2nd time).

ix. 41. απολεση, not -σει as Btly.

42. $\epsilon \nu \alpha \tau \omega \nu$, not $\epsilon \nu \alpha \tau \omega \tau \omega \nu$ as Beh.

x. 40. Cod. (2. m.) all ois, not allois.

46. 2nd και to ιερειχω are in marg. 1. m.

xi. 32. αλλα ειπωμεν is in cod.

xii. 4. εκεφαλιωσαν is in cod.

xiii. 13. Cod. has εις στελος.

25. πειπτοντες in cod., not εκπ.

xiv. 37. εισχυσας 1. m., but 1. m. (B³ Tischdf.) has erased the ε.

xvi. 8. After εφοβουντο γαρ follows, as at end of other Gospels, the subscription, κατα μαρκον: but the remaining greater portion of the column, and the whole of the next to the end of the page, are left vacant. I found no other instances of this in the N. T.: the next book always beginning on the next column.

Luke ii. 5. εμνηστευμενη is 1. m., not 2. m. as in Mai, edn. 2: 2. m. has μεμν-.

14. In ευδοκιας, the C is left very pale: it certainly has been there.

25. συμεων is in cod., not σιμεων.

 Cod. has μητηρ θαυμαζοντες, not μητηρ αυτου θ. as in Mai, edn. 1.

36. 2. m. has— αυτς μετα του ανδρος ετη επτα.

38. αυτη τη ωρα, not τη αυτη ωρα as Btly.

- Luke iii. 1. βασιλειας, alternative reading for ηγεμονιας, is in marg. 1. m. ορεινης, in marg. after ιτουραιας, is 1. m.
 - 14. ποιησωμέν is in cod.
 - ιαρετ is 1. m., ισρεδ 2. m., not the converse as stated in Mai, edn. 2.
 - v. 7. $\epsilon \pi \lambda \eta \sigma \alpha \nu$, not $\epsilon \pi \lambda \eta \sigma \theta \eta \sigma \alpha \nu$ as Blc.
 - vi. 17. ιουδαίας και ιερουσαλημ και της παραλίου, not ιουδαίας και της παραλίου as in Mai, edn. 2.
 - vii. 1. $\epsilon \pi \epsilon \iota \delta \eta$ is in cod.
 - 12.*αυτη ην.
 - 41. $\chi \rho \epsilon \mathbf{o} \phi$. is in cod.
 - 43. σιμων, not o σιμων as Btly.
 - viii. 3. $\epsilon \kappa$ is in cod., not $\alpha \pi o$ as in Mai, edn. 1.
 - ειη is accentuated ἐι(not εἶ, as Tischdf,) ἡ.
 - 12. ακουσαντες, not ακουοντες as Muralto.
 - 16. τιθησιν, not επιτιθησιν as Muralto.
 - 25. εστιν is in cod.
 - 2. m. has λεγεων, not λεγιων as stated in Mai, edn. 2: 1. m. perhaps had λεγαιων, or -ειων as in Mai and Tischdf.
 - 40. $\epsilon \nu$ de $\tau \omega$, not exevero de $\epsilon \nu$ $\tau \omega$ as Btly.
 - 51. τινα, not τινας as Mai, edn. 1.
 - ix. 2. κηρυσσειν, not -σσεν as Mai, edn. 2.
 - υπεχωρησεν, not συνεχ. as Mai, edn. 1.
 - 12. ηδη, not ηδε as Mai, edn. 1.
 - 37. εγενετο δε τη, not εν τη as Mai, edn. 1.
 - 59. κυριε is written over by 1. m. (B³ Tischdf.).
 - x. 1. Suo twice, not once only as Btly.
 - 2. εκβαλη, not εκβαλλη as Btly.
 - 15. του (before ουρ.) is added by 1. m. (B³ Tischdf.).
 - 27. $\sigma o \nu$ (after $\theta \epsilon o \nu$) is written over by 1. m. (B³ Tischdf.).
 - 31. κατεβαινέν τη, not εν τη as Mai, edn. 1.
 - 34. επιβιβασας, not επιβασας as Mai, edn. 2.
 - 36. των τριων, not τριων as Btly.

- Luke x. 36. πλησιον δοκει σοι, not πλησιον σοι δ. σοι as Mai.
 - 1. m. has apparently μαριαμ η και, but there has been a long erasure, and all is in confusion.
 For κυριου, 1. m. perhaps had ιησου. (See digest in loc.)
 - xi. 2 ff. The Lord's prayer was carefully collated and found to be as Mai, edn. 2, omitting the obelized clauses.
 - 25.* ελθον.
 - 29. η γενεα αυτη γενεα πονηρα, not omitting the 2nd γενεα as in Mai, edn. 2.
 - 40. ouk is 1. m.
 - του θεου is written over by 1. m. αφιεναι is 2. m. (but παρειναι is restored: Tischdf.).
 - 44. οι περιπ., not without or as Btly.
 - xii. 20. αφρων, not αφρον as Mai, edn. 1.
 - πηχυν, not πηχυν ενα as Woide.
 (The Bentley collation itself is right.)
 - 33. βαλλαντια, not βαλαντ. as Mai, edn. 1.
 - 35. 1. m. οσφυαις, 2. m. οσφυεις (not as Tischdf. οσφυες).
 - xiii. 14. ev as is written over by 1. m.
 - 15. 1. m. has απαγων (B² ut vdtr., et B³ απαγαγων: Tischdf.).
 - $27.*\lambda\epsilon\gamma\omega\nu$.
 - xiv. 10. 1. m. has κληθεις.
 - *1. m. has αναπεσε.
 - 12. γενηται ανταποδομα σοι, not αντ. σοι γεν. as Btly.
 - 16. $\mu\epsilon\gamma\alpha$ has ν written over by 2. m. (but corrected, Tischdf.).
 - 27. The first ov is written over by 1. m. (B³ appy., Tischdf.).
 - xv. 29. autov is not omitted as Mai, edn. 1.
 - 30. τον σιτευτον μοσχον is in cod.
 - xvi. 4. ek is not omitted as in Mai, edn. 1.
 - 1. m. has εκλιπη; 2. m. has written over ε, between the λ and the ι.
 - xvii. 24. αστραπη αστραπτουσα, not αστραπη η αστρ. as in Mai, edn. 1.
 - 35.*η μια.

- Luke xviii. 9. εξουθενουντες, not και εξ. as Mai, edn. 1.
 - 13.*στηθος εαυτου.
 - 15. αυτων is written over by 1. m.
 - 30. os ουχι μη, not os ουχι ου as in Mai, edn. 1.
 - xix. 8. $\eta\mu\iota\sigma\iota\alpha$ is 1. m.: 2. m. has written ϵ over, between σ and ι .
 - 22. "κρίνω, hoc acc." Btly. There is no accent at all in cod.
 - 25. Kupie is written over by 1. m.
 - 40. σιωπησουσιν, not -σωσιν as Mai.
 - 44. λιθον επι λιθον εν σοι, not λιθον εν σοι επι λιθω as Woide. (The Bentley collation itself is right.)
 - xx. 20. Loyou, not Loyov as Btly.
- xxi. 34. In cod. it is κρεπαλη: 1. m. has written the α over the ε, and
 2. m. has added the ι to it. (Sic: though Tischdf. seems to disapprove.)
- xxii. 19. ποιειτε την εμην αναμν. 1. m.: ειs is written over by 2. m.
 - 30. Cod. has καθησθε: all 1. m.
 - 35, 36. βαλλαντ. both times.
 - 37. και γαρ το, not και το as Btly.
 - 39. αυτω οι μαθηται: all 1. m. εις ελθειν
 - 40. μη εις πειρασμον: all 1. m.
 - 42. $\gamma \epsilon \nu \epsilon \sigma \theta \omega$ is 2. m. (not $\gamma \iota \nu$. as Tischdf.).
- xxiii. 6. ει ανθρωπος: all 1. m.
 - 35. θεου ο εκλεκτος, not omitting ο as Mai, edr. 1.
 - 38. o βασιλ., not omitting o as Mai,
 - 53. αυτον not αυτο as Mai. (It stands αυτο at the end of a line: just before, ver. 51 we have ιουδαιω in the same position.)
- xxiv. 15. Between συνζητειν and αυτουs, και is written over, uncertain whether by 1. m. or 2. m.
 - 17. ἐσταθησαν.
 - 21. 1. m. has ηλπιζαμεν.
 - 27.*περι εαυτ.
 - στι οντως ηγερθη ο κς, not στι ο κς οντως ηγερθη as Woide. (The Bentley collation itself is right.)
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- John i. 13. The 2nd ν in $\epsilon \gamma \epsilon \nu \eta \theta \eta \sigma \alpha \nu$ is 2. m., not 1. m. as Verc.
 - 14. The και between χαριτος and αληθειας is 2. m., not 1. m.
 - ουτος ην ο ειπ. is in cod., the ν being written over by 2. m., and no sign of a horizontal line by 1. m.
 - 18. μονογενης θς carefully substantiated.
 - 50. απεκριθη αυτω, not omitting αυτω as Mai, edn. 1.
 - ii. 11. σημιων 1. m.; -ειων 2. m.
 - iii. 4. νεικοδ. hoc loco 1. m.
 - 34. $\tau o \pi \nu$. is in marg., 1. m. (So also Verc.)
 - iv. 5. συχαρ, not σιχαρ as Mai, edn. 1.
 - 9. ovons is not omitted as in Mai, edn. 1.
 - 15. διερχομαι is in cod.
 - 40. ως συν μλθον (ουν ηλθον ουν, Tischdf.) is in cod.: all 1. m. (Tischdf. says that the first O was originally C, and was altered by the original scribe.)
 - 42. ελεγον ουκετι, ποτ ελεγον οτι ουκετι as Mai, edn. 1. κοσμον, ποτ κοσμ. ο χριστος as Mai, edn. 1.
 - 52. αυτην is in cod.
- v. 3-5. ξηρων ην δε τις carefully substantiated.
 - 6. τουτον, not αυτον as Btly.
 - 10. και is not omitted as in Mai, edn. 1.
 - 30. $\mu\epsilon$ is not omitted as Btly.
 - vi. 13. κρειθινων 1. m.
 - 15. $\epsilon\rho\chi\epsilon\sigma\theta\epsilon$ is in cod.
 - ib. ανεχωρησεν, not εχωρ. as Btly., &c.
 - 17. εληλυθει, not -θεν as Btly.
 - 18. διεγειρ. is in cod.
 - 71. εμελλεν, not εμελεν as Btly.
 - vii. 8. ο εμος καιρος is in cod.
 - 10. τοτε is not omitted as Btly.
 - 26. αληθωs is in cod.
 - 30. εληλυθει, not -θέν as Btly.
 - 34. ελθειν εκει, not omitting εκει as Mai, edn. 1.
 - 39. αγιον δεδομενον carefully substantiated.

John vii. Ι φητης ουκ εγειρεται

52-viii. 12. \ παλιν ουν αυτοις ελαλει without a break.

viii. 23. Cod. at end, εκ του κοσμου τουτου, not εκ τουτου του κοσμου as Mai, edn. 2.

24. vµє v is 1. m., not 2. m. as Mai.

45. $\delta \epsilon$ is in cod.

56. 1. m. has $\epsilon i \delta \eta$: 2. m. has left the ϵ pale.

1x. 10. ηνεωχθησαν is in cod., not ενas Mai, edn. 2.

11. τον σιλ. is in cod.

11.*και νιψαμενος.

21.*om autos (before ηλικιαν).

x. 6. $\eta \nu$ is in cod., not η as Mai, edn. 2.

26. αλλα.

xii. 6. εμελεν, not εμελλεν as Mai, edn. 2. There is no sign of reduplication.

40. $\epsilon \pi \omega \rho \omega \sigma \epsilon \nu$ is 1. m.: 2. m. has written π and κ over.

xiii. 6. Tous, not nou Tous as Btly.

8. απεκριθη τς αυτω, not απεκριθη αυτω as Mai.

26. αποκρινεται ουν is, not o is as Btly.

27. ταχειον 1. m.

xiv. 3.*και ετοιμασω.

10.*πιστευσεις 1. m.

ib.*1. m. has α εγω υμιν corrected by the insertion of λεγω over the line (by B³ appy., Tischdf.). John xiv. 14. * τ ουτο ποιησω, omitting $\epsilon \gamma \omega$.

xvii. 1. o vios, not vios as Btly.

 ous εδωκαs, not ous δεδ. as Mai, edn. 1.

11. ω δεδωκας examined and substantiated.

ημεις (not υμεις).

15, 16. In cod. it is thus:

τους εκ του κο σμου αλλ ινα τηρη

π νηρ σης αυτους

νκ του εκ του κοσμου εκ του κοσμου.

The π and νηρ written over the text, are 2. m. The marginal writing,

σμου αλλ ινα τηρη σης αυτους

εκ του κοσμου

is 1. m. and 2. m. (not, as Tischdf., his B^3 only. He has observed, what apparently escaped me, the whole being very difficult to discern, that the first κo was written πo and corrected, over, κo , as he says by B^3 . For my $\nu \kappa$ $\tau o \nu$, he gives $\nu \eta \rho o \nu$, which he also says B^3 marked for omission).

xix. 23. *appapos.

xx. 17. τον πατερα πορευου δε, not τον πατ. μου πορ. δε as Mai, edn. 1.

30. $\sigma\eta\mu\epsilon\iota\alpha$ $\epsilon\pi$ oιησεν, not $\sigma\eta\mu\epsilon\iota\alpha$ α $\epsilon\pi$. as Btly.



[EYALLEVION]

KATA MAQQAION.

ΒΕΚΙ Ι. Ι a Βίβλος b γενέσεως Ἰησοῦ c χριστοῦ d vioῦ Δανείδ a Mark xii. 26. Luke iii. 4 al. Genii. 4 v.l. MSUVE ΔПЯ1. b ver. 18. Luke i. 14. James i. 23. iii. 6 only. Gen. exxvii. 2. Wisd. vii. 5. c Lev. iv. 5, 16. 1 Kings xxiv. 7, 11. Ps. ii. 2. civ. 15. Dan. ix. 25 (26 LXX). dch. xii. 23. xxi. 9. xxii. 42 %

ΤΙΤΙΕ. rec το κατα ματθ. αγιον(om αγ. elz) ευαγγ.: ευαγγ. κατα μαθθ. CEKMSUV [Γ]Δ 33, and D(head of pages) L(before the κεφάλαια): κατα μαθθ. B¹ κ(head of pages). □ def.

[N.B. lat-b is defective up to Βαβυλωνος ver 11.]

Title [εὐαγγέλιον, in earlier Greek, signifies a present made as a return for good news (see Hom. Od. §. 152, 166, also 2 Kings iv. 10), or a sacrifice offered in thanksgiving for the same (Aristoph. Eq. 658); in later Greek, the good news itself, as in LXX (2 Kings xviii. 20, 22, 25, in all which the noun may be, either from reading or construction, -ia or -:ov), and N. T. passim, in the appropriated sense of the good news of salvation by Christ Jesus. Hence it came to be applied to the writings themselves which contain this good news, very early: so Justin M. Apol. i. 66, p. 83, οί ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλείται εὐαγγέλια.]

ката M.] as delivered by Matthew -implies authorship or editorship: so "Ομηρος κατά 'Αρίσταρχον. This use of the prep. denotes, generally, the relation of things to persons, cf. Thuc. vi. 16, έν τῷ κατ' αὐτοὺς βίω,—i. 54, τὰ κατὰ σφαs ναυάγια,-and see Bernhardy, Syntax, p. 241. It is not merely = a genitive-of Matthew (as το εὐαγγ. μου, Rom. xvi. 25, al.), which would have been used, had it been meant. Nor does it signify, that the original teaching was Matthew's, and the present Gospel drawn up after

that teaching. See Prolegg. to Matt. Eusebius, H. E. iii. 24, says, Ματθαΐος . . . γραφή παραδούς τὸ κατ' αὐτὸν εὐαγγέλιον.

CHAP. I. 1-17. GENEALOGY OF JESUS 1. βίβλος γενέσεως] Not always used of a pedigree only: see reff. Here however it appears that it refers exclusively to the genealogy, by Ἰησοῦ χριστοῦ being used in the enunciation, and the close being Ἰησοῦς δ λεγδμενος χριστός. Then ver. 17 forms a conclusional contraction of the close being χριστός. sion to it, and ver. 18 passes on to other 'lησοῦ] see on ver. 21. matter.

χριστοῦ] = ულე, anointed. In reff. it is used of kings, priests, prophets, and of the promised Deliverer. Theophylact says, λέγεται ὁ κύριος, χριστός καὶ ὡς βασιλεύς, έβασίλευσε γάρ κατά της άμαρτίας καl ώς ἱερεύς, προσήγαγε γὰρ ἐαυτὸν θῦμα ὑπὲρ ἡμῶν ἐχρίσθη δὲ καὶ αὐτὸς κυρίως τῷ ἀληθινῷ ἐλαίῳ, τῷ ἀγίῳ πνεύματι. It is here used (see ver. 16) in that sense in which it became affixed to 'Ingov's as the name of our Lord. It does not once thus occur in the progress of the Evangelic history; only in the prefatory parts of the Gospels, here and vv. 16, 17, 18: Mark i. 1: John i. 17, and once in the mouth

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Chap. I. 2. $\iota \sigma \alpha \kappa$ (twice) \aleph^1 (txt \aleph^2 : so \aleph elsewhere). om 1st $\delta \epsilon \ \aleph^1$ [lat- $c \ f_1 \ g_1$] syr-cu.

3. ζαρε B. 4. αμιναδαμ (2nd) κ Scr's c h p q r s evv-150-z (P₂-y).

5. rec β oof, with L rel latt: β oos C 33: txt BN lat-k coptt. om $\epsilon \kappa \tau \eta s \rho \alpha \chi \alpha \beta \Delta^1$ lat- α . rec $\omega \beta \eta \delta$ (twice), with C³L rel ($o\beta \eta \delta$ E(1st time) L) æth-pl: txt BC¹ Δ N (33) coptt æth-rom Epiph Jer.

of our Lord himself, John xvii. 3 (on Pilate's words, ch. xxvii. 17, 22, see note there); but passim in the Acts and Epis-This may serve to shew that the evangelic memoirs themselves were of earlier date than their incorporation into our present Gospels. vioù both times refers to our Lord. בָּן בָּוֹר (Ben-David) was an especial title of the Messiah: see reff. That He should be son of Abraham, was too solemn a subject of prophecy to be omitted here, even though implied in the other. These words serve to shew the character of the Gospel, as written for Jews: οὐδὲν γὰρ οὕτως ἀνέπαυε τοὺς ἐξ Ἰουδαίων πεπιστευκότας, ὡς τὸ μαθεῖν ὅτι ἐκ σπέρματος ᾿Αβραὰμ καὶ Δαυὶδ ἦν δ χριστός. Euthymius. Luke, ch. iii. 23 ff., carries his genealogy further back. 2. καὶ τ. ἀδελφ.] These additions probably indicate that Matt. did not take his genealogy from any family or public documents, but constructed it himself. Cf. also Grot., 'Obiter Matthæus Christum ut cognatum omnibus Israelitis commendat.' children of Judah were not born in marriage: see Gen. xxxviii. 16-30. Both the sons are named, probably as recalling the incident connected with their birth. The reason for the women (Thamar, Rahab, Ruth, and Bathsheba) being mentioned, has been variously assigned: by Wetst., ut tacitæ Judæorum objectioni occurreretur: by Fritzsche, for the sake of minute accuracy. It most probably is that given by Maldonatus: 'Prætermisit Evangelista quod ordinarium erat, quod autem singulare et dubium exposuit.' There may be something also in that suggested by Grotius: 'Mulieres in hoc sensu

obiter paucæ nominantur, extraneo orta aut criminibus nobiles, quarum historia ad vocationem idololatrarum et criminosorum per Christi evangelium proludit:' as also in De Wette's view, that they serve as types of the mother of our Lord, and are consequently named in the course of the genealogy, as she is at the end of 5. 'Paxáβ] "Rachab illam Hierichuntinam dici, vel articulus, ris 'P., ejusque vis relativa docet." Bengel. It has been imagined, on chronological grounds, that this Rachab must be a different person from Rahab of Jericho. But those very grounds completely tally with their identity. For Naashon (father of Salmon), prince of Judah (1 Chron. ii. 10), offered his offering at the setting up of the tabernacle (Num. vii. 12) 39 years before the taking of Jericho. So that Salmon would be of mature age at or soon after that event; at which time Rahab was probably young, as her father and mother were living (Josh. vi. 23). Nor is it any objection that Achan, the fourth in descent from Judah by Zara, is contemporary with Salmon, the sixth of the other branch: since the generations in the line of Zara average 69 years, and those in the line of Phares 49, both within the limits of probability. The difficulty of the interval of 366 years between Rahab and David does not belong to this passage only, but equally to Ruth iv. 21, 22; and is by no means insuperable, especially when the extreme old age of Jesse, implied in 1 Sam. xvii. 12, is considered. I may add that, considering Rahab's father and mother were alive, the house would hardly be called the house of Rahab except on account of the character commonly assigned

'Ιεσσαί, 6 'Ιεσσαί δὲ ἐγέννησεν τὸν Δαυείδ τὸν βασιλέα. Δ αυείδ δὲ ἐγέννησεν τὸν Σολομῶνα $^{\rm f}$ ἐκ $^{\rm g}$ τῆς $^{\rm g}$ τοῦ Οὐρίου, $^{\rm g}$ $^{\rm see}$ ch. x. 2, 3. Luke vi. 7 Σολομῶν δὲ ἐγέννησεν τὸν Ἡροβοάμ, Ἡροβοὰμ δὲ ἐγέν- $^{\rm John}$ xxiv. 16. νησεν τὸν 'Αβιά, 'Αβιὰ δὲ ἐγέννησεν τὸν 'Ασάφ, 8 'Ασὰφ δὲ ἐγέννησεν τὸν Ἰωσαφατ, Ἰωσαφατ δὲ ἐγέννησεν τὸν Ίωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζείαν, 9 Ὀζείας δὲ έγεννησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγεννησεν τὸν ἸΑχαζ, "Αγαζ δὲ ἐγέννησεν τὸν 'Εζεκίαν, 10 'Εζεκίας δὲ ἐγέννησεν τὸν Μανασσή, Μανασσής δὲ ἐγέννησεν τὸν ᾿Αμώς, ᾿Αμώς δὲ ἐγέννησεν τὸν Ἰωσείαν, 11 Ἰωσείας δὲ ἐγέννησεν τὸν

6. rec aft δa. δe ins o βασιλευς, with CL rel latt syr æth : om BX [Ser's g p] forj lat-g, k Syr syr-cu coptt Aug Op. (Possibly omitted to conform to the rest of the genealogy: so Meyer. But the words may have been inserted from the preceding.) σαλομων Ν1: σαλωμωνα Ν2 33.

7. σαλωμων X2 (1. 33). αβιας (2nd) X1(s marked by X2 for erasure).

7, 8. rec (for agap, twice) aga (conformed to LXX), with L rel vulg lat-a f ff syrr syr-cu: txt (cf D in Luke) BCX 1 lat-c g12 k syr-mg coptt ath arm.

9. axas (2nd) X (so 1st X-corr1).

rec amov (twice), with L rel vulg lat-a f syrr syr cu: **10**. μανασση (2nd) ℵ². txt (cf D in Luke and A in Lxx) BCM[\Gamma] \Delta[\Pi] \Delta[\Pi] \Rightarrow 1.33 \latecff_1 g_{1.2} \text{coptt ath arm}

Epiph Op.

11. aft εγεννησεν ins (to obviate the omission, see note; cf D in Luke) τον ιωακειμ. ιωακ. δε εγεννησεν MU (1) 33 syr(mss with ast, or without, or on marg) syr-jer Iren (Joseph enim Joacim et Jechoniæ filius ostenditur, quemadmodum et Matthæus generationem ejus exponit): om BCN rel latt Syr syr-cu coptt Porpheerte Eus(says of Jechonia and Joacim εls δε ην και ὁ αὐτὸς διωνυμία χρώμενος) Hilcerte.

6. της τοῦ Οὐ. This construction, which is not properly elliptical, but possessive (Grotius compares 'Hectoris Andromache,' Virg., - Meyer, Luther's Katharina, and Bernhardy, Syntax, p. 160, Διδς Αρτεμις, — Ζηνδς Άπόλλων Plut. de Pyth. or. p. 402,—' $1\pi\pi$ lov ' $A\rho\chi\epsilon$ - δ lanv Thuc. vi. 59, &c.), occurs in the Gospels to designate various relations: Three kings, viz., Ahaziah, Joash, Amaziah (1 Chron. iii. 11, 12), are here omitted (supplied in syr-cu, lat-a, D in Luke). Some (Spanheim, Lightf., Ebrard, &c.) think that they were erased on account of their connexion, by means of Athaliah, with the accursed house of Ahab. Simeon is omitted by Moses in blessing the tribes (Deut. xxxiii.): the descendants of Zebulun and Dan are passed over in 1 Chron., and none of the latter tribe are sealed in Rev. vii. But more probably such erasion, even if justifiable by that reason, was not made on account of it, but for convenience, in order to square the numbers of the different portions of the genealogies, as here. Compare as illustrating such omissions, 1 Chron. viii. 1 with Gen. xlvi. 21.

11. 'Iwoeias 'Iexov.] Eliakim, son of Josiah and father of Jechonias, is

omitted; which was objected to the Christians by Porphyry. The reading which inserts Joacim (i. e. Eliakim) rests on hardly any foundation, and would make fifteen generations in the second tesseradecade. The solution of the difficulty by supposing the name to apply to both Eliakim and his son, and to mean the former in ver. 11 and the latter in ver. 12, is unsupported by example, and contrary to the usage of the genealogy. When we notice that the άδελφοί of Jechonias are his uncles, and find this way of speaking sanctioned by 2 Chron. xxxvi. 10, where Zedekiah, one of these, is called his brother, we are led to seek our solution in some recognized manner of speaking of these kings, by which Eliakim and his son were not accounted two distinct generations. If we compare 1 Chron. iii. 16 with 2 Kings xxiv. 17, we can hardly fail to see that there is some confusion in the records of Josiah's family. In the latter passage, where we have "his father's brother," the LXX render του υίου αὐτοῦ. Lord A. Hervey, in his careful work on the genealogies of our Lord, has suggested a reason for the difficulty: viz. that the text may originally have stood thus: 'Ιωσείας δε εγέννησεν τον 'Ιωακείμ καί h ver 17 U.s only, 4 Kings xxiv, 16, 1 Chron, v. 22, Obad, Co. Nah, ni, 10, (-κίζειν. Acts vii. 4. 43.) 1 constr., ch. iv. 15. x. 5. Gen. iii. 24. Jer. ii. 18. γης πατωώας νόστος, Eur. Iph. T. 1073.

Ίεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς ἡ μετοι- Ρτης κεσίας 1 Βαβυλώνος. 12 μετὰ δὲ τὴν h μετοικεσίαν Βαβυ- μετ κεδίας λ λώνος 2 Γεχονίας γενν 2 τὸν 2 Σαλαθιήλ, 2 Σαλαθιήλ δὲ 2 ΓλΙΙΝΙ. γεννά τὸν Ζοροβάβελ, 13 Ζοροβάβελ δὲ γεννά τὸν 'Αβιούδ, 'Αβιούδ δὲ ἐγέννησεν τον 'Ελιακείμ, 'Ελιακείμ δὲ ἐγέννησεν τὸν ᾿Αζώρ, ¹⁴ ᾿Αζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν ᾿Αχείμ, ᾿Αχεὶμ δὲ έγευνησεν του Ἐλιούδ, 15 Ἐλιούδ δὲ ἐγεννησεν τον

δὲ ἐγέννησεν τὸν Ἰακώβ, 16 Ἰακὼβ δὲ ἐγέννησεν τὸν l ch. xxiii. 35 Luke xi, 51. 1 Kings xv. m vv. 11, 12

i v. 3, &c. τeff. Ἰωσὴφ τὸν ἄνδρα Μαρίας, i ἐξ ἦς ἐγεννήθη k Ἰησοῦς ό κλεγόμενος κ χριστός. 17 πασαι ουν αί γενεαι ι άπο Ζιουν Αβραάμ ι έως Δαυείδ γενεαί δεκατέσσαρες, και ι άπο ΒΓΕΚΙ Δαυείδ 1 έως της m μετοικεσίας Βαβυλώνος γενεαί δεκατέσ- ΣΤΔΙΙΝ

Έλεάζαρ, 'Ελεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν, Μαθθὰν

12. rec (for γεννα, twice in this ver and once in next) εγεννησε, with CLPN rel: txt σελαθιηλ (twice) B lat-k. (The vowel points of syr-cu are surely no evidence, yet Tischoff cites them.)

13. αβιουτ (twice) κ' (txt κ' (so ελιουτ, vv. 14, 15).)

σαδωχ (twice) κ¹[: σαδακ Γ Scr's p].
 ματθαν (twice) κ [cf D in Luke].

16. for τον ανδρα to end of ver., cui desponsata virgo maria peperit xpm ihm D-lat, simly lat-a b e g1 syr-cu arm [Gaud Op].

τους αδελφούς αὐτοῦ, Ἰωακείμ δὲ ἐγέννησεν τὸν Ἰωαχείμ ἐπὶ τῆς μετοικεσίας Βαβυλώνος, μετά δὲ τὴν μετ. Β. Ἰωαχείμ εγέννησεν τον Σαλαθιήλ, κ.τ.λ., and a copyist may have omitted the Ίωακ. δ. έγ. τον Ίωαχ. as an accidental repetition. This view may perhaps be imagined to derive some support from the digest: but it seems to me that the objection to it is, the present occurrence of 'Iexoviav and -as in all our copies. This Lord A. Hervey does not satisfactorily account for in saying "the form 'Iexovías was doubtless substituted in St. Matthew's Gospel much later, to bring it into accordance with 1 Chron. iii." έπὶ τῆς μετ.] at the time of the migration to Babylon (on this usage of ἐπί with a gen., derived from its meaning of local juxta-, or superimposition, see Bernhardy, Syntax, p. 246):and μετὰ τὴν μετ., after the migration. For the construction, μετ. Βαβ., see reff.

12. 'Ιεχον. . . . Σαλαθ.] So also the genealogy in 1 Chron. iii. 17. When, therefore, it is denounced (Jer. xxii. 30) that Jeconiah should be 'childless,' this word must be understood as explained by the rest of the verse, 'for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah.' The LXX render this word ערירי, פֿגאאָס, פֿגאאָס, פֿאָרירי, τον: but the Talmudical writers explain it according to our rendering. Σαλαθ. Zopoβ. There is no difficulty here which does not also exist in the O. T. Zerubbabel is there usually called the son of Shealtiel (Salathiel). Ezra iii. 2, &c.: Neh. xii. 1: Hag. i. 1, &c. In 1 Chron. iii. 19, Zerubbabel is said to have been the son of Pedaiah, brother of Salathiel. Either this may have been a different Zerubbabel, or Salathiel may, according to the law, have raised up seed to his brother.

13. Ζοροβ. 'Αβιούδ Abiud is not mentioned as a son of the Zerubbabel in 1 Chron. iii. Lord A. Hervey, p. 122 ff., has made it probable that Abiud is identical with the Hodaiah of 1 Chron. iii. 24, and the Juda of Luke iii. 26. Dr. Mill (p. 178, note) mentions this conjecture, but does not adopt it. The objection, that thus the first generation after Zerubbabel would be omitted, need not have much weight, after the omission of three generations in the last tesseradecade. I cannot but recommend to the student the perusal of Lord A. Hervey's work. Whether or not we may be inclined to adopt his conjectures on so intricate and uncertain a subject as the reconciling of the genealogies, too much praise cannot be given to the spirit of combined Christian reverence and enlightened critical courage in which it is treated throughout.

σαρες, καὶ 1 ἀπὸ τῆς μετοικεσίας 1 Βα 2 υλώνος 1 εως το 0 1 νντ. 1 ref. 1 c Luke i. 21, ii. 5 only χριστοῦ γενεαὶ δεκατέσσαρες.

χριστοῦ γενεαὶ δεκατέσσαρες.

18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ η γένεσις οὕτως ἡν. p geu. xx. 7. xii. 23.

αμνηστευθείσης [$^{\rm p}$ γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῷ $^{\rm r}$ τῶν κολθεῖν αὐτοὺς $^{\rm s}$ εὐρέθη $^{\rm t}$ ἐν $^{\rm t}$ γαστρὶ $^{\rm t}$ απκ xiv. 3.

18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ η γένεσις οὕτως ἡν. p geo Acts xiv. 5.

18 Τωσήφ, $^{\rm q}$ πρὶν ἡ $^{\rm r}$ συνελθεῖν αὐτοὺς $^{\rm s}$ εὐρέθη $^{\rm t}$ ἐν $^{\rm t}$ γαστρὶ $^{\rm t}$ απκ xiv. 30.

26. Εχοί. i, 19. Isa, vii. 15, 16.

xvii. 18. 1 Cor. iv. 2. Dan. v. 27 Theod.

27. = here only (see 1 Cor. vii. 5 v. r. & note).

xii. 18. 1 Cor. iv. 2. Dan. v. 27 Theod.

28. I Thess. v. 3. Rev. xii. 29. Exod. xxi. 22.

γ. = as above, Luke i. 31 (Tit. i. 12) only.

29. Kings xi. 5.

18. χρ. bef 1ησ. B, Chr autem Jesu Orig-int(in Luc. Hom. 28, vol. iii. p. 965): om 1ησ. D-lat latt syr-cu Petr Iren₃(...potuerat divere Matth. "Jesu vero" &c sed ... ait "Christi autem" & Fren-int: but in Iren-gr(iii. 11. 8, p. 191, omitted in Grabe) for "Christi autem" we read του δε ιησ. χρ.) [Ps Ath] Thl-ms Aug Chrysol Vig Op: txt CLPZΔN rel syrr coptt æth arm Orig-gr(ubi supra) Eus [Did Epiph]. revenous (prob corrn from verb so often used above), with L rel: txt BCPSZAN 1 syr Ath Eus Dial-tringer. (In schol ascribed to Orig and annexed to some mss, it is noticed that γενεσις and γεννησις differ in meaning and that αμφότερα ληπτά έν δσιότητι εἰς χριστόν.) om γαρ (perhaps as difficult and superfluous) BC'ZR 1 latt syrr coptt arm Did Epiph Dial-trin [Chr 6-mss] Iren-int Aug: ins C²LP rel D-lat

the comparison of this genealogy with that given in Luke, see notes, Luke iii. 23-38. 17. γενεαί δεκατέσσαρες] If we carefully observe Matthew's arrangement, we shall have no difficulty in completing the three tesseradecades. For the first is from Abraham to David, of course inclusive. The second from David (again inclusive) to the migration; which gives no name, as before, to be included in both the second and third periods, but which is mentioned simultaneously with the begetting of Jechonias, leaving him for the third period. This last, then, takes in from Jechonias to Jesus Christ inclusive. So that the three stand thus, according to the words of this verse: (1) άπο 'Αβραάμ εως Δαυίδ. (2) ἀπο Δαυίδ έως τ. μετ. Βαβ., i.e. about the time when Josiah begat Jechonias. (3) ἀπό τ. μετ. Βαβ. (i. e. from Jechonias) έως τοῦ χριστοῦ. We may safely say, that the πᾶσαι does not, as Meyer, imply that Matthew intended to give the genealogy complete, and was not aware of the omissions. For why should this be so? May it not just as well be said, that having, for the convenience of his readers, reduced the genealogy to this form, he then says to them, "So then you have from Abraham to David, 14 generations, &c.?"

18-25. CIRCUMSTANCES OF HIS BIRTH. 18. τοῦ δὲ Ἰησοῦ χριστοῦ] The combined name is emphatically put first as resuming the subject of ver. 1, and the $\delta\epsilon$ takes up the δέ which has connected all the previous members of the series, introducing a reason for this inversion έξ ης εγεννήθη, with which this last one had been brought γένεσις] The ordiin, ver. 16. nary reading γέννησις seems to have been taken up from ver. 16, and the γάρ, which follows, appended to account for the exception in this last case to the direct sequence of έγέννησεν throughout the genealogy. γένεσις must be understood in a wide sense, as nearly identical in meaning with γέννησις; as "= 'origo,' not merely 'birth,'" Mey. It probably is chosen by the Holy Spirit to mark a slight distinction between the yévvnois of our Lord and that of ordinary men. See schol. in μνηστευθείσης The interval between betrothal and the consummation of marriage was sometimes considerable, during which the betrothed remained in her father's house, till the bridegroom

came and fetched her. See Deut. xx. 7.

[γάρ] here is explicative; 'quum videlicet...' So Soph. Trach. 475, πᾶν σοι φράσω τὰληθὲς οὐδὲ κρύψομαι. ἔστιν γὰρ οὕτως ὥςπερ οῦτος ἐννέπει. Lysias, Eratosth. § 19, εἰς τοσαύτην . . . αἰσχροκέρδειαν ἀφίκοντο, τῆς γὰρ πολεμάρχου γυναικὸς κ.τ.λ. See more examples in Hartung, Partikellehre, i. 469. We may perhaps with equal likelihood say that it is apologetic for the ούτως: 'thus it took place; and an account of it is needed, for πρὶν ή is said to belong to the middle age of Attic. With an aor. following, it betokens the entire completion of the act indicated. See it treated in Hermann on Viger, p. 442; Klotz on Devarius, p. 726. συνελθείν Here to be understood of living together in one house as man and wife; the deductio in domum mariti: see especially Kypke, Observationes Sacræ, p. 1 ff., who remarks well, that it answers to the word παραλα- $\beta \in \hat{i}\nu$, vv. 20, 24. Chrys. Hom. iv. 2, vol. vii. p. 49, opposes this view: οὐκ εἶπε πρὶν ħ

 $\mathbf{v} = \mathbf{ver}$ 20. \mathbf{J}_{00m} 1.32. \mathbf{t} έχουσα \mathbf{u} έκ \mathbf{v} πυεύματος \mathbf{v} άγίου. $\mathbf{19}$ Ἰωσὴφ δὲ \mathbf{o} ἀνὴρ ΒΕΕΚΙ. Rom. is. 10. \mathbf{v} εἰ, iii. 11. \mathbf{s} αἰ τῆς, \mathbf{v} δίκαιος ἄυ, καὶ μὴ θέλων αὐτὴν $\mathbf{x} * \delta$ δειγματίσαι, \mathbf{X}_{PAJIN} αἰ. fr. Ps. l. 11. Isa. \mathbf{l}_{10ii} 10. 11. $\mathbf{v} = \mathbf{M}_{Ark}$ τί, \mathbf{v} έβουλήθη \mathbf{v} λάθρα \mathbf{v} ἀπολῦσαι αὐτήν. \mathbf{v} ταῦτα δὲ αὐτοῦ \mathbf{v} τος \mathbf{v} ενθυμηθέντος ἰδοὺ \mathbf{v} ἄγγελος κυρίου κατ \mathbf{v} ὄναρ ἐφάνη \mathbf{v} τος \mathbf{v} ενεκι χενίϊ. 17. Polyh, χεν \mathbf{v} ενεκι \mathbf{v} ενεκι χεν \mathbf{v} ενεκι \mathbf{v} ενεκι \mathbf{v} ενεκι χεν \mathbf{v} ενεκι $\mathbf{$

x Col. ii. 15 only †. παραδ. Heb. vi. 6 only. Num. xxv. 4. Ezek. xxviii. 17. Polyb. xv. 23. 5 and al5. y 1 aor. pass., James i 18. iv. 4. 2 John 12 only. Exod. x. 27. 7. John xi. 28. Acts xvi. 37 only. 1 Kings xviii. 22. a = ch. v. 31, 52 al.‡ Ezedri x. 36. ix. 4 only. Josh vi. 18. ch. ii. 13, 19. xxviii. 2. Luke i. 11, 13. ii. 9 al. Exod. iii. 2 al. ii. 12, 13, 19, 22. ch. xxvii. 19 only γ. see Gen. xx. 4

19. * rec παραδειγματίσαι, with CLPN:3 rel syr-mg-gr: traducere latt: præpalare D-lat: divulgare lat-k Aug: detegere Vig: lege in eam decerni Hil: txt BZN² 1 Eus. (Eusebius' words are as follows: Εἶ γοῦν μοι εἰρῆσθαι δοκεῖ ὑπὸ τοῦ εὐαγγελιστοῦ καὶ τὸ μὴ θέλειν αὐτὴν δειγματίσαι οὐ γὰρ ἔφησεν μὴ θέλειν αὐτὴν παραδειγματίσαι, ἀλλά, μὴ δειγματίσαι θέλων, πολλῆς οὔσης ἐν τούτοις διαφορᾶς' τὸ μὲν γὰρ παραδειγματίσαι τὴν ἐπὶ κακῷ πράξαντι πάντας φανέρωσίν τε καὶ διαβολὴν ὑποβάλλει νοεῦν' ὁ τοίνυν Ἰωσὴφ δίκαιος ὧν καὶ μὴ θέλων αὐτὴν δειγματίσαι τουτέστιν εἰς φανερὸν τοῖς πᾶσιν ἀγαγεῖν ἐβουλήθη λάθρα ἀπολῦσαι αὐτὴν. These words taken from Eus. ad Steph. have been preserved in a scholium blunderingly given in Cramer's Catena: the above is plainly the true reading. The corresponding passage of the Latin translation will be found ed. Migne, vol. iv. p. 884.)

ὰχθῆναι αὐτὴν εἰς τὴν οἰκίαν τοῦ νυμφίου, καὶ γὰρ ἔνδον ἦν. ἔθος γὰρ τοῖς παλαιοῖς δις τὰ πολλὰ ἐν οἰκία τὰς μεμνηστευμένας ἔχειν, κ.τ.λ. But it seems most agreeable to the context. His following remark is doubtless a just one: καὶ τίνος ἔνεκεν οῦ πρὸ τῆς μνηστείας ἐκύησεν; Γνα... συσκιασθῆ τὸ γινόμενον τέως, καὶ Γνα πάσαν πονηρὰν διαφύγη ἡ παρθένος ὑπόνοιαν.

εὐρέθη] not merely for $\hat{\eta}_{\nu}$, as some have said, but in its proper meaning:— she was discovered to be, no matter by whom: $\hat{\epsilon}^{n}$ $\hat{\tau}^{n}$ $\hat{\tau}^{n}$ παραδόξων, καὶ $\hat{\tau}^{n}$ $\hat{\tau}^{n}$ $\hat{\epsilon}^{n}$ $\hat{\tau}^{n}$ re the addition of the Evangelist declaring the matter of fact, and do not belong to the discovery.

έκ πν. άγ. by (the agency of) the Holy Ghost. See reff. and those to ver. 20: and compare by all means Chrys.'s remarks, Hom. iv. 3, p. 50 f. The interpretation of $\pi\nu$. $\dot{\alpha}\gamma$. in this place must thus be sought: (1) Unquestionably $\tau \dot{\delta}$ πν. τὸ αγ. is used in the N. T. as signifying the Holy Ghost. Luke iii. 22: Acts i. 16: Eph. iv. 30. (2) But it is a wellknown usage to omit the articles from such words under certain circumstances, e.g. when a preposition precedes, as ϵis λιμένα (Plato, Theæt. § 1), &c. We are therefore justified in interpreting ἐκ πν. άγ. according to this usage, and understanding $\tau \delta$ $\pi \nu$. $\tau \delta$ $\ddot{a}\gamma$. as the agent referred to. And (3) even independently of the above usage,-when a word or an expression came to bear a technical conventional meaning, it was also common to use it without the art. as if it were a proper name: e.g. θεός, νόμος, vids θευθ, &c. 19. ἀνήρ] so called, though they were as yet but betrothed: so in Gen. xxix. 21: Deut. xxii. 24. καιος] just; και μὴ θ. being, as the μή plainly shews, not the explanation of δίκαιος, but an additional particular. He was a strict observer of the law,—and (yet) not willing to expose her. The sense of 'kind,' 'merciful,' is inadmissible.

sense of 'kind,' 'merciful,' is inadmissible. λάθρα] Not 'without any writing of divorcement,' which would have been unlawful; but according to the form prescribed in Deut. xxiv. 1. The husband might either do this, or adopt the stronger course of bringing his wife (or betrothed, who had the same rights, Maimon. in Wetstein, and Philo de legg. spec. ad cap. 6 et 7 decal. § 12, vol. ii. p. 311, at δμολογίαι γάμοις ἱσοδυναμοῦσι) to justice openly. The punishment in this case would have been death by stoning. Deut. xxii. 23. Maimonides (quoted by Buxtorf de divort.) says, "Femina ex quo desponsata est, licet nondum a viro cognita, est uxor viri, et si sponsus eam velit repudiare, oportet, ut id faciat libello repudii."

έβουλήθη] intended,—was minded: θέλω expresses the mere wish, βούλομαι the wish ripened into intention: see 1 Tim. v. 14, note, and Buttmann's Lexilogus, i. p. 26.

20.] ίδού answers to the Hebrew της, and is frequently used by Matt. and Luke to introduce a new event or change of scene: not so often by Mark, and never with this view in John.

ăγγελος κ.] The announcement was made to Mary openly, but to Joseph in a dream; for in Mary's case faith and concurrence of will were necessary,—the communication was of a higher kind,—and referred

i Luke i. 13, 31, ii, 21. Gen.

Παρα-αὐτῷ λέγων Ἰωσὴφ υίὸς Δαυείδ, μὴ φοβηθῆς ε παραλαβεῖν ε ver. 24 οπίγ. Cant. Μαριὰμ τὴν $^{\rm f}$ γυναῖκά σου τὸ γὰρ ἐν αὐτῆ γεννηθὲν $^{\rm cont.}$ $^{\rm cont$

25. ch. ii. 2. Luke i. 31, 67. ii. 6, 7, 11 al. Gen. xvii. 19. xli, 50. as above (i). 1 Kings i. 20. j = (but w. ϵκ) Ezek. xxxvi. 29.

20. μαριαν BL 1 coptt Eus Chr-β Cyr.

Iren-int₂: txt BCPZN rel Eus₂.

21. om 1st αντου Ν'(? ins N-corrl).

to a thing future; but here it is simply an advertisement for caution's sake of an event which had already happened, and is altogether a communication of an inferior order: see Gen. xx. 3. But see on the other hand the remarks at the close of the notes on ver. 21. κατ' ὄναρ] ὅναρ, simply, is the classical equivalent,—κατ' ὅναρ belonging to later writers, Strabo, Plutarch, &c. οὐ χρὴ κατ' ὅναρ λέγειν, Ϫσπερ οὐδὲ καθ' ὕπαρ, ἀλλὰ ὄναρ κα ὑπαρ οἶον; ὄναρ εἶδον τὸν δεῖνα, Thom. Mag. See Lobeck on Phrynichus, p. 423.

νίος Δανείδ? These words would recall Joseph's mind to the promised seed, the expectation of the families of the lineage of David, and at once stamp the message as the announcement of the birth of the Messiah. May it not likewise be said, that this appellation would come with more force, if Mary also were a daughter of David? The nom. for the vocative is frequent in the Gospels: generally with an article. See Luke viii. 54: ch. xi. 26, al., and particularly John την γυν. σου] Not 'as thy wife:' but in apposition with Μαριάμ, Mary thy wife: see ver. 24, which decides this, as Meyer, ed. 3, now acknowledges. The addition serves to remind Joseph of that relation which she already held by betrothal, and which he was now exhorted to recognize. See above on ver. 19.

τὸ γὰρ ἐν αὐ. γ.] ἐν is here not instrumental, 'that which is conceived by her,' but local, that which is begotten in her. The gender here is not to be pressed as involving any doctrinal consequence, but to be regarded as the usual way of speaking of the unborn feetus: we have viby first after τέξεται, ver. 21. See also John iii. 6: 1 John v. 4. σοῦν] The same name as Joshua, the former deliverer of Israel. It is written ישית in the Law and Prophets, but איניין in the Hagiographa. Philo says, Ίησοῦς έρμηνεύεται, σωτηρία κυρίου. De mut. nom. § 21, vol. i. p. 597. αὐτός] He, emphatically: He alone: best rendered, perhaps,

'it is He that.' τον λαον αὐτοῦ] (not αὐτοῦ, any where, except when a special emphasis is intended: and there is none here, no distinction between His people, and the people of any other, being made). In the primary sense, the Jews, of whom alone Joseph could have understood the words: but in the larger sense, all who believe on Him: an explanation which the tenor of prophecy (cf. Gen. xxii. 18: Deut. xxxii. 21), and the subsequent admission of the Gentiles, warrant. Cf. a similar use of 'Israel' by St. Peter. Acts v. 31. ἀπὸ τῶν άμαρτιῶν] It is remarkable that in this early part of the evangelic history, in the midst of pedigrees, and the disturbances of thrones by the supposed temporal King of the Jews, we have so clear an indication of the spiritual nature of the office of Christ. One circumstance of this kind outweighs a thousand cavils against the historical reality of the narration. If I mistake not, this announcement reaches further into the deliverance to be wrought by Jesus, than any thing mentioned by the Evangelist subsequently. It thus bears the internal impress of a message from God, treasured up and related in its original Meyer understands the formal terms. words of a political emancipation and prosperity of the Jewish people, and strangely enough refers to Luke i. 68 for confirmation of this idea; adding, however, that a religious and moral reformation was considered as intimately connected with such a change. άμαρτία is not put for the punishment of sin, but is the sin itselfthe practice of sin, in its most pregnant sense. 'How suggestive it is,' remarks Bishop Ellicott, 'that while to the loftier spirit of Mary the name of Jesus is revealed with all the prophetic associations of more than David's glories-to Joseph, perchance the aged Joseph, who might have long seen and realized his own spiritual needs, and the needs of those around him, it is specially said, Thou shalt call his name Jesus: for He shall save his people

 k see Mark iv. 22. Horm xi. 11, 32 = Gospp. 11, 32 o n διὰ τοῦ προφήτου λέγοντος 23 ο Ἰδοὺ ή παρθένος p ἐυ ΖΓΔΙΙΝ 12 ο n διὰ τοῦ προφήτου λέγοντος 23 ο Ἰδοὺ ή παρθένος p ἐυ ΖΓΔΙΙΝ 132 ο Υποκεί 12. 23. 134 ο να 12. 24 ο να 13. 25 ο να 13. 25 ο να 13. 25 ο να 13. 25 ο να 13. 26 ο να 13. 26 ο να 13. 27 ο να 13. 27 ο να 13. 28 ο να 13. 29 ο

er. 18 reil. sch. viii, 4 ll. (xxi. 6 v. r.) Acts r., 21 reil. sch. viii, 4 ll. (xxi. 6 v. r.) Acts x, 33, 48, xvii, 26 only. G.n. l. 2. t = ver. 20 only. Xen. Œc. vii. 5. διελθούσης . . ἐπταετίας τ. ''Ραχήλαν παρέλαβεν, Jos. Antt. i. 19. 6. u = Luke i. 34 only. Gen. iv. l, 25 al.

22. rec ins $\tau o v$ bef $\kappa v \rho_i o v$, with L rel (Syr coptt?) Eus: om BCDZAR 1.33. aft $\delta i \alpha$ ins $\eta \sigma \alpha i o v$ D: aft $\pi \rho o \phi$. \Re^2 -marg lat-a b c f g_1 syr-cu-jer syr arm Iren-int₁. (Similar insns are made by \Re^2 lat-a and syr-mg in ch. ii. 5.)

23. καλεσεις (as LXX) D [ev-y] Eus, Epiph Vig: vocabit lat f¹ D-lat¹: vocabitis Cypr: vocabitur syr-cu Iren-int Orig-int. om αντον Κ¹(ins K-corr¹).

ενμανουηλ D.

24. rec διεγερθειs, with C³DL rel, exsurgens latt: txt BC¹Zℵ 1 Epiph. om o (bef $\iota\omega\sigma$.) KZ[Γ] Δ [Π] \aleph Scr's k p w. aft $\pi\alpha\rho$ ελαβεν ins $\mu\alpha\rho$ ιαμ \aleph ^{3a}(but afterwards erased) [coptt Chr-5·mss(- $\alpha\nu$)]. εαυτου ZΝ².

from their sins.' Historical Lectures on the Life of our Lord, p. 56. 22. τοῦτο δὲ ὅλον] It is impossible to interpret "να in any other sense than in order that. The words τοῦτο δὲ 8. γέγ. and the uniform usage of the N.T., in which Tva is never used except in this sense, forbid any other. Nor, if rightly viewed, does the passage require any other. Whatever may have been the partial fulfilment of the prophecy in the time of Ahaz, its reference to a different time, and a higher deliverance, is undeniable: and then, whatever causes contributed to bring about τοῦτο ολον, might be all summed up in the fulfilment of the divine purpose, of which that prophecy was the declaration. The accomplishment of a promise formally made is often alleged as the cause of an action extending wider than the promise, and purposed long before its utterance. And of course these remarks apply to every passage where lva or δπως πληρωθη are used. Such a construction can have but one meaning. If such meaning involve us in difficulty regarding the prophecy itself, far better leave such diffi-culty, in so doubtful a matter as the interpretation of prophecy, unsolved, than create one in so simple a matter as the rendering of a phrase whose meaning no indifferent person could doubt. ρωθη The immediate and literal fulfilment of the prophecy seems to be related in Isa. viii. 1—4. Yet there the child was not called Emmanuel: but in ver. 8 that name is used as applying to one of far greater dignity. Again, Isa. ix. 6 seems to be a reference to this prophecy, as also Micah v. 3. 23. ἡ παρθένος] Such is the rendering of the LXX. The Hebrew word is the more general term τροχρη, and is translated by Aquil., Symm., and Theodot. ἡ νεῶνις. De Wette cites the LXX rendering as a proof that the prophecy was then understood of the Messiah. But is it not much more probable that Aquila and the others rendered it νεῶνις to avoid this application? Can it be shewn that the birth of the Messiah from a παρθένος vas matter of previous expectation? Certainly Pearson (on the Creed, art. iii.) fails to substantiate this.

καλέσουσιν This indefinite plural is surely not without meaning here. Men shall call-i.e. it shall be a name by which He shall be called -one of his appellations. The change of person from καλέσεις, which could not well have been cited here, seems to shew, both that the prophecy had a literal fulfilment at the time, and that it is here quoted in a form suited to its greater and final fulfilment. The Hebrew has הָּכְּרָאח, 'thou shalt call' (fem.). 'Έμμανουήλ] = אָכְינּה אָל, God (is) with us. In Isaiah, prophetic primarily of deliverance from the then impending war; but also of final and glorious deliverance by the manifestation of God in the flesh. ő ἐστιν μεθ. This addition is by some used to shew that Matthew wrote his Gospel in Greek, not in Hebrew, in which it would not be likely to occur. On the other hand, it is said, it might have been inserted by the person who translated the Gospel into Greek. See Prolegomena, and John iv. 25.

24.] ἀπὸ τοῦ ὕπνου, from his sleep—the

νωσκεν αὐτὴν $^{\rm v}$ έως οὖ $^{\rm q}$ ἔτεκεν $^{\rm *}$ υίον $^{\rm *}$, καὶ $^{\rm q}$ ἐκάλεσεν τὸ $^{\rm veh}$ sui $^{\rm se}$ $^{\rm en.\ vin.\ 7}$. $^{\rm Ps.\ cxi.\ R.}$ « Juke i. 5.

II. 1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν 1 Βηθλεὲμ τῆς Ἰου- 1 τον δείας εν 1 ήμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ 1 μάγοι 1 κοιν. Iban. ii. 2 (10 LXX. elsw. Theodi. [20 sl.) only. Dan.

25. εγνω cognovit D lat-b c f f_1 $g_{1,2}$ Syr Hil. (lat-a def.) om $o\tilde{v}$ B\.
* rec ins $\tau o \nu$ bef viou and adds $a \nu \tau \eta \varsigma$ τον $\pi \rho \omega \tau o \tau o \kappa o \nu$ (from Luke ii. 7?), with CD\rac{1}{2} rel vulg lat-f f_1 syrr with arm: filium suum unigenitum lat- g_2 : τον υίον copt: τον υίον αντης sah: τον υίον τον πρωτοτοκον D-corr(and lat) L: om BZ\rac{1}{2} 1. 33 lat-a (appy) b c g_1 k syr-cu Ambr₂ Hil Jer Greg.

CHAP. II. 1. ηρωδους D. om 2nd του \$2(ins \$1.3).

sleep which was on him when he had the 25. ""non cognovit eam, donec.' Non sequitur, ergo post: sufficit tamen confirmari virginitatem ad partum usque: de reliquo tempore lectori æquo relinquitur existimatio." Bengel. And with regard to the much-controverted sense of this verse we may observe, (1) That the primâ facie impression on the reader certainly is, that οὐκ ἐγίνωσκεν was confined to the period of time here mentioned. (2) That there is nothing in Scripture tending to remove this impression, either (a) by narration, - and the very use of the term, ἀδελφοί κυρίου (on which see note at ch. xiii. 55), without qualification, shews that the idea was not repulsive: or (β) by implication,—for every where in the N. T. marriage is spoken of in high and honourable terms; and the words of the angel to Joseph rather imply, than discountenance, such a supposition. (3) On the other hand, the words of this verse do not require it: the idiom being justified on the contrary hypothesis. See reff. On the whole it seems to me, that no one would ever have thought of interpreting the verse any otherwise than in its prima facie meaning, except to force it into accordance with a preconceived notion of the perpetual virginity of Mary. It is characteristic, and historically instructive, that the great impugner of the view given above should be Jerome, the impugner of marriage itself: and that his opponents in its interpretation should have been branded as heretics by after-ages. See a brief notice of the controversy in Milman, Hist. of Latin Christianity, i. 72 ff. As to the expression, compare the remarkable parallel, Diog. Laert. iii. 1. 2, where he says of the father of Plato, καθαράν γάμου φυλάξαι, έως της αποκυήσεως, with ib. 4 (said of Plato) έσχε δ' άδελφους 'Αδείμαντον κ. Γλαύκωνα κ. άδελφὴν Ποτώνην.

ἐκάλεσεν] i.e. Joseph; see ver. 21. CHAP. II. I—12.] VISIT AND ADORATION OF MAGI FROM THE EAST.

1. Βηθ. τῆς 'Ιουδ.] There was another Bethlehem in the tribe of Zebulun, near the sea of Galilee, Josh. xix. 15. The name Bethlehem-Judah is used, Judg. xvii. 7, 8, 9: 1 Sam. xvii. 12. Another name for our Bethlehem was Ephrath, Gen. xxxv. 19; xlviii. 7; or Ephrata, Micah v. 2. It was six Roman miles to the south of Jerusalem, and was known as 'the city of David,' the origin of his family, Ruth i. 1, 19.

έν ήμέραις 'Ηρώδου] ΗΕΠΟΣ ΤΗΕ GREAT, son of Antipater, an Idumean, by an Arabian mother, made king of Judæa on occasion of his having fled to Rome, being driven from his tetrarchy by the pretender Antigonus. (Jos. Antt. xiv. 14. 4.) This title was confirmed to him after the battle of Actium by Octavianus. He sought to strengthen his throne by a series of cruelties and slaughters, putting to death even his wife Mariamne, and his sons Alexander and Aristobulus. His cruelties, and his affectation of Gentile customs, gained for him a hatred among the Jews, which neither his magnificent rebuilding of the temple, nor his liberality in other public works, nor his provident care of the people during a severe famine, could mitigate. He died miserably, five days after he had put to death his son Antipater, in the seventieth year of his age, the thirty-eighth of his reign, and the 750th year of Rome. The events here related took place a short time before his death, but necessarily more than forty days; for he spent the last forty days of his life at Jericho and the baths of Callirrhoe, and therefore would not be found by the magi at Jerusalem. The history of Herod's reign is contained in Josephus, Antt. books xiv.-xvii. ἀπὸ ἀνατολῶν] Magi from the East; (not ὰπ. ἀνατ. παρεγ.) The absence of 10

the art. after μάγοι is no objection to this interpretation. In fact it could not have been here expressed, because the concrete noun μάγοι is not distributed: as neither could it in such an expression as ἄνθρωπος εν πνεύματι ακαθάρτω, Mark i. 23. In the case of an anarthrous abstract noun, the art. may follow, but may also be omitted, cf. χαρὰ ἐν πνεύματι ἁγίφ, Rom. xiv. 17: the distinction being, that χ. ή ἐν πν. άγ. would specify, among various kinds of joy, that one, which is èv $\pi\nu$. $\dot{\alpha}\gamma$., whereas χ . $\dot{\epsilon}\nu$ $\pi\nu$. $\dot{\alpha}\gamma$. merely asserts the fact that the joy is $\dot{\epsilon}\nu$ $\pi\nu$. $\dot{\alpha}\gamma$., without suggesting any comparison with other kinds. De W. remarks, that if ἀπδ ἀνατ. belonged to παρεγ., it would probably follow that verb, as ἐξ ὁδοῦ does, ref. Luke. I may add, that παραγίνομαι occurs with a preposition and a substantive twelve times in the N.T., and in no case are they prefixed. It would be useless to detail all the conjectures to which this history has given rise. From what has been written on the subject it would appear, (1) That ἀνατολαί may mean either Arabia, Persia, Chaldaa, or Parthia, with the provinces adjacent. See Judg. vi. 3: Isa. xli. 2; xlvi. 11: Num. xxiii. 7. Philo (leg. ad Caium 34, vol. ii. p. 584) speaks of έθνη τὰ έῷα καὶ ἡγεμόνες αὐτῶν Παρθυαΐοι. In all these countries there were magi, at least persons who in the wider sense of the word were now known by the name. The words in ver. 2 seem to point to some land not very near Judæa, as also the result of Herod's enquiry as to the date, shewn in and διετούς. (2) If we place together (a) the prophecy in Num. xxiv. 17, which could hardly be unknown to the Eastern astrologers,—and (β) the assertion of Suetonius (Vesp. c. 4), 'Percrebuerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore Judæa profecti rerum potirentur,'-and Tacitus, v. 13, 'Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judæa rerum potirentur,'-and (γ) the prophecy, also likely to be known in the East, of the seventy weeks in Daniel, ix. 24; - we can, I think, be at no loss to understand how any remarkable celestial appearance at this time should have been interpreted as it was. (3) There is no ground for supposing the magi to have

been three in number (as first, apparently, by Leo the Great, A.D. 450; "tribus igitur magis in regione Orientis stella novæ claritatis apparuit," Serm. xxxi. 1, vol. i. p. 112), or to have been kings. The first tradition appears to have arisen from the number of their gifts: the second, from the prophecy in Isa. lx. 3. (Tertullian seems to deduce it from the similar prophecy in Ps. lxxii. 10. "Reges Arabum et Saba munera afferent illi: nam et magos reges fere habuit Oriens." Adv. Jud. 9, vol. i. p. 619: adv. Marc. iii. 13, p. 339.) 2. αὐτοῦ τὸν ἀστέρα] (Much has been said and written on the following note in no friendly spirit; but, for the most part, in entire misunder-standing of its drift and character. It seems to me that the preliminary question for us is, Have we here in the sacred text a miracle, or have we some natural appearance which God in His Providence used as a means of indicating to the magi the birth of His Son? Different minds may feel differently as to the answer to this question: but I submit that it is not for any man to charge another, who is as firm a believer in the facts related in the sacred text as he himself can be, with weakening that belief, because he feels an honest conviction that it is here relating, not a miracle but a natural appearance. It is, of course, the far safer way, as far as reputation is concerned, to introduce miraculous agency wherever possible: but the present Editor aims at truth, not popularity.) expression of the magi, we have seen his star, does not seem to point to any miraculous appearance, but to something observed in the course of their watching the heavens. We know the magi to have been devoted to astrology: and on comparing the language of our text with this undoubted fact, I confess that it appears to me the most ingenuous way, fairly to take account of that fact in our exegesis, and not to shelter ourselves from an apparent difficulty by the convenient but forced hypothesis of a miracle. Wherever supernatural agency is asserted, or may be reasonably inferred, I shall ever be found foremost to insist on its recognition, and impugn every device of rationalism or semirationalism; but it does not therefore follow that I should consent to attempts, however

d προςκυνήσαι αὐτῷ. 3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώ- d w. dat., vv. 8, 11 al. fr. iv. 21, 23. ix. 38. Acts vii. 43. 1 Cor. xiv. 25. Heb. i. 6, from Deut. xxxii. 43. Rev. iv. 10 al. Gen. xxiii. 7. 2 Kings xii. 20. Ps. xxviii. 2. sec ch. iv. 10 reif.

3. rec ηρωδηs bef o βασιλευs (to conform to ver 1), with CL rel vulg lat-a f ff,

well meant, to introduce miraculous interference where it does not appear to be borne out by the narrative. The principle on which this commentary is conducted, is that of honestly endeavouring to ascertain the sense of the sacred text, without regard to any preconceived systems, and fearless of any possible consequences. And if the scientific or historical researches of others seem to contribute to this, my readers will find them, as far as they have fallen within my observation, made use of for that purpose. Now we learn from astronomical calculations, that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord. (I may premise, that the whole of the statements in this note have been remarkably confirmed, except in the detail now corrected, "that an ordinary eye would regard them (the planets) as one star of surpassing brightness," by the Rev. C. Pritchard, in a paper read by him before the Royal Astronomical Society, containing his calculations of the times and nearnesses of the conjunctions, as verified by the Astronomer Royal at Greenwich. The exact days and hours have been inserted below from Mr. Pritchard's paper.) the year of Rome 747, on the 20th of May (29th, Pritchard), there was a conjunction of Jupiter and Saturn in the 20th degree of the constellation Pisces, close to the first point of Aries, which was the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 27th of October (29th Sept., Pritchard), in the same year, another conjunction of the same planets took place, in the 16th degree of Pisces: and on the 12th of November (5th Dec., Pritchard), a third, in the 15th degree of the same sign. (Ideler, Handbuch der Chronologie, ii. 329, sqq., also Winer, Realwörterbuch, under 'Stern der Weisen,' which see.) Supposing the magi to have seen the first of these conjunctions, they saw it actually in the East; for on the 29th of May it would rise 31 hours before sunrise (Pritchard). If they then took their journey, and arrived at Jerusalem in a little more than five months (the journey from Babylon took Ezra four months, see Ezra vii. 9), if they performed the route from Jerusalem to Bethlehem in the evening, as is implied, the December conjunction, in 15° of Pisces, would be be-

fore them in the direction of Bethlehem. (" 11 hour east of the meridian at sunset." Pritchard.) These circumstances would seem to form a remarkable coincidence with the history in our text. They are in no way inconsistent with the word ἀστέρα, which cannot surely (see below) be pressed to its mere literal sense of one single star, but understood in its wider astrological meaning: nor is this explanation of the star directing them to Bethlehem at all repugnant to the plain words of vv. 9, 10, importing its motion from s.E. towards s.w., the direction of Bethlehem. We may further observe, that no part of the text respecting the star, asserts, or even implies, a miracle; and that the very slight apparent inconsistencies with the above explanation are no more than the report of the magi themselves, and the general belief of the age would render unavoidable. If this subservience of the superstitions of astrology to the Divine purposes be objected to, we may answer with Wetstein, 'Superest igitur ut illos ex regulis artis suæ hoc habuisse existimemus: quæ licet certissime futilis, vana, atque fallax esset, casu tamen aliquando in verum incidere potuit. Admirabilis hinc elucet sapientia Dei, qui hominum erroribus et sceleribus usus Josephum per scelus fratrum in Ægyptum deduxit, regem Babelis per haruspicia et sortes Judæis immisit, (Ezech. xxi. 21, 22) et magos hic per astrologiam ad Christum direxit.'

It may be remarked that Abarbauel the Jew, who knew nothing of this conjunction, relates it (Maajne haschnah, cited by Münter in Ebrard, Wissensch. Kritik, p. 248) as a tradition, that no conjunction could be of mightier import than that of Jupiter and Saturn, which planets were in conjunction A.M. 2365, before the birth of Moses, in the sign of Pisces; and thence remarks that that sign was the most significant one for the Jews. From this consideration he concludes that the conjunction of these planets in that sign, in his own time (A.D. 1463), betokened the near approach of the birth of the Messiah. And as the Jews did not invent astrology, but learnt it from the Chaldwans, this idea, that a conjunction in Pisces betokened some great event in Judæa, must have prevailed among Chaldæan astrologers. (It is fair to notice the influence on the position maintained in

e = eh. xiv. 26. δης e ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ BCDEK John xiv. 1, 27. Esth. iii. 6 συναγαγών πάντας τοὺς ἀρχιερεῖς καὶ gh γραμματεῖς τοῦ ΖΓΔΠΙ 15 i. Chron. h λαοῦ i ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς ϳ γεννᾶται. xxiii. 2. Ps. xiii. 5. οἱ δὲ εἶπον αὐτῷ Ἐν Βηθλεὲμ τῆς Ἰονδαίας. οὕτως passim. John, never exc. γὰρ k γέγραπται διὰ τοῦ προφήτου, 6 I Καὶ σὺ Βηθλεὲμ γῆ i. s. 5. i. J. 2. xxiii. 3? L. λcts viii. 3. λcts viii. 3? L. λcts viii. 3? L. λcts viii. 3? L. λcts viii. 3. λcts viii. 3? L. λcts viii. 3? L. λcts viii. 3? L. λcts viii. 3. λcts viii. 3? L. λcts viii. 3. λcts viii. 3

syrr syr-cu sah(Treg) arm : txt BDZN 1 lat-b c k copt Eus. om $\pi a \sigma a$ D : aft $\pi a \sigma a$ ins η Z Eus.

4. om $\pi \alpha \rho$ autwo D(end of a page) [Γ]. 5. $\epsilon_1 \pi \alpha \nu$ BS. om autw S²(ins S¹⁻³?).

this note of the fact which Mr. Pritchard

seems to have substantiated, that the planets did not, during the year B.C. 7, approach each other so as to be mistaken by any eye for one star: indeed not "within double the apparent diameter of the moon." I submit, that even if this were so, the inference in the note remains as it was. The conjunction of the two planets, complete or incomplete, would be that which would bear astrological significance, not their looking like one star. The two bright planets seen in the east, -the two bright planets standing over Bethlehem,-these would on each occasion have arrested the attention of the magi; and this appearance would have been denominated by them δ ἀστηρ αὐτοῦ. Το object that it is ἀστήρ, not ἄστρον, is surely mere trifling: the appearance could not be called "ἄστρον, a constellation," as required by Bp. Wordsworth, who suggests the ingenious solution for all the difficulties of the narrative, that "the star, it is probable, was visible to the magi alone.") ἐν τῆ ἀνατ.] Not 'at its rising,' in which case we should expect to find αὐτοῦ, if not here, certainly in ver. 9,-but in the East, i.e. either in the Eastern country from which they came, or in the Eastern quarter of the heavens, as above explained. In ver. 9, ἐν τ. ἀνατ. is opposed to ἐπάνω οῦ ἢν τὸ παιδίον. προςκυνήσαι To do homage to him, in the Eastern fashion of prostration. 'Necesse est enim, si in conspectum veneris, venerari te Regem, quod illi προςκυνείν vocant.' Corn. Nep. Conon, 3. έταράχθη Josephus, Antt. xvii. 2. 4, represents these troubles as raised by the Pharisees, who prophesied a revolution.

Ήρώδη μεν καταπαύσεως άρχης ύπο Θεοῦ

έψηφισμένης αὐτῷ τε καὶ γένει τῷ ἀπ'

αὐτοῦ. Herod, as a foreigner and usurper, feared one who was born King of the Jews:

the people, worn away by seditions and

slaughters, feared fresh tumults and wars.

There may also be a trace of the popular notion that the times of the Messiah would be ushered in by great tribulations: so Schöttgen, ii. p. 512, from the book Sohar, "quo tempore Sol redemptionis ipsis illucescet, tribulatio post tribulationem et tenebræ post tenebras venient ipsis: dum vero in his versantur, illucescet ipsis Lux Dei S. B." $\pi \hat{\alpha} \sigma \alpha \ ^{\prime} \text{Iepo} \sigma \hat{\lambda} \nu \mu \alpha]$ Here and apparently at ch. iii. 5, used as a feminine singular. Joseph. Bell. Jud. vi. 10. 1, uses έάλω ' $\text{Iepo} \sigma \ldots \hat{\lambda} \lambda \hat{\sigma} \hat{\sigma} \alpha \ldots$, but none of these instances are decisive: an ellipsis of $\hat{\eta} \pi \delta \lambda s$ being possible.

4. συναγαγών] i. e. says Lightfoot, he assembled the Sanhedrim. For the Sanhedrim consisting of seventy-one members, and comprising Priests, Levites, and Israelites (Maimonides), under the term ἀρχιερεῖs are contained the two first of these, and under γραμ. τ. λαοῦ the third.

άρχ. are most likely the High Priest and those of his race, - any who had served the office,-and perhaps also the presidents of the twenty-four courses (1 Chron. xxiv. 6). yp. consisted of the teachers and interpreters of the Divine law, the νομικοί and νομοδιδάσκαλοι of St. Luke. But the πρεσβύτεροι τοῦ λαοῦ are usually mentioned with these two classes as making up the Sanhedrim. See ch. xvi. 21; xxvi. Possibly on this occasion the άρχ, and γρ. only were summoned, the question being one of Scripture learning. "apxiepeis," says Bp. Wordsworth, "is a word suggestive of the confusion now introduced into the nomination to the office of High Priest, when the true High Priest came from heaven to 'purify the sons of Levi' (Mal. iii. 3)." Instead of one High Priest for life, there were many, made and unmade in rapid succession. As Spanheim says, Dub. Evan. ii. 37, "ἀρχιερωσύνη confusa, Christo exhibito. Summum sacerdotium pessime habitum, Herodis et Romanorum licentia." The present tense is often used indefinitely

Ἰούδα, $^{\rm m}$ οὐδαμῶς $^{\rm n}$ ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα, $^{\rm m}$ here eally ελεκ σοῦ γὰρ $^{\rm o}$ ἐξελεύσεται $^{\rm p}$ ἡγούμενος. ὅςτις $^{\rm q}$ ποιμανεί $^{\rm m}$ τον λαόν μου τὸν Ἰσραήλ. $^{\rm 7}$ τότε Ἡρώδης $^{\rm r}$ λάθρα $^{\rm m}$ λάθρα $^{\rm m}$ λάθρα $^{\rm m}$ καλέσας τοὺς $^{\rm t}$ μάγους $^{\rm u}$ ἠκρίβωσεν παρ' αὐτῶν τὸν χρίσ $^{\rm m}$ Μελι νον τοῦ φαινομένου ἀστέρος, $^{\rm g}$ καὶ πέμψας αὐτους εἰς $^{\rm m}$ τοῦ παιδίου $^{\rm v}$ ἔπαν δὲ εὕρητε, ἀπαγγείλατε μοι. ὅπως $^{\rm s}$ τοῦ παιδίου $^{\rm v}$ ἔπαν δὲ εὕρητε, ἀπαγγείλατε μοι. ὅπως $^{\rm s}$ τοῦ βασιλέως ἐπορεύθησαν. καὶ ἰδοῦ ὁ ἀστὴρ ὃν εἶδον ἐν tver, I ref. τῆ ἀνατολῆ $^{\rm h}$ προῆγεν αὐτοὺς εως $^{\rm z}$ ἐλθὼν ἐστάθη ἐπάνω $^{\rm u}$ ι here and ver, 16 only $^{\rm t}$ Ικα. Χαλ.

16 Aq. v = 1 Pet. iii, 19. w ch. x. 11. John xxi. 12 only. Deut. xix. 18. Ps. x. 5, 6, x Luke i. 3. Acts xviii. 25, 26, xxiii. 15, 20, xxiv. 22. Eph. v. 15. 1 Thess. v. 2 only. Deut. as above (w). Wisd. xix. 18 only. Dan. vii. 19 Theod. y Luke xi. 22, 34 only. z ver. 23. ch. iv. 13. Eph. ii. 17 al. Gen. xxvii. 35. Prov. xxiii. 35.

6. for $\gamma\eta$ iouda, $\tau\eta s$ ioudaias D lat-a c f g_1 Syr. for oudamws, $\mu\eta$ non D lat-a b c f g_1 Syr syr-cu coptt Tert Cypr Hil, numquid to lat-ff_1. for ek sou, ex ou CN: [ex sou B^1:] ek ou D. om $\gamma\alpha\rho$ N'(ins N^2). ins moi bef exensetai CK[G] arm Protev-2-mss Thart: om BDZ rel Just Eus. $\pi \sigma \iota \mu \epsilon \nu \epsilon \iota \text{ (sic) D.}$

7. ηκρειβασεν D(so ver 16).

8. aft $\epsilon \iota \pi \epsilon \nu$ ins autois D Syr syr-cu. rec akribws bef $\epsilon \xi \epsilon \tau a \sigma a \tau \epsilon$ (for emphasis?), with C^3L rel $Orig_2$: akr. att $\pi a \iota \delta \iota \omega$ Syr syr-cu: txt $BC^1D \Re 1$. 33 latt syr coptt Eus Aug. for $\epsilon \pi a \nu$, otav D. $\epsilon \pi a \gamma \gamma$. $D^1(\operatorname{txt} D^2)$.

9. τες of ακουσαντες is added by D³. προηγον (but corrd) κ¹. rec (for εσταθη) εστη, with L rel Protev Eus₁: txt BCDR 1. 33 Orig Eus₁.

of subjects of prophecy, e. g. δ έρχόμενος, ch. xi. 3: Heb. x. 37; ἔρχεται, in an expression exactly parallel to this, John vii. 42. 6. kai σύ This is a free paraphrase of the prophecy in Micah v. 2. It must be remembered that though the words are the answer of the Sanhedrim to Herod, and not a citation of the prophet by the Evangelist, yet they are adopted by the latter as correct. Lightfoot renders the Hebrew, 'parvum est ut sis inter chiliadas,' and adds, that the Chaldee paraphrast, who may possibly have been present at this very council, renders the words 'intra pauxillum es ut præficiaris.' γη loύδα γη need not be supposed to be put for modis: the district may be intended, as described in ver. ήγεμόσιν] or χιλιάσιν (LXX). The tribes were divided into chiliads, and the names of the chiliads inscribed in the public records of their respective cities. În Judg. vi. 15 Gideon says ίδου ή χιλιάς μου ήσθένησεν έν Μανασσή, on which R. Kimchi (cited by Lightfoot) annotates, "Some understand Alphi to mean 'my father,' as if it were Alluph, whose signification is 'prince or lord.'" And thus, it appears, did the Sanhedrim understand the word (which is the same) in Micah v. 2. The word באלפי, without points, may mean either פאלפי אין, פֿע אַנאומסוע, or פאלפי אָבאלפי אין אָבאלפי אַר אָרָבּי אָרָבּי אָרָבּי אַרָבּיי

μόσιν. ἐκ σοῦ γὰρ ἐξ.] It has been remarked that the singular Latin expression, which occurs both in Tacitus and Suetonius (see the passages above in note on μάγοι ἀπ. ἀν.) 'Judæa profecti,' may have been derived from these words of the LXX.

7. ἡκρίβωσεν] ascertained accurately.

φαινομένου] lit. the time (or, duration: perhaps as an element in his calculation of age) of the star which appeared: φ. being the part. pres., referred back to the time when they saw the star. The position of φ. between the art. and its subst. forbids such renderings as 'the time when the star appeared.'

8. πορευθέντες. . ἐλθών] The pleonastic use of these words, common as a Hebraism

in the N.T. (see reff.), is also idiomatic in English; and it may be remarked, that although not strictly needed in the sentences where they occur, their insertion always gives fulness and accuracy to the meaning.

9.] On this see note on ver. 2. ἐπάνω οῦ ἦν (elliptic for τόπου οῦ ἦν) τὸ π. may mean, 'over that part of Bethlehem where the young child was,' which they might have ascertained by enquiry. Or it may even mean, 'over the whole town of Bethlehem.' If it is to be understood as standing over the house, and thus indicating to the magit the position of the object of their search,

33. πεσοντες προςεκυνησαν αυτώ και ' ανοιξαντες τους deh. xvii. 6, 23 alt. Mark 12 βησαυρούς αὐτών 12 προςήνεγκαν αὐτῷ 12 δώρα, 12 χρυσὸν xvii. 4. Luke 12 καὶ 18 λίβανον καὶ 1m σμύρναν. 12 καὶ 1n χρηματισθέντες holy. Deut. κατ' 0 ὄναρ μη 12 ἀνακάμψαι πρὸς 'Ηρώδην, δὶ ἄλλης 12 εch. iv. 12 εγες. 12 καξονον 13 13 13 12 13

1. 2. f Deut, xxviii, 12. Jer, xxvii. (1,)25. gch, vi. 19, 20, 21 al5. Mark x, 21. Luke vi 4.5 al3. (not John) 2 Cor. iv. 7. Col. ii. 3. Heb, xi. 26 only. Josh, vi. 19. h ch. v. 23, 24, viii. 4. Heb, v. 1, viii. 3, 4, 6en. xliii. 26. F8a. lxxi. 10. ls. lx. lx. 6. k Rev. xviii. 13 only. 1 Cant. iii. 6. m John xii. 30 only. F8. xliv. 8. (vi⊆uv, Mark xx. 23.) n = ver. 22 (w. κατ τοναρ). Luke ii. 26. Acts x. 22. Heb, xi. 7. Jer. xxxvii. (xxx.) 2. έχρ, αὐτῷ κατὰ τ. ὑπνους ὁ Θ., Jos. Antt. xi. 8. 4. och. i. 20 reff. and note. Mt. only. p Luke x. 6. Acts xxiii. 21. Heb. xi. 15 only. Judg, xi. 39 A. 3 Kings xii. 20. q Mt., here δce. ver. 22 al6. Mark iii. 7. John vi. 15. Acts xxiii. 19. xxvi. 31 only. = Exod. ii. 15. Hosea xii. 12.

for ου ην το παιδιον, του παιδιου D lat-b c g1.

10. αστεραν CN1 (but ν erased).

11. rec (for $\epsilon(\delta o \nu)$ $\epsilon(prob\ from\ ver\ 8)$, with vulg lat-b $\epsilon\ ff_1\ g_1$ Epiph Promiss Vig: txt BCDN rel Ser's-25-mss lat-a $f\ [k\ q]$ syrr syr-cu coptt with arm Orig Eus_ Chr Thl Iren-int Juv Leo Op. $\tau o \nu\ \pi a i \delta a\ D$ (so vv 13(twice), 14, 20, 21).

θηνσαυρους DR, simly for lat-a b f h k. ζμυρναν D.

12. εις την εαυτων χωραν Ν1(txt N2) 1.

the whole incident must be regarded as miraculous. But this is not necessarily implied, even if the words of the text be literally understood; and in a matter like astronomy, where popular language is so universally broad, and the Scriptures so generally use popular language, it is surely not the letter, but the spirit of the narrative with which we are concerned.

11. μετὰ Μαρίας] No stress must be laid on the omission of Joseph here. In the parallel account as regarded the shepherds, in Luke ii. 16, he is mentioned. I would rather regard the omission here as indicating a simple matter of fact, and contributing to shew the truthfulness of the narrative :- that Joseph happened not to be present at the time. If the meaning of την οἰκίαν is to be pressed (as in a matter of detail I think it should), it will confirm the idea that Joseph and Mary, probably under the idea that the child was to be brought up at Bethlehem, dwelt there some time after the Nativity. Epiphanius supposes that Mary was at this time on a visit to her kindred at Bethlehem (possibly at a passover) as much as two years after our Lord's birth. (Hærr. xx. xxx. 29, li. 8, vol. i. pp. 48, 154, 430.) But if Mary had kindred at Bethlehem, how could she be so ill-provided with lodging, and have (as is implied in Luke ii. 7) sought accommodation at an inn? And the supposition of two years having elapsed, derived probably from the διετοῦς of ver. 16, will involve us in considerable

difficulty. There seems to be no reason why the magi may not have come within the forty days before the Purification, which itself may have taken place in the interval between their departure and Herod's discovery that they had mocked him. No objection can be raised to this view from the ἀπὸ διετοῦς of ver. 16: see note there. The general idea is, that the Purification was previous to the visit of the magi. Being persuaded of the historic reality of these narratives of Matt. and Luke, we shall find no difficulty in also believing that, were we acquainted with all the events as they happened, their reconcilement would be an easy matter; whereas now the two independent accounts, from not being aware of, seem to exclude one another. This will often be the case in ordinary life; e.g. in the giving of evidence. And nothing can more satisfactorily shew the veracity and independence of the narrators, where their testimony to the main facts, as in the present case, is consentient. (I must caution the reader against the misunderstanding of these last remarks in Bishop Ellicott's Lectures on the Life of our Lord, p. 70, note 4; and indeed of my own views as regards apparently irreconcilable narrative in the Gospels, generally throughout his notes to that work.) θησαυρούς] chests or bales, in which the gifts were carried during their journey. The ancient Fathers were fond of tracing in the gifts symbolical meanings: ώς βασιλεί

σάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ο όναρ τω Ἰωσηφ λέγων Ἐγερθείς τπαράλαβε το παιδίον reh. xvii. 1 Σκαι καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ εἴτθι κι. κει. 1 κι. 3. καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ εἴτθι κι. 3. ἴνα " πληρωθῆ τὸ " ῥηθὲν " ὑπὸ κυρίου " διὰ τοῦ προφήτου $\frac{1}{\text{Xen. Cyr.}}$ λέγοντος \mathbf{x} Έξ Αἰγύπτου ἐκάλεσα τὸν υίον μου. $\frac{16}{\text{τότε}}$ wch.i. 22 reft.

13. transp αναχωρ. and αυτων D. for autwr, τον μαγον (sic) C^3 , των μαγων D^r (Kipl. not Ser.). aft αυτων ins εις την χωραν αυτων Β. εφανη B latt sah-ms arm Iren-int lat-ff: txt CDLZΔN rel.—κατ οναρ bef verb (cf κατ οναρ εφανη, ch i. 20) BCK[∏] 33 [Thl]: txt DL% rel vulg. αυτον Ι). σοι bef ειπω D 243.

14. $\delta \iota \epsilon \gamma \epsilon \rho \theta \epsilon \iota s$ (here and in ver 21) D 33 (= $\delta \epsilon \epsilon \gamma \epsilon \rho \theta \epsilon \iota s$?).

15. rec ins του bef κυριου (as frequently), with L rel: om BCDZ Γ Δ Π Ν 1. 33.

τὸν χρυσόν, ὡς δὲ τεθνηξομένω τὴν σμύρναν, ὡς δὲ θεῷ τὸν λιβανωτόν. Origen, ag. Celsus, i. 60, vol. i. p. 375, and similarly Irenæus, iii. 9. 2, p. 184:—χρυσδν αὐτῷ γεννηθέντι βασιλείας σύμβολον προςεκόμισαν οἱ μάγοι. (Clem. Alex. Pæd. ii. 8 (63), p. 206 P.) We cannot conclude from these gifts that the magi came from Arabia,-as they were common to all the East. Strabo says, xvi. p. 1129, Wetst., that the best frankincense comes from the borders of Persia.

13-23. FLIGHT INTO EGYPT. 13. έγερθείς παρ. Arise and take with thee; not, 'When thou hast arisen (in the morning), take.' The command was immediate; and Joseph made no delay. He must be understood, on account of νυκτός below, as having arisen the same night and departed forthwith. The words έγερθεις παρέλαβεν are also used in vv. 20, 21, where no haste is necessarily implied. Egypt, as near, as a Roman province and independent of Herod, and much inhabited by Jews, was an easy and convenient refuge. τοῦ ἀπολ. is not a Hebraism, but pure Greek, implying the purpose. See Soph. Trach. 57, and Hermann's note. Bernhardy, Syntax, p. 357, notices that it is rarely found in earlier Greek writers, but more common as we advance to the middle and later Attic. A few instances occur in Xenophon, more in Demosthenes, and abundance in afterwriters. See on the usage, Winer, edn. 6, § 44. 4. b. 15. ἐξ Αἰγύπτου This citation shews the almost universal application in the N. T. of the prophetic writings to the expected Messiah, as the general antitype of all the events of the typical dispensation. We shall have occasion to remark the same again and again in the course of the Gospels. It seems to have been a received axiom of interpretation (which has, by its adoption in the N. T., received the sanction of the Holy Spirit Himself, and now stands for our guidance), that the subject of all allusions, the represented in all parables and dark sayings, was He who was to come, or the circumstances attendant on His advent and reign. words are written in Hosea of the children of Israel, and are rendered from the He-A similar expression with regard to Israel is found in Exod. iv. 22, 23.

Iva must not be explained away; it never denotes the event or mere result, but always the purpose. 16.7 Josephus makes no mention of this slaughter; nor is it likely that he would have done. Probably no great number of children perished in so small a place as Bethlehem and its neighbourhood. The modern objections to this narrative may be answered best by remembering the monstrous character of this tyrant, of whom Josephus asserts (Antt. xvii. 6. 5), μέλαινα χολή αὐτὸν ἥρει ἐπὶ πᾶσιν ἐξαγριαίνουσα. Herod had marked the way to his throne, and his reign itself, with blood; had murdered his wife and three sons (the last just about this time); and was likely enough, in blind fury, to have made no enquiries, but given the savage order at once.

Besides, there might have been a reason for not making enquiry, but rather taking the course he did, which was sure, as he thought, to answer the end, without divulging the purpose. The word λάθρα in ver. 7 seems to favour this view. bius (Saturnalia, ii. 4) relates an anecdote of Augustus . 'Cum audisset inter pueros

y := Luke xiv. 29. of our Lord's suffer-Ἡρώδης ίδων ότι Υ ένεπαίχθη ύπο των εμάγων, εθυμώθη BCDEK λίαν, καὶ τάποστείλας ανείλεν πάντας τους παίδας τους χερικ ings, ch. xx. 19 % and xxvii, 29 &c. 1 only. Gen. xxxix, 14, 17. Exod. x, 2. z ver. 1 reff. έν Βηθλεέμ καὶ έν πάσιν τοῖς δρίοις αὐτης, ε ἀπὸ διετούς καὶ εκατωτέρω, κατὰ τὸν χρόνον ον η ηκρίβωσεν παρὰ τῶν ² μάγων. ¹⁷ τότε ¹ ἐπληρώθη τὸ ¹ ρηθὲν ¹ διὰ a here only. Gen. xxx. 2 al. fr.
Mark vi.
17. Gen. xli.
14. Ίερεμίου τοῦ προφήτου λέγοντος 18 k Φωνη έν 'Ραμᾶ ηκούσθη, 1 κλαυθμός καὶ m όδυρμός πολύς, c Mt., here only. Luke xxii. 2. xxii. 32 and n κλαίουσα τὰ τέκνα αὐτῆς καὶ οὐκ ἤθελεν ο παρακληθῆναι, ότι οὐκ ^p εἰσίν. 19 τελευτήσαντος δὲ τοῦ 'Ηρώδου, Acts u. 23 alls, 2 Thess ii. 8. Heb. x. 9 only. ίδου ἄγγελος κυρίου η φαίνεται κατ' η όναρ τω Ἰωσήφ έν

Σ - Exod. xxi. d. ch. iv. 13 al. Mt. Mk. only, exc. Acts xiii. 50. Exod. viii. 2. Num. xxxiv. 2, &c. e = 1 Chron. xxvii. 23. 2 Chron. xxxi 16. fhere only. 2 Macc. x 3 only. (-τία, Acts xxiv. 27. see also [e] above.) g here only. (καῦτω) 1 Chron. as above (e). (-τερος, Eph. iv. 3.) of time, Diod. Sic. i. 3 (καταυτέρω των Μακαδοντ-κῶν καρών).

1 ch. xiii 42,50 al4. Mt. only, exc. Luke xiii. 28. Acts xx. 37. Gen. xlv. 2. h. 22 reff. h. 22 reff. h. 22 reff. h. 22 reff. h. 22 cor. vii. 7 only. Jer. l. c. 2 Macc. xi. 6 only. h. w. acc., here only. Gen. xxxvii. 35. 1 Macc. ix. 20. o = ch. v. 4. Luke xii. 23 al. Gen. xxiv. 67. p = Gen. xxxvii. 30. see Gen. xlii. 13. q ch. i. 20 (reff.) and note. Mt. only.

16. $\delta \iota \epsilon \tau \epsilon \iota \alpha s \ D^1(txt \ D^2)$: bimatu latt Lucif lat-ff. for $\kappa \alpha \tau \omega \tau \epsilon \rho \omega$, $\kappa \alpha \tau \omega \ D$. on $ov \ Z$.

17. aft $\rho\eta\theta\epsilon\nu$ ins upo kuriou D. rec (for $\delta\iota\alpha$) upo, with L rel syr-mg-gr: txt BCDZN 33 latt Syr syr-txt with arm Just Chr Jer. $\eta\rho\epsilon\mu\iota\sigma$ D-gr[: $\iota\eta\rho$. D² Π^2].

18. rec ins θρηνος και bef κλανθμος (from LXX; if any of the three had been omitted by mistake, it would not have been the first of them but the second or the third: the eye of the copyist passing on from -os και to -os και or from -os to -os), with CDL rel syr-cu syr arm: om BZN 1 latt Syr syr-jer coptt with Just Ambr Jer(remarking nec juxta Heb. nec juxta LXX) Hil Op. for οδυρμος, βρυγμος Z. ηθελησεν DZ latt Hil: txt BCL[N] rel syr Just Hipp. (lat-b def.)

19. rec κατ οναρ bef φαινεται (see on ver 13), with CL rel syr: txt BDZN 1 sah, apparuit in somnis vulg lat-a c f ff, apparuit angelus domini in somnis am lat-b Syr.

απο διέτους] 1. e. παιδιού, ποτ χρόνου. This expression must not be taken as any very certain indication of the time when the star did actually appear. The addition και κατωτέρω implies that there was uncertainty in Herod's mind as to the age pointed out; and if so, why might not the jealous tyrant, although he had accurately ascertained the date of the star's appearing, have taken a range of time extending before as well as after it, the more surely to attain his point?

τοῖς ὁρίοις αὐτῆς will betoken, as Meyer, the insulated houses, and

hamlets, which belonged to the territory of Bethlehem. 17. τὸ ἡηθ. διὰ [ερ.] Apparently, an accommodation of the prophecy in Jer. xxxi. 15, which was originally written of the Babylonish capti-vity. We must not draw any fanciful distinction between $\tau \delta \tau \epsilon = \epsilon \pi \lambda \eta \rho \omega \theta \eta$ and ໃνα πληρωθη, but rather seek our explanation in the acknowledged system of prophetic interpretation among the Jews, still extant in their Rabbinical books, and now sanctioned to us by N. T. usage; at the same time remembering, for our caution, how little even now we understand of the full bearing of prophetic and typical words and acts. None of the expressions of this prophecy must be closely and literally pressed. The link of connexion seems to be Rachel's sepulchre, which (Gen. xxxv. 19: see also I Sam. x. 2) was 'in the way to Bethlehem; and from that circumstance, perhaps, the inhabitants of that place are called her children. We must also take into account the close relation between the tribes of Judah and Benjamin, which had long subsisted. Ramah was six miles to the north of Jerusalem, in the tribe of Benjamin (Jer. xl.

for

RHYL

Αίγύπτω 20 λέγων τ' Έγερθείς ε παράλαβε το παιδίον τι Chron. xxn. 21 ὁ δὲ ἐγερθεὶς επαρέλαβεν τὸ παιδίου καὶ τὴν μητέρα gen., thev.v. 1. 40 reff.
here only.
3 Kings ni. 7
here only.
3 Kings ni. 7
here only.
20
here only.
al. fr. see
John i. 16.
Xen. Anab. i.
x = ch. xiv. 25 reff.
a = ch. xv. 21. xvi. Γαλιλαίας, 23 καὶ ελθών κατώκησεν είς πόλιν λεγο-

1. 4. y ver. 12 (reff.) only. 13 al. Neh. iii. 15. 4 Ed-vat. [not B]. $\begin{array}{lll} w=ch. \ xvii. \ 20. & \ John \ xviii. \ 3 \ al. & \ Deut. \ i. \ 37. \\ z=vv. \ 12, \ 14 \ reff. & 1 \ Kings \ xix. \ 10. \\ b=ver. \ 8 \ reff. & c \ w. \ \epsilon i s, \end{array}$ c w. eis, ch. iv. 13. Acts vii. 4. 2 Chron. xix.

21. rec (for εισηλθεν) ηλθ., with DL rel latt syrr sah: txt BCX copt. γην, την D(not Dr.lat).

22. om επι BN 1. 13. 33 Scr's a c q ev-y arm Eus. rec ηρωδου bef του πατρος αυτου, with C3DL rel vulg Eus: txt BC1 R. (not αυτου του ηρ. in B, as Btly.)

1: "Er-Ram, marked by the village and green patch on its summit, the most conspicuous object from a distance in the approach to Jerusalem from the South, is certainly 'Ramah of Benjamin.'" Stanley, Sinai and Palestine, p. 213); so that neither must this part of the prophecy be strictly taken. 20. τεθνήκασιν γάρ The plural here is not merely idiomatic, nor, as Wordsw., "for lenity and forbearance, in speaking of the dead;" but perhaps a citation from Exod. iv. 19, where the same words are spoken to Moses (ζητεῖν τὴν ψυχήν = τῆν (ες οτ, as Meyer, betokening, not the number, but the category. Cf. Soph. Ed. Col. 966. Herod the Great died of a dreadful disease at Jericho, in the seventieth year of his age, and the thirty-eighth of his reign, A.U.C. 750. Jos. B. J. i. 33. 8. ἀκούσας δέ ARCHELAUS was the son of Herod by Malthace, a Samaritan woman: he was brought up at Rome (Jos. B. J. i. 31. 1); succeeded his father, but never had the title of king, only that of Ethnarch, with the government of Idumæa, Judæa, and Samaria, the rest of his father's dominions being divided between his brothers Philip and Antipas. (Jos. Antt. xvii. 11. 4.) But, (1) very likely the word $\beta \alpha \sigma i \lambda \epsilon i \omega$ is here used in the wider meaning:—(2) Archelaus did, in the beginning of his reign, give out and regard himself as king: τὸ πληθος . . . εὐχαριστεί . . . της πρός αὐτὸν θεραπείας ώς πρός βέβαιον ήδη βασιλέα (Jos. B. J. ii. 1. 1): (3) in ch. xiv. 9, Herod the Tetrarch is called & βασιλεύς. In the ninth year of his government Archelaus was dethroned, οὐ μόνον 'Ιουδαίοις, ἀλλὰ

καί Σαμαρεύσι χρησάμενος ώμως, πρεσβευσαμένων έκατέρων κατ' αὐτοῦ πρὸς Kalσαρα, . . . φυγαδεύεται μέν είς Βιένναν, πόλιν της Γαλατίας . . . i. e. Vienne, in Gaul. (ibid. ii. 7. 3.) ἀνεχώρησεν εἰς τ. μ. τ. Γαλ.] This account gives rise to some difficulty as compared with St. Luke's history. It would certainly, on a first view, appear that this Evangelist was not aware that Nazareth had been before this the abode of Joseph and Mary. And it is no real objection to this, that he elsewhere calls Nazareth την πατρίδα αὐτοῦ, ch. xiii. 54, 57. It is perhaps just possible that St. Matthew, writing for Jews, although well aware of the previous circumstances, may not have given them a place in his history, but made the birth at Bethlehem the prominent point, seeing that his account begins at the birth (ch. i. 18), and does not localize what took place before it, which is merely inserted as subservient to that great leading event. If this view be correct, all we could expect is, that his narrative would contain nothing inconsistent with the facts related in Luke; which we find to be the case. I should prefer, however, believing, as more consistent, in foro conscientiæ, with the fair interpretation of our text, that St. Matthew himself was not aware of the events related in Luke i. ii., and wrote under the impression that Bethlehem was the original dwelling-place of Joseph and Mary. Certainly, had we only his Gospel, this inference from it would universally be made. ἀνεχώρησεν must not be pressed (as Wordsw., al.) into the service of reconciling the two accounts by being rendered 'returned;' for the same

d ch. i. 22 reff. elft., ch. ii. 1. ver. i3 only. Mark φητῶν, ὅτι Ναζωραῖος κληθήσεται. $\frac{d}{d} (n, i) = \frac{1}{2} \frac{d}{d} (n, i) = \frac{1}{2} \frac{d}$

23. for δια, υπο CN23.

Chap. III. 1. om $\delta\epsilon$ D-gr L rel tol lat-b ff_1 g_1 syr-cu(as often elsw) copt-ms arm Chr Thl Hil: ins BCU[r]R 1 (33, e sil) vulg Dr-lat a c f g_2 syrr coptt.

word is used (ver. 14) of the journey to Egypt. 23. ὅπως πληρωθη̂] These words refer to the divine purpose in the event, not to that of Joseph in bringing it τὸ ἡηθὲν δ. τ. πρ.] These about. words are no where verbatim to be found, nor is this asserted by the Evangelist; but that the sense of the prophets is such. In searching for such sense, the following hypotheses have been made-none of them satisfactory:-(1) Euthymius says, ποιοι προφήται τουτο είπον, μή ζητήσης ούχ εύρήσεις γάρ διότι πολλά τῶν προφητικῶν βιβλίων ἀπώλοντο, τὰ μὲν ἐν ταῖς αίχμαλωσίαις, τὰ δὲ καὶ ἐξ ἀμελείας τῶν Εβοαίων, τινά δὲ καὶ ἐκ κακουργίας. So also Chrys., Theophyl., Le Clerc, &c. the expression $\delta i \alpha \tau$. $\pi \rho$. seems to have a wider bearing than is thus implied. (2) The general sense of the prophets is, that Christ should be a despised person, as the inhabitants of Nazareth were (John i. 47). So Michaelis, Paulus, Rosenm., Kuin., Olsh., &c. But surely this part of the Messiah's prophetic character is not general or prominent enough, in the absence of any direct verbal connexion with the word in our text, to found such an interpretation on: nor, on the other hand, does it appear that an inhabitant of Nazareth, as such, was despised; only that the obscurity of the town was, both by Nathanael and the Jews, contrasted with our Lord's claims. (3) The Nazarites of old were men holy and consecrated to God; e.g. Samson (Judg. xiii. 5), Samuel (1 Sam. i. 11), and to this the words are referred by Tert., Jerome, Erasm., Beza, Calvin, Grot., Wetst., al. But (a) our Lord did not (like John the Baptist) lead a life in accordance with the Nazarite vow, but drank wine, &c., and set himself in marked contrast with John in this very particular (ch. xi. 18, 19); and (β) the word for Nazarite is Nasip (Judg. xiii. 5 B), or Na (espaios (ib. and xvi. 18 A,-Lam. iv. 7), whereas this, denoting an inhabitant of Nazareth, is Naζωραίος always in the N. T., except in Mark (i. 24; x. 47; xiv. 67; xvi. 6), and Luke iv. 43 (xviii. 37; xxiv. 19 v. r.), where it is Nasaphvos.

(4) There may be an allusion to נצר a branch, by which name our Lord is called in Isa. xi. 1, and from which word it appears that the name Nazareth is probably derived. So 'eruditi Hebræi,' in Jerome on Isa. xi. 1, and Pisc., Casaub., Fritz., De Wette, &c. But this word is only used in the place cited; and in by far the more precise prophecies of the Branch, Zech. iii. 8; vi. 12: Jer. xxiii. 5; xxxiii. 15, and Isa. iv. 2, the word may is used. I leave it, therefore, as an unsolved difficulty.

CHAP. III. 1-12.] PREACHING AND BAPTISM OF JOHN. Mark i. 1-8. Luke iii. 1—17. Here the synoptic narrative begins, its extent being the same as that specified by Peter in Acts i. 22, 'from the baptism of John unto that same day that He was taken up from us.' For a critical comparison of the narratives in the various sections, see notes on St. Mark. In this Gospel, I have generally confined myself to the subject matter. 1. ἐν δὲ ταῖς ήμ. ἐκ.] The last matter mentioned was the dwelling at Nazareth: and though we must not take the connexion strictly as implying that Joseph dwelt there all the intermediate thirty years, the ἡμέραι ἐκεῖναι must be understood to mean that we take up the persons of the narrative where we left them; i.e. dwelling at Nazareth. See Exod. ii. 11, LXX.

παραγίνεται] Comes forward—'makes his appearance.' Euthym. asks the question, πόθεν; and answers it, ἀπὸ τῆς ἐνδοτέρας ἐρήμου. But this can hardly be, owing to the ἐν τῆ ἐρήμω following. The verb is used absolutely. The title Ἰω. ὁ βαπτ. shews that St. Matthew was writing for those who well knew John the Baptist as an historical personage. Josephus, in mentioning him (Antt. xviii. 5. 2), calls him 'Ιωάννης δ ἐπικαλούμενος βαπτιστής.

John was strictly speaking a prophet; belonging to the legal dispensation; a rebuker of sin, and preacher of repentance. The expression in St. Luke, έγένετο βημα $\theta \epsilon \omega \hat{v} \in \mathcal{A}$ 'Iwáννην, is the usual formula for the Divine commission of the Prophets (Jer. i. 1: Ezek. vi. 1; vii. 1, &c.).

Ἰωάννης ὁ βαπτιστής, [†] κηρύσσων ἐν τῆ ε ἐρήμω τῆς ^{† - George net} Ἰουδαίας, ² λέγων η Μετανοείτε ήγγικεν γάρ ή βασι- Εκοά χχχίι.

2. rec ins και bef λεγων (to conform to ch iv. 17), with CDL rel latt syr arm : om BN lat-q, coptt ath Hil.

3. rec (for δια) υπο, with L rel: txt BCDX 1. 13. 33 latt Syr sah æth arm.

And the effect of the Holy Spirit on John was more in accordance with the O. T. than the N. T. inspiration; more of a sudden overpowering influence, as in the Prophets, than a gentle indwelling manifested through the individual character, as in the Apostles and Evangelists. baptism of John was of a deeper significance than that usual among the Jews in the case of proselytes, and formed an integral part of his divinely appointed office. It was emphatically the baptism of repentance (λουτρου μετανοίας, says Olshausen (cf. Luke iii. 3), but not λουτρου παλιγγενεσίας, Titus iii. 5). We find in Acts xviii. 24-26; xix. 1-7, accounts of persons who had received the baptism of John, who believed and (in Apollos's case) taught accurately the things (i. e. facts) concerning the Lord; but required instruction (in doctrine) and rebaptizing in the name of the Lord Jesus. Whether the baptism practised by the disciples before the Resurrection was of the same kind, and required this renewal, is uncertain. fact of our Lord Himself having received baptism from John, is decisive against the identity of the two rites, as also against the idea (Olsh. i. 154, note) derived from Acts xix. 4, that John used the formula βαπτίζω σε είς του έρχομενον. His whole mission, as Olsh. well observes, was calculated, in accordance with the office of the law which gives the knowledge of sin (Rom. iii. 20), to bring men's minds into that state in which the Redeemer invites them (ch. xi. 28), as weary and heavy laden, to come to him. έν τη έρήμω where also he had been brought up, Luke i. 80. This tract was not strictly a desert, but thinly peopled, and abounding in pastures for flocks. Josephus, B. J. iii. 10.7, says, that the Jordan διατέμνει την Γεννήσαρ μέσην, έπειτα πολλην αναμετρούμενος έρημίαν είς την 'Ασφαλτίτιν έξεισι λίμνην. See Judg. i. 16: 1 Kings ii. 34. This έρημος answers to πᾶσα περίχωρος τοῦ Ἰορδάνου in Luke iii. 3. See note on ch. iv. 1. 2. metavoeite Used by

the Baptist in the O. T. sense of turning to God as His people, from the spiritual idolatry and typical adultery in which the faithless among the Jews were involved. This, of course, included personal amendment in individuals. See Luke iii. 10-14. Josephus describes John, Antt. xviii. 5. 2, as τους 'Ιουδαίους κελεύοντα άρετην ἐπασκοῦντας καὶ τῆ πρὸς ἀλλήλους δικαιοσύνη και προς τον θεον εὐσεβεία χρωμένους βαπτισμῷ συνιέναι. ἡ βασιλεία των οὐρανων | An expression peculiar in the N. T. to St. Matthew. The more usual one is ή βασ. τοῦ θεοῦ: but ή β. τῶν οὐρ. is common in the Rabbinical writers, who do not however, except in one or two places, mean by it the reign of the Messiah, but the Jewish religion - the theocracy. Still, from the use of it by St. Matthew here, and in ch. iv. 17; x. 7, we may conclude that it was used by the Jews, and understood, to mean the advent of the Christ, probably from the prophecy in Dan. ii. 44; vii. 13, 14, 27. It has been observed by recent critics, that wherever the term $\beta \alpha \sigma$. τ . obp. (or its equivalent) is used in the N. T., it signifies, not the Church, nor the Christian religion, but strictly the kingdom of the Messiah which is to be revealed hereafter. I should doubt this being exclusively true. The state of Christian men now is undoubtedly a part of the bringing in of the kingdom of Christ, and, as such, is included in this term. See Mark xii. 34, and note on ch. v. 3. 3. οὖτος γάρ ἐστιν] Not the words of the Baptist, meaning εγώ γάρ είμι, as in John i. 23, but of the Evangelist; and ¿στιν is not for \$\tilde{\eta}\nu\$, but is the prophetic present, representing to us the place which the Baptist fills in the divine purposes. Of γάρ, Bengel says well, "Causa cur Johannes ita exoriri tum debuerit uti ver. 1, 2 descri-bitur, quia sic prædictum erat." The words ἐν τῆ ἐρἡμφ belong in the Hebrew to ετοιμάσατε, but in the LXX and here to βοῶντος. The primary and literal application of this prophecy to the

n ' L. reff. o (only. Gen. xlix. 17. 1 Kings vi g ερήμω, ετοιμάσατε την όδον κυρίου, η είθείας ποιείτε τας BCDEK ο τρίβους αὐτοῦ. 4 ραὐτὸς δὲ ὁ Ἰωάννης είχεν τὸ ٩ ἔνδυμα ΓΔΙΙΝ $\mathbf{p}^{\mathbf{Mark vi. 17.}}_{\substack{\mathrm{Mi. Ni. 36, 37.}\\\mathrm{st. 36, 37.}}}$ αὐτοῦ ἀπὸ τριχῶν \mathbf{r} καμήλου καὶ \mathbf{r} ζώνην \mathbf{tu} δερματίνην περὶ $\mathbf{1}$ Τhess. $\mathbf{v. 23.}$ τὴν \mathbf{v} ὀσφὺν αὐτοῦ ἡ δὲ \mathbf{v} τροφὴ ἢν αὐτοῦ \mathbf{r} ἀκρίδες καὶ \mathbf{r} \mathbf{r} αὐτοῦ ἀπὸ τριχῶν τ καμήλου καὶ st ζώνην tu δερματίνην περὶ ν μέλι ε άγριον. 5 τότε α έξεπορεύετο πρὸς αὐτὸν Ἱεροσό-

4. om δ D 13. 218 Chr-a.

rec αυτου bef ην, with L rel latt: txt BCDX 1.

return from captivity is very doubtful. If it ever had such an application, we may safely say that its predictions were so imperfectly and sparingly fulfilled in that return, or any thing which followed it, that we are necessarily directed onward to its greater fulfilment-the announcement of the kingdom of Christ. Euthymius remarks, όδον δέ κυρίου και τρίβους αὐτοῦ καλεί τὰς ψυχάς, ὧν ἐπιβαίνειν ἔμελλεν ὁ λόγος τοῦ εὐαγγελίου, ας καὶ προτρέπεται έτοιμάζειν, ήγουν καθαίρειν, τῷ ἐργαλείφ της μετανοίας άνασπώντας μέν τὰς ἀκάνθας τῶν παθῶν, ἐκρίπτοντας δὲ τοὺς λίθους τῆς άμαρτίας, και ούτως εὐθείας και δμαλάς αὐτὰς ἀπεργάζεσθαι πρός ὑποδοχὴν αὐτοῦ.

4. αὐτὸς δὲ ὁ Ἰω. αὐτός recalls the reader from the prophetic testimony, to the person of John: now John himself As John was the Elias of prophecy, so we find in his outward attire a striking similarity to Elias, who was άνηρ δασύς, και ζωνην δερματίνην περιεζωσμένος την όσφυν αυτού. 4 Kings i. 8. The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair, such as Josephus speaks of (B. J. i. 24. 3), ἐσθῆτες ἐκ τριχῶν πεποιημέναι, as a contrast to ἐσθ. βασιλικαί. From Zech. xiii. 4, it seems that such a dress was known as the prophetic garb: 'neither shall they (the prophets) wear a rough garment (δέρδιν τριχίνην, LXX, who, however, make it a garment of penitence for having deceived) to deceive.' ἀκρίδες There is no difficulty here. The akpls, permitted to be eaten, ref. Levit., was used as food by the lower orders in Judæa, and mentioned by Strabo and Pliny as eaten by the Æthiopians, and by many other authors as articles of food. Jerome, adv. Jovinian. ii. 7, vol. ii. p. 334, says, "Apud Orientales et Libyæ populos quia per desertam et calidam eremi vastitatem locustarum nubes reperiuntur, locustis vesci moris

est: hoc verum esse Joannes quoque Baptista probat." Shaw found locusts eaten by the Moors in Barbary. (Travels, p. 164) Epiphanius, Hær. xxx. 13, vol. i. p. 138, quotes this from the Gospel according to the Ebionites as follows: Ral το βρώμα αὐτοῦ μέλι ἄγριον, οδ ή γεῦσις ην του μάννα, ως έγκρις έν έλαίφ, and adds, Ίνα δηθεν μεταστρέψωσι τον της άληθείας λόγον είς ψεῦδος, και ἀντι ἀκρίδων ποιήσωσιν έγκρίδας έν μέλιτι. αγριον | See 1 Sam. xiv. 25. Here, again, there is no need to suppose any thing else meant but honey made by wild bees: 78 έν ταις των πετρών σχισμαίς ύπο των μελισσῶν γεωργούμενον. Euthym. Schulz (cited by Winer, Realw., and De Wette) found such honey in this very wilderness in our own time. See Psalm lxxxi. 16: Judg. xiv. 8: Deut. xxxii. 13. The passage usually cited from Diodorus Siculus (xix. 94) to shew that μέλι ἄγριον exuded from trees, does not necessarily imply it; φύεται γὰρ παρ' αὐτοῖς τὸ πέπερι ἀπὸ τῶν δένδρων, καὶ μέλι πολὺ τὸ καλούμενον άγριον, ῷ χρῶνται ποτῷ μεθ' ὕδατος. Suidas certainly makes it a gum: μ. άγ. ὅπερ ἀπὸ τῶν δένδρων ἐπισυναγόμενον, μάννα τοις πολλοίς προςαγορεύεται. And Meyer prefers this view, on account of the predicate ἄγριον, which, he says, is a terminus technicus, pointing out this particular kind of honey. But he does not give any authority for this assertion: and it seems just as likely that approv might be applied to it as made by wild bees.

5. τότε έξεπ. The latter καί here has been supposed to mean 'especially,' seeing that Judæa was part of the meplχωρος; as in the expression άλλως τε καί. But the former kal mada will hardly allow καὶ πᾶσα ή περ. means all the neighbourhood of Jordan not included in Jerusalem and Judæa before mentioned. Parts of Peræa, Samaria, Galilee, and Gaulonitis come under this denomination.

There need be no surprise at such mul-

'Ιορδάνου, 6 καὶ ε έβαπτίζοντο ἐν τῷ Ἰορδάνη ποταμῷ εντιμές με το τος ἀναρτίας αὐτῶν. 7 ἰδῶν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἀμαρτ.

6. aft $\epsilon \beta a\pi \tau_1 \zeta_0 \nu \tau_0$ ins $\pi a\nu \tau \epsilon s$ (from Mark i. 5?) C² 33 Hil. rec om $\pi o\tau a\mu \omega$ (see \parallel Mark), with C³DL rel latt Hil: ins BC¹MAN 1. 13. 33 Ser's a b d g q r v w² ev-z_{bis} ev-150 syrr syr-cu syr-jer coptt ath arm [Orig₁] Bas. (om $\epsilon \nu \tau \omega$ 100 $\epsilon \nu \tau \omega$ 100 $\epsilon \nu \tau \omega$ 11 cop $\epsilon \nu \tau \omega$ 11 cop $\epsilon \nu \tau \omega$ 11 cop $\epsilon \nu \tau \omega$ 12 cop $\epsilon \nu \tau \omega$ 13 com $\epsilon \nu \tau \omega$ 12 cop $\epsilon \nu \tau \omega$ 13 com $\epsilon \nu \tau \omega$ 14 com $\epsilon \nu \tau \omega$ 13 com $\epsilon \nu \tau \omega$ 14 com $\epsilon \nu \tau \omega$ 15 com $\epsilon \nu \tau \omega$ 16 com $\epsilon \nu \tau \omega$ 17 com $\epsilon \nu \tau \omega$ 17 com $\epsilon \nu \tau \omega$ 17 com $\epsilon \nu \tau \omega$ 18 com

titudes going out to John. The nature of his announcement, coupled with the prevalent expectation of the time, was enough to produce this effect. See, as strictly consistent with this account, chap. xi. 7-15. 6. ἐβαπτίζοντο] When men were admitted as proselytes, three rites were performed-circumcision, baptism, and oblation; when women, two-baptism and oblation. The baptism was administered in the day-time, by immersion of the whole person; and while standing in the water the proselyte was instructed in certain portions of the law. The whole families of proselytes, including infants, were baptized. It is most probable that John's baptism in outward form resembled that of proselytes. See above, on ver. 1. Some (De Wette, Winer, Paulus, Meyer) deny that the proselyte baptism was in use before the time of John: but the contrary has been generally supposed, and maintained (cf. Lightfoot, Schöttgen, Buxtorf, Wetstein, Bengel). Indeed the baptism or lustration of a proselyte on admission would follow as a matter of course, by analogy from the constant legal practice of lustration after all uncleannesses: and it is difficult to imagine a time when it would not be in use. Besides, it is highly improbable that the Jews should have borrowed the rite from the Christians, or the Jewish hierarchy έξομολογούμενοι τ. άμ. from John. av.] From the form and expression this does not seem to have been merely 'shewing a contrite spirit,' 'confessing themselves sinners,' but a particular and individual confession; not, however, made privately to John, but before the people: see his exhortation to the various classes in Luke iii. 10-15: nor in every case, but in those which required it. Josephus uses the very same expression, Antt. viii. 4. 6. The present participle carries with it a certain logical force; "confessing, as they did,"—almost = "on condition of confessing." So Fritzsche, "si peccata sua confiterentur." 7. Φαρισ. καὶ Σαδδ.] These two sects, according to Josephus, Antt. xiii. 5. 9, originated at the

same period, under Jonathan the High Priest (B.C. 159—144). The Pharisees, deriving their name probably from the 'he separated' (διὰ τὴν ἐθελοπερισσοθρησκείαν, Epiph. Hær. xvi. 1, vol. i. p. 34), took for their distinctive practice the strict observance of the law and all its requirements, written and oral. They had great power over the people, and are numbered by Josephus, as being, about the time of the death of Herod the Great, above 6000. (Antt. xvii. 2. 4.) We find in the Gospels the Pharisees the most constant opponents of our Lord, and His discourses frequently directed against them. The character of the sect as a whole was hypocrisy; the outside acknowledgment and honouring of God and his law, but inward and practical denial of Him: which rendered them the enemies of the simplicity and genuineness which characterized our Lord's teaching. Still among them were undoubtedly pious and worthy men, honourably distinguished from the mass of the sect; John iii. 1: Acts v. 34. The various points of their religious and moral belief will be treated of as they occur in the text of the Gospels.

Σαδδουκαίων Are said to have derived their name from one Sadok, about the time of Alexander the Great (B.C. 323): but more probably, as stated by Epiphanius, Hær. xiv. 1, vol. i. p. 31, ἐπονομάζουσιν έαυτούς Σαδδουκαίους δήθεν από δικαιοσύνης της ἐπικλήσεως ὁρμωμένης· σεδὲκ γὰρ (whence the adjectival form, צריק, see Gen. vi. 9; xviii. 25 al. fr.) έρμηνεύεται δικαιοσύνη. They rejected all tradition, but did not, as some have supposed, confine their canon of Scripture to the Pentateuch. The denial of a future state does not appear to have been an original tenet of Sadduceism, but to have sprung from its abuse. The particular side of religionism represented by the Sadducees was bare literal moral conformity, without any higher views or hopes. They thus escaped the dangers of tradition, but fell into deadness and worldliness, and a denial of spiritual influence. While our Lord was on earth, this state of mind was very prevalent among the educated classes

τούτων ^q εγείραι τέκνα τω 'Αβραάμ. 10 ήδη δε ή τ άξίνη act xxviii. 3 only t. lsa. s πρὸς τὴν ῥίζαν τῶν δένδρων t κεῖται πᾶν οὖν δένδρον μὴ

7. om αυτου BK¹ sah Orig, Chr-β [Hil]: ins CDLK²a rel Scr's mss latt syr-eu syr copt.

8. rec καρπους αξιους (perhaps as more appropriate, or from | Luke), with LU 33 lat-a g. Syr syr-cu Bas Chr Cyr Thl Euthym Ambr Augalic spec Op: txt BCDr(and lat) & rel vulg lat-b c f ff₁ syr coptt æth arm Orig_{expr} Iren-int Hil. om 2nd της Dr.
10. rec aft ηδη δε ins και (see || Luke), with L rel syr: om BCDr(ηδη δη) ΜΔΝ 1

Ser's b1 latt Syr syr-cu coptt ath arm Iren-gr Orig Bas Did Lucif. (lat-a def.)-om n

throughout the Roman empire: and most of the Jews of rank and station were Sad-The two sects, mutually hostile, are found frequently in the Gospels united in opposition to our Lord (see ch. xvi. 1, 6, 11; xxii. 23, 34: also Acts iv. 1); the Pharisees representing hypocritical superstition; the Sadducees, carnal unbelief. ¿ρχομένους] as they came. It would appear here as if these Pharisees and Sadducees came with others, and because others did, without any worthy motive, and they were probably deterred by his rebuke from undergoing baptism at his hands. We know, from Luke vii. 30, that the Pharisees in general 'were not baptized of him.' eni denotes the moral direction of their purpose, not merely motion towards: as in Μενέλαον στέλλειν ἐπὶ τὰν Ἑλέναν, Eur. Iph. Aul. 178,and similar expressions; cf. Bernhardy, Syntax, p. 252 f., where many examples are given. Some interpret it in a hostile sense, 'to oppose his baptism,' as in έπτὰ èπl Θήβας: but this is manifestly inconsistent with the context. της μελλούσης ὀργῆς] The reference of John's ministry to the prophecy concerning Elias, Mal. iii. 1; iv. 5 (Mark i. 2), would naturally suggest to men's minds 'the wrath to come' there also foretold. It was the general expectation of the Jews that troublous times would accompany the appearance of the Messiah. John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation. 8. our expresses an inference from their apparent intention of fleeing from the wrath to come : q. d.,

'if you are really so minded,' . . . μη δόξητε λ.] Not pleonastic: but, Do not fancy you may say, &c. In Justin Martyr's dialogue with Trypho the Jew, § 140, p. 230, we read : είσι δε λάκκοι συντετριμμένοι καὶ ὕδωρ μὴ συνέχοντες, οθς ἄρυξαν ὑμῖν οἱ διδάσκαλοι ὑμῶν αὐτῶνκαὶ πρὸς τούτοις ἐαυτοὺς καὶ ὑμᾶς Βουκολοῦσιν, ὑπολαμβάνοντες ὅτι πάντως τοις από της σποράς της κατά σάρκα τοῦ ᾿Αβραὰμ οὖσι, κὰν ἁμαρτωλοὶ ώσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρός τὸν θεόν, ή βασιλεία ή αἰώνιος δοθήσεται. The expression λέγειν ἐν ἑαυτοῖς, as similar expressions in Scripture (e. g., Ps. ix. 6 (27), 11 (32); xiii. 1: Eccl. i. 16; ii. 15 al. fr.), is used to signify the act by which outward circumstances are turned into thoughts of the mind. See Beck, Biblische Seelenlehre, p. 83. λ. τ.] The pebbles or shingle on the beach of the Jordan. He possibly referred to Isa. li. 1, 2. This also is prophetic, of the admission of the Gentile Church. See Rom. iv. 16: Gal. iii. 29. Or we may take the interpretation which Chrysostom prefers, also referring to Isa. li. 1, 2: μή νομίζετε, φησίν, ὅτι ἐὰν ὑμεῖς ἀπόλησθε, άπαιδα ποιήσετε τὸν πατριάρχην. οὐκ ἔστι τοῦτο, οὐκ ἔστι. τῷ γὰρ θεῷ δυνατὸν καὶ ἀπὸ λίθωι ἀνθρώπους αὐτῷ δοῦναι, καὶ είς συγγένειαν αὐτοῦ ἀγαγεῖν, ἐπεὶ καὶ έξ άρχης ούτως έγένετο. τῷ γὰρ ἐκ λίθων ανθρώπους γενέσθαι δμοιον ην το από της μήτρας έκείνης της σκληρας προελθείν παιδίον. 10.] Of ήδη δέ, Klotz says, Devar. p. 606, "Respondent Latinis particulis jam vero, et habent idoneum atque alaerem transitum ab una re ad aliam

...II.

 1 ποιοῦν 1 καρπὸν καλὸν u ἐκκόπτεται καὶ εἰς πῦρ βάλ u Ικανατι 2 λεται. 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι v εἰς μετάνοιαν 1 τοι 11 εἰς μοῦ μοῦ ἐρχόμενος x ἰσχυρότερός μου ἐστίν, οὖ 0 τοι 11 εἰ τοι 11 τι τοι 11 τι $^$

22. Num. xxii. 6 A compl. Ald.

y = || Mk. reff.
z ||. ch. x. 10 al. Gen. xiv. 23.

a = Mark xiv. 13. Luke vii. 14 al.
b = Mark ix. 50. Luke xxi. 34. John xxiii. 35. Isa: iv. 34.
c constr., Mark vii. 25. Acts xv. 17, from Amos ix. 12. Rev. iii, 8, vii. 2, 9. Gen. i. 11. Num. xi. 21.
d || L. only + T. Theor. viii. 156. Hom. 11. \(\nu \) 588.
f || L. only Ruth iii. 2. Job xxxix. 12. Isa. xxv. 10 al.

11. aft $\mu \epsilon \nu$ ins $\gamma a \rho$ \aleph . $\nu \mu a s$ bef $\beta a \pi \tau \iota \zeta \omega$ (to correspond with $\nu \mu$. $\beta a \pi \tau \iota \sigma \epsilon \iota$ below, where there is no other reading) BN 1. 33 am(with forj) lat $f_1 = f_2 = f_3 = f_4 = f_4 = f_5 = f_5 = f_6

. . . . Transitum faciunt illæ particulæ, ut nos ad rem præsentem revocent:" Eurip. Med. 772: Rhes. 499: Herodot. vii. 35. The presents, κείται, ἐκκόπτεται, and βάλλεται, imply the law, or habit, which now and henceforward, in the kingdom of heaven, prevails: 'from this time it is so.' 11. èv vo.] èv is not redundant, but signifies the vehicle of baptism, as in ἐν πν. ἁγ. κ. πυρί afterwards. ἐρχόμενος] The present participle is used of a certain and predetermined future event; "he that is to come." τὰ ὑποδ. βαστάσαι] See on ch. ii. 4. Lightfoot (from Maimonides) shews that it was the token of a slave having become his master's property, to loose his shoe, to tie the same, or to carry the necessary articles for him to the bath. The expressions therefore in all the Gospels amount to the same. ἐν πν. άγ. κ. πυρί] This was literally fulfilled at the day of Pentecost: but Origen and others refer the words to the baptism of the righteous by the Holy Spirit, and of the wicked by fire. I have no doubt that this (which I am surprised to see upheld by Neander, De Wette, and Meyer) is a mistake in the present case, though apparently (to the superficial reader) borne out by ver. 12. The double symbolic reference of fire, elsewhere found, e. g. Mark ix. 50, as purifying the good and consuming the evil, though illustrated by these verses, is hardly to be pressed into the interpretation of πυρί in this verse, the prophecy here being solely of that higher and more perfect baptism to which that of John was a mere introduction. To separate off $\pi\nu$. άγίω as belonging to one set of persons, and mupl as belonging to another, when both are united in buas, is in the last

degree harsh, besides introducing confusion into the whole. The members of comparison in this verse are strictly parallel to one another: the baptism by water, the end of which is μετάνοια, a mere transition state, a note of preparation,-and the baptism by the Holy Ghost and fire, the end of which is (ver. 12) sanctification, the entire aim and purpose of man's creation and renewal. So Chrys.: τη ἐπεξηγήσει τοῦ πυρός πάλιν τὸ σφοδρὸν καὶ ἀκάθεκτον της χάριτος ενδεικνύμενος. Thus the official superiority of the Redeemer (which is all that our Evangelist here deals with) is fully brought out. The superiority of nature and pre-existence is reserved for the fuller and more dogmatic account in 12. οῦ τὸ πτύον] οῦ . . . αὐτοῦ, a very common redundancy. See reff. où is not 'whose,' which is implied in 76: it belongs (against Meyer) to xeipl, not to πτύον, and the sense is just as if it had stood, οὖ ἐν τῆ χειρὶ αὐτοῦ τὸ πτύον. In the Rabbinical work Midrash Tchillim, on Ps. ii., is found: 'Advenit trituratio, stramen projiciunt in ignem, paleam in ventum, sed triticum conservant in area: sic nationes mundi erunt sicut conflagratio furni: ast Israel conservabitur solus.' (Quoted by Lightfoot on John iii. 17.) την ἄλωνα] The contents of the

την άλωνα] The contents of the barn-floor. (De Wette, &c.) Thus in ref. Job, εἰsοίσει δέ σου (σοι F, not Λ) τὸν άλωνα. Or perhaps owing to διακαθ. (shall cleanse from one end to the other) the floor itself, which was an open hard-trodden space in the middle of the field. See "The Land and the Book," p. 538 ff., where there is an illustration. "Very little use is now made of the fan, but I have seen it employed to purge the floor of the refuse dust, which the owner throws

 \mathbf{g} L. ch. vi. 26. xiii. 30, καὶ gh συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν gi ἀποθήκην, τὸ δὲ $\mathbf{h} = \mathbf{J}$ σhh iv. \mathbf{j} ἄχυρον \mathbf{k} κατακαύσει πυρὶ \mathbf{l} ἀσβέστ \mathbf{p} .

12. om 3rd $av\tau ov$ (see $\parallel Luke$) ELU 13 Scr's i v harl¹ lat-a b f_1 $g_{1,2}$ syrr syr-cu arm Just Clem Cyr Iren-int Ambr Aug,; ins BCDr(and lat) \aleph rel vulg lat-c f coptt Hil spec. aft $a\pi o\theta \eta \kappa \eta \nu$ ins $av\tau ov$ BELU Scr's v w² harl¹ lat-b f_1 g_1 syrr syr-cu ath arm Cyr Ambr spec: om CDr(and lat) \aleph rel vulg lat-a c f coptt Just Clem Iren-int Hil Aug. (See $\parallel Luke$.)

14. om ιωαννης BR1 sah Eus: ιωαν. after the verb in D-lat a b c g1: txt C P(appy)

R.corr¹⁻² or ^{2a} rel vulg lat-f ff₁ vss. (B does not om συ, as in Mai.)

13—17.] Jesus Himself Baptized by Him. Mark i. 9—11. Luke iii. 21, 22. It does not appear exactly when the baptism of our Lord took place. If the comparative age of the Baptist is taken into account, we should suppose it to have been about six months after this latter began his ministry. But this is no sure guide. The place was Bethany (the older reading), beyond Jordan; John i. 28.

13. τοῦ βαπτ.] Why should our Lord, who was without sin, have come to a baptism of repentance? Because He was made sin for us: for which reason also He suffered the curse of the law. It became Him, being in the likeness of sinful flesh, to go through those appointed rites and purifications which belonged to that flesh. There is no more strangeness in His having been baptized by John, than in His keeping the Passovers. The one rite, as the other, belonged to sinners and among the transgressors He was numbered. The prophetic words in Ps. xl. 12, spoken in the person of our Lord, indicate, in the midst of sinlessness, the most profound apprehension of the sins of that nature which He took upon him. I cannot suppose the baptism to have been sought by our Lord merely to honour John (Kuinöel), or as knowing that it would be the occasion of a divine recognition of his Messiahship (Paulus), and thus preordained by God (Meyer): but bona fide, as bearing the infirmities and carrying the sorrows of mankind, and thus beginning here the triple baptism of water, fire, and blood, two parts of which were now accomplished, and of the third of which He

himself speaks, Luke xii. 50, and the beloved Apostle, 1 John v. 8, where $\pi \nu \epsilon \hat{\nu} \mu \alpha =$ His baptism, as it was our Lord's closing act of obedience under the Law, in His hitherto concealed life of legal submission, His πληρῶσαι πᾶσ. δικ., so was His solemn inauguration and anointing for the higher official life of mediatorial satisfaction which was now opening upon Him. See Rom. i. 3, 4. We must not forget that the working out of perfect righteousness in our flesh by the entire and spotless keeping of God's law (Deut. vi. 25), was, in the main, accomplished during the thirty years previous to our Lord's official ministry. 14. διεκώλυεν A much stronger word than κωλύω, implying the active and earnest preventing, with the gesture or hand, or voice, as here. The imperfect tense conveys, not that he endeavoured merely to hinder Him (see Hermann's note on Soph. Ajax, 1105), but began to hinder Him, was hindering There is only an apparent inconsistency between the speech of John in this sense, and the assertion made by him in John i. 33, 'I knew him not.' Let us regard the matter in this light:-John begins his ministry by a commission from God, who also admonishes him, that He, whose Forerunner he was, would be in time revealed to him by a special sign. Jesus comes to be baptized by him. From the nature of his relationship to our Lord, he could not but know those events which had accompanied his birth, and his subsequent life of holy and unblameable purity and sanctity. My impression from the words of this verse certainly is, that he regarded Him as the Messiah. Still, his belief wanted that full and entire assurance which the occurrence of the preπρός με; 15 ' Αποκριθεὶς δὲ ὁ ' Ιησοῦς εἶπεν πρὸς αὐτόν 9 - th xxiii. 14 Aφες ἄρτι. οὕτως γὰρ 1 πρέπον ἐστὶν ἡμῶν 8 πληρῶσαι 1 Κοι. xiii. 1. 16 πᾶσαν 1 δικαιοσύνην. τότε 9 ἀφίησιν αὐτόν. 16 βαπτισ- 16 Γίτι ii. 1. θεὶς δὲ ὁ ' Ιησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος. καὶ ἰδοὺ 11 Heb. ii. 10. Vii. 26 ομβ. xxiii. t Acts xiii. 10. 1 Kings xii. 7. 1. 1 Macc. xii. 11. s = Acts xiii. 25. Rom. viii. 4. Ps. xix. 4.

15. for προς αυτον, αυτω B 13. 124 evv-y-z latt copt Eus. vulg.

ημας N1 (txt N2.3a)

16. rec (for βαπτισθεις δε) και βαπτ., with C3Dr(and lat) P(Tischdf) rel Ser's mss lat-a b c f g, h syr-eu syr Hipp Chr Hil Vig: om ∆: txt BC1 13 vulg lat-ff, l Syr euθus bef ανεβη (see | Mark) BDrR 1 latt Syr syr-cu coptt æth Hipp coptt Op.

dicted sign gave him, which the word ήδειν implies, and which would justify him in announcing Him to his disciples as the Lamb of God. See the ancient opinions in Maldonatus's note. 15. ἀποκριθείς] Bp. Wordsworth remarks, on this, the first occurrence of this very common form, that it is stigmatized by the grammarians as a solecism. The passage is in Phrynichus, Eclog. ed. Lobeck, p. 108,— ἀποκριθῆναι διττὸν ἀμάρτημα. ἔδει γὰρ λέγειν ἀποκρίνασθαι, καὶ εἰδέναι ὅτι τὸ διαχωρισθήναι σημαίνει, ώς περ οὖν καὶ τὸ ἐναντίον αὐτοῦ, τὸ συγκριθηναι, εἰς εν καὶ ταὐτὸν ἐλθεῖν. εἰδώς οὖν τοῦτο, ἐπὶ μὲν τὸ ἀποδοῦναι τὴν ἐπερώτησιν, ἀποκρίνεσθαι λέγε, ἐπὶ δὲ τοῦ διαχωρισθῆναι, τὸ ἀποκριθῆναι. ἄρτι] The exact meaning is difficult. It cannot well be that which the E. V. at first sight gives, that something was to be done now, inconsistent with the actual and hereafter-to-be-manifested relation of the two persons. Rather - 'though what has been said (ver. 14) is true, yet the time is not come for that :as yet, apri, now, are we in another relation (viz. our Lord as the fulfiller of the law, John as a minister of it), therefore suffer it.' So Chrysostom: οὐ διηνεκῶς ταῦτα ἔσται, ἀλλ' ὄψει με ἐν τούτοις οἷς ἐπιθυμεῖς· ἄρτι μέντοι ὑπόμεινον τοῦτο (Hom. xii. 1, p. 161). 'This ἄρτι is spoken from the Lord's foreknowledge, that this relation of subjection to John was only temporary, and that hereafter their relative situations would be inverted.' Meyer. Stier remarks (Reden Jesu, vol. i. p. 14, edn. 2), that now was fulfilled the prophetic announcement of Ps. xl. 7, 8.

ήμιν not for μοί, but for μοί καὶ σοί. Ι cannot help thinking that this word glances 'at the relationship and previous acknowledged destinations of the speakers. It has however a wider sense, as spoken by Him who is now first coming forth officially as the Son of Man, extending over all those whose baptism plants them in his likeness, Rom. vi. See Stier, ibid.

δικαιοσύνην] requirements of the

law. See ch. vi. 1, where the sense is general, as here. 16. βαπτισθείς] On this account I would make the following remarks. (1) The appearance and voice seem to have been manifested to our Lord and the Baptist only. They may have been alone at the time: or, if not, we have an instance in Acts ix. 7, of such an appearance being confined to one person, while the others present were unconscious of it. We can hardly however, with some of the Fathers, say, that it was πνευματική θεωρία,—οτ όπτασία, οὐ φύσις τὸ φαινόμενον, Theod. Mopsuest., — or 'Aperiuntur cœli non reseratione elementorum, sed spiritualibus oculis, quibus et Ezechiel in principio voluminis sui apertos eos esse commemorat.' Jerome in loc. (2) The Holy Spirit descended not only in the manner of a dove, but σωματικώ είδει (|| Luke): which I cannot understand in any but the literal sense, as THE BODILY SHAPE OF A DOVE, seen by the Baptist. There can be no objection to this, the straightforward interpretation of the narrative, which does not equally apply to the Holy Spirit being visible at all, which John himself asserts Him to have been (John i. 32-34), even more expressly than is asserted here. Why the Creator Spirit may not have assumed an organized body bearing symbolical meaning, as well as any other material form, does not seem clear. This was the ancient, and is the only honest interpretation. All the modern explanations of the ωsel περιστ. as importing the manner of coming down, belong, as Meyer has rightly remarked, to the vain rationalistic attempt to reduce down that which is miraculous. The express assertion of Luke, and the fact that all four Evangelists have used the same expression, which they would not have done if it were a mere tertium comparationis, are surely a sufficient refutation of this rationalizing (and, I may add, blunεὐθύς bedering) interpretation. longs to aveBn, not to Bant., nor to ανεώχθ. It is the first member of the u L. Acte x. u ἀνεψχθησαν αὐτῷ οἱ u οὐρανοί, καὶ εἶδεν [τὸ] $^{\rm V}$ πνεῦμα 11. Εεκ. i. [τοῦ] $^{\rm V}$ θεοῦ καταβαῖνον $^{\rm W}$ ώςεὶ $^{\rm X}$ περιστερὰν [καὶ] έρχό- D κανοσια articles, (ch. xii. 28 w. μενον ἐπ' αὐτόν. $^{\rm 17}$ καὶ ἰδοὺ $^{\rm V}$ φωνὴ ἐκ τῶν οὐρανῶν λέ- BCDEK prep.) Row. 100, 13, 14, 1 Cor. xii. 40 al. see Luke iv. 18. w= ch. ix. 36, Ps. liv. 6. x | Mk. L. ch. x. 16, xxi. LMPSU 12 · Luke ii. 24, from Lev. xii. 5. John i. 32, ii. 14, 16 only. y | ch. xvii. 5 · β. Acts x. 13, 16. 2 Pet. i. 17, 18. 3 Kings xix. 13.

Chr Hil Vig Op: om $\epsilon\nu\theta\nu$ s 33: txt CLP rel D-lat h syr arm spec. $\eta\nu\epsilon\omega\chi\theta\eta\sigma\alpha\nu$ B Hipp. om $a\nu\tau\omega$ (as unnecessary, and not understood) BN¹ (ins \aleph^{2a}) tol syrcu sah Iren-int-mss Hil $_2$ Vig. $\pi\nu\epsilon\nu\mu\alpha$ beov (ong $\tau\sigma$ and $\tau\sigma\nu$) BN. aft $\kappa\alpha\tau\alpha\beta\alpha\nu\nu$ ins $\epsilon\kappa$ $\tau\sigma\nu$ our arous D gat(with mm) lat-a b c $g_{1,2}$ b l Hil. for $\omega\epsilon\epsilon_l$, ω s D Eus $_1$. om $\kappa\alpha\iota$ (bef $\epsilon\rho\chi\sigma\mu\epsilon\nu\nu$) BN¹ (ins \aleph^{3a}) an (with forj harl¹ tol) lat-a b c g_2 b copt Iren-int Hil. for $\epsilon\tau$ ' (bef $\alpha\nu\tau\sigma\nu$), $\epsilon\iota$ s D¹ Eus Ebionite-gosp: $\pi\rho\sigma$ s C¹E¹: txt BC³D² \aleph rel Iren-int. (P 33 def.)

conjunctive clause of which kal idov is the second—as we say, the moment that Jesus was gone up out of the water, behold. (3) Two circumstances may be noticed respecting the manner of the descent of the Spirit: (a) it was, as a dove: -the Spirit as manifested in our Lord was gentle and benign. Lord Bacon (Meditationes Sacræ, cited in Trench on the Miracles, p. 37) remarks :- "Moses edidit miracula, et profligavit Ægyptios pestibus multis: Elias edidit, et occlusit cœlum ne plueret super terram: Elisæus edidit, et evocavit ursas de deserto quæ laniarent impuberes: Petrus Ananiam sacrilegum hypocritam morte. Paulus Elymam magum cæcitate percussit: sed nihil hujusmodi fecit Jesus. Descendit super eum Spiritus in forma columbæ, de quo dixit, Nescitis cujus Spiritus sitis. Spiritus Jesu, spiritus columbinus: fuerunt illi servi Dei tanquam boves Dei triturantes granum, et conculcantes paleam: sed Jesus agnus Dei sine ira et judiciis." On the history of this symbol for the Holy Spirit, see Lücke's Comm. on John, vol. i. 425. (3) This was not a sudden and temporary descent of the Spirit, but a permanent though special anointing of the Saviour for his holy office. It 'abode upon Him,' John i. 32. And from this moment His ministry and mediatorial work (in the active official sense) begins. εὐθέως, the Spirit carries Him away to the wilderness: the day of His return thence (possibly; but see notes on John i. 29) John points Him out as the Lamb of God: then follows the calling of Andrew, Peter, Philip, and Nathanael, and the third day after is the first miracle at the marriage in Cana. But we must not imagine any change in the nature or person of our Lord to have taken place at his baptism. The anointing and crowning are but signs of the official assumption of the power which the king has by a right independent of, and higher than these. (4) The whole narra-

tive is in remarkable parallelism with that of the Transfiguration. There we have our Lord supernaturally glorified in the presence of two great prophetic personages, Moses and Elias, who speak of His decease,-on the journey to which He forthwith sets out (ch. xvii. 22, compared with xix. 1); and accompanied by the same testimony of the voice from heaven, uttering the same words, with an addition accordant with the truth then symbolized. (5) In connexion with apocryphal additions, the following are not without interest: κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ύδωρ, καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνη. και αναδύντος αὐτοῦ ἀπὸ τοῦ ὕδατος κ.τ.λ. Justin Martyr, Dial. § 88, p. 185. The author of the tract 'de Rebaptismate,' among the works of Cyprian, blames the spurious book called 'Petri Prædicatio,' for relating, among other things, of Christ, "cum baptizaretur, iguem super aquam esse visum, quod in evangelio nullo est scriptum." (ch. ix.) The Ebionite gospel, according to Epiphanius, Hær. xxx. 13, vol. i. p. 138, added, after έν & εὐδόκησα, - έγω σήμερον γεγέννηκά σε. καl εὐθὺs περιέλαμψε τον τόπον φως μέγα. δν ίδων δ Ιωάννης λέγει αὐτῷ Σὰ τίς εἶ κύριε; καὶ πάλιν φωνή ἐξ οὐρανοῦ πρὸς αὐτόν· οῦτός ἐστιν ὁ υίός μου ὁ ἀγαπητός, εἰς ὃν ηὐδόκησα. καὶ τότε ὁ Ἰωάν. προςπεσών αὐτῷ ἔλεγε Δέομαί σου κύριε, σύ με βάπτισον. δ δε εκώλυεν αὐτῷ λέγων "Αφες, ότι ούτως έστι πρέπον πληρωθήναι πάντα. Jerome gives the following opening of the narrative from the gospel according to the Hebrews: "Ecce mater domini et fratres ejus dicebant ei Joannes baptista baptizat in remissionem peccatorum: eamus et baptizemur ab eo. Dixit autem eis Quid peccavi ut vadam et baptizer ab eo? nisi forte hoc ipsum quod dixi ignorantia est."

17.] φων. λ. does not require εγένετο or any word to be supplied, nor the participle to be understood as a past tense. Lo, a voice from heaven, saying.

γουσα Οὕτός ἐστιν ὁ υίός μου ὁ ² ἀγαπητός, ἐν ῷ α εὐδό- $\frac{1}{2}$ let. 11. 18. κησα.

IV. 1 Τότε 'Ιησοῦς b ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ $\stackrel{=}{\underset{\text{γενήν, Aq.}}{\text{πνεύματος}}}$ c πειρασθῆναι ὑπὸ τοῦ d διαβόλου. 2 καὶ c νη- a $\stackrel{=}{\underset{\text{[2.1] ex. ii.}}{\text{(2.1) ex. ii.}}}$ $\stackrel{=}{\underset{\text{[2.1] ex. ii.}}{\text{(2.1) ex. ii.}}}$

xxii. 20. Ps. cxiix. 4. cli. 5. Mal. ii. 17. b Luke ii. 22 al. Gen. l. 4. 2 Macc. v. 9. c. 1 Cor. vii. 5. James i. 13. 3 Kings x. 1. Dan. i. 12. d | L. al. fr. (not Mark.) 1 Chron. xxi. 1. Job i. 6. Wisd. ii. 24. e ch. vi. 16 bis, 17, 18. ix. 14, 15 | Mk. L. Luke x. viii. 12. Acts x. 30. xiii. 2, 3 only. not in John nor Epp. Judg. xx. 26 al. (-0765, ch. xv. 32. -077every, Luke ii. 32.

17. aft legousa ins pros auton D lat-a b g_1 h [syr-cu]. for outos estin, su el D lat-a syr-cu Aug_1 . for outos estin, su el D lat-a syr-cu Aug_1 .

Chap. IV. 1. for tote ins. ann $\chi\theta\eta$, an. de o ins. $C^1(appy)$ L. rec ins o bef ins., with CDPN rel: om BUD. (33 def.) upo τ . perimatos bef eis τ . ephhod KN [Syr syr-cu].

See similar constructions, Luke v. 12; xix. 20 al. fr. εὐδόκησα] not the usitative agrist, but declarative of the definite past εὐδοκία of the Father in Him, Eph. i. 4:—see above. On the solemn import, as regards us, of our Blessed Lord's baptism, cf. Athanas. Or. i., contra Arianos 47, vol. i. (ii. Migne) p. 355 f. : ei δὲ ἡμῶν χάριν ἐαυτὸν ἁγιάζει (John xvii. 18, 19), καὶ τοῦτο ποιεί ὅτε γέγονεν ἄνθρωπος, εύδηλον ότι και ή είς αὐτὸν ἐν τῷ Ἰορδάνη τοῦ πνεύματος γενομένη κάθοδος, είς ήμας ην γενομένη δια το φορείν αὐτὸν τὸ ἡμέτερον σῶμα. καὶ οὐκ ἐπὶ τῆ Βελτιώσει τοῦ Λόγου γέγονεν, ἀλλ' είς ήμων πάλιν άγιασμόν, Ίνα τοῦ χρίσματος αὐτοῦ μεταλάβωμεν . . . τοῦ γὰρ κυρίου ὡς ἀνθρώπου λουομένου εἰς τὸν Ἰορδάνην, ήμεις ήμεν οι έν αὐτῶ καὶ παρ' αὐτοῦ λουόμενοι καὶ δεχομένου δὲ αὐτοῦ τὸ πνεῦμα, ήμεις ήμεν οι παρ' αὐτοῦ γενόμενοι τούτου δεικτικοί. What follows is well worth reading, shewing the pre-eminence of our Lord's anointing over that of all others, Ps. xlv. 7: Isa. lxi. 1: Acts x. 38.

CHAP. IV. 1—11.] TEMPTATION OF JESUS. Mark i. 12, 13. Luke iv. 1—13.

1. ἀνήχθη εἰς τ. ἔ.] The Spirit carried Him away, (see Acts viii. 39,) αὐτὸν ἐκβάλλει, Mark i. 12: compare Chrysostom's excellent remarks on this agency of the Holy Spirit, in the opening of his 13th homily, p. 167. Had St. Luke's ἥγενο ἐν τῷ πν. been our only account, we might have supposed what took place to have been done in a vision: but the expressions in the two other Evangelists, entirely preclude this. The desert here spoken of may either be the traditional place of the Temptation near Jericho (thence called Quarantaria: it is described in "The Land and the Book," p. 617, as a high and precipitous mountain, with its side facing the plain perpendicular, and apparently as high as the rock of Gibraltar, and with caverns midway be-

low, hewn in the rock), or as scripture parallelism between Moses, Elias, and our Lord, leads one to think, the Arabian desert of Sinai. πειρασθήναι] The express purpose of ἀνήχθη. No other rendering is even grammatical. Hence it is evident that our Lord at this time was not 'led up' of his own will and design, but as a part of the conflict with the Power of Darkness, He was brought to the Temptation. As He had been subject to his earthly parents at Nazareth, so now He is subject, in the outset of His official course, to his Heavenly Parent, and is by His will thus carried up to be tempted. In reverently considering the nature and end of this temptation, we may observe, (1) That the whole is undoubtedly an objective historical narrative, recording an actual conflict between our Redeemer and the Power of Evil. (2) That it is undetermined by the letter of the sacred text, whether the Tempter appeared in a bodily shape, or, as a spirit, was permitted to exert a certain power, as in ver. 5, and ver. 8, over the person of our Lord, even as the Holy Spirit did in ver. 1. If the latter were the case, the words spoken at the various stages of the temptation, were suggested by this Evil Power to the soul of our Redeemer. But (3) such an interpretation, while it cannot justly be accused of unreality by any who do not reject belief in the spiritual world, hardly meets the expressions of the text, προσελθών ver. 3, έὰν πεσών προςκυνήσης μοι ver. 9, and ἀφίησιν αὐτόν ver. 11. Nor do the two members of ver. 11 correspond to one another in this case, for the ἄγγελοι must have been visible and corporeal, as in the parallel case at Gethsemane, Luke xxii. 43.

διαβόλου] The accuser, or adversary: Satan. Not any human tempter or foe: no example can be adduced of a man being absolutely called δ διάβ. In John vi. 70, Judas is by our Lord called διάβ.,

 $f = \text{ch. xxi. 29}, \, \sigma \tau \epsilon \dot{\nu} \sigma \alpha \varsigma \, \dot{\eta} \mu \dot{\epsilon} \rho \alpha \varsigma \, \tau \epsilon \sigma \sigma \epsilon \rho \dot{\alpha} \kappa \sigma \nu \tau \alpha \, \kappa \alpha \dot{\lambda} \, \nu \dot{\nu} \kappa \tau \alpha \varsigma \, \tau \epsilon \sigma \sigma \epsilon \rho \dot{\alpha} \kappa \sigma \nu \tau \alpha \, \kappa \alpha \dot{\lambda} \, \nu \dot{\nu} \kappa \tau \alpha \varsigma \, \tau \epsilon \sigma \sigma \epsilon \rho \dot{\alpha} \kappa \sigma \nu \tau \alpha \, \kappa \alpha \dot{\lambda} \, \kappa \dot{\alpha} \, \lambda \dot{\alpha} \, \kappa

 $\frac{x_1, x_1}{y_1, y_2}$, $\frac{x_1}{y_1, y_2}$, $\frac{x_1}{y_1, y_2}$, $\frac{x_1}{y_2}$, $\frac{x_1}{y_1, y_2}$, $\frac{x_1}{y_2}$, $\frac{x_1}{y_1, y_2}$, $\frac{x_1}{y_2}$, $\frac{x$

2. τεσσερακοντα (2nd) bef νυκτας DN.

3. και προσηλθεν αυτώ ο πειρ. και D lat-a b c. rec ins aυτώ bef o πειραζων, with CDP rel lat-a b c f $g_{1,2}$ h syr-cu syr sah Just $_{\rm expr}$: om BH 1. 13. 33. 124 vulg lat- ff_1 f Syr copt ath arm [Chr].—rec om aυτώ (aft ϵ ιπεν), with CP rel lat-f syr sah: ins BDM 1. 13. 33. 124 latt Syr syr-cu copt ath arm Chr. for ϵ ιπε (bef ν α), ϵ ιπον \aleph 2.

BDR 1. 13. 33. 124 latt Syr syr-cu copt with arm Chr. for $\epsilon_{i}\pi\epsilon$ (bef $i\nu\alpha$), $\epsilon_{i}\pi\sigma\nu$ \aleph^2 .

4. for σ δε αποκρ., αποκρ. δε σ iησ. D, simly b c f g₁ b syr-cu. rec om σ (bef $\alpha\nu\theta\rho\omega\pi\sigma$ s) (omd by KMS and other mss in || Luke, and also by some LXX-mss), with KM[Γ] (S and Ser's mss, σ sil) Eus: ins BCDPZ σ rel Ser's σ rec (for σ) σ (to conform to LXX and to preceding), with BP σ rel Eus: txt CD 13. 59. 124. 243,

which is the generic substantive without the article; and in Esth. vii. 4 and viii. 1, Haman is called ὁ διάβολος, where the art. has no such meaning as would be here required.

2. νηστεύσας] Not in the wider ecclesiastical sense of the word, but its strict meaning, of abstaining from all food whatever; οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, Luke, ver. 2. Similarly Moses, Exod. xxxiv. 28, ἡν ἐναντίον κυρίου τεσσαράκοντα ἡμ. κ. τεσ. νύκ.· ἄρτον οὐκ ἔφαγε, καὶ ὕδωρ οὐκ ἔπιε, and Elias ἐπορεύθη ἐν ἰσχύῖ τῆς βρώσεως ἐκείνης τεσ. ἡ. καὶ τεσ. ν., 3 Kings xix. 8.

υστερον ἐπείν.] Then probably not during the time itself. The period of the fast, as in the case of Moses, was spent in a spiritual eestasy, during which the wants of the natural body were suspended.

3. καὶ προςελθών] From the words of both St. Mark and St. Luke, it appears that our Lord was tempted also during the forty days. Whether the words of St. Mark, ην μετὰ τῶν θηρίων, allude to one kind of temptation, is uncertain: see note on Mark i. 13. The word προςελθ, need not be understood of the first approach, but the first recorded—'at a certain time the tempter approaching, &c.'

δ πειράζων, 'the tempter.' Here first we find the N. T. meaning of πειράζειν, to solicit to sin, which does not occur in the LXX, nor in the classics. The use of the pres. part. with the art., as denoting employ, or office, is very common. See, among other places, John iv. 36, 37, and ch. xiii. 3; xxvi. 46, 48. Cf. Winer, § 18. 3. εὶ νομίζων ὑποκλέπτειν αὐτὸν τοῖς ἐγκωμίοις, Chrys. Or, as Euthymius, ὅετο ὅτι παρακυσθήσετα τῷ λόγᾳ, καθάπερ ὁνειδιαθείς ἐπὶ τῷ μὴ εἶναι υἰδς θεοῦ. At all events, there is no

doubt expressed, as Wolf and Bengel think. υίὸς τοῦ θεοῦ] In the N. T. are found three combinations of these two substantives and the article, and all with one and the same meaning, viz. THE SON OF GOD, in the highest and Messianic sense. (1) The expression in the text, of which our Lord says, John x. 36, 8v & Πατήρ ήγίασεν και απέστειλεν είς τον κόσμον ύμεις λέγετε ότι βλασφημεις ότι είπον Yios του θεού είμι; see also Matt. xxvii. 40. (2) δ vids τοῦ θ. In John ix. 35, we read, σὺ πιστεύεις εἰς τὸν υίὸν τοῦ θεοῦ; ό λαλῶν μετὰ σοῦ ἐκεῖνος ἐστιν. (3) υίδε θ. In Luke i. 35, τὸ γεννώμενον ἄγιον κληθήσεται υίὸς θεοῦ. See also ch. xxvii. 54 (|| Mk.), and notes there and on Luke xxiii. 47. Our Lord does not give way to the temptation, so as to meet him with an open declaration, 'I am the Son of God:' thus indeed He might have asserted his Lordship over him, but not have been his Conqueror for us. The first word which He uses against him, reaches far deeper: ' Man shall not live, &c.' "This, like the other text, is taken from the history of Israel's temptation in the wilderness: for Israel represents, in a foreshadowing type, the Son of Man, the servant of God for Righteousness, the one ἐρχόμενος, in whom alone that nature which in all men has degenerated into sin, πληροί πασαν δικαιοσύνην. Adam stood not,-Israel according to the flesh stood not,-when the Lord their God tempted them: but rather, after Satan's likeness, tempted their God: but now the second Adam is come, the true Israel, by whose obedience the way of life is again made known and opened—'that man truly liveth on and in the eternal word of God.'" Stier's

παντὶ ἡήματι ο ἐκπορευομένω διὰ στόματος θεοῦ. 5 τότε ο εch. xv. 11, ρ παραλαμβάνει αὐτὸν ὁ $^{\rm d}$ διάβολος εἰς τὴν $^{\rm q}$ άγίαν ρ εch. i3, φ πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ $^{\rm r}$ πτερύγιον τοῦ ἰεροῦ, $^{\rm Num. \, xxii.}$ $^{\rm q}$ 6 καὶ λέγει αὐτῷ Εἰ υἰὸς εἰ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· q ch. xxii. 53. q έγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ $^{\circ}$ ἐντελεῖται περὶ q καὶ $^{\circ}$ τοῦς ἀγγέλοις αὐτοῦ $^{\circ}$ ἐντελεῖται περὶ q κινίϊ. 2. q τοῦς καὶ q ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε q προςκόψης q το Τολικοίς. σ ου, και τεπι χειρων αρουστό σε, μηποτο προιου τ τη τ του, άλιν γέγραπται Οὐκ τ ἐκπειράσεις κύριον τὸν θεόν σου. sch. xvii. 9 at. 8 πάλιν ρ παραλαμβάνει αὐτὸν ὁ d διάβολος εἰς w ὄρος xii. 47. ileb. 122. Psa. xc. 11. t = ch. xxiv. 17. ut trans., here and || L. (from l. c.) only. intr., ch. vii. 27. John xi. 9, 10. Rom. ix. 32. xiv. 21. 1 Pet. ii. 8 only. vii. (from l. c.) only. intr., ch. vii. 1. [J. Luke x. vii. 1. (l. x. y. only. Deur. vi. 16 bis. Deut. viii. 16. Ps. lxxvii. 18 only. see Isa. vii. 12. w (|| L. v. r.) ch. xvii. 1 || Mk. Rev. xxi. 10. Ezek. xl. 2.

in latt Hil. (Z lat-b def.) (so || Luke).

om εκπορευομένω δια στοματος D lat-b g, syr-jer

5. rec ιστησιν, with P rel: txt (so also | Luke) BCDZN 1. 33 sah Eus.

6. for legs, sites ($\parallel Luke$) ZR²(txt R^{1-3a}) (vss ?). om tou (bef θeou) D¹($\theta \bar{\nu} \theta \bar{\nu}$ pp, Scriv: θeou Kipl). ins $\epsilon \nu \tau \epsilon \nu \theta \epsilon \nu$ bef $\kappa a \tau \omega$ ($\parallel Luke$) C¹ syr-mg coptt arm. appy, Scriv: θεου Kipl). αιρουσιν D(but tollent D-lat: txt is the reading of | Luke).

7. for our $\epsilon \kappa \pi$., ou $\pi \epsilon i \rho \alpha \sigma \epsilon i s$ D.

Reden Jesu, vol. i. p. 16 (edn. 2). Observe also how our Lord resists Satan in His humanity; at once here numbering Himself with men, by adducing δ ἄνθρωπos as including His own case; and not only so, but thus speaking out the mystery of his humiliation, in which He had foregone his divine Power, of his own will. By 'every word (or 'thing,' for βημα is not expressed in the original) that proceedeth out of the mouth of God,' we must understand, every arrangement of the divine will; God, who ordinarily sustains by bread, can, if it please Him, sustain by any other means, as in the case alluded to. Compare John iv. 32, 34. 5. τότε παρ.] Power being most

probably given to the tempter over the person of our Lord. In St. Luke, this temptation stands third. The real order is evidently that in the text; for otherwise our Lord's final answer, ver. 10, would not be in its place. It may be observed, that St. Luke makes no assertion as to succession, only introducing each temptation with καί: whereas τότε and πάλιν here seem to mark succession. Bishop Ellicott, for psychological reasons, which must be most untrustworthy when opposed to the express assertion of the sacred text (τότε ἀφίησιν αὐτόν), follows the order in St. Luke. For ay. πόλ. see reff. cornoev-by the same power by which he brought Him. πτερύγιον] Abundant instances have been produced to shew that πτέρον was applied to a pointed roof or gable. Now the LXX

use πτέρυξ and πτερύγιον as synonymous with $\pi \tau \epsilon \rho o \nu$; why may not the same be done in the N. T.? The general opinion, that our Lord was placed on Herod's royal portico, described in Jos. Antt. xv. 11. 5, is probably right; and the $\tau \acute{o}$ is in no way inconsistent with it. That portico overhung the ravine of Kedron from a dizzy height, ώs, εἴ τις ἀπ' ἄκρου τοῦ ταύτης τέγους, άμφω συντιθείς τὰ βάθη, διοπτεύοι, σκοτοδινιάν, οὐκ έξικνουμένης της ὄψεως εἰς ἀμέτρητον τὸν βυθόν. The argument that it was probably on the other side, next the court, is grounded on the perfectly gratuitous assumption, that an exhibition to the people was intended. There is no authority for this in the text; the temptation being one not of ambition, but of presumption. The inference from Eusebius, who, quoting Hegesippus, (Hist. ii. 23,) describes James the Just as set on and thrown from το πτερύγιον τοῦ ναοῦ, among the people, is not decisive: for this term might embrace either side, as 'the cornice,' or 'the parapet' would. γέγραπται] cited (nearly verbatim from the LXX, as almost all the texts in this narrative) as applying to all servants of God in general, and a fortiori to the Son of God: not as a prophecy of the Messiah.

7. πάλιν not 'contra,' which it never simply means, not even in Gal. v. 3: 1 John ii. 8: but 'rursus' or 'iterum,' as the versions rightly render it. The addition of a second Scripture qualifies and interprets the first; but does not refute 8. ὄρος ὑψ. λί.] The enquiry

x $\frac{1}{2}$ \frac ύψηλον λίαν, καὶ δείκνυσιν αὐτῶ * πάσας τὰς xy βασιλείας BCDEK

8. for δεικνυσιν, δικνυει (? υσι) X, εδειξεν D (from Luke iv. 5).

9. rec (for ειπεν) λεγει, with P rel: txt BCDZN 33 latt Orig. τες ταυτα παντα σοι (the simpler order), with C3DP rel latt Iren-int: π. σ. τ. Orig, Chr-3-5-8-a(and

Field): π. τ. σ. Chr-1: txt BC1ZN 1. 33 am(with forj) lat-l Orig₃ Chr-β.

10. aft $\upsilon\pi\alpha\gamma\epsilon$ ins $\upsilon\pi\iota\sigma\omega$ $\mu\upsilon\upsilon$ C²DZ rel harl lat-b f_1 b l (a c $g_{1,2})$ syr-cu syr-with-ast ath arm Just Archel Petr Ath Chr Nest Damase Thi Hil-ms Ambr Aug Vig Op: om BCKP S(e sil) VAN 1.13.124 vulg lat-f k [Syr] coptt Origexpr Petr Iren-int Tert Hil-ed Jer_{expr} Juv. (There can, it appears to me, be no satisfactory reason assigned for the omission of these words, if originally in the text. On the other hand, if originally wanting, they were very likely to have been supplied from ch. xvi. 23. See also on || Luke. Their omission is consequently more likely to be genuine than their insertion.)

where and what this mountain was, is entirely nugatory, no data being furnished δείκνυσιν αύτ. π. τ. β.] by the text. The additional words in Luke, ἐν στιγμῆ χρόνου, are valuable as pointing out to us clearly the supernatural character of this vision. If it be objected, that in that case there was no need for the ascent of the mountain,-I answer, that such natural accessories are made use of frequently in supernatural revelations: see especially Rev. xxi. 10. The attempts to restrict τοῦ κόσμου to Palestine, (which was, besides, God's peculiar portion and vineyard, as distinguished from the Gentile world,) or the Roman empire, are mere subterfuges: as is also the giving to δείκνυσιν the sense of 'points out the direction of.' The very passage of Polybius cited to support this view, completely refutes it, when taken entire. Hannibal, from the Alps, is directing the attention of his soldiers to the view of Italy; ἐνδεικνύμενος αὐτοῖς τὰ περί του Πάδου πεδία (in sight).... ἄμα δέ και τον της 'Ρώμης αὐτοῖς τόπον ὑποδεικνύων, where we may observe the distinction between the two compounds evand uno-delkuvui: and further, that it is not την 'P. but τον της 'P. τόπον that he pointed out to them. Euthymius, however, interprets our verse thus, .. λέγων έν τούτφ μεν τῷ μέρει κεῖται ἡ βασιλεία τῶν Ῥωμαίων, έν τούτω δε ή των Περσων, εν εκείνω δε ή

τῶν 'Ασσυρίων, καὶ τὰ έξης δμοίως καὶ ὅτι ή μεν έχει δόξαν έπλ τοιςδε τοις είδεσιν, ή δε έπὶ τοιςδε, και άλλη ἐπ' άλλοις, και άπλως πάντα καταλέγει: and even Maldonatus approves it. In this last temptation the enemy reveals himself openly, as the ἄρχων τοῦ κόσμου τούτου, and as the father of lies; know him before, - but because he had thus openly tempted Him; but not even this of His own power or will; He adds, for it is written,-again, as Man, appealing to the Word of God. There does not appear to be sufficient ground for the distinction sometimes set up between the meanings of προςκυνείν with the dative and the same verb with the accusative. See, besides reff., Gen. xlix. 8: Exod. xi. 8.

From this time, our Lord is known by the devils, and casts them out by a word. Mark i. 24, 34; iii. 11; v. 7. ἀφίησιν αὐτόν but only for a season, see || Luke. The conflict, however often renewed in secret (of which we cannot speak), was certainly again waged in Gethsemane-αύτη ύμων ἐστιν ἡ ώρα, καὶ ή έξουσία τοῦ σκότους. (Luke xxii. 53, compare John xiv. 30.) The expression in Luke x. 18, ἐθεώρουν τὸν σατανᾶν ὡς αστραπην έκ του οδρανού πεσόντα, must

V F 1. 33

12 'Λκούσας δὲ ὅτι 'Ιωάννης ἱ παρεδόθη, ἱ ἀνεχώρησεν ἱ = "Μκ. reft. ch. x. 19. εἰς τὴν Γαλιλαίαν, 13 καὶ καταλιπών τὴν Ναζαρᾶ ϳ = ch. i. 12. $\frac{1}{2}$ Μπες. v. 27. καφαρ- ἐλθὼν ἱ κατώκησεν ἱ εἰς Καφαρναοὺμ τὴν $\frac{1}{2}$ παραθα- ἐναουμ ½. Βυθέκ λασσίαν ἐν ἡ ὁρίοις Ζαβουλών καὶ Νεφθαλείμ, 14 "να $\frac{1}{1}$ «Κίπις ν. 14. Γι. ii. 48 reft. μετουμ για μετουμ 2 Chron, viii. 17 al. π. el. ii. 16 reft. π. 16 reft.

12. rec aft $\delta \epsilon$ ins o invois (ver. 12 is the commencement of an ecclesiastical portion, and the name was therefore supplied, as so frequently is the case), with CPP rel latt syrr syr-cu arm Hil Gaud: om B C¹(appy) DZN 33 am(with forj) lat-k copt with Orig₃ Eus, Aug. $\omega \alpha \nu \nu \eta s$ bef or $\aleph^1(\text{txt }\aleph \cdot \text{corr}^{1,2})$.

13. καταλειπων DELMZΔ 33: txt BCKPU[Γ] N Orig₃. (Bch Matth are silent about S and V: relinquens D-lat Δ-lat; relicta civitate latt.) κατοικησεν D. παραθαλασσιον D [Cyr₁]: παραθαλασσαν PN¹(corrd to txt by origl scribe or N²).

be otherwise understood: see note there.

διηκόνουν] viz. with food, as in the

case of Elias, 1 Kings xix. 6, 7. 12-22.] JESUS BEGINS HIS MINISTRY. CALLING OF PETER, ANDREW, JAMES, AND JOHN. Mark i. 14-20. Luke iv. 14, 15. Between the last verse and this is a considerable interval of time. After returning from the temptation (see note on John i. 28, end) our Lord was pointed out by John the Baptist, (ib. vv. 29-34,) and again on the morrow to two of his disciples, Andrew and (probably) John, who followed Him, and were (on the next day? see note, John i. 44) joined by Simon Peter (35-43): then on the morrow Philip and Nathanael were called (44-52); three days after was the marriage in Cana (ii. 1-11); then our Lord went down to Capernaum and remained not many days (12); then followed the Passover; the eleansing of the temple (13-22); the belief of many on Jesus (23-25); the discourse with Nicodemus (iii. 1-21); the baptizing by Jesus (i. e. his disciples) (22-24); the question about purifying, and testimony of the Baptist (25-36); the journey through Samaria into Galilee, and discourse with the woman of Samaria (iv. 1-42); the return to Cana and healing of the ruler's son in Capernaum (43-54); and the journey to Jerusalem related in John v. 1. After that chapter St. John breaks off the first part of his narrative, and between his v. 47 and vi. 1, comes in the synoptic narrative. Matt. iv. 12—xiv. 15: Mark i. 14—vi. 30: Luke iv. 14—ix. 10. This omission is in remarkable consistency with St. Matthew's account of his own calling in ch. ix. 9. Being employed in his business in the neighbourhood of Capernaum, he now first becomes personally acquainted with the words and actions of our Lord. From what circumstance the former miracle in Capernaum had not attracted his attention, we cannot, of course, definitely say;

we can, however, easily conceive. Our Lord was not then in Capernaum; for the ruler sent to Him, and the cure was wrought by word at a distance. If Matthew's attention had not been called to Jesus before, he might naturally omit such a narrative, which John gives probably from personal knowledge. The synoptic narrative generally omits this whole section of our Lord's travels and ministry. Its sources of information, until the last visit to Jerusalem, seem to have been exclusively Galilæan, and derived from persons who became attached to Him at a later period than any of the events re-corded in that first portion of John's Gospel. The objections to this view are, the narrative, in the three Gospels, of the baptism and temptation; but the former of these would be abundantly testified by John's disciples, many of whom became disciples of Jesus; and the latter could only have been derived from the mouth of our Lord Himself. 12. ἀνεχώρ. not 'returned,' but retired, withdrew; see ch. ii. 22, and note. No notice is given whence this withdrawal took place. The narrative is evidently taken up after an interval, and without any intention that it should follow closely on ver. 11. Wieseler, Chron. Synops. pp. 162 ff., sees in this a proof that St. Matthew recognized a ministry in Judæa during the interval. I cannot quite think this, but certainly he does not exclude it. 13. καταλιπών T. N. Not on account of the behaviour of the Nazarenes to Him after the preaching in the synagogue, Luke iv. 28, 29, as

sometimes supposed; see notes, ib. ver. 31.

Kaφαρναούμ This town, on the borders of the lake of Gennesaret, was central in situation, and in the most populous and frequented part of Galilee. It besides was the residence of four at least of the Apostles, Andrew and Peter, and James and John—and probably of Matthew. The town was named from a foun-

ο πληρωθή τὸ ρηθεν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος ΒΕΡΙΚ p lsa, ix. 1, 2. q ch. x. 5. Exod. xiii. 18. 1 Kings vi. 9. 3 Kings 15 μ Γη Ζαβουλών και γη Νεφθαλείμ, 9 όδον θαλάσσης ΥΓΩΝ πέραν τοῦ Ἰορδάνου, ΓΓαλιλαία τῶν ἐθνῶν, 16 ὁ λαὸς ὁ vi. 9. 3 Kings xviii, 43. r see Joel iii, 4. s - Luke i. 79. lsa. xlii. 7. tch. x. 27. Luke xii. 3. elsw. John (i. 5 bis al6, 1 John i. 5. ii s 9, 11 s καθήμενος εν t σκοτία φως είδεν μέγα, καὶ u τοῖς v καθημένοις έν χώρα καὶ νω σκιά νω θανάτου φως * ἀνέτειλεν " αὐτοίς. 17 y' Απὸ y τότε z ήρξατο ὁ Ἰησοῦς a κηρύσσειν καὶ ii. 8, 9, 11 bis) only. Job xxviii. 3 only. λέγειν δ Μετανοείτε δήγγικεν γάρ ή δ βασιλεία των δούρανων. 18 περιπατών δὲ ο παρὰ τὴν θάλασσαν τῆς Γαλιλαίας π...

only. u constr. Rev. v Luke i. 79. Ps. cvi. 10. w Job xxviii. 3. Ps. xxii. 4. x intr., ch. xiii. 6[] Mk. Mark xvi. 2. Luke xii. 51. James i. 11. Ps. xcvi. 11. y ch. xvi. 21. xxvi. 16. Luke xvi. 16 only. Eccl. viii. 12 only. $\alpha\pi\delta$ $\tau\delta\tau\epsilon$ κ κ $\tau\delta\tau\epsilon$ $\mu\eta$ $\lambda\epsilon\gamma\epsilon$, $\alpha\lambda\lambda'$ $\epsilon\xi$ $\epsilon\kappa\epsilon$ $\epsilon\nu$ $\epsilon\nu$ 0. Physn. Lobeck. p. 461. z ch. xii. 20 al. Gen. xi. 6. a = ch. iii. 1 reff. b ch. iii. 2 (reff. and note). c || Mk. ch. xiii. 1 al. 3 Kings iv. 29.

14. ins του bef λεγοντος D.

15. [om 2nd γη D Ser's g k s am.] γαλιλαίας (not B: see table) DL am(with forj, not fuld) lat-a b c f¹ ff¹ g₁2 h l (but not k).
16. ins τη bef σκοτ. D. ree (for σκοτια) σκοτει (simpler and more usual form: elsw, e.g. Luke i. 79: Rom. ii. 19, σκοτει occurs without variation), with C P(Tischdf) N¹ rel (-τι CΔN¹) Hipp Orig, Eus [Cyr]: txt BDN² (-τεια D, but -τια BN²) Orig,

rec $\epsilon i\delta$. bef $\phi \omega s$ (simpler order: see also Lxx), with DP rel vulg-ed Hipp Origo: txt BCN 1.13.33.124 am(with forj) lat-a b c f ff_1 g_1 h l Orig Eus Chr Cyr. $\epsilon i\delta \omega$ D lat-a b c g_1 h. on lst kai D lat-b c g_1 h. or ka $\theta \eta \mu \epsilon \nu \sigma$ D, qui sedebant om 2nd kai D1 (and lat), in regione umbræ vulg-ed (not am fuld) lat-a b c g, h. lat-b $g_1 h$.

17. aft τοτε ins γαρ D. om o (bef ing.) D.

18. και περιπατων L, autem Jesus ambulans vulg (but ambulans autem am): περιπ. (neither δε nor και) E1: παραγων δε D, cum transiret lat-a b c f g, h Eus spec. rec aft περιπατων δε ins o inσovs (beginning of an ecclesiastical portion), with ELA vulg-ed lat-a c h arm spec; dominus noster syr-cu: om BCDPR rel am(with forj harl

tain,—πρὸς γὰρ τῆ τῶν ἀέρων εὐκρασίη και πηγῆ διάρδεται γονιμωτάτη, Καφαρναούμ αὐτὴν οἱ ἐπιχώριοι καλοῦσι (Joseph. B. J. iii. 10. 8), -- נַקר נְחוּם, vicus consolationis. It is from this time called 'His own city,' ch. ix. 1, see also ch. xvii. 24. 15.] This prophecy is spoken with direct

reference to the days of the Messiah. It is here freely rendered from the Hebrew, without any regard to the LXX, which is wholly different. This, coming so immediately after a string of quotations literally from the LXX, seems to mark the beginning of a new portion of the Gospel, agreeably to what was said before.

όδον θαλάσσης] the country round the coast of the lake. All the members of this sentence are in apposition with one another: thus πέραν τοῦ Ἰορδ. is not a description of the land before spoken of, which was not thus situated, but of a different tract. The later meaning of מינה לירדן, as signifying the tract to the west of the Jordan, and which naturally sprung up during the captivity, is not to be thought of in Isaiah, who wrote before that event. See 1 Chron. xxvi. 30 in the Hebrew, where, however, the E. V. renders 'on this side Jordan westward.' Meyer [in edd. 1, 2; in edd. 3, 4, 5 he renders όδ. θαλ. ' sea-

wards.' See Moulton's Winer, p. 289, note 4] strangely makes δδδν θαλ. the objective after elder understood, and construes 'the land of Zabulon and Nepthalim saw the way of the sea on the other side of the Jordan: Galilee of the Gentiles, &c. saw a great light :' i. e. 'the light which went forth from Capernaum when Jesus dwelt there, is represented as sending its bright beams over the Galilæan sea, so that Zabulon and Nephthalim by this light could see the way leading along the other side of the Γαλ. τ. έθν.] Galilee superior, near to Tyre and Sidon, which was inhabited by a variety of nations. 17. ἀπὸ τότε] That is, began His ministry in Galilee. The account of Matthew, being that of an eye-witness, begins where his own experience began. It is not correct to suppose, as some of the German Commentators have done, (De Wette, Strauss,) that this preaching of repentance was of a different character from the after-teaching of our Lord; we recognize the same formula, though only partly cited, in ch. x. 7: Luke x. 10, and find our Lord still preaching repentance, Luke xiii. 3, after repeated declarations of His Messiahship.

18. παρά την θάλασσαν της Γαλιhaias The lake of Gennesareth or Tibe15—23.

εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Δ here (and Mark 1. lb.
'Ανδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀ ἀμφίβληστρον Υ. (a) σης σις την θάλασσαν ἢσαν γὰρ ε άλιεῖς. 19 καὶ λέγει αὐτοῖς Ε. (a) 1. lb. 1. lb.
ΕΜΝΟΥ Ε Δεῦτε τὰ ἀπίσω μου, καὶ ἱ ποιήσω ὑμᾶς ε άλιεῖς ἀνθρώπων.
ΕΜΝΙΝΙ 20 οἱ δὲ εὐθέως ἱ ἀφέντες τὰ κ δίκτυα ἠκολούθησαν αὐτῷ. κ. (a) κ. (b) κ. (b) κ. (c) κ. (c) κ. (c) κ. (c) κ. (c) κ. (c) κ. (d) κ. (d 21 καὶ 1 προβὰς ἐκεῖθεν είδεν ἄλλους δύο ἀδελφούς, Ἰά-21 καὶ ¹ προβὰς ἐκείθεν είδεν ἄλλους δύο ἀδελφούς, Ἰά- ^{1 [Mk, only, 1}/₁₀ κωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ^{8 [Mk, ch, xi, 1}/_{28, xx, xi, xi, 1}/₂₀ ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν ^m καταρτί- ^{xxxyii, 20}/_{xxxyii, 20} έν τῶ πλοίω μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν ^m καταρτί-...αυτους ζοντας τὰ k δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς $^{\cdot}$ 22 οἱ δὲ BCDEK εὐθέως ^j ἀφέντες τὸ πλοίον καὶ τὸν πατέρα αὐτῶν ἠκο-ΔΤΑ 1. λούθησαν αὐτῷ.

xxxvii. 20.
h = ch. x. 38.
xvi. 24.
Luke xiv. 27.
John xii. 19.
Acts v. 37.
1 Tim. v. 15
al. 4 Kings
vii. 15.
i = ch. v. 36
al. fr. Num.
xxviv. 13.
xxviv. 13.

23 Καὶ η περιήγεν ἐν ὅλη τῆ Γαλιλαία, διδάσκων ἐν

tol) lat-b f ff g, l syrr copt ath Eus Chr Cyr Thl (simly in next ver, aft autois C2 lat-a c h Syr syr-cu wth Cyr spec ins o ιησους). for λεγ., καλουμένον κ² Scr's h 27 [Eus]: επικαλουμ. Ε 457. αμφιβληστρος(but corrd) D1.

19. aft υμας ins γενεσθαι (| Mark) DN2 33 latt Syr syr-ing-ms æth [Cyr,].

21. εαυτου N-corr1 (appy: txt N1.2). 22. aft πλοιον ins αυτων χ1(om χ2). 23. rec ολην την γαλιλαίαν (adaptation to more usual construction), omg εν (homœotel), with DLN2 rel latt Eus Hil: txt BC(N1) syrr [syr-cu] copt æth.—om ολη R¹. rec aft γαλ. ins o inσous (supplementary (beg of pericope) as the variations shew), with C³ rel: aft περιηγεν, C¹DR 1. 33 latt syrr copt with arm Eus Thl: om B aft διδασκων ins αυτους χ1(χ2 disapproving). 157 ev-20 lat-k syr-cu.

rias (John vi. 1), called in the O. T. "the sea of Chinnereth," Num. xxxiv. 11, or Chinneroth, Josh. xii. 3: the Γεννησαρίτις λίμνη of Josephus, Antt. xviii. 2. 1: Strabo xvi. p. 755: Plin. v. 16: Ptol. v. 15. It is of an oval shape, about 13 geographical miles long, and 6 broad: and is traversed by the Jordan from N. to s. "Its most remarkable feature is its deep depression, being no less than 700 feet below the level of the ocean." See the interesting article by Mr. Porter in Smith's Biblical Dictionary. If we give any consideration to the circumstances here related, we cannot fail to see that the account in John is admirably calculated to complete the narrative. We have there furnished to us the reason why these two brethren were so ready to arise and follow One, whom, if we had this account only, we should infer they had never before Add to this, that there is every probability that one of the other pair of brethren, John the son of Zebedee, is there described as having gone with Andrew to the dwelling of our Lord. It also tends to confirm the chronological view here taken, that Philip the only one mentioned expressly by John as having been called by Jesus, is not mentioned here

as called: and that Andrew, and the other disciple of John the Baptist, clearly were not called by Jesus in John i. 35-40, or the words παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην, could not have been used: that these two continued disciples of the Baptist, is not probable; but that they were henceforth, but not invariably, attached to our Lord. I believe that the disciple whom Jesus loved was in His company during the whole of the events in John ii. iii. iv. and v., and on His return from Judæa with His disciples, John having for a time returned to his business, as our Lord was now resident in Capernaum, received, as here related, this more solemn and final call. We must remember, that the disciples would naturally have gone up to Jerusalem at the Passover, John ii. 23, without a call from the Lord, and by what they saw there would become more firmly attached to him. The circumstance related in John xxi., that even after they were assured of the Resurrection, the Apostles returned to their occupation as fishermen, gives additional probability to the usual explanation of the call in our text. 20. ἀφέντες κ.τ.λ.] i.e. from this time they were constant followers of the Lord. But when He happened to be in the neighbourhood

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q w. accus., Marki. 4, 14. Luke iii. 3. iv. 18 (from 1sa. 1xi. 1), 19 al. fr. Mt. Mk. L. P., only. (absol., 1 Pet. iii. 19, Rev. v. 2) rch. ix. 35. xxiv. 14 (Mark. 1 4 v. r.) only. see ech. viii. 12, xiii. 19. t = gospp. (John v. 10 only) and Acts passim. Rev. xiii. 3, 12 only \$\frac{1}{2}\$. Tobit xii. 3. Wisd. xvi. 12 al. u.ch. viii. 17 al. Mt. Mt. L. (Acts xix. 12) only. Ps. ciii. 3. v. (i. ix. 35. x. 1 both places w. νσσ.) only. Deut. viii. 15. Jsa. xxxviii. 9. w. = here only \$\frac{1}{2}\$. see ch. ix. 26. x. - ch. xiv. 1. xxiv. 6 al. 2 Kings xiii. 30. y. Mark vi. 55. Luke vii. 2 al. Erek. xxxiv. 4. x Mark. 34 μ. L. only in Gospp. 2 Tim. iii. 6 al. 2 Luke xvi. 23, 28 only. 1 Kings vi. 3, 4, 8, 17. 2 Macc. ix. 5.

24. $\epsilon \xi \eta \lambda \theta \epsilon \nu \ (Mark i. 28)$ CN 1. 33 syr-mg copt arm Orig: txt BD rel latt(abiit) Eus. aut. bef η ak. D(but opinio ejus D-lat, with a b c): om aut. Δ . for olding, pasan N. basances \Re^1 [om kai bas. E^1 v].

of their homes, they resumed their fishing, cf. Luke v. 1—11, which occurrence was, in my belief, different from, and later than the one related in our text. See notes there.

23-25.] HE MAKES A CIRCUIT OF GALILEE. (Mark i. 39. Luke iv. 44, ordinarily: but qu.? There is no necessity for believing this circuit of Galilee to be identical with those, even if we read Γαλιλαίαs in the passage in Luke. Our Lord made many such circuits.)

Lord made many such circuits.)
23. συναγωγαίς] These were the places of religious assembly among the Jews after the return from the captivity. Tradition, and the Targums, ascribe a very early origin to synagogues: and Deut. xxxi. 11, and Ps. lxxiv. 8, are cited as testimonies of it. But the former passage does not necessarily imply it: and it is doubtful whether that Psalm was not itself written after the captivity. They are generally supposed to have originated in Babylon, and thence to have been brought, at the return, into the mother land. See Neh. viii. 1-8. At the Christian era there were synagogues in every town, and in some larger towns several. See Acts ix. 2, 20. In Jerusalem, according to the Rabbinical writings, there were upwards of (See Acts vi. 9, and note.) The people assembled in them on sabbath and festival days, and in later times also on the second and fifth days of each week, for public prayer and the hearing of portions of Scripture. των ιερέων δέ τις δ παρών ή των γερόντων είς αναγινώσκει τοὺς ἱεροὺς νόμους αὐτοῖς καὶ καθ' ἕκαστον έξηγεῖται μέχρι σχεδόν δείλης όψίας. Philo, Fragm. vol. ii. p. 630 (Euseb. Prep. Evang. viii. 7, vol. iii. p. 359). See Luke iv. 16: Acts xiii. 15. The officers of the synagogues were (1) the ἀρχισυναγωγός, Luke viii. 49; xiii. 14: Acts xviii. 8, 17, who had the care of public order, and the arrangement of the service; (2) the Elders, πρεσβύτεροι Luke vii. 3, αρχισυναγωγοί Mark v. 22: Acts xiii. 15, who seem to have formed a sort of council under the presidency of the apxiouvaywyós; (3) the legatus or angelus ecclesia, who was the reader of prayers, and also secretary and messenger of the synagogues; (4) the ύπηρέτης (Luke iv. 20), or chapel clerk, whose office was to prepare the books for reading, to sweep, open, and shut the synagogue. Besides these, there appear to have been alms-gatherers. The synagogue was fitted up with seats, of which the first row (πρωτοκαθεδρίαι) were an object of ambition with the scribes (ch. xxiii. 6). A pulpit for the reader, lamps, and a chest for keeping the sacred books, appear to complete the furniture of the ancient synagogue. Punishments, e. g. scourging, were inflicted in the synagogues. (See ch. x. 17; xxiii. 34: Luke ix. 49: Acts xxii. 19; xxvi. 11.) The catechizing also of children seems to have taken place there (Lightfoot, xi. 281), as also disputations on religious questions. Our Lord was allowed to read and teach in the synagogues, although of mean ex-

traction according to the flesh, because of His miracles, and His supposed character as the professed leader and teacher of a religious sect. αὐτῶν viz. of the Galilæans: the subject being taken up out of Γαλιλαία preceding. See reff., and Winer, § 22, 3. κηρύσσων τὸ εὐαγ.] For the exact meaning of these words, compare the declaration in the synagogue at Nazareth, Luke iv. 16-24. Συρίαν Answering to ὅλην την περίχωρον της Γαλιλαίας, Mark i. 28. On Báravos, see Lexx. Our word 'trial' has undergone a change of meaning very similar. On the δαιμονιζόμενοι see note on ch. viii. 28. The σεληνιαζόμενοι were probably epileptics: see an instance in

υ συνεχομένους, ° δαιμονιζομένους καὶ d σεληνιαζομένους δει τικείν. καὶ e παραλυτικούς, καὶ t έθεράπευσεν αὐτούς. 25 καὶ θ only. see πέραν τοῦ Ἰορδάνου.

V. 1 Ἰδων δε τους ὄχλους ε ἀνέβη είς ες το ὅρος καὶ v. r.) only +.

f ch. xiv. 23. xv. 29. Mark iii. 13. Luke ix. 28. Exod. xix. 3.
above (f). Luke vi. 12 al.

rec ins και bef δαιμονιζομένους, with C3DN rel latt [syr-cu]: om BC1 13. 235 copt Eus. -om και δαιμ. ΜΔ.-δ. μο of δεμονιαζομενους(sic) is written over an erasure by X-corr1 or 2. ins $\pi a \nu \tau a s$ bef $\epsilon \theta \epsilon \rho a \pi \epsilon \upsilon \sigma \epsilon \nu$, omg $a \upsilon \tau \sigma \upsilon s$, D lat-a b c g_1 h (syr-cu).

ch. xvii. 14 and ||. 25. Δεκαπόλεως] Α district principally east of the Jordan, so called from ten cities, some of the names of which are uncertain. Pliny (Nat. Hist. v. 18) says, "Jungitur ei lateri Syriæ Decapolitana regio, a numero oppidorum, in quo non omnes eadem observant. Plurimi tamen Damascum . . . Philadelphiam, Raphanam, omnia in Arabiam recedentia; Scythopolin . . . Gadara . . . Hippon, Dion, Pellam Galasam, Canatham." Josephus appears not to include Damascus in Decapolis, for he calls Scythopolis μεγίστη τῆς Δεκαπόλεως (Β. J. iii. 9. 7): and Cellarius thinks Cæsarea Philippi and Gergesa should be substituted for Damascus and Raphana. See Mark vii. 31. πέραν τ. Ἰορδ.] Peræa. The country

east of the Jordan, between the rivers Jabbok and Arnon. See Jos. B. J. iii. 3. 3. CHAPP. V. VI. VII.] THE SERMON

ON THE MOUNT. In this form peculiar to Matthew. 1. ίδων δέ \ Without attempting a solution of the many difficulties which beset the question of time, place, and arrangement of our Lord's Sermon on the Mount, I shall state the principal views of these subjects, and make some remarks upon them. One of the weightiest questions is, as to the identity or otherwise of the Sermon with that given in Luke vi. 20—49. There is (I) the view that they are identical. This is generally taken by ordinary readers of Scripture, from their similarity in many points. It is also taken by most of the modern German Commentators, who uniformly reject every attempt at harmonizing by supposing the same or similar words to have been twice uttered. This view is, however, beset by difficulties. For (a) the sermon in Luke is expressly said to have been delivered after the selection of the Apostles: whereas that in the text is as expressly, by continual consecutive notes of time extending to the call of Matthew, (before which the Apostles cannot have been chosen,) placed before that event. And it is wholly unlikely that St. Matthew, assuming him to be the author of our Gospel, would have made a discourse, which he must have heard immediately after his call as an Apostle, take place be-Then (B) this discourse fore that call. was spoken on a mountain,-that, after descending from a mountain, in the plain. Possibly this may be got over, by rendering επὶ τόπου πεδινοῦ "on a level place." See note on Luke, l. c.: and the citation from Stanley below. again (γ) , the two discourses are, though containing much common matter, widely different. Of 107 verses in Matt., Luke contains only thirty: his four beatitudes are balanced by as many woes: and in his text, parts of the sermon are introduced by sayings, which do not precede them in Matt. (e.g. Luke vi. 39 ff., 45 ff.), but which naturally connect with them. (II) St. Luke epitomized this discourse, leaving out whatever was unsuitable for his Gentile readers, e.g. ch. v. 17-38. But this is improbable: for Luke in several verses is fuller than Matthew, and the whole discourse, as related by him, is connected and consecutive. (III) The two discourses are wholly distinct. This view is maintained by Greswell, vol. ii. Dis. xi., and principally from the arguments above noticed. But it also is not without grave difficulties, especially if we suppose, as Gres. does, that Luke had the Gospel of Matthew before him (but on this see Prolegg. ch. i. § ii.). That two discourses wholly distinct should contain so much in common, seems unlikely and unnatural. It is hardly credible that two great public special occasions should be selected by the Lord near the commencement of His ministry, and two discourses delivered to the same audience, not identical, which might have been very probable, and impressive from that very circumstance,—nor consecutive, nor explanatory the one of the other, but only coinciding in fragments, and not even as two different reports at

h intr., ch. xim. h καθίσαντος αὐτοῦ προςῆλθον αὐτῷ οἰ ἱ μαθηταὶ αὐτοῦ. BCDEK MSUVT fr. Εκεκ. xiv. l. trans., 2 καὶ k ἀνοίξας τὸ k στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων ΔΙΝ ι. 18 L. Cor. vi. 18 t. 18 c. 18 c.

i Gospp. and Acts (only) passim t. (-τρια. Acts ix. 36. -τεύειν, ch. xiii. 52.)
lxxvii. 2. Acts viii. (32, from Isa, liii. 7) 35 al. Job iii. 1. see Eph. vi. 19

k = ch. ziii. 35, from Ps.

CHAP. V. 1. προσηλθαν B¹χ¹. om αυτω B Orig. 2. εδιδαξεν docuit D.

the distance of some years might be expected to do. Add to this, that those parts of the discourses in which Luke and Matthew agree, occur in both in almost the same order, and that the beginning and conclusion of both are the same. (IV) St. Matthew gives a general compendium of the sayings of our Lord during this part of His ministry, of which St. Luke's discourse formed a portion, or perhaps was another shorter compendium. But the last stated objection applies with still greater force to this hypothesis, and renders it indeed quite untenable. sides, it labours under the chronological difficulty in all its bearings. And to one who has observed throughout the close contextual connexion of the parts in this discourse, it will be quite incredible that they should be a mere collection of sayings, set down at hazard. See notes throughout. (V) The apparent discrepancies are sometimes reconciled by remembering, that there is no fixed time mentioned in any Evangelist for the special ordination of the Apostles, and that it is very doubtful whether they were at any set moment so ordained all together. Thus Matthew may have been a usual hearer of our Lord, and present with the whole of the Apostles, as related in Luke, though not yet formally summoned as related in Matt. ix. 9 ff. The introduction of the discourse in Luke by the words εγένετο δε εν ταις ημέραις ταύταις (which I maintain to be, on Luke vi. 12, not only possibly, but expressly indefinite, and to indicate that the event so introduced may have happened at any time during the current great period of our Lord's ministry, before, during, or after, those last narrated,) allows us great latitude in assigning Luke's discourse to any precise time. This, however, leaves the difficulties (above stated under I) in supposing the discourses identical, in force, except the chronological one. With regard to the many sayings of this sermon which occur, dispersed up and down, in Luke, see notes in their respective places, which will explain my view as to their connexion and original times of utterance, in each several instance. See also notes on Luke vi. 20—49. τὸ ὅρος] Either some hill near Capernaum well

known by this name, and called by it in the reff. to Mark and Luke, (tradition, not earlier probably than the Crusades, which points out a hill between Capernaum and Tiberias as the Mount of Beatitudes, near the present Saphet, is in such a matter worthless as an authority. But the situation seems to modern travellers (see Stanley, 'Sinai and Palestine,' p. 368) "so strikingly to coincide with the intimations of the gospel narrative, as almost to force the inference that in this instance the eye of those who selected the spot was for once rightly guided. It is the only height seen in this direction from the shores of the lake of Gennesareth. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is evidently suitable for the collection of a multitude, and corresponds precisely to the 'level place' to which He would 'come down' as from one of its higher horns to address the people. Its situation is central both to the peasants of the Galilæan hills, and the fishermen of the Galilæan lake, between which it stands, and would therefore be a natural resort both to Jesus and His disciples when they retired for solitude from the shores of the sea, and also to the crowds who assembled 'from Galilee, from Decapolis, from Jerusalem, from Judæa, and from beyond Jordan.' None of the other mountains in the neighbourhood could answer equally well to this description, inasmuch as they are merged into the uniform barrier of hills round the lake: whereas this stands separate-'the mountain,' which alone could lay claim to a distinct name, with the exception of the one height of Tubor, which is too distant to answer the requirements,") or the mountain district, certainly imported by See a full dethe word in ch. xiv. 23. scription of the locality in Tholuck, Bergpr., οί μαθηταί] in the ed. 3, pp. 63 ff. wider sense: including those of the Apostles already called, and all who had, either for a long or a short time, attached them-selves to him as hearers. See John vi. 66.

2. ἀνοίξας τὸ στ. αὐ.] as in reff., a solemn introduction to some discourse or advice of importance. αὐτούς] i.e.

 3 1 Μακάριοι οἱ m πτωχοὶ τῷ n πνεύματι, ὅτι αὐτῶν ἐστιν 1 ch. xi. 6 al. fr. $\dot{\eta}$ $^{\circ}$ βασιλεία τῶν $^{\circ}$ οὐρανῶν. 4 μακάριοι οἱ p πενθοῦντες, 2 al. 2

3. om τω D¹(ins D³).

transp $\forall v. 4$ and 5 D 33 vulg lat-a c ff_1 $g_{1.2}$ h k l syr-cu Clem Origexpr Eus-canon [Bas] Nyss Tert Hil₂ Jer Aug: txt BCN rel lat-b f syrr copt ath arm Orig₁ [Tert₁ (Tischdf)] Hil₁ Op.

4. aft πενθ. ins νυν N2 33 copt.

τοὺς μαθητάς. The discourse (see vv. 13, 14, 20, 48; ch. vi. 9; vii. 6) was spoken directly to the disciples, but (see vii. 28, 29) also generally to the multitudes. It is a divine commentary on the words with which His own and the Baptist's preaching opened: μετανοεῖτε' ἡγγικεν γὰρ ἡ βασ. τ. οὐρανῶν. It divides itself into various great sections, which see below.

3-16. THE DESCRIPTION OF THE LORD'S DISCIPLES, THEIR BLESSEDNESS, AND DIGNITY. 3. οί πτ. τῶ πν.] οὐκ εἶπεν, οἱ πτ. τοῖς χρήμασιν, ἀλλ', οἱ πτ. τῷ πνεύματι, τουτέστιν οί ταπεινοί τῇ προαιρέσει και τῆ ψυχῆ. Euthym. τί ἐστιν " οί πτωχοί τῷ πνεύματι;" οί ταπεινοί καί συντετριμμένοι την καρδίαν. Chrysostom, Hom. xv. in Matt. 1, vol. vii. p. 185. 'Ne quis putaret paupertatem, quæ nonnunquam necessitate portatur, a Domino prædicari, adjunxit, spiritu, ut humilitatem intelligeres, non penuriam. Beati pauperes spiritu, qui propter Spiritum Sanctum voluntate sunt pauperes' (Jerome in loc.). 'Pauperes spiritu, humiles et timentes Deum, id est, non habentes inflantem (or, inflatum) spiritum' (Augustine in loc.). Again: 'Pauper Dei in animo est, non in sæculo' (Aug. Enarr. in Ps. cxxxi. 26, vol. iv. pt. ii.). τῷ πν. is in opposition to τῆ σαρκί: so ἀπερίτμητοι τῆ καρδία, Acts vii. 51; άγία κ. τῷ σώματι κ. τῷ πνεύματι, 1 Cor. vii. 34. These words cannot be joined with μακάριοι (as Olearius, Wetst., Michaelis, Paulus): see ver. 8.

The meaning of voluntary poverty, as that of the religious orders, given by many Romish interpreters, is out of the question. It seems however to have been adopted by many of the Fathers. Basil (on Ps. xxxiii. 5, vol. i. p. 147) says, οὐκ ἀεὶ ἐπαινετὴ ἡ πτωχεία, ἀλλὶ ἡ ἐκ προαιρέσεως κατὰ τὸν εὐαγγελικὸν σκοπὸν κατορθουμένη πολλοὶ γὰρ πτωχοὶ μὲν τῷ περιουσία, πλεουεκτικώτατοι δὲ τῷ προαιρέσει τυγχάνουσιν. But the same father elsewhere explains the words, πτωχοὺς οὐ τοὺς κατὰ χρήματα ἐνδεεῖς λέγει, ἀλλὰ τοὺς τῷ διανοία ἡλαττωμένους (vol. i. p. 597). And Chrys. himself seems to waver: for next to the comment above cited, he says πνεῦμα γὰρ ἐνταῦθα

την ψυχην καὶ την προαίρεσιν λέγει. Ης probably however means that the 4. and προαίρ. are the departments of our being in which the πτωχεία takes place. See Clem. Alex., 'Quis dives salvus,' § 17, p. 934, P. As little can the bare literal sense of the words, which Julian scoffed at, be understood: viz. those who are illfurnished in mind, and uneducated. See Rev. iii. 17. The idea (De Wette) is not improbable, that our Lord may have had a reference to the poor and subjugated Jewish people around him, once members of the theocracy, and now expectants of the Messiah's temporal kingdom; and, from their condition and hopes, taken occasion to preach to them the deeper spiritual truth. αὐτῶν ἐστ. ἡ β. τ. où.] See Luke iv. 17-21: James ii. 5. The Basileía must here be understood in its widest sense: as the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next, ch. vi. 33. But Tholuck well observes (Bergpredigt, p. 74 ff.), that all the senses of βασ. τ. θεοῦ (or οὐρ., or χριστοῦ) are only different sides of the same great idea -the subjection of all things to God in Christ. He cites from Origen (περλ εὐχης, 25, vol. i. p. 239): τη οδυ ἐν ημίν βασιλεία τοῦ θεοῦ ἡ ἀκρότης ἀδιαλέ(πτως προκόπτουσιν ἐνστήσεται, ὅταν πληρωθῆ τὸ παρά τῷ ἀποστόλῳ εἰρημένον, ὅτι ὁ χριστός, πάντων αὐτῷ τ. ἐχθρῶν ὑποταγέντων, παραδώσει τ. βασιλείαν τῷ θεῷ κ. πατρί, Ίνα ἢ ὁ θεὸς τὰ πάντα ἐν πᾶσι.

4. μακ. οἱ πενθ.] The spiritual qualification in the former verse must be carried on to this, and the mourning understood to mean not only that on account of sin, but all such as happens to a man in the spiritual life. All such mourners are blessed: for the Father of mercies and God of all consolation being their covenant God, His comfort shall overbear all their mourning, and taste the sweeter for it. In Luke ii. 25, the Messiah's coming is called ἡ παράκλησις τοῦ Ἰσραήλ.

This beatitude is by many editors (Lachmann, e.g.) placed after ver. 5. But the authority is by no means decisive, and I cannot see how the logical

q = ch. ii. 18 al. fr. Gen. al. fr. Gen. xxiv. 61 ch. ii. 29 xxiv. 31 s. 29 xxiv. 32 xxiv. 31 s. 20 $\text{s$ Ps. x xx xi. 1.
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θήσονται. ⁷ μακάριοι οι ⁹ ελεημονες, στι αυτοί (π.

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10. θήσονται. 7 μακάριοι οί y έλεήμονες, ὅτι αὐτοὶ z έλεη-

coherence of the sentences is improved In placing these two beatitudes first, the Lord follows the order in Isa. lxi. 1, which He proclaimed in the synagogue at Nazareth, Luke iv. 18.

5. οί πραείς A citation from Ps. xxxvii. 11. The usual dividers and allotters of the earth being mighty and proud conquerors, and the Messiah being expected as such a conqueror, this announcement, that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah's kingdom. This meekness is not mere outward lowliness of demeanour, but that true πραύτης of Eph. iv. 2, whose active side (Stier) is ἀγάπη, and its passive side μακροθυμία. On the promise, compare Isa. lvii. 13-15; lx. 21: 1 Cor. iii. 22. That kingdom of God which begins in the hearts of the disciples of Christ, and is not έκ τοῦ κόσμου τού-Tou, shall work onwards till it shall become actually a kingdom over this earth, and its subjects shall inherit the earth: first in its millennial, and finally in its renewed and blessed state for ever.

6. See Ps. cvii. 9; lxv. 4; xxii. 26: Isa. xli. 17. This hunger and thirst is the true sign of that new life on which those born of the Spirit (John iii. 3, 5) have entered; and it is after δικαιοσ., i. e. perfect conformity to the holy will of God. This was His meat, John iv. 34. 'Illo cibo saturabuntur de quo ipse Dominus dicit, Meus cibus est ut faciam voluntatem Patris mei, quod est, justitia: et illa aqua, de qua quisquis biberit, ut Idem dicit, fiet in eo fons aquæ salientis in vitam æternam.' Aug. in loc. (vol. iii. pt. 2, Migne). But he elsewhere says (in Ev. Joh. Tract. 26. 1 (vol. iii. pt. 2)), after quoting this verse, 'Justitiam vero nobis esse Christum, Paulus Apostolus dicit. Ac per hoc qui esurit Hunc Panem, esuriat Justitiam: sed justitiam quæ de cœlo descendit, justitiam quam dat Deus, non quam sibi facit homo.' (Chrysostom confines him-

self to the moral explanation, as also Euthymius.) They shall be satisfied—in the new heaven and new earth, ev ols &iκαιοσύνη κατοικεί, 2 Pet. iii. 13. Cf. the remarkable parallel, Ps. xvi. 15 (LXX), έγω δε έν δικαιοσύνη οφθήσομαι τω προςώπφ σου, χορτασθήσομαι ἐν τῷ ὀφθῆναι την δόξαν σου. This hunger and thirst after righteousness is admirably set forth in the three first petitions of the Lord's prayer,- 'Hallowed be Thy name-Thy kingdom come-Thy will be done on earth, as it is in heaven.' 7. ἐλεήμονες] οὐχὶ διὰ χρημάτων μόνον ἐστὶν ἐλεεῖν, ἀλλὰ καὶ λόγου κἃν μηδὲν ἔχης, διὰ δακρύων. ποικίλος γὰρ ὁ τῆς ἐλεημοσύνης τρόπος, και πλατεία αύτη ή έντολή. έλεηθήσονται δέ, ένταῦθα μέν παρά άνθρώπων έκει δέ παρά τοῦ θεοῦ. Euthymius, expanding Chrysostom. This beatitude comprises every degree of sympathy and mutual love and help; from that fulness of it which is shed abroad in those who have been forgiven much, and therefore love much, - down to those first beginnings of the new birth, even among those who know not the Lord, which are brought out in ch. xxv. 37—40, where see 8. καθ. τῆ καρδία] See Ps. notes. xxiv. 4, 6. It is no Levitical cleanness, nor mere moral purity, that is here meant: but that inner purity, which (Acts xv. 9) is brought about τη πίστει, has its fruit (1 Tim. i. 5) in love; which is, as in καθαρὸν φῶς, καθαρὰ χαρά, &c., opposed to all διψυχία (James i. 8), and all hypocrisy and outward colouring; so that the kab. τῆ κ. are οἱ βεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρας (Heb. x. 22). 'Hoc est mundum cor, quod est simplex cor: et quemadmodum lumen hoc videri non potest nisi oculis mundis, ita nec Deus videtur nisi mundum sit illud quo videri potest.' (Aug. in loc.) But there is also allusion to the nearer vision of God attained by progressive sanctification, of which St. Paul speaks, 2 Cor. iii. 18, begun indeed in this life, but not per-

 $[a\dot{v}$ τοὶ] de vioù e θεοῦ df κληθήσονται. 10 μακάριοι οἱ d Hos. i. 10. $_{\rm e=Luke~xx}$ \mathbf{c} δεδιωγμένοι \mathbf{h} ἕνεκεν \mathbf{h} ἱ δικαιοσύνης, ὅτι \mathbf{k} αὐτῶν ἐστιν $\mathbf{\eta}$ \mathbf{v} \mathbf{i} \mathbf{h} \mathbf{s} δεδιωγμένοι \mathbf{h} ἔνεκεν \mathbf{h} ἱ δικαιοσύνης, ὅτι \mathbf{k} αὐτῶν ἐστιν $\mathbf{\eta}$ \mathbf{v} \mathbf{v} σωσιν ύμᾶς καὶ $^{\rm g}$ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ $^{\rm hax, \, kis. 6}$ $^{\rm hax,$ λιασθε, ότι ο p μισθος ύμων πολύς έν τοις ουρανοίς ούτως he posto, 4

vi. 1, 33. xxi. 32 al. k ver. 3. l = ch. xxvii. 44. l Pet. iv. 14. Ps. ci. 8. i = ver. 6. ch. here only. = Rom. ix. 1. Heb. vi. 18 al. Isa. lix. 13. n l Pet. iv. 14. Ps. ci. 8. m Gospn. viii. 56. l Pet. i. 8. o Luke x. 21 al. Mt., here only: not in Mk. or Paul. Ps. ii. 11 al. p = ver. 46. ch. vi. 1, &c. John iv. 36 al. Jer. xxxviii. (xxxi.) 16.

9. om autor CDN 13. 124 vulg-ed lat-a b c ff, h l Syr Hil Op: ins B 1. 33 rel am

(with gat) lat-f k syr-cu syr copt wth arm Orig-int Cypr₂.

10. ενεκα Β. ins της bef δικαιοσυνης C. for for estiv, este (i.e. -ai) erit D. Clem(Strom. iv. 6(41) p. 582 P), after having quoted this verse as in text, says, \$\tilde{\psi}\$ \wspace s τινες των μετατιθέντων τὰ εὐαγγέλια, μακάριοι, φησίν, οί δεδ. ὑπό τῆς δικ., ὅτι αὐτοὶ έσονται τέλειοι, καὶ μακάριοι οἱ δεδιωγμένοι ένεκα ἐμοῦ, ὅτι ἔξουσι τόπον ὅπου οὐ διωχθή-

11. transp ονείδισ. and διωξ. D lat-h syr-cu copt wth. - ονείδισουσιν D. - διωξουσιν rec aft πονηρον ins ρημα, with C rel syrr Orig Constt Op: om BDR latt syr-jer copt æth [Cyr] Hil, Lucif. (lat-a def.) καθ υμων bef παν πονηρον (for perspicuity) D flor lat-h k syrr syr-cu Constt Tert Lucif spec. οπ ψευδομενοι (probably as superfluous, its reference not being clearly understood, as its being placed after ενεκ. εμ. shews) D flor lat-b c g₁ h k Orig Tert Hil₃ Lucif spec: ins aft ενεκ. εμ. lat-f Syr. for εμου, δικαιοσυνης D 47 lat-a b c g₁ Ambr Ambrst Hil₃.

12. τω ουρανω D lat-a b h Tert Hil, Lucif Op.

fected till the next, 1 Cor. xiii. 12. Read the magnificent conclusion of Augustine De Civit. Dei, xxii. 29 (vol. vii. Migne), in which he enters more deeply into the meaning of this verse. 9. εἰρηνοποιοί] More than 'the peaceful' ("pacifici,' Vulg.). It is doubtful whether the word ever has this meaning. Thus Euthymius, mostly after Chrysostom: οί μη μόνον αὐτοί μἡ στασιάζοντες, ἀλλὰ καί έτέρους στασιάζοντας συνάγοντες είς είρήνην υίοι δὲ θεοῦ κληθήσονται, ώς μιμησάμενοι τον μονογενη υίον αὐτοῦ ὁ γέγονεν έργον συναγαγείν τὰ διεστώτα καί καταλλάξαι τὰ ἐκπεπολεμωμένα. But even thus we do not seem to reach the full meaning, which probably is, "they that work peace;" not confining the reference to the reconciliation of persons at variance: see note on James iii. 18: and, for the more special meaning, Xen. in reff. κληθήσονται] implies the reality, as in

ver. 19; shall (not only be, but also) be called, i.e. recognized, in the highest sense, both generally, and by the Highest Himself, as such. Cf. Maldonatus: 'plus etiam quiddam mihi videtur vocari quam esse significare: nempe ita aliquid esse, ut appareat, ut omnium ore celebretur.' Let it ever be remembered, according to the order of these beatitudes, and the assertion of James iii. 17, that the wisdom from above is πρώτον άγνή, ἔπειτα εἰρηνική,

implying no compromise with evil. And

it is in the working out of this άγνότης that Luke xii. 51 is especially true.
10.] 'Martyres non facit pæna, sed causa. Nam si pæna martyres faceret, omnia metalla martyribus plena essent, omnes catenæ martyres traherent: omnes qui gladio feriuntur, coronarentur. Nemo ergo dicat, Quia patior justus sum. Quia ipse qui primo passus est, pro justitia passus est, ideo magnam exceptionem addidit. Beati qui persecutionem patiuntur propter justitiam.' (Aug. Enarr. in Ps. xxxiv. 13, vol. iv.) See 1 Pet. iii. 14; iv. 14, which probably refers to this verse. The repetition of the promise in ver. 3 is a close of the string of promises as it began. See the remarkable variation in 11.7 With the prethe var. readd. ceding verse the beatitudes end, in their general reference, and in this our Lord addresses His disciples particularly. The actions described in this verse are the expansion of δεδιωγμένοι in the last. διώξωσιν, however, still means persecute; its legal usage is unknown in the N. T. ψευδόμενοι does not belong to ένεκεν έμου, as some recent Commentators have supposed (Tholuck, Meyer), but to εἴπωσιν. The pres. part., as usual, carries with it the logical condition. 12. ὁ μισθὸς ύμ. A reward, not of debt, but of grace, as the parable in ch. xx. 1 ff. clearly 9 Let. zviii. γὰρ ε ἐδίωξαν τοὺς προφήτας q τοὺς πρὸ ὑμῶν. 13 μεῖς BCDEK MSUVP that i. so bis. Luke ἐστε τὸ τἄλας τῆς γῆς ἐἀν δὲ τὸ τἄλας μωρανθῆ, τ ἐν ΔΠΝ ι. zvi. 34 bis. Col. iv. 6 only. Let. 33 τίνι 13 άλισθήσεται; 7 εἰς οὐδὲν 8 ἰσχύει ἔτι, εἰ μὴ 8 βληθὲν

ii. 13. s Luke xiv. 34. Rom. i. 22. 1 Cor. i. 20 only. 2 Kings xxiv. 10. t ch. vii. 6. u Mark ix. 49 bis only. Lev. ut supra. Ezek. xvi. 4 (Ezra iv. 14 compl.) only. v Acts xvii. 21. xix. 27. (2 Tim. ii. 14 v. r.) w = Gal. v. 6. James v. 16. x ch. xiii. 48. Luke xiv. 35. John xv. 6. 1 John iv. 18 al.

aft υμων ins υπαρχοντων D¹(-τας D⁴), simly qui ante vos fuerunt D-lat a Iren-int Hil Lucif: ins οι πατερες αυτων U lat-b c.

13. for 1st alas, ala D' \aleph^1 (s is added by $D^8\aleph^3$, but removed by the latter). for 2nd alas, ala [B³(Tischdf)] \aleph . om $\epsilon \tau \iota$ D mm lat-a b g_1 h Syr syr-cu Cypr Aug Jer. rec $\beta \lambda \eta \theta \eta \nu a \iota \epsilon \xi \omega$ kai katamat $\epsilon \iota \sigma \theta a \iota$, with D rel latt: txt BC \aleph 1. 33 syr-ms Orig.

represents it. 'An expression,' as De Wette observes, 'taken from our earthly commerce, and applied to spiritual things;' in which however we must remember, that the principal reference is to God as the giver, and not to us as the deservers: see the parable above cited, where the μισθός is not what was earned, but what was covenanted. 'Deus est debitor noster non ex commisso, sed ex promisso.' Aug. (Tholuck.) These words, ev tois oupavois, must not be taken as having any bearing on the question as to the future habitation of the glorified saints. Their use in this and similar expressions is not local, but spiritual, indicating the blessed state when ἡ βασιλεία τῶν οὐρανῶν shall have fully come. The local question is to be decided by wholly different testimonies of Scripture;-by the general tenor of prophecy, and the analogies of the divine dealings: and all of these seem to point rather to this earth, purified and renewed, than to the heavens in any ordinary sense of the term, as the eternal habitation ¿δίωξαν For inof the blessed. stance, Jeremiah was scourged, Jer. xx. 2; Zechariah son of Jehoiada was stoned, 2 Chron. xxiv. 21; Isaiah, according to Jewish tradition, was sawn asunder by Manasseh. The reasoning implied in γάρ may be thus filled up: "and great will be their reward in heaven." 13. The transition from the preceding έστε τὸ ἄλ. τ. γ.

rese is easy and natural, from the δεδιωγμένοι ἔνεκεν δικαιοσύνης, of which vv. 11, 12, were a sort of application, and the allusion to the ancient Prophets, to διμεῖι ἐστε τὸ ἄλ. τ. γ. Elisha healed the unwholesome water by means of salt (2 Kings ii. 20), and the ordinary use of salt for culinary purposes is to prevent putrefaction: so (see Gen. xviii. 23—33) are the righteous, the people of God, in this corrupt world. It hardly seems necessary to find instances of the actual occurrence of salt losing its savour, for this is merely hypothetical. Yet it is per-

haps worth noticing, that Maundrell, in his travels, found salt in the Valley of Salt, near Gehul, which had the appearance, but not the taste, having lost it by exposure to the elements (see the citation below); -and that Schöttgen maintains that a kind of bitumen from the Dead Sea was called 'sal Sodomiticus,' and was used to sprinkle the sacrifices in the temple; which salt was used, when its savour was gone, to strew the temple pavement, that the priests might not slip. This, however, is but poorly made out by him, (Schöttgen, Hor. Hebr. in loc.) Dr. Thomson, 'The Land and the Book,' p. 381, mentions a case which came under his own observation: where a merchant of Sidon had stored up a quantity of salt in cottages with earthen floors, in consequence of which the salt was spoiled, and Dr. T. saw "large quantities of it literally thrown into the street, to be trodden under foot of men and beasts." He adds, "It is a well-known fact that the salt of this country, when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all: and such salt soon effloresces and turns to dustnot to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown: and this is the reason why it is cast into the street." The yhs, mankind and all creation: but with a more inward reference, as to the working of the salt, than in τοῦ κόσμου, ver. 14, where the light is ρανθη = άναλον γένηται, Mark ix. 50.

άλισθήσεται] i.e. the salt; not impersonal, as Luther has rendered it,—womit with man falgen? 'wherewith shall salting be carried on?' for το άλαs is the nom. to all three verbs, μωρανθή, άλισθ., and ἐσχύει. The sense is: 'If you become

* έξω γ καταπατείσθαι ύπὸ τῶν ἀνθρώπων. 14 ύμεῖς ἐστε γ ch. vii. 6.

untrue to your high calling, and spiritually effete and corrupted, there are no ordinary means by which you can be re-converted and brought back to your former state, inasmuch as you have no teachers and guides over you, but ought yourselves to be teachers and guides to others.' But we must not from this suppose that our Lord denies all repentance to those who have thus fallen: the scope of His saying must be taken into account, which is not to crush the fallen, but to quicken the sense of duty, and cause His disciples to walk worthily of their calling. (See Heb. vi. 4-6, and note on Mark ix. 49, 50.) The salt in the sacrifice is the type of

God's covenant of sanctification, whereby this earth shall be again hallowed for Him: His people are the instruments, in His hand, of this wholesome salting: all His servants in general, but the teachers and ministers of His covenant in particular. Chrysostom observes, of μèν γάρ άλλοι μυριάκις πίπτοντες δύνανται τυχείν συγγνώμης ὁ δὲ διδάσκαλος ἐὰν τοῦτο πάθη, πάσης ἀπεστέρηται ἀπολογίας, καὶ την έσχάτην δώσει τιμωρίαν (Hom. xv. 7, p. 194). ἀπὸ τότε ἔξω ρίπτεται τοῦ διδασκαλικοῦ ἀξιώματος, καὶ καταπατεῖται, τουτέστι καταφρονεῖται. Euthym. in loc. There does not appear to be any allusion to ecclesiastical excommunication.

14. τὸ φῶς τοῦ κόσ.] And yet only in a lower and derivative sense; Christ Himself being το φως το αληθινόν, δ φωτίζει πάντα ανθρωπον, έρχομενον είς τον κόσμον, John i. 9; το φως του κόσμου, viii. 12. His ministers are λύχνοι, John v. 35, and φωστήρες, Phil. ii. 15, receiving their light, and only burning for a time. 'Johannes lumen illuminatum: Christus lumen illuminans.' Aug. Serm. ccclxxx. 7 (vol. v. pt. ii.). And here too, $\phi \hat{\omega}$ s in this verse = $\lambda \dot{\nu} \chi \nu \sigma s$ in ver. 15, where the comparison is resumed. So also Eph. v. 8: ἦτε σκότος, νῦν δὲ φῶς έν κυρίω-light, as partaking of His Light: for πᾶν τὸ φανερούμενον (see note, ib. ver. 13) φῶς ἐστιν. δύναται.] Of course it is possible

that our Lord may have had some town before Him thus situated, but not Bethulia, whose very existence is probably fabulous, being only mentioned in the apocryphal book of Judith. Recent travellers, as Drs. Stanley and Thomson ('Sinai and Palestine, p. 429: 'The Land and the Book,' p. 273), have thought that, notwithstanding the fact shewn by Robinson, that the actual city of Safed was not in existence at this time, some ancient portion of it, at all events its fortress, which is 'as aged in appearance as the most celebrated ruins in the country' (Thomson), may have been before the eye of our Lord as He spoke. It is 'placed high on a bold spur of the Galilæan Anti-Lebanon,' and answers well to the description of a city 'lying on the mountain top.' 'The only other in view would be the village and fortress of Tabor, distinctly visible from the mount of Beatitudes, though not from the hills on the lake side. Either or both of these would suggest the illustration, which would be more striking from the fact, that this situation of cities on the tops of the hills is as rare in Galilee, as it is common in Judæa.' Stanley, ubi supra. But the CHURCH OF GOD, the city on a hill (Isa. ii. 2: Gal. iv. 26: see also Heb. xii. 22), in allusion to their present situation, on a mountain, is most probably the leading 15. μόδιον A Latin word (the art. is by many supposed to express that the modios is a vessel usually found in the house: but it is rather to be regarded as the sign of the generic singular, as in κοινοί τον ἄνθρωπον, ch. xv. 20)called by the more general name σκεύος, Luke viii. 16. καίουσιν, i. e. men in general: shewing, in the spiritual reference of the parable, that these lights of the world are 'lighted' by Him for whose use they are. See above. 16. ούτως i.e. like a candle on a candlestick-like a city on a hill; not ουτως, όπως, 'so that,' as our English version seems rather to imply. By rendering οὕτως in like manner, the ambiguity will be avoided. See ref., and note there. The

16. [epya in B is in marg, but a prima manu, not as Mai, a secunda.]

sense of this verse is as if it were $\delta\pi\omega_s$, $l\delta\delta\nu\tau\epsilon_s$ $\delta\mu\hat{\omega}\nu$ τ . κ . $\tilde{\epsilon}\rho\gamma$. $\delta\delta\xi\hat{\alpha}\sigma\omega\sigma\iota\nu$ τ . π . $\dot{\nu}$ the latter verb, and not the former, carrying the purpose of the action. Thus the praise and glory of a well-lighted and brilliant feast would be given, not to the lights, but to the master of the house; and of a stately city on a hill, not to the buildings, but to those who built them.

The whole of this division of our Lord's sermon is addressed to all His followers, not exclusively to the ministers of his word. All servants of Christ are the salt of the earth, the light of the world (Phil. ii. 15). And all that is here said applies to us all. But à fortiori does it apply, in its highest sense, to those who are, among Christians, selected to teach and be examples; who are as it were the towers and pinnacles of the city, not only not hid, but seen far and wide above the rest.

17-48. The SECOND PART OF THE SER-MON, in which our Lord sets forth His relation, as a lawgiver, to the law of Moses, especially as currently interpreted according to the letter only. nadov Observe how our Lord, through the whole sermon, sets forth Himself, in his proceeding forth from God, as the true έρχόμενος. τὸν ν. ἢ τοὺς προφ.] It is a question whether our Lord includes the prophecies, properly so called, in His meaning here. I think not: for no person professing himself to be the Messiah would be thought to contradict the prophecies, but to fulfil them. Neither, it appears, does He here allude to the sacrificial and typical parts of the law, but to the moral parts of both the law and the prophets; which indeed he proceeds to cite and particularize. If however we prefer to include both ceremonial and moral in this assertion, we may understand it in its more general sense, as applying, beyond the instances here given, to His typical fulfilment of the law, which could not as yet be unfolded. Thus Au-

gustine: 'Hæc præcepta sunt morum; illa sacramenta sunt promissorum: hæc implentur per adjuvantem gratiam, illa per redditam veritatem, utraque per Christum, et illam semper gratiam donantem, nunc etiam revelantem, et hanc veritatem tunc promittentem, nunc exhibentem.' Contra Faust. xix. 18, vol. viii. Much unnecessary question has been raised (see Thol. Bergpred. edn. 3, p. 132 f.) respecting the n, whether or not it can have the sense of kal. It is simply the disjunctive conjunction necessary in order to apply the καταλῦσαι to each severally, which would naturally be replaced by the copulative, where an affirmative assertion respecting the same two things is made. πληρώσαι implies more than the mere fulfilling: see reff., where the word has the sense of filling out or expanding; i. e. here, giving a deeper and holier sense to-fulfilling in the spirit, which is nobler than the letter. Theophylact compares the ancient law to a sketch, which the painter οὐ καταλύει, ἀλλ' ἀναπληροῖ. τοῦ νόμου γὰρ τὰ τέλη τῶν ἁμαρτημάτων κωλύοντος, δ χριστός και τὰς ἀρχὰς ἐκώλυσεν. Ευτhym. in loc. ἐπεὶ ὁ χριστὸς οῦτε ἐξ ἰερατικῆς φυλῆς ἐτύγχανεν ὤν, καὶ ἄπερ ἔμελλεν εἰςηγεῖσθαι προσθήκη τις ἦν, οὐ μὴν ἐλαττοῦσα ἀλλὶ ἐπιτείνουσα την άρετην προειδώς αμφότερα ταῦτα μέλλοντα αὐτοὺς ταράττειν, πρὶν ή τους θαυμαστούς ἐκείνους ἐγγράψαι η 1005 θασμασίους εκτινούς τη γραφαν υόμους, ἐκβάλλει τὸ μέλλον αὐτῶν ὑφορραῦν μεῖν τῆ διανοία, τί δὲ ἢν τὸ ὑφορμοῦν καὶ ἀντικροῦον; ἐνόμιζον αὐτὸν ταῦτα λέγοντα ἐπ' ἀναιρέσει τῶν παλαιῶν νο-μίμων ποιεῖν, ταὐτην τοίνυν ἰᾶται τὴν ύπόνοιαν. Chrysost. Hom. xvi. 1, p. 203. See a history of the exegesis of the word in Thol. edn. 3, p. 135. The gnostic Marcion characteristically enough maintained that the Judaizing Christians had altered this verse, and that it originally stood,τί δοκείτε, ὅτι ἦλθον πληρῶσαι τὸν νόμον ή τους προφήτας; ήλθον καταλύσαι, άλλ'

νὸς καὶ ἡ γῆ, " ἰῶτα ễν ἢ μία " κεραία οὐ μὴ " παρέλθη " here only t. λάπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. 19 ὃς ἐὰν οὖν " oly τ. μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ soly se διδάξη οὕτως τοὺς ἀνθρώπους, ἐλάχιστος * κληθήσεται ἐν tho the surface of the set (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) in the set (x,y) in the set (x,y) in the set (x,y) is (x,y) in the set (x,y) i

18. γενηται bef παντα D.

19. om ear D1 latt(exc D-lat k) latt-ff(exc Lucif): ar D3 33 Scr's b g. om 2nd των D¹(ins D³ or 6) Δ. om outws D.

λυσει

οὐ πληρῶσαι. 18. ἀμήν] = ἀληθῶs in St. Luke, ix. 27; xii. 44; xxi. 3. See The double was av renders the dependence of the members of the sentence rather difficult. The two expressions seem to be strictly parallel: εως αν παρ. δ οὐρ. κ. ή γη, and έως αν πάντα γέν. According to this view these latter words will mean, 'till the end of all things.' But the other interpretation, 'till all (that is written in the law) shall have been fulfilled' (as in the English version), is no doubt admissible, in which case the sense will stand thus :- While heaven and earth last (εως αν δ κόσμος διαμένη, Euthym.) one jot or one tittle shall not pass away from the law without all being fulfilled. Tholuck remarks on παρέρχεσθαι, "It denotes, as παραδραμεῖν, παραφέρεσθαι, παράγειν, 'to pass by,' 'to pass out of view' (see Wetst. in loc.): cf. Aristid. i. 216: παρῆλθον ὥsπερ μῦθοι, and the phrase παρέρχεταί μέ די, 'something escapes my memory.' Cf. in the Heb., אָבָר, Ps. xxxvii. 36 : Nah. i. 12: Job xxxiv. 20. Cf. the passing away of the heaven, ch. xxiv. 39: 2 Pet. iii. 10: Rev. xxi. 1; — παράγεται, 1 John ii. 17; the intrans. παράγει, 1 Cor. vii. 31."

ίωτα is the Hebrew () Jod, the smallest letter in the alphabet: κεραίαι are the little turns of the strokes by which one letter differs from another similar to it. Origen on Ps. xxxiii. (cited by Wetstein) says—τῶν στοιχείων παρ' Ἑβραίοις, λέγω δὲ τοῦ χὰφ καὶ τοῦ βήθ (3 and 2) πολ-λὴν δμοιότητα σωζόντων, ώς κατὰ μηδὲν ἀλλήλων διαλλάττειν ἡ βραχεία κεραία μόνη. The Rubbinical writings have many sayings similar in sentiment to this, but spoken of the literal written law. (See Lightfoot, Hor. Heb. in loc.) important to observe in these days how the Lord here includes the O. T. and all its unfolding of the divine purposes regarding Himself, in His teaching of the citizens of the kingdom of heaven. I say this, because it is always in contempt and setting aside of the O. T. that rationalism has begun. First, its historical truth-then its theocratic dispensation and the types and prophecies connected

with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr: and thus the way is paved for a similar rejection of the N. T.; - beginning with the narratives of the birth and infancy, as theocratic myths -advancing to the denial of His miraclesthen attacking the truthfulness of His own sayings which are grounded on the O.T. as a revelation from God-and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief has run in Germany, should be a pregnant warning to the decriers of the O. T. among ourselves. It should be a maxim for every expositor and every student, that Scripture is a whole, and stands or falls together. That this is now beginning to be deeply felt in Germany, we have cheering testimonies in the later editions of their best Commentators, and in the valuable work of Stier on the discourses of our Lord. (Since however these words were first written, we have had lamentable proof in England, that their warnings were not unneeded. The course of unbelief which induced the publication of the volume entitled "Essays and Reviews," was, in character and progress, exactly that above described: and owing to the injudicious treatment which multiplied tenfold the circulation of that otherwise contemptible work, its fallacies are now in the hands and mouths of thousands, who, from the low standard of intelligent Scriptural knowledge among us, will never have the means of answering them.)

19. There is little difficulty in this verse, if we consider it in connexion with the verse preceding, to which it is bound by the οδν and the τούτων, and with the following, to which the γάρ unites it. Bearing this in mind, we see (1) that λύση, on account of what follows in ver. 20 and after, must be taken in the higher sense, as referring to the spirit and not the letter: whosoever shall break (have broken), in the sense presently to be laid down. (2) That τῶν ἐντ. τούτ. τῶν ἐλ. refers to ιωτα έν ή μία κεραία above, and y ch. iii. 2 τη η βασιλεία τῶν η οὐρανῶν δς δ' ἂν ποιήση καὶ διδάξη, ΒDEKL MSUVT $\frac{1}{2}$ Cor. i. δ al. οὖτος μέγας $\frac{x}{2}$ κληθήσεται ἐν τῆ $\frac{y}{2}$ βασιλεία τῶν $\frac{y}{2}$ οὐρανῶν. ΔΠΝ 1. 33 LEcl. iii. 39 $\frac{20}{2}$ λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ $\frac{x}{2}$ περισσεύση ὑμῶν ἡ $\frac{x}{2}$ δικαιο- $\frac{30}{2}$ ch. vi. l al. δ σύνη πλεῖον τῶν $\frac{y}{2}$ γραμματέων καὶ Φαρισαίων, οὐ μὴ $\frac{x}{2}$ Lohn ii. 2. Rev. ix. 10. xiii. 11 (not John y. 36).

om last clause (homœotel) DN¹(ins N-corr¹) lat- g_2 .

20. om ver (homœotel) D. rec η δικαιοσυν η bef νμων, with S(e sil Bch) U 1.33 Clem₁ Orig: txt BN rel 13. 124 Just Constt Clem₁ Bas₃ Isid. $\pi\lambda\epsilon\rho\nu$ N¹ [237 Cyr_a Bas₃ Chr-6-mss: $\pi\lambda\eta\rho\nu\alpha$ L].

means one of those minute commands which seem as insignificant, in comparison with the greater, as the lwra and κεραία in comparison with great portions of writing. (3) That ἐλάχιστος κληθ. does not mean 'shall be excluded from,' inasmuch as the question is not of keeping or not keeping the commandments of God in a legal sense, but of appreciating, and causing others to appreciate, the import and weight of even the most insignificant parts of God's revelation of Himself to man; and rather therefore applies to teachers than to Christians in general, though to them also through the Aύση and ποιήση. (4) That no deduction can be drawn from these words binding the Jewish law, or any part of it, as such, upon Christians. That this is so, is plainly shewn by what follows, where our Lord proceeds to pour upon the letter of the law the fuller light of the spirit of the Gospel: thus lifting and expanding (not destroying) every jot and tittle of that precursory dispensation into its full meaning in the life and practice of the Christian; who, by the indwelling of the divine Teacher, God's Holy Spirit, is led into all truth and purity. (5) That these words of our Lord are decisive against such persons, whether ancient or modern, as would set aside the Old Testament as without significance, or inconsistent with the New. See the preceding note, and the Book of Common Prayer, Article vii.

ἐλάχιστος is in direct allusion to ἐλαχίστων; but it can hardly be said (De Wette, Tholuck) that, because there is no article, it means 'one of the least' (cin geringstr), for the article is often omitted after an appellative verb. μέγας rests on different grounds; being positive, and in its nature generic. See ch. xi. 11; xviii. 1—4. Οη κληθήσεται, see note on ver. 9. Observe the conditional acrists, λύση, ποιήση, διδάξη, combined with the indictut. κληθήσεται,—and thus necessitating the keeping the times distinct. The time indicated by κληθήσεται is one when the λῦσαι, ποιήσαι, διδάξαι, shall be things

of the past—belonging to a course of responsibility over and done with.

20.] An expansion of the idea contained in $\pi\lambda\eta\rho\bar{\omega}\sigma\alpha$, ver. 17, and of the difference between $\lambda\dot{\nu}\sigma\eta$, which the Scribes and Pharisees did by enforcing the letter to the neglect of the spirit—and $\pi\sigma\iota\dot{\eta}\sigma\eta$ $\kappa\alpha\dot{\delta}\delta\delta\xi\eta$, in which particulars Christians were to exceed the Pharisees, the punctilious observers, and the Scribes, the traditional expounders of the law.

δικαιοσύνη, purity of heart and life, as set forth by example in the ποιουντες, and by precept in the διδάσκοντες. The whole of the rest of our Lord's sermon is a comment on, and illustration of, the γραμματέων] assertion in this verse. Persons devoted to the work of reading and expounding the law (Heb. , whose office seems first to have become frequent after the return from Babylon. generally appear in the N. T. in connexion with the Pharisees: but it appears from Acts xxiii. 9, that there were Scribes attached to the other sects also. In Matt. xxi. 15, they appear with the chief priests; but it is in the temple, where (see also Luke xx. 1) they acted as a sort of police. In the description of the assembling of the great Sanhedrim (Matt. xxvi. 3: Mark xiv. 53; xv. 1) we find it composed of αρχιερείς, πρεσβύτεροι, and γραμματείς; and in Luke xxii. 66, of apxiepeis kal γραμματείς. The Scribes uniformly opposed themselves to our Lord; watching Him to find matter of accusation, Luke vi. 7; xi. 53, 54; perverting His sayings, Matt. ix. 3, and His actions, Luke v. 30; xv. 2; seeking to entangle Him by questions, Matt. xxii. 35 (see note there): Luke x. 25; xx. 21; and to embarrass Him, Matt.xii.38. Their authority as expounders of the law is recognized by our Lord Himself, Matt. xxiii. 1, 2; their adherence to the oral traditionary exposition proved, Matt. xv. 1 ff.; the respect in which they were held by the people shewn, Luke xx. 46; their existence indicated not only in Jerusalem but also in Galilee, Luke v. 17,-and in Rome, Josephus, Antt.

εἰς έλθητε εἰς τὴν y βασιλείαν τῶν y οὐρανῶν. 21 'Ηκού- c Rom. ix. 12. 26 (from Hos. σατε ὅτι c ἐρρήθη τοῖς d ἀρχαίοις e Οὐ φονεύσεις o δ δ αν i iii. τ. ψονεύση, f ἔνοχος ἔσται τῆ g κρίσει. 22 ἐγὼ δὲ λέγω ὑμῦν, d i. μικ ix. 8, 1. μικ ix. 9, 1. μικ ix. 9, 1. μικ ix. 9, 1. μικ ix. 9, 1.

19. 2 Pet. ii.
5. 3 Kingsiv. 30. Sir. xxxix. 1. constr. by, ch. vi. 1. Luke xxiii. 15. Gen. xxxi. 15. but? to, Rom. ix.
12, 26. Gal. iii. 16. Rev. vi. 11. ix. 4. e Exod. xx. 15 (13). Deut. v. 17. fw. dat. of the judging power, here (4 times) only. (εν. ταῖς αραῖς, Demosth. p. 404. 4. Gen. xxvi. 11 Ed-vat. (B def.) Deut. xix. 10. see ch. xxvi. 68 refi:)

g = here only.

xviii. 3. 5. They kept schools and auditories for teaching the youth, Luke ii. 46: Acts v. 34, compared with xxii. 3; are called by Josephus $\pi \alpha \tau \rho(\omega \nu) \in \xi \eta \gamma \eta \tau \alpha l$ $\nu \delta \mu \omega \nu$, Antt. xvii. 6. 2; $\sigma \circ \phi \iota \sigma \tau \alpha i$, B. J. i. 33. 2. The construction $\pi \lambda \epsilon i \circ \nu \tau \hat{\omega} \nu$ γραμματέων και των Φαρισαίων elliptically for πλ. της δικαιοσύνης τ. γρ. κ. τ. Φ., is illustrated in Kühner (Gram. ii. § 749) under the name of 'comparatio compendiaria,' by Hom. Il. φ. 191, κρείσσων δ' αὐτε Διὸς γενεή ποταμοῖο τέτυκται; Pindar, Olymp. i. init., μηδ' 'Ολυμπίας αγώνα φέρτερον αὐδάσυμεν, &c. Νοtice, that not only the hypocrites among the Scribes and Pharisees are here meant; but the declaration is, "Your righteousness must be of a higher order than any yet attained, or conceived, by Scribe or Pharisee." οὐ μὴ εἰςελ. A very ού μη είςέλ.] A very usual formula (see ch. vii. 21; xviii. 3; xix, 17, 23, 24: John iii, 5 al.): implying exclusion from the blessings of the Christian state, and from the inheritance of eternal life. 21-48. Six examples of the true fulfilment of the law by Jesus. First example. The law of murder. (For a very full discussion of the various points of Jewish and Christian law and morality occurring in this part of the sermon, consult throughout Tholuck's elaborate commentary, 3rd edn.)

21. ἡκούσατε] viz. by the reading of the law in the synagogues, and the exposition of the Scribes. apxaíois has been rendered, as in E. V., 'by the ancients;' in which case, Moses and his traditional expounders are classed together; or, 'to the ancients,'-which last interpretation seems to me to be certainly the right one. Both constructions are found (see reff.); but every instance of the former is either (as ch. vi. 1) resolvable into the latter, or ambiguous, and none can be produced with ἐρδήθη, whereas all the latter have this very word, which is never followed in the N. T. or LXX by any other substantive but that denoting the persons to whom the words are spoken. The omission of rois apxalois, vv. 27, 31, 38, 43, also favours the rendering to, which was the interpretation of the Greek fathers. Chrysostom expands it thus: τί οὖν αὐτός φησιν; ἡκούσατε ὅτι ἐβρέθη τοις άρχαίοις Οὺ φονεύσεις καίτοι δ καί έκεινα δούς αὐτός ἐστιν° ἀλλὰ τέως ἀπροςώπως αὐτὰ τίθησιν. εἴτε γὰρ εἶπεν ὅτι ήκούσατε ότι είπον τοις άρχαίοις, δυςπαράδεκτος δ λόγος εγίνετο, και πασιν αν προςέστη τοις ακούουσιν είτε αὐ πάλιν εἰπὼν ὅτι ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις παρά τοῦ πατρός μου, ἐπήγαγεν Ἐγὼ δε λέγω, μείζων αν έδοξεν είναι δ αὐθαδιασμός, Hom. xvi. 5, p. 210. Meyer (ed. 2) has well observed that ἐββήθη τοῖς άρχαίοις corresponds to λέγω δε ύμιν, and the έγώ to the understood subject of έρβ. He has not, however, apprehended the deeper truth which underlies the omission of the subject of epp., that it was the same person who said both. It will be noticed that our Lord does not here speak against the abuse of the law by tradition, but that every instance here given is either from the law itself, or such traditional teaching as was in accordance with it (e. g. the latter part of this verse is only a formal expansion of the former). The contrasts here are not between the law misunderstood and the law rightly understood, but between the law and its ancient exposition, which in their letter, and as given, were κενά,-and the same as spiritualized, πεπληρωμένα, by Christ: not between two lawgivers, Moses and Christ, but between of apxaios and bueis; between (the idea is Chrysostom's) the children, by the same husband, of the bondwoman and of the freewoman. The above remarks comprise a brief answer to the important but somewhat misapprehended question, whether our Lord impugned the Mosaic law itself, or only its inadequate interpretation by the Jewish teachers? See this treated at great length by Tholuck, Bergp. pp. 153-165, edn. 3. There is no inconsistency in the above view with the assertion in ver. 19: the just and holy and true law was necessarily restricted in meaning and degraded in position, until He came, whose office it was to fulfil and glorify it. κρίσει viz. the courts in every city, ordered Deut. xvi. 18, and explained by Josephus Antt. iv. 8. 14 to consist of seven men, and to have the power of life and death. But τῆ κρίσει in the next verse (see note) is the court of judgment in the Messiah's

h ch. xxiii. 38. ὅτι πᾶς ὁ h ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ [ἱ εἰκῆ] f ἔνοχος BDEKL xxii. 7. Luke xiv. 21. xv. $\stackrel{?}{\sim}$ Ερμ. iv. $\stackrel{?}{\sim}$ Ενα. xi. $\stackrel{?}{\sim}$ Ενα. xi. $\stackrel{?}{\sim}$ Ενοχος έσται τῷ m συνεδρί $^{\circ}$ $\stackrel{?}{\omega}$ $\stackrel{\omega}{\omega}$ $\stackrel{?}{\omega}$ $\stackrel{\omega}{\omega}$ $\stackrel{?}{\omega}$ \stackrel

22. om oti \aleph^2 . opya $\zeta_0\mu$ evos D¹. om eikh B $\Delta^2\aleph^1$ 48. 198 vulg æth (Just) (Ptol) Origs Ps-Bas Ps-Athexpr Niceph [Tert(appy)] Aug(expr, in his Retract. i. 19) Jer_3(expr: h. l. says it is not in most of the ancient mss, and pronounces it spurious) Juvene Salv: ins $\mathrm{DL}\Delta^1\aleph^{3b}$ 1. 33 rel mm lat-a b c f ff_1 g_{1,2} h l syrr syr-cu syr-jer copt goth arm Eus Nyss Chr Cyr Isid Thdor-mops Thl Euthym Iren-int_(once aft opyi ζ .) Orig-int_1 Cypr Hil_2(once aft opyi ζ .) spec Opexpr Lucif. (I have not ventured wholly to exclude it, the authorities being so divided, and internal evidence being equally indecisive. Griesbach and Meyer hold it to have been expunged from motives of moral rigorism:—De Wette, to have been inserted to soften the apparent rigour of the precept. The latter seems to me the more probable.)

paxa D \aleph^1 (latt).

22.7 The sense is: 'There kingdom. were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts; and after these is set the γέεννα τοῦ πυρός, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame. Similarly, in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment-seat of Christ.' The most important thing to keep in mind is, that there is no distinction of kind between these punishments, only of degree. In the thing compared, the kplous inflicted death by the sword, the συνέδριον death by stoning, and the disgrace of the γέτννα του πυρός followed as an intensification of the horrors of death; but the punishment is one and the same—death. So also in the subject of the similitude, all the punishments are spiritual; all result in eternal death; but with various degrees (the nature of which is as yet hidden from us), as the degrees of guilt have been. So that the distinction drawn by the Romanists between venial and mortal sins, finds not only no countenance, but direct confutation from this passage. The words here mentioned must not be superstitiously supposed to have any damning power in themselves (see below), but to represent states of anger and hostility, for which an awful account hereafter must be given. (On εἰκῆ (see var. readd.) Euthymius remarks: προsθείs δέ τὸ εἰκῆ, οὐκ ἀνεῖλε παντάπασι τὴν όργήν, άλλα μόνην την άκαιρον έξέβαλεν ή γαρ εύκαιρος ἀφέλιμος. Grotius: 'Merito εἰκῆ additum. Neque enim iracundus est quisquis irasci solet, sed qui ols où del. και έφ' οίς οὐ δεί, και μᾶλλον ή δεί, ut Aristoteles loquitur.') On the sense, cf. 1 John iii. 15. paka אָרָיָקא, empty; a term denoting contempt, and answering to & ἄνθρωπε κενέ, James ii. 20. On the a representing the ', see Tholuck's note μωρέ] Two interpretap. 172, edn. 3. tions have been given of this word. Either it is (1), as usually understood, a Greek word, 'Thou fool,' and used by our Lord Himself of the Scribes and Pharisees, ch. xxiii. 17, 19,-and its equivalent ἀνόητοι of the disciples, Luke xxiv. 25; or (2) a Hebrew word, signifying 'rebel,' and the very word for uttering which Moses and Aaron were debarred from entering the land of promise: . . . ישָׁמִערנָא הַמֹּרִים: 'Hear now, ye rebels.' Num. xx. 10.

" Others take the Greek word, according to the Hebrew usage of 22, in the sense of ἄθεος. So Phavorinus: εἴρηται καὶ ἐπὶ τοῦ ἀθέου καὶ ἀπίστου." Thol. p. 174.

ἔνοχ. εἰς is perhaps a pregnant construction for ἔνοχος ὥςτε βληθῆναι εἰς: but see reff.
 τ. γέκναν τοῦ π.] To the s.e. of Jerusalem as a deep and fertile valley, collect a set of the reflection of Himsen and the reflection of the reflection of Himsen and the reflection of the reflection of Himsen and the reflection of the re

realled Dist is, 'the vale of Hinnom,' and rendered Γαίεννα, Josh. xviii. 16, LXX. In this valley (also called Tophet, Isa. xxx. 33: Jer. vii. 31) did the idolatrous Jews burn their children to Moloch, and Josiah (2 Kings xxiii. 10) therefore polluted it; and thenceforward it was the place for the casting out and burning all offal, and the corpses of criminals; and therefore its name, ἡ γέεννα τοῦ πυρός, was used to signify the place of everlasting punish-

μνησθης ότι ο αδέλφος σου εχει τι εκατα σου, $2^{\pm 1}$ αφες εδιεί τι εκεί τὸ δῶρόν σου $\frac{1}{2}$ έκεὶ τὸ δῶρόν σου $\frac{1}{2}$ έμπροσθεν τοῦ θυσιαστηρίου καὶ $\frac{1}{2}$ τπρῶτον $\frac{1}{2}$ διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε έλθὼν $\frac{1}{2}$ τπρόςφερε τὸ δῶρόν σου. $\frac{25}{2}$ $\frac{1}{2}$ ἴσθι $\frac{1}{2}$ εὐνοῶν τῷ $\frac{1}{2}$ ἀντιδίκ $\frac{1}{2}$ $\frac{1}{2}$ ελεις ενίιι. 11, τ. ελ. εί. δ. $\frac{1}{2}$ της είνοι ταχὺ $\frac{1}{2}$ έως $\frac{1}{2}$ ὅτου εἶ μετ' αὐτοῦ $\frac{1}{2}$ εν τῆ ὁδῷ· μήποτέ $\frac{1}{2}$ Chion. v. 6. $\frac{1}{2}$ Chion. v. 6. $\sigma \epsilon^{-\rm b}$ παραδ $\hat{\omega}$ ο $^{\rm y}$ ἀντίδικος τ $\hat{\omega}$ κριτ $\hat{\eta}$ και ο κριτής $\sigma \epsilon^{-\rm v}$ here only. υ παραδώ τώ ° ύπηρέτη, καὶ εἰς de φυλακὴν e βληθήση. xix.1. Luke v. constr., Luke

x here only+, (-νοία, Eph. vi. 7.) z = here only, (1 Kings xxx, 4.) b = Mark i. 14 reff. c = ch. xxvi. 58 | Mk. John vii. 32, &c. xv. 17. Luke xxiv. 32, Gen. xlii. 38, xlv. 24. d = N, T. passim. Gen. xlii. 17 al. ch. xvii. 30, Luke xxiii. 3, &c. Acts v. 22, 26, Prov. xiv. 35.

24. καταλλαγηθι D. προςφερεις D1. (offers am lat-a b: offeres D-lat.) βληθησει (itacism) (Hil Arnob). παραδωσει (1st) D¹(txt D-corr): (2nd) D. D'(Scriv): βληθης D-corr: βληθεις L: mittaris latt.

23 f. ouv an inference from the guilt and danger of all bitterness and hostility of mind towards another, declared in the preceding verse. Chrysostom remarks: καθάπερ σοφός ἐατρὸς οὐ μόνον τὰ προφυλακτικὰ τῶν νοσημάτων τίθη-σιν, ἀλλὰ καὶ τὰ διορθωτικά, οὕτω καὶ αὐτὸς ποιεί. τὸ μὲν γὰρ κωλύειν καλείν μωρόν, προφυλακτικόν έστι της έχθρας. τό δὲ κελεύειν καταλλαγηναι, τῶν μετὰ την έχθραν γενομένων νοσημάτων άναιρετικόν. Hom. xvi. 10, p. 218. The whole of his comment on this verse is excellent. The δωρον is any kind of gift-sacrificial or eucharistic. ἔχει τὶ κατὰ σοῦ is remarkable, as being purposely substituted for the converse. It is not what complaints we have against others that we are to consider at such a time, but what they have against us; not what ground we have given for complaint, but what complaints they, as matter of fact, make against us. See the other side dealt with, Mark xi. 25. Tholuck has shewn at length (p. 187, ff.) that the distinction attempted to be set up between διαλλάσσω as implying a mutual, and καταλλάσσω, a merely one-sided reconciliation, has no foundation in fact. Our διαλλάγηθι is simply become reconciled—thyself, without being influenced by the status of the other towards thee. Remove the offence, and make friendly overtures to thy brother. πρῶτον belongs to ὅπαγε, not to διαλλάγηθι, (1) because υπ. πρῶτον is opposed to τότε έλθών, the departure to the return, not διαλλάγηθι to πρόσφερε; (2) by the analogy of the usage

of such adverbs with imperatives. Compare ch. vii. 5 and the similar passage, Luke vi. 42: ch. vi. 33; xiii. 30: Mark vii. 27. No conclusion whatever can be drawn from this verse as to the admissibility of the term altar as applied to the Lord's Table under the Christian system. The whole language is Jewish, and can only be understood of Jewish rites. The command, of course, applies in full force as to reconciliation before the Christian offering of praise and thanksgiving in the Holy Communion; but further nothing can be inferred. 25.] The whole of this verse is the earthly example of a spiritual duty which is understood, and runs parallel with it. The sense may be given: 'As in worldly affairs, it is prudent to make up a matter with an adversary before judgment is passed, which may deliver a man to a hard and rigorous imprisonment, so reconciliation with an offended brother in this life is absolutely necessary before his wrong cry against us to the Great Judge, and we be cast into eternal condemnation.' The artioikos, in its abstract personification, is the offended law of God, which will cry against us in that day for all wrongs done to others; but in its concrete representation it is the offended brother, who is to us that law, as long as he has its claim upon us. The δδός, in the interpretation, is the way in which all men walk, the όδὸs πάσης της γης of 3 Kings ii. 2, the δδός ή οὐκ ἐπαναστραφήσομαι of Job xvi. 22. In the civil process, it represents the attempt at arbitration or private arranger = ver. 33. ch. 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθης ἐκεῖθεν ἕως ἃν rἀποδώς καιί r1 κων το τον ἔσχατον rΕκοδράντην. r27 Ἡκούσατε ὅτι ἐρρήθη rΟυ Deut. καιί r1 καιί r2 κοδράντην. 21. κ. Ματό χιί, 42 μοιχεύσεις. 28 έγω δε λέγω ύμιν ότι πας ο βλέπων γυ-

g Mark xii. 42 μουχειούς.

h ch. xix. 18. ναίκα [†] πρὸς τὸ ^k ἐπιθυμῆσαι αὐτὴν ἤδη [†] ἐμοίχευσεν αὐτὴν

Exon. xx. 14. h

Deut. v. 18. h

ev τῆ καρδία αὐτοῦ. ²⁹ εἰ δὲ ὁ n ὀφθαλμός σου ὁ n δεξιὸς G οφθ...

BDEGK

vi. 1 al. fr.

vi. 1 al. fr.

vi. ac., here only. Exod. xx. 17. Deut. v. 21. Soph. Œd. Tyr. 58. w. gen., Acts xx. 33 al. Exod. Deut. as above.

LMSUV

l constr., here bis only. (see ch. xix. 9 v. r. John viii. tree. Lev. xx. 10.) Jer. v. 9.

48. 1 Cor, vii. 31. Deut. vii. 17.

33

27. rec aft $\epsilon\rho\rho$ ins τois apxaiois, with LMA 33 vulg late f_1 $g_{1,2}$ h syr-eu syr-withast Eus₄ [Chr] Iren-int Cypr Hil: om BDN rel late a b f k Syr copt goth with arm Orig Cyr Thl Euthym Hil spec.

28. rec (for 1st αυτην) αυτης (grammatical corrn), with Mκ2a 1 Just Athen Original Eus: om Nº [Clem, Orig, Chr. Isid, Tert,]: txt BD rel Thph-ant Clem Orig Constt

Eus. εαυτου Β.

ment before coming into court: see Thol. p. 192, 3rd edit. So Chrys.: πρὸ μὲν γὰρ της εἰςόδου σὰ κύριος εἶ τοῦ παντός ἐὰν δὲ ἐπιβῆς ἐκείνων τῶν προθύρων, οὐδὲ σφόδρα σπουδάζων δυνήση τὰ καθ' ξαυτόν ώς βούλει διαθείναι. Hom. xvi. 10, p. 26.7 These words, which in 219. the earthly example imply future liberation, because an earthly debt can be paid in most cases, so in the spiritual counterpart amount to a negation of it, because the debt can never be discharged. We have έως ἀποδώ τὸ ὀφειλόμενον in ch. xviii. 30, where the payment was clearly ύπηρέτης = πράκτωρ in Luke xii. 58, and is the officer of the court who saw the sentences executed. If we are called on to assign a meaning to ύπηρέτης in the interpretation, it must represent the chief of those who in ch. xviii. 34, are hinted at by βασανισταί, viz. the great enemy, the minister of the divine wrath. κοδράντην, quadrantem, a Latin word (= $\lambda \in \pi \tau \delta \nu$ in || Luke), the fourth part of an as. See note on Luke, l. c.

27-30.] SECOND EXAMPLE. The law 28. πας δ βλέπων] of adultery. The precise meaning should in this verse be kept in mind, as the neglect of it may lead into error. Our Lord is speaking of the sin of adultery, and therefore, however the saying may undoubtedly apply by implication to cases where this sin is out of the question-e.g. to the impure beholding of an unmarried woman with a view to fornication (it being borne in mind that spiritually, and before God, all fornication is adultery, inasmuch as the unmarried person is bound in loyalty and chastity to Him. See Stier below)-yet the direct assertion in this verse must be understood as applying to the cases where this sin is in question. And, again, the βλέπων πρός τὸ ἐπιθ. must not be interpreted of the casual evil thought which is checked by holy watchfulness, but the gazing with a view to feed that desire (for so πρός τό with an inf. must mean). And again, ήδη έμ. αὐτ. ἐν τῆ κ. αὐτ., whatever it may undoubtedly imply respecting the guilt incurred in God's sight, does not directly state any thing; but, plainly understood, affirms that the man who can do this-viz. 'gaze with a view to feed unlawful desire'-has already in his heart passed the barrier of criminal intention; made up his mind, stifled his conscience; in thought, committed the deed. But perhaps there is justice in Stier's remark, Reden Jesu, i. 129 (edn. 2), that our Lord speaks here after the O. T. usage, in which, both in the seventh commandment and elsewhere, adultery also includes fornication; for marriage is the becoming one flesh,-and therefore every such union, except that after the manner and in the state appointed by God, is a violation and contempt of that holy ordinance.

29. An admonition, arising out of the truth announced in the last verse, to withstand the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us. ταῦτα προςέταξεν οὐ περί μελών διαλεγόμενος, ἄπαγε οὐδαμοῦ γὰρ τῆς σαρκὸς τὰ ἐγκλήματα είναι φησιν, άλλα πανταχού της γνώμης της πονηρας ή κατηγορία. οὐ γὰρ ὁ ὀφθαλμός έστιν δ δρών, άλλ' δ νους και δ λογισμός. Chrys. Hom. xvii. 3, p. 225: and to the same effect Euthymius, who adds άλλ' όφθαλμον μέν δεξιον καλεί τον δίκην όφθαλμοῦ στεργόμενον δεξιον φίλον χείρα δὲ δεξιὰν τὸν δίκην χειρός χρησιμεύοντα δεξιὸν ὑπηρέτην, καὶ εἴτε ἄνδρες εἶεν εἴτε γυναίκες. λέγει τοίνυν ότι έὰν οἱ τοιοῦτοι σκανδαλίζωσί σε πρός ξμπάθειαν, μηδέ τούτων φείση άλλ' έκκοψον αὐτοὺς τῆς πρός σε σχέσεως, και βίψον πόρρω σου. Philo Judæus reports that he had heard

...δе Г.

... aυτου

26-52.

ο σκανδαλίζει σε, ^p έξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ: ^q συμ... ^{o ch. xxii. 27}
φέρει γάρ σοι ^r ἵνα ἀπόληται εν τῶν ^s μελῶν σου ^t καὶ μὴ ^{b. xxxi.}
(xxxii.) ^{th. xxii.}
(xxxii.) ^{th. xxii.}
30 καὶ εἰ ἡ δεξιά only. Prov. ολον το σωμά σου ^μ βληθη είς ^{μν} γέενναν. ³⁰ καὶ εἰ ἡ δεξιά ^(πλ.). Γιον. ¹¹ του χεὶρ ^ο σκανδαλίζει σε, ^ω ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ ^ρ ^{- ch. xviii.} ⁹ σου χεὶς ^ο σου χ σοῦ· 9 συμφέρει γάρ σοι ίνα ἀπόληται εν τῶν εμελῶν τῶν ὁψεων σου t καὶ μὴ όλον τὸ σῶμά σου εἰς Υγέενναν * ἀπέλθη. 31 Ἐρρήθη δὲ Υ Oς αν ε ἀπολύση την γυναίκα αὐτοῦ, ٩ w. ira, ch. δότω αὐτ $\hat{\eta}$ αὐποστάσιον. 32 έγω δὲ λέγω ὑμ $\hat{\iota}$ ν ὅτι π \hat{a} ς χιιτ. $\hat{\iota}$ $\hat{\delta}$ ε ἀπολύων τὴν γυνα $\hat{\iota}$ κα αὐτο \hat{v} \hat{b} παρεκτὸς \hat{c} λόγου χιιτ. $\hat{\iota}$ κιντ. $\hat{\iota}$ ε $\hat{\iota}$

égaspettes. σων, Polyb. John x1, 50,

s gospp., here (bis) only. Paul, Rom. vi. 13 al. fr. James iii. 5, 6, iv. 1 only. Lev. i, 6 al. t John xi. 50. Prov. viii. 10. Joel ii. 13. u Mark ix. 45, 47 only. see ch. xviii. 9. Luke xii. 5. v ver. 22 reff. vch. iii. 10. Rom. xi. 22, 24 al. Exod. xxi. 27. Jer. vi. 6. x Mark ix. 43 only. 7, 10. z = ch. i. 19. xix. 3, &c. \(\frac{1}{2} \) Luke xvi. 18 bis \(\frac{1}{2} \) Feet. xi. 36. do. Antt. xv. 7 \(\limits \) Only. Deut. xiiv. 3, 5 (1, 3). Isa. i. 1. Jer. iii. 8 only, but always w. \(\frac{1}{2} \) Bis Acts. xi. 28 (ch. xix. 9 v. r.) only +. Deut. i. 36 Aq. c = Acts x. 29. προς τίνα λόγον ποιείται τοῦτο, Polyb. xl. 6. 5.

29. ο δεξιος bef σου D. βληθησει L: απελθη eat D lat-a b c g, h syr-cu copt. 36. om ver D (i. e. from γεενναν to γεενναν). for και μη, η Ν (txt N2). rec (for εις γ. απελθη) βληθη εις γ. (from ver 29), with $\Gamma \Delta$ rel lat f syrr goth arm [Chr]: βληθησει εις την γ. L: txt BN 1. 33 latt(including Δ -kat) syr-cu copt with (Orig Ambr Aug Lucif).

31. om δε ΚΠΝ¹(ins Nº-3) Scr's a l m n p ev-H¹ Syr [syr-cu]. rec ins or bef

os, with A rel: om BDLS 1. 13. 33. 124 latt Chr Hil.

32. om οτι D lat-a b g, h Aug. rec (for πας ο απολ.) ος αν απολυση, with D rel lat-a b g, h k syr-cu copt (Orig): txt ВКLМДПК 1. 33 Ser's u w evv-y-z-н-Р vulg

ἀπὸ θεσπεσίων ἀνδρῶν an interpretation of Deut. xxv. 12, singularly agreeing with this verse: εἰκότως οὖν τὴν . . . χεῖρα. . . . ἀποκόπτειν διείρηται συμβολικώς, οὐχ ὅπως ακρωτηριάζηται το σώμα στερόμενον άναγκαιοτάτου μέρους, άλλ' ύπερ τοῦ πάντας της ψυχης αθέους τέμνειν λογισμούς. De Spec. Legibus ad 6 et 7 decal. cap. § 32, vol. ii. p. 329. We may observe here, that our Lord grounds His precept of the most rigid and decisive self-denial on the considerations of the truest self-interest,συμφέρει σοι. See ch. xviii. 8, 9, and notes. iva belongs to συμφ. σοι (see John xvi. 7); and not (Meyer) to the foregoing, making συμφ. γάρ σοι parenthetical.

31, 32.] THIRD EXAMPLE. The law of divorce. See note on ch. xix. 7-9. Lightfoot, Hor. Hebr., gives a form of the ἀποστάσιον, which was a divorcement a vinculo matrimonii, and placed the woman absolutely in her own power, to marry whom she pleased, unless the husband inserted a special clause to bar this. In Deut. xxiv. 1, the allowable reason of divorce is 'some uncleanness.' This the disciples of Shammai interpreted only of adultery; those of Hillel of any thing which amounted to uncleanness in the eyes of the husband. 32.] πορveías must be taken to mean sin, not only before marriage, but after it also, in a

wider sense, as including μοιχεία likewise. In the similar places, Mark x. 11: Luke xvi. 18, this exception does not occur; see however our ch. xix. 9. Chrysostom explains the connexion of this verse with the former to be, Ίνα γὰρ μὴ ἀκούσας Έξελε τὸν ὀφθαλμόν, νομίσης καὶ περὶ γυναικός ταῦτα λέγεσθαι, εὐκαίμως ἐπήγαγε τὴν ἐπιδιόρθωσιν ταύτην, ένὶ τρόπω μόνω συγχωρών ἐκβάλλειν αὐτήν, ἐτέρφ δὲ οὐδενί. Hom. xvii. 4, p. 228. The figurative senses of πορνεία cannot be admissible here. as the law is one having reference to a definite point in actual life; and this its aim and end restricts the meaning to that kind of πορνεία immediately applicable to the case. Otherwise this one strictly guarded exception would give indefinite and universal latitude. ποιεί αὐτ. μοιχ. 'Per alias nuptias, quarum potestatem dat divortium.' Bengel. Kai os čáv How far the marriage of the innocent party after separation (on account of moprela) is forbidden by this or the similar passage ch. xix. 9, is a weighty and difficult question. By the Roman Church such marriage is strictly forbidden, and the authority of Augustine much cited, who strongly upholds this view, but not without misgivings later in life. 'Scripsi duos libros de conjugiis adulterinis, cupiens solvere difficillimam quæstionem. Quod utrum enodatissime fecerim nescio;

YOL. I.

lat-c f f_1 g_2 l syrr goth æth arm [spec]. rec μ oicasbach supposes txt to be a corrn, 'ut grammaticorum præceptis, qui μ oiceveiv et μ oicasbach supposes txt to be a corrn, 'ut grammaticorum præceptis, qui μ oiceveiv et μ oicasbach a maritis, μ oiceveoba autem de uxoribus usurpari volunt, satisfieret,' but see ref Ezek) BDK 1. 13. 33. 124. 209 Thph-ant Orig, $Chr_{h,l}$ Thdrt. om kai to μ oicasbach (μ oic. to μ oic.?) D 64 lat-a b k gr-and-lat-miss-mentd-by-Aug Tert. for ear, av K1K1(txt K2) Scr's i.

33. εφιορκησεις Ν.

immo vero non me pervenisse ad hujus rei perfectionem sentio. Retract. ii. 57, vol. i. On the other hand, the Protestant and Greek Churches allow such marriage. Certainly it would appear, from the literal meaning of our Lord's words (if ἀπολελ. be taken as perfectly general), that it should not be allowed: for if by such divorce the marriage be altogether dissolved, how can the woman be said μοιχασθαι by a second marriage? or how will St. Paul's precept (1 Cor. vii. 11) find place, in which he suys, έὰν δὲ καὶ χωρισθῆ, μενέτω ἄγαμος ἡ τῷ ἀνδρὶ καταλλαγήτω? for stating this as St. Paul does, prefaced by the words οὐκ ἐγώ, ἀλλ' ὁ κὖριος, it must be understood, and has been taken, as referring to this very verse, or rather (see note in loc.) to ch. xix. 6 ff., and consequently can only suppose πορνεία as the cause. Besides which, the tenor of our Lord's teaching in other places (see above) seems to set before us the state of marriage as absolutely indissoluble as such, however he may sanction the expulsion a mensa et thoro of an unfaithful wife. Those who defend the other view suppose the ἀπολελυμένην to mean, when unlawfully divorced, not for πορνεία: and certainly this is not improbable (see below). We may well leave a matter in doubt, of which Augustine could write thus: 'In ipsis divinis sententiis ita obscurum est utrum et iste, cui quidem sine dubio adulteram licet dimittere, adulter tamen habeatur si alteram duxerit, ut, quantum existimo, venialiter ibi quisque fallatur.' De Fide atq. Op. c. 19 (35), vol. vi. Meyer gives as a reason for believing amoded. to refer only to the unlawfully divorced: "ἀπολελ. is not qualified (cf. παρεκτός λόγου πορνείας), because the punishment of death was attached to adultery (Levit. xx. 10: Michaelis, Mos. Recht § 260 ff.), and consequently under the law the marrying a woman divorced for adultery could never happen." Stier says in a note to his 2nd edn.: "We

hold it clear that anox. can only refer to the woman unlawfully divorced, and then there is no prohibition of the second marriage of one divorced on account of adultery; we see here nothing at all 'obscurum,' as Augustine in the passage cited by Alford." (I may remark, that anolehuμένην is most naturally rendered, "her, when divorced:" not "a divorced woman," as Wordsw. It is a secondary predicate, of which the subject is to be supplied out of aυτήν above. Still less of course is it to be rendered "the divorced woman," την ἀπολελυμένην. And thus understood, the saying concerning marriage after divorce applies only, as far as this passage is concerned, to unlawful divorce, not to that after πορνεία.)

33-37.] FOURTH EXAMPLE. of oaths. 33, 34.] The exact meaning of these verses is to be ascertained by two considerations. (1) That the Jews held all those oaths not to be binding, in which the sacred name of God did not directly occur: as Philo states (De Special. Legg. ad 3, 4, 5 decal. cap. § 1, vol. ii. p. 271), προςλαβέτω τις, εἰ βούλοιτο, μὴ ρ. 211), προπαίρεται
 μεν τὸ ἀνωτάτω καὶ πρεσβύτατον εὐθὸς αἴτιον, ἀλλὰ γῆν, ἥλιον, ἀστέρας, οὐρανόν, τὸν σύμπαντα κόσμον. And Lightfoot (Hor. Hebr. ad locum) cites from the Rabbinical books, 'Si quis jurat per cœlum, per terram, per solem, etc....non est juramentum. See note, ch. xxiii. 16. It therefore appears that a stress is to be laid on this technical distinction in the quotation made by our Lord; and we must understand as belonging to the quotation, but whatever thou shalt swear not to the Lord may be transgressed.' (2) Then our Lord passes so far beyond this rule, that He lays down (including in it the understanding that all oaths must be kept if made, for that they are all ultimately referable to swearing by God) the rule of the Christian community, which is not to swear at all; for that every such means κυρίω τοὺς hi ὅρκους σου. 34 ἐγὼ δὲ λέγω ὑμῖν μὴ k ὁμό i ch. xiv. 7, 91 Mk. xxvi. 72 Luke 1. 73 Acts 11. 35 μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, 73 Acts 11. 35 μήτε ἐν τῆ γῆ, ὅτι m ὑποπόδιον ἐστιν τῶν ποδῶν 15 [15.17] James 15.17] 35 μήτε ἐν τῆ 91 , ὅτι m ὑποπόδιον ἐστιν τοῦ 9 μεαὐτοῦ, μήτε n εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστίν τοῦ ο μεγάλου ο βασιλέως, 36 μήτε έν τη κεφαλή σου κομόσης, \ddot{o} τι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι $\mathring{\eta}$ p μέλαιναν. $^{\text{lleb. vii. (20.)}}_{\text{kw ev. eh.}}$ 37 * ἔσται δὲ ὁ λόγος ὑμῶν q ναὶ ναὶ q οὖ οὖ· τὸ δὲ $^{\text{r}}$ περισσὸν $^{\text{sxiii. 16, &c.}}_{\text{kex. v.6. Ps.}}$ $^{\text{lieb. vii. (20.)}}_{\text{kii. 11. Jer. lieb.}}$

(-KIGELV. Mark v. 7. -κωμοσία, Heb. vii. 20.) v. 7. ката́.

v.7. κατά,
xx. 43 ((v.r.), Acts ii. 35. vii. 49 and Heb. i. 13, from Ps. cix, 1. Heb. x. 13. James ii. 3 only. Isa, lxvi.
1. Ps. κατά, 1. Ps. κατά,
1. Ps. κατά, 1. Leb. x. 13. James ii. 3 only. Isa, lxvi.
1. Ps. κανίii. 5. Lam. ii. 1.always ω ποδών (εκ. 2 Chron. ii. 18 compl.).
1. Pet. iii. 12 and ref. (k) above.
2 here only. Ps. x. xivi. 2. Tobit xiii. 15. p. = Rev. vi. 5, 12 (2 Cor. iii. 3. 2 John 12. 3 John 13) only. Lev. xiii. 37. Cant. i. 5. v. 11. Zech. vi. 2, 6 only. q 2 Cor. i. 17, 18, 19. James v. 12. roonstr., here only = ver. 4τ. see Lph. iii. 20.

τριχαν ELN¹(txt N2). 36. μηδε N2(txt N1.3). rec η μελαιναν bef ποιησαι (easier order), with Δ rel syr goth: ποιειν(-ησαι D2.4) τρ. μι. λ. η μελ. D1: ποιησ. μελ. L: ποιησ. μ. τρικα λ. η μελ. 1: alii aliter: txt BN 33. 124. 209 latt copt with arm Cypr, Aug.

37. * ree έστω (from James v. 12, or perhaps the imperatives following), with DLN rel latt goth Just hom-Cl, Clem, Iren-int Tert Cypra: txt B 245 Eus.

of strengthening a man's simple affirmation arises out of the evil in human nature, is rendered requisite by the distrust that sin has induced, and is, therefore, out of the question among the just and true and pure of heart. See James v. 12, and note there, as explanatory why, in both cases, swearing by the name of God is not specified as forbidden. In the words, 'Swear not at all,' our Lord does not so much make a positive enactment by which all swearing is to individuals forbidden, e. g. on solemn occasions, and for the satisfaction of others, (for that would be a mere technical Pharisaism wholly at variance with the spirit of the Gospel, and inconsistent with the example of God himself, Heb. vi. 13-17; vii. 21; of the Lord when on earth, whose άμην άμην λέγω ύμιν was a solemn asseveration, and who at once respected the solemn adjuration of Caiaphas, ch. xxvi. 63, 64; of His Apostles, writing under the guidance of His Spirit, see Gal. i. 20: 2 Cor. i. 23: Rom. i. 9: Phil. i. 8, and especially 1 Cor. xv. 31; of His holy angels, Rev. x. 6,) as declare to us, that the proper state of Christians is, to require no oaths; that when τὸ πονηρόν is expelled from among them, every val and où will be as decisive as an oath, every promise as binding as a vow. We observe (a) that these verses imply the unfitness of vows of every kind as rules of Christian action; (B) that the greatest regard ought to be had to the scruples of those, not only sects, but individuals, who object to taking an oath, and every facility given in a Christian state for their ultimate entire abolition. There is a very full account in Tholuck, Bergpredigt, pp. 258-75, of the history of opinions on this question. 35. Compare ch. xxiii. 16-22. Archbp. Trench observes (Serm. on Mount, p. 55), 'Men had learned to think that, if only God's name were avoided, there was no irreverence in the frequent oaths by heaven, by the earth, by Jerusalem, by their own heads, and these brought in on the slightest need, or on no need at all; just as now-a-days the same lingering halfrespect for the Holy Name will often cause men, who would not be wholly profane, to substitute for that name sounds that nearly resemble, but are not exactly it, or the name, it may be, of some heathen deity.' Observe that the predicates, θρόνος, ὑποπόδιον, πόλις, being placed for emphasis before the copulæ, are without articles: it would be ore forly & upovos, For the allusions see reff. Isa. 34.] ὀμν. ἐν is a Hebraism: and Ps. the classical usage is with κατά and a gen., or simply with an acc.; see reff.

36. οὐ δύνασαι μίαν τρ. λ. π. ἡ μ.] Thou hast no control over the appearance of grey hairs on thy head-thy head is not thine own;-thou swearest then by a creature of God, whose destinies and changes are in God's hand; so that every oath is an appeal to God. And, indeed, men generally regard it as such now, even unconsciously. 37. vai vai où oŭ] The similar place, ref. James, admirably illustrates this - ήτω ύμῶν τὸ val val κal τδ οῦ οῦ-let these words only be used, and they in simplicity and unreservedness.

1 -1 John iii. τούτων 5 έκ τοῦ 8 πονηροῦ έστιν. 38 Ἡκούσατε ὅτι ἐρρήθη t Exop. xxi, 24. Lev. xxiv. 20. Deut. xix. ι 'Οφθαλμον άντὶ όφθαλμοῦ, καὶ όδόντα άντὶ όδόντος. 39 εγώ δε λέγω ύμιν μη " αντιστήναι τω " πονηρώ άλλ"

u Eph. vi. 13. James iv. 7 al. Num. x. όςτις σε w ραπίζει είς την δεξιάν x σιαγόνα σου, στρέψον Gostis... v = here only. see note and 1 Cor. v. 13. w ch. xxvi. 6 only. (-tσμα, Mark xiv. 65.) x Luke vi. 29 only. Hos. xi. 4. Isa. l. 6. w ch. xxvi. 67 only. Hos. xi. 4. Esdr. iv. 30 LMSUV ΓΔΠΝ 1.

38. om και D 13 lat-a b c g_{1.2} l Orig-int₁ Hil.

39. αντισταθηναι Ν. rec ραπισει with D rel: txt BN 33. rec (for εις) επι, with DN31 rel [Dial Bas₁] Eus: txt BN Ser's d r evv-y-H (Clem Orig) [Bas₁] Chr. (ets is the reading Luke vi. 29 of $D\aleph^1$, $e\pi\iota$ of the other Mss.) om $\delta\epsilon_{\ell la \nu}$ (as in $\parallel Luke$) D lat-mss-mentd-by-Aug (Dial Ephr Cypr) Hil Op. rec $\sigma o \nu$ bef $\sigma \iota a \gamma o \nu a$, with L rel [lat- $c \not g_1 \not k$] goth: om $\sigma o \nu$ (as $\parallel Luke$) \aleph 1. 33 Ser's a 1 m n o² p v evv-y-P em lat-a f h Bas Chr Damasc Orig-int Op: txt BD Ser's b latt Eus.

έκ τοῦ πονηροῦ] See ref. The gender is ambiguous, as it may constructionally be in the Lord's prayer, ch. vi. 13, but see note there. It is quite immaterial to the sense, in which gender we understand it; for the evil of man's corrupt nature is in Scripture spoken of as the work of & movnpos, and is itself to noνηρόν. See John viii. 44: 1 John iii. 8.

38-41.] FIFTH EXAMPLE. The law of retaliation. 38.] That is, such was the public enactment of the Mosaic law, and, as such, it implied a private spirit of retaliation which should seek such redress; for the example evidently refers to private as well as public retribution. Here again our Lord appears to speak of the true status and perfection of a Christian community, -not to forbid, in those mixed and but half-Christian states, which have ever divided so-called Christendom among them, the infliction of judicial penalties for crime. In fact Scripture speaks, Rom. xiii. 4, of the minister of such infliction as the minister of God. But as before, our Lord shews us the condition to which a Christian community should tend, and to further which every private Christian's own endeavours should be directed. It is quite beside the purpose for the world to say, that these precepts of our Lord are too highly pitched for humanity, and so to find an excuse for violating them. If we were disci-ples of His in the true sense, these precepts would, in their spirit, as indicative of frames of mind, be strictly observed; and, as far as we are His disciples, we shall attain to such their observance.

Here again, our Lord does not contradict the Mosaic law, but expands and fulfils it, declaring to us that the necessity for it would be altogether removed in the complete state of that kingdom which He came to establish. Against the notion that δφθ. ἀντὶ δφθ. κ.τ.λ. sanctioned all kinds of private revenge, Augustine re-

marks, 'Quandoquidem et illud antiquum ad reprimendas flammas odiorum, sævientiumque immoderatos animos refrænandos, ita præceptum est. Quis enim tantundem facile contentus est reponere vindictæ quantum accepit injuriæ? Nonne videmus homines leviter læsos moliri cædem, sitire sanguinem, vixque invenire in malis inimici unde satientur? Huic igitur immoderatæ et per hoc injustæ ultioni lex justum modum figens, pænam talionis instituit : hoc est ut qualem quisque intulit injuriam, tale supplicium pendat. Proinde, "Oculum pro oculo, dentem pro dente," non fomes sed limes furoris est; non ut id quod sopitum erat inde accenderetur, sed ne id quod ardebat ultra extenderetur impositus.' Cont. Faust. xix. 25, vol. viii. See 1 Cor. vi. 1-6. The accusatives ὀφθαλμόν, ὀδόντα are perhaps in ref. Exod, governed by δώσει, which immediately precedes them. But it may be noticed, that in ref. Levit., where the construction would require nominatives, we have the saying, as a proverb, in the accusative form. In ref. Deut., the case is 39. μη άντιστηναι] exactly as here. Here again, we have our divine Lawgiver legislating, not in the bondage of the letter so as to stultify His disciples, and in many circumstances to turn the salt of the earth into a means of corrupting it,-but in the freedom of the spirit, laying down those great principles which ought to regulate the inner purposes and consequent actions of His followers. Taken slavishly and literally, neither did our Lord Himself conform to this precept (John xviii. 22, 23), nor his Apostles (Acts xxiii. 3). But truly, and in the spirit, our blessed Redeemer obeyed it; 'He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting? (Isa. l. 6): and his Apostles also, see 1 Cor. iv. 9—13.

τῷ πονηρῷ] the evil man; 'him who injures thee.' Or, perhaps, in the

αὐτῷ καὶ τὴν ἄλλην. 40 καὶ τῷ θέλοντί σοι y κριθῆναι y 1 Cor. st. 1,6. Gen. καὶ τὸν z χιτῶνά σου a λαβεῖν, b ἄφες αὐτῷ καὶ τὸ z ἱμάτιον. 41 καὶ ὅςτις σε c ἀγγαρεύσει d μίλιον e v , c ὕπαγε λιώς st. 1,6. Gen. χινί 21. καὶ ὅςτις σε c ἀγγαρεύσει d μίλιον e v , c ὕπαγε λιώς st. 29. d b ελοντα ἀπὸ σοῦ g δανείσασθαι μὴ h ἀποστραφῆς. g h εκτ. χινίι 11. g g h εκτ. χινίι 13. g g

b = & constr., here only. 1 Macc. x. 28, 32. only +. c ch. xxvii. 32. Mark xv. 21 only +. d here only +. e Luke xii. 58 + . 11. Luke vi. 30. xi. 13. g Luke vi. 34 bis, 35 only. Prov. xx. 4. Str. xx. 15. (•σγς Luke vii. 41. •σγ, ch. xviii. 27.) h = 2 Tim. i. 15. Tit. i. 14. Heb. xii. 25. Wisd. xvi 3. ἀπεστραμμένος ὁ Θ. τὰ ἄγια, Jos. B. J. ii. 19. 6,

41. for $\sigma\epsilon$, $\epsilon a\nu$ Δ , $\sigma\epsilon$ $\epsilon a\nu$ \aleph Scr's $w(a\nu)$. $a\gamma\gamma a\rho\epsilon \nu\epsilon\iota$ $D: -\rho\epsilon \nu\sigma\eta$ EGKV $\Delta \aleph(\epsilon\nu\gamma_*, sic)$ 33 [Bas, Chr]. ins $\epsilon\tau\iota$ $a\lambda\lambda\alpha$ bef $\delta\nu\sigma$ D lat-a b c g, Iren-int: et alia duo vulg lat-b: alia duo am(with forj) lat-ff, l syr-cu Iren,-int [Aug].

42. for $\sigma\epsilon$, $\sigma o i \aleph^1(\text{txt }\aleph^2)$ ev-y. rec (for $\delta o s$) $\delta i \delta o v$ (see Luke vi. 30), with L rel: txt BDN 13. 124 Clem. $\tau \omega \theta \epsilon \lambda o \nu \tau \iota D$ 38 ev-12 latt. om $\alpha \pi o \sigma o v D$ lat-k Clem Cypr Hil spec. $\delta \alpha \nu \iota \sigma \sigma \sigma \theta \alpha \iota B^1 D \Delta \aleph : \delta \alpha \nu \iota \sigma \sigma \iota D$.

indefinite sense, as before, evil, generally, 'when thus directed against thee.' Only, the other possible meaning there, 'the evil one,' is precluded here. $\mathring{a}\nu\tau$ i- $\sigma\tau\eta\tau\epsilon$ $\tau\hat{\varphi}$ $\delta\iota\alpha\beta\delta\lambda\varphi$: but not this particular form of his working (viz. malice directed against thyself) so as to revenge it on another. 40, 41.] See note on ver. 39. κριθήναι imports legal contention only, and is thus distinguished from the violence in ver. 39. (Meyer, against Tholuck (but not in edn. 3) and De Wette.) λαβείν, i. e. in pledge for a debt: see Exod. xxii. 26. χιτωνα, the inner and less costly garment; ἱμάτιον, the outer and more valuable, used also by the poor as a coverlet by night (Exod. ubi supra). In Luke vi. 29 the order is inverted, and appears to be that in which the two garments would be taken from the body, that verse referring to abstraction by violence. See the apostolic comment on this precept, 1 Cor. vi. 7. ἀγγαρεύσει] Herod. viii. 98, after describing the Persian postcouriers, adds, τοῦτο τὸ δράμημα τῶν Ίππων καλέουσι Πέρσαι ἀγγαρήϊον. Æschylus, Agam. 285 (Dindorf), says of the beacons which brought the intelligence of the capture of Troy to Mycenæ, φρυκτός δε φρυκτόν δεῦρ' ἀπ' ἀγγάρου πυρός ἔπεμπεν. 'The Jews particularly objected to the duty of furnishing posts for the Roman government; and Demetrius, wishing to conciliate the Jews, promised, among other things, κελεύω δὲ μηδὲ ἀγγαρεύεσθαι τὰ 'Ιουδαίων ὑποζύγια (Jos. Antt. xiii. 2. 3). Hence our Saviour represents this as a burden; - and in the same manner Epictetus says, αν δε αγγαρεία ή καὶ στρατιώτης ἐπιλάβηται, ἄφες, μη αντί-

τεινε μηδέ γόγγυζε.' Dr. Burton. The ἐπισταθμία, or billeting of the Roman soldiers and their horses on the Jews, was one kind of this ἀγγαρεία. The proper understanding of the command in this verse may be arrived at from considering the way in which the Lord Himself, who declares, 'If ye shall ask any thing in my name, I will do it' (John xiv. 14), performs this promise to us. It would obviously be, not a promise of love, but a sentence of condemnation to us, understood in its bare literal sense; but our gracious Saviour, knowing what is good for us, so answers our prayers, that we never are sent empty away; not always, indeed, receiving what we ask,—but that which in the very disappointment we are constrained thankfully to confess is better than our wish. So, in his humble sphere, should the Christian giver act. To give every thing to every one-the sword to the madman, the alms to the impostor, the criminal request to the temptress-would be to act as the enemy of others and ourselves. Ours should be a higher and deeper charity, flowing from those inner springs of love, which are the sources of outward actions sometimes widely divergent; whence may arise both the timely concession, and the timely refusal. As Chrysostom observes on a former verse, μή τοίνυν άπλως τὰ πράγματα έξετάσωμεν, άλλὰ καὶ καιρὸν καὶ αίτίαν καὶ γυώμην καὶ προςώπων διαφοράν, καὶ ὅσα ὰν αὐτοῖς ἔτερα συμβαίνη, πάντα μετὰ ἀκριβείας ζητώμεν οὐδὲ γάρ ἐστιν έτέρως ἐφίκεσθαι τῆς ἀληθείας. Hom. xvii. 6, p. 231. δανείσασθαι] Here, to 6, p. 231. borrow, - without usury, which was for-

Alle 1.

44. rec aft viw ins eulogyeite tous katarwierus vias $(D^2: view D^1)$ kalws toiete tous misourtas vias, with DL rel(which however have tois misouvou) late f h syrt goth ath arm: om BN 1. 11. 22. 58. 113. 209 late syreu copt Thirtheology. Eigh Dial Iren-int Tert, Cypt, Hil, Ambr Jer Fulg. (The insertion seems to have been made from Luke vi. 27, 28. Meyer and De Wetle question this on account of the order of the clauses in Luke being different: but this inversion may easily have taken place by one or other of them being supplied in the margin, and both at last having found their way, irrespective of order, into the text. Their omission, if genuine, would be perfectly unaccountable. I therefore agree with Lachm, Tischaff, and Treg in expunging them here.) The 1st clause is inserted alone (but qu? from Luke) by Athen Clem Eus, Thl: the 2nd, alone, by vulg late a bf_1^2 of 1 Epiph Phot Aug Juv Op. rec insempeasorow vias kai bet disknown (emp. being the word answering to disk. in Luke vi. 28 was placed here in the margin: then insd in the text, the copula being added), with (D)L rel latt syrr goth arm: om BN 1. 11. 22. 24. 209 em late syr-cu syr-jer copt with Athen Origs (Origs has it, omg k. disk. vi. with goth) Dial Iren-int Cypr Aug Lucif.—om vias D Eus.

bidden by the law, Exod. xxii. 25: Levit. xxv. 37: Deut. xxiii. 19, 20.

43—48.] SIXTH EXAMPLE. The law love and hatred. 43.] The Jews of love and hatred. called all Gentiles indiscriminately 'enemies.' In the Pharisaic interpretation therefore of the maxim (the latter part of which, although a gloss of the Rabbis, is a true representation of the spirit of the law, which was enacted for the Jews as a theocratic people), it would include the 'odium humani generis' with which the Jews were so often charged. But our Lord's 'fulfilment' of neighbourly love extends it to all mankind-not only foreign nations, but even those who are actively employed in cursing, reviling, and persecuting us; and the hating of enemies is, in His fulfilment of it, no longer an individual or national aversion, but a coming out and being separate from all that rebel against God. 45. ὅπως γένησθε] Probably, as Wordsw., the signification "that ye may become" is not to be altogether lost sight of here. But the aor. somewhat modifies it, being literally "that ye may have become," i.e. "may be." See similar instances in ch. xviii. 3; υίοὶ τοῦ π. i. e. in being like Him. Of course there is allusion to our state of viol by covenant and adoption; but the likeness is the point especially here brought out. So μιμηταί τοῦ θεοῦ, Eph. v. 1. The more we lift ourselves above the world's view of the duty and expediency of revenge and exclusive

dealing, into the mind with which the 'righteous Judge, strong and patient, who is provoked every day, yet does good to the unthankful and evil,—the more firmly shall we assure, and the more nobly illustrate, our place as sons in His family, as εἰςελθόντες εἰς τὴν βασιλείαν τῶν οὐρανῶν. Chrysostom beautifully observes, καίτοιγε οὐδαμοῦ τὸ γενόμενον ἴσον, οὐ μόνον διὰ τὴν τῆς εὐεργεσίας ὑπερβολήν, άλλὰ καὶ διὰ τὴν τῆς ἀξίας ὑπεροχήν. σὺ μὲν γὰρ παρὰ τοῦ δμοδούλου καταφρονη, ἐκεῖνος δὲ παρὰ τοῦ δούλου καὶ μυρία εὐεργετηθέντος καὶ σὺ μὲν δήματα χαρίζη εὐχόμενος ὑπὲρ αὐτοῦ, αὐτὸς δὲ πράγματα πολὺ μεγάλα καὶ θαυμαστά, τὸν ἥλιον ἀνάπτων καὶ τοὺς ἐτησίους ύμβρους διδούς. αλλ' ύμως καὶ ούτω δίδωμι ίσον είναι, ώς ἄνθρωπον έγχωρεί είναι. μη τοίνυν μίσει τον ποιούντα κακῶς, τοιούτων ὄντα σοι πρόξενον ἀγαθῶν, καὶ είς τοσαύτην ἄγοντά σε τιμήν μή καταρώ τῷ ἐπηρεάζοντι ἐπεὶ τὸν μὲν πόνον ὑπέστης, τοῦ δὲ καρποῦ ἀπεστερήθης και την μεν ζημίαν οίσεις, τον δε μισθον απολείς δπερ έσχατης έστιν ανοίας, τὸ χαλεπώτερον ὑπομείναντας τὸ ἔλαττον τούτου μη φέρειν. Hom. xviii. 4, p. 239.

öτι, because, 'in that:' gives the particular in which the conformity implied by νίοι consists. τ. ἤλον ἀνατ.] Meyer quotes a sentiment of Seneca remarkably parallel: "Si deos imitaris, da et ingratis beneficia: nam et sceleratis sol oritur, et piratis patent maria."

46. On ἀγαπῶν and φιλεῖν, see Tittmann,

ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ ο βρέχει ἐπὶ δικαίους καὶ ο Ιμενίι 84 , τνίι 29 . ἀδίκους. 46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, 16 τίνα 9 μισθὸν ἔχετε; οὐχὶ καὶ οἱ 9 τελῶναι οὕτως 16 τους ἀδελφοὺς ὑμῶν 9 τους 16 καὶ ἐὰν 1 ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν 9 τον τις 16 καὶ 16 περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ 1 ἐθνικοὶ τὸ 16 κιὶ, 16 κιὶ, 16 κιὶ $^$

αὐτὸ ποιοῦσιν; ⁴⁸ ἔσεσθε οὖν ὑμεῖς ¹¹ τέλειοι ὡς ὁ ¹ν πατὴρ ⁶ccl. iv. 9.

exc. Mark ii. 15, 16+. Polyb. xii. 13. 9. (-νεῖσθαι, 1 Macc. xiii. 29.)
xiii. 7.
Gal. ii. 14.)
y ch. vi. 14, 25, &c. xv. 13. xxiii. 9 only. see ch. xviii. 35.

45. om last clause (homœotel) ℵ¹(ins ℵ-corr¹).

46. $\epsilon \xi \epsilon \tau \epsilon$ D 13. 124 latt(exc $ff_1 g_1$) Cypr Lucif Aug. om $ov_{X^1} \aleph^1$ (ins \aleph^{3a}) (syrcu [Thph-ant]). rec (for $ov_{T} \omega s$) τo auto (see below ver 47 and Luke vi. 33), with BLN rel: $\tau ov_{T} \sigma s$ 0 1 latt: hac lat- g_1 syrr goth arm: txt DZ 33 lat-h k syr-cu copt

æth Cypr Lucif.

47. for οδελφους, φιλους (probably a gloss) L rel Ser's-mss latef h syr goth arm Bas Thl Lucif: txt BDZK 1 (Ser's u, e sil) latt Syr syr-cu copt wth Cypr. rec (for εθνικοι) τελωναι (see preceding ver), with L rel lateh k Syr syr-ms goth arm: txt BDZK 1. 33 latt syr-cu syr-jer copt wth Constt Chr(appy, see Mathhwi) Bas Cypr Lucif. rec (for το αυτο) ουτω, with (but ουτως) EKLSΔ[Π] lateh syr-cu syr copt: txt BDMUZK 1. 33 latt(hoc) Syr goth wth arm Cypr Lucif. (It being thus determined that το αυτο is the reading here, it seems to follow that ver 46 was altered to το αυτο to conform it to this, and consequently that ουτως must be read there.)

48. rec ως περ (corrn for elegance), with D rel: txt BLZN Coisl-Lxx-marg 1.13.33.

Syn. p. 54. He remarks, "Manifesta est ratio cur Dominus jusserit ἀγαπᾶν τοὺς έχθρούς, non autem φιλείν. Nam φιλείν, amare, pessimum quemque vir honestus non potest: sed poterit eum tamen ἀγαπậν, i.e. bene ei cupere et facere, quippe homo homini, cui etiam Deus benefaciat. Amor imperari non potest, sed dilectio: dilectio humanitatis est, amor eorum tantum, quibus eadem mens est, idem animus." See further in notes on John xi. 5. τελωναι] This race of men, so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the publicans, who were wealthy Romans, of the rank of knights, farming the revenues of the provinces; but their underlings, heathens or renegade Jews, who usually exacted with recklessness and cruelty. "The Talmud classes them with thieves and assassins, and regards their repentance as impossible." Wordsw. In interpreting these verses we must carefully give the persons spoken of their correlative value and meaning : ye, Christians, sons of God, the true theocracy, the βασιλ. τ. οὐρ.,—these τελώναι οτ έθνικοί, men of this world, actuated by worldly motives,- what thank have ye in being like them?' 47. ἀσπάσησθε Here, most probably in its literal sense. Jews did not salute Gentiles: Mohammedans do not salute Christians even now in the 48. ἔσεσθε Not altogether imperative in meaning, but including the imperative sense: such shall be the state, the aim of Christians. τέλειοι complete, in your love of others; not onesided, or exclusive, as these just mentioned, but all-embracing, and God-like = οἰκτίρμονες, Luke vi. 36. ὑμεῖς is em-No countenance is given by this verse to the ancient Pelagian or the modern heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse. See especially vv. 22, 29, 32, in which the imperfections and conflicts of the Christian are fully recognized. Nor, if we consider this verse as a solemn conclusion of the second part of the Sermon, does it any the more admit of this view, asserting as it does that likeness to God in inward purity, love, and holiness, must be the continual aim and end of the Christian in all the departments of his moral life. But how far from having attained this likeness we are, St. Paul shews us (Phil. iii. 12); and every Christian feels, just in the proportion in which he has striven after it. Augustine argues for the true sense of this and similar passages of Scripture against the Pelagians at length, De peccatorum meritis et remissione, lib. ii. ch. 12 (17-20), and De perfectione justitiæ hominis, ch. 8, 9, vol. x. οί μεν άγαπωντες τους άγαπωντας αυτους ἀτελεις είσιν είς ἀγάπην, οί δὲ τοὺς ἐχθρούς, τέλειοι. Euthym. On the sense see 1 Pet. * as above (Υ). ὑμῶν ὁ νΨ οὐράνιος ਖ τέλειός ἐστιν. VI. ੀ * Προςέχετε ΒΡΕΚΤ. Λιων δι 1.3 Ασικ Χνίι 19 δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ΔΙΙ 1. νι. 15. 31 ΑΒ(ποι ἀνθρώπων πρὸς τὸ ² θεαθῆναι α αὐτοῖς ' εἰ δὲ μήγε, cd vat.), ix. 10 ς μισθὸν οὐκ ἔχετε παρὰ τῷ $^{\rm m}$ πατρὶ ὑμῶν τῷ $^{\rm m}$ ἐν τοῖς το. 2 διαμοσύνην, μὴ $^{\rm c}$ σαλπίσης characteristics. Το αὐτοῖς $^{\rm c}$ οὐρανοῖς. $^{\rm c}$ ὅταν οὖν ποιῆς $^{\rm d}$ ἐλεημοσύνην, μὴ $^{\rm c}$ σαλπίσης characteristics.

2 Chron. xxv. 16. y = ch. v. 20. Acts x. 35. Heb. xi. 33. 1 John ii. 29. Tobit xii. 8 [9. xiv. 11 AB (not N).] z pass., ch. xxiii. 5. Mark xvii. 11 only \$\pm\$. (trans. ch. xi. 7.) a constr., ch. xxiii. 5. Luke xxiii. 15. xxiv. 36. ch. v. 12 reff. ch. v. 12 reff. ch. v. 12 reff. Luke xi. 41. xii. 33. Acts iii. 2, 3, 10. ix. 36, x. 2, 4. 31. xxiv. 17 only. Dan. v. 24 (27). Tobit xii. 8. Sir. xiii. 3. e1 Cor. xv. 52. Rev. viii. 6, &c. ix. 1, 13. x. 7. xi. 15 only. Judg. vi. 34. 1 Kings xiii. 3.

124. 225 (Clem3 Orig3) Eus [Ath] Chr-1-3(and Field) Damasc. rec (for our avios) $\epsilon\nu$ tois our avios (see ver 45), with E² rel lat-b c g1 h Syr syr-cu Clem1 Chr-txt Lucif, $\epsilon\nu$ our avios D¹ Chr-8-a: txt B D²(perhaps) E¹LUZN Coisl-lxx-marg 1. 13. 33. 124 vulg lat-af, ff1 g2 l syr with arm Clem1 Orig3 [Bas] Ath Damasc Cypr.

Chap. VI. 1. rec om $\delta \epsilon$, with BD rel latt syr-en goth arm Hil: ins LZN 1. 33 lat- g_1 syrr copt with Op (probably the own arose from the connexion with ch v. being overlooked, and its being supposed that an entirely new subject commenced here).

rec (for δικαιοσυνην) ελεημοσυνην (a mistaken gloss, the general nature of this opening caution not being perceived), with LZ rel late f, k syr-cu syr copt(appy) goth with arm Chr: δοσειν(sic) R-corrl: txt BDR^{1.2} 1 latt Orig-int Hil Jer [Aug] Isid₁. om τοις DR (ins R³a) 1. 33 [Chr-2-mss].

2. ποιησεις N1(? there is an erasure after ποιης).

i. 15. Thol. quotes from Plato, Theæt.
p. 176, διὸ καὶ πειρῶσθαι χρὴ ἐνθένδε ἐκεῖσε φεύγειν ὅτι τάχιστα· φυγὴ δὲ δμοίωσις θεῷ κατὰ τὸ δυνατόν· ὁμοίωσις δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι.

CHAP. VI. 1-18.] The THIRD DIVI-SION OF THE SERMON, in which the disciples of Christ are warned against hypocritical display of their good deeds, by the examples of abuses of the duties of almsgiving (ver. 2), praying (ver. 5), and fasting (ver. 16). 1.] The discourse of our Lord now passes from actions to motives; not that He has not spoken to the heart before, but then it was only by inference, now directly. δικαιοσύνη] not 'benevolence,' or 'alms,' as יוו צָּדָקָה in Rabbinical usage, -for this meaning is never found in the N. T., and in the apocryphal reff. a distinction is made, though the two are coupled closely together. Besides, here we have ἐλεημοσύνη treated of as a distinct head below. It is best then to render δικ., righteousness, as in ch. v. 20, as a general term including the three duties afterwards treated of.

The words πρὸς τὸ θεαθ. clearly define the course of action objected to:—not the open benevolence of the Christian who lets his light shine that men may glorify God, but the ostentation of him whose object is the praise and glory coming from man. ἔστι γὰρ καὶ ἔμπροσθεν τῶν ἀνθρώπων ποιοῦντα, μὴ πρὸς τὸ θεαθῆναι ποιεῦν* καὶ μὴ ποιοῦντα ἔμπροσθεν πάλιν, πρὸς τὸ θεαθῆναι ποιεῦν. Chrysostom,

Hom. xix. 1, p. 245. εἰ δὲ μήγε does not apply to προς έχετε, so as to mean, 'if ye do not take heed;' but to μὴ ποιεῦν, and means, if ye do. That this is so, is clear from the reff. On the force of the γε, modifying the condition expressed in the εἰ, and concentrating it on the example given, see Klotz ad Devar., p. 527, and ante, p. 308.

2-4.] FIRST EXAMPLE. Almsgiving. 2. μη σαλπίσης] A proverbial expression, not implying any such custom of the hypocrites of that day, but the habit of self-laudation, and display of good works in general. οὐχ ὅτι σάλπιγγας είχον έκείνοι, άλλὰ τὴν πολλὴν αὐτων ἐπιδείξαι βούλεται μανίαν τῆ λέξει της μεταφοράς ταύτης, κωμφδών ταύτη καὶ ἐκπομπεύων αὐτούς. Chrys. Hom. xix. 1, p. 245. Meyer remarks that the word σαλπίσης is tuba canas, not tuba cani cures, and must therefore refer to what the person himself does: but all verbs of action may surely refer to action per alterum, so that this does not decide the point. Many Commentators, among whom are Calvin and Bengel, think that the words are to be taken literally; and Euthym. mentions this view: paol dé τινες ότι υποκριταί τότε δια σάλπιγγος συνεκάλουν τοὺς δεομένους. But Light-foot says, "Non inveni, quæsiverim licet multum serioque, vel minimum tubæ vestigium in præstandis eleemosynis." See his note, containing an account of the practices of the Jews in giving alms;and many illustrative passages in Tholuck;

ἔμπροσθέν σου, ὥςπερ οἱ ἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς ἱςh. xxiii. 14. δες. Με. Με. (vii. 6 only) L. only. των ανθρώπων. ι άμην λέγω ύμιν ι άπεχουσιν τον ε μισθον Χσου... αὐτῶν. 3 σοῦ δὲ ποιοῦντος 4 ἐλεημοσύνην μὴ k γνώτω MSUXZ $\mathring{\eta}$ 1 ἀριστερά σου τί ποιεῖ $\mathring{\eta}$ δεξιά σου, 4 ὅπως $\mathring{\eta}$ σου $\mathring{\eta}$ αντων. $^{\circ}$ σου σε ποιούνος εκτημούνομην μη γρωτω $^{\circ}$ $^{\circ$

(-1015, Gal.

| Prov. xxi. 2xv. 3. Tobit xiii. 18 AB (not N). Sir. ix. 7 only. | h = John viii. 54. Rev. xviii. 7. Lam. | h = John viii. 54. Rev. xviii. 7. Lam. | j = Luke vi. 24. Phil. iv. 18. Gen. xiii. 23. απέχετε, εόφη, την απόχριστν, Æsch. p. 34, 35. | k imperat. aor., ch. xxiv. 18. Deut. xxxiii. 6 al. | lin | N. T. always w. δεξ., Luke xxiii. 33 reff. | m Rom. ii. 29. Ps. cxxxviii. 15. Symm. | n = 2 Tim. | v. S. isa. 1xv. 7. see ch. xxiv. 27. | o = ch. xxiii. 6. Luke xx. 46. Ba. lvi. 10. | pch. xxii. 42. | l, Acts iv. 11, & 1 Pet, ii. 7 (from Ps. cxvii. 22). Acts xxvi. 26. Rev. vii. 1. xx. 8 only. Prov. vii. 12 al. | q Luke xiv. 21 reff. Prov. vii. 12

aμην is repeated by X1(X3a disapproving the second). aft υμιν ins οτι Z 6. 122.

299 Ser's q evv-44-7. 50-P lat-h coptt.

4. η ελ. σου η D: ή σου ελ. η Δ(but om ή) κ1 33: txt B[sic, not as Verc] LZκ2 rel 1 lat-a b c Cypr. ree (aft κρυπτω) ins αυτος, with D rel lat-h syrr: om BKLUZK 1. 13. 33. 124. 209 Ser's a s u v evv-P-z latt syr-cu copt goth ath arm (Constt) Orig rec at end ins $\epsilon \nu \tau \omega \phi \alpha \nu \epsilon \rho \omega$, with L rel lat-a b c f g_1 h syrr goth Chr Thl Cypr. with arm Constt Chr Op (see below ver 6): om BDZN 1. 33. 209 vulg lat-ff, k syr-cu copt Orig(but perhaps refers to ver. 6) Euthym Cypr Jer Aug(in Græcis non invenimus)

5. rec προσευχη and εση (to suit the singulars bef and aft), with DLX rel syrr syrcu: txt BZN3a 1. 118 latt(and Δ-lat) syr-mg coptt goth æth arm-mss Orig Chr Ambr Aug (N1 appears to have written προςευχησθε εσεσθε, and to have altered this to προςrec ωςπερ (common alteration to more usual word), with L ευχη ουκ εσεσθε). aft φιλουσιν ins στηναι, and (for προςευχεσθαι) rel Orig: txt BDZN 33.

among which may be mentioned Cic. ad diversos xvi. 21, 'te buccinatorem fore existimationis meæ.' For the classical senses of ὑποκριτής, see Lexx. The N.T. sense, connected with that of "actor," is unknown to classic Greek, and first found in the LXX. See reff. έμπρ. σου According to the way in which the former verse is taken, these words are variously understood to apply to the trumpet being held up before the mouth in blowing (as Meyer), or to another person going before συναγωγαίς can hardly (Thol., al.). bear any sense but synagogues, see ver. 5: and if so, the literal meaning of σαλπίσης cannot well be maintained. The synagogues, as afterwards the Christian churches, were the regular places for the collection of alms: see Tholuck and Vitringa de Synag. vet. iii. 1. 13.

aπέχουσιν have in full, -exhaust: not have their due reward : see reff. Plutarch in Solon (Wetst.) says, that he who marries for pleasure, and not for children, τον 3.] σοῦ, emphatic: μισθον ἀπέχει. see ch. v. 48. μη γνώτω] Another popular saying, not to be pressed so as to require a literal interpretation of it in the

act of almsgiving, as De Wette and others have done, but implying simplicity, both of intention and act. Equally out of place are all attempts to explain the right and left hand symbolically, as was once the practice. The sound sense of Chrysostom preserves the right interpretation, where even Augustine strays into symbolism: πάλιν ἐνταῦθα οὐ χεῖρας αἰνίττεται, ἀλλ' ὑπερβολικῶς αὐτὸ τέθεικεν. εἰ γὰρ οἶόν τέ ἐστι, φησί, σεαυτον ἀγνοῆσαι, περισπούδαστον έστω σοι τοῦτο, κάν αὐτὰς δυνατόν ή τὰς διακονουμένας χείρας λα- θ εῖν. Hom. xix. 2, p. 246. 4. ὁ βλ. ἐν τῷ κρυπτῷ] Not to be rendered as if it were τὰ (or σ ε) ἐν τῷ κρ., or εἰς τὸ κρυπτόν, but as the Eng. Vers., seeth in secret: as we say, in the dark; èv introducing the element, or sphere, in which.

5-15.] SECOND EXAMPLE. Prayer. 5. \$\phi\nonuncerrel{\sigma}\text{ihov}\text{ord}\text{ not so well solent,} as amant: they take pleasure, or love: see reff. and Winer, § 54. 4. The meaning solere for φιλείν is undoubtedly found: see Tholuck here. ἐστῶτες] No stress must be laid on this word as implying ostentation; for it was the ordinary posture of prayer. See 1 Sam. i. 26.

προςεύχεσθαι, όπως τ φανώσιν τοις ανθρώποις. ι αμήν r see ch. xxiii. reee ch. xxiv. 26.
Luke xii. 3,
24 only. Isa.
xxvi. 20.
here only †.
t ch. v. 47 reff.
v constr., Luke
xiii. 2, 4.
John v. 45.
James iv. 5
al. λέγω ύμιν, ἀπέγουσιν τὸν ε μισθὸν αὐτῶν. 6 σὰ δὲ ὅταν προςεύχη, είςελθε είς τὸ εταμείον σου καὶ κλείσας την θύραν σου πρός ευξαι τῷ πατρί σου τῷ ἐν τῷ ™ κρυπτῷ • Ġ τω καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ [™] κρυπτῷ, [™] ἀποδώσει BDEGK σοι. 7 προςευχόμενοι δὲ μὴ ' βατταλογήσητε ώς περ οί ΖΓΔΠΝ w constr., 1 Cor. iv. 4. u vni. 11. x here only. Prov. x. 19 only. α έθνικοί · δοκούσιν γάρ ότι · Εν τη · πολυλογία αὐτών

και προσευχομενοι D lat-a b c h: txt BZN rel vulg lat f ff syr goth æth arm Orig. rec aft οπως ins αν, with E rel: om BDKLZΠ'Ν 1.13.33.124 Ser's p u v w¹ ev-y rec aft υμιν ins οτι, with L rel lat-f Orig, [Bas]: om BD X(appy) sah Orig, Chr. ZX 1. 13. 33. 124 latt with arm Orig, [Bas,] Chr lat-ff.

om τω bef εν D 1. 13. 124. 232 latt arm. 6. προςευχης(but s erased) X1. rec at end ins εν τω φανερω, with L rel lat-a b c f h syrr goth wth arm Euthym: om BDZN 1. 209 Ser's u vulg lat-f ff g2 k syr-cu syr-jer coptt Orig2 hom-Cl Eus2 Hil

7. (βατταλογ. so BR: βλαττολογησηται (i. e. - ϵ) D^1 , βλατταλ- D^4 .) for εθνικοι. υποκριται B syr-cu (and, apparently, no other ms).

1 Kings viii. 22 is perhaps hardly a case in point, 2 Chron. vi. 13 being a more specific statement. The command in Mark (xi. 25) runs, δταν στήκετε προςευχόμενοι See also Luke xviii. 11, 13. Indeed, of the two positions of prayer, considering the place, kneeling would have been the more singular and savouring of ostentation. The synagogues were places of prayer; so that, as Theophyl. (Thol.), οὐ βλάπτει δ τόπος, ἀλλὰ δ τρόπος καὶ δ 6. είςελθε κ.τ.λ.] Both Chrysostom and Augustine caution us against taking this merely literally. Ti οὖν; ἐν ἐκλησία, φησίν, οὐ δεῖ προςεύχεσθαι; και σφόδρα μέν, άλλα μετά γνώμης τοιαύτης, πανταχοῦ γὰρ ὁ θεδς τὸν σκοπὸν ζητεῖ τῶν γιγνομένων. ἐπεὶ καν είς το ταμιείον είς έλθης, και αποκλείσας, πρὸς ἐπίδειξιν αὐτὸ ἐργάση, οὐδέν σοι τῶν θυρῶν ὅφελος. ὅρα γοῦν καὶ ἐνταῦθα πῶς ἀκριβῆ τὸν διορισμὸν τέθεικεν εἰπῶν "ὅπως φανῶσι τοῖς ἀνθρώποις." ὥςτε κὰν τὰς θύρας ἀποκλείσης, τοῦτο πρὸ τῆς τῶν θυρῶν ἀποκλείσεως κατορθῶσαί σε βούλεται, καὶ τὰς της διανοίας ἀποκλείειν θύρας. Hom. xix. 3, p. 247. 'Parum est intrare in cubicula, si ostium pateat importunis, per quod ostium ea quæ foris sunt improbe se immergunt, et interiora nostra appetunt. De Serm. Dom. l. ii. c. 3 (11), vol. iii. Cf. Ps. iv. 4. 7. βατταλογήσητε] a word probably without any further derivation than an imitation of the sounds uttered by stammerers, who repeat their words often without meaning (κατά μίμησιν της φανης, Hesych.). Eustath., and others, supposed it derived from a certain stammering Battus, Herod.

iv. 155. But the name of this Battus seems to have been given from the circumstance; παις ισχνόφωνος και τραυλός, τά ούνομα ἐτέθη Βάττος. We have βατταρίζω and its derivatives with the same signification; and Æschines called Demosthenes βάταλος (περί στ. p. 288. 17 Bekker). Hence the sense has generally been held to be, 'do not make unmeaning repetitions,' But most of the Fathers (see the passages in Thol., and in Suicer sub voce) understand by \$att., the praying \$\pi\epl 1\ad ἀνωφελη τε και μάταια (so Greg. Nyss.), or λέγειν τὰ διεφθαρμένα έργα, ή λόγους, ή νοήματα ταπεινά τυγχάνοντα (Orig.), οι όταν τὰ μὴ προςήκοντα αἰτῶμεν παρὰ τῷ θεῷ δυναστείας κ. δόξας: &c. Taking the word in its largest meaning, that of saying things irrelevant and senseless, it may well include all these. 'Prece qua fatigent virgines sanctæ minus audientem carmina Vestam?' Hor. Od. i. 2. 26. 'Nisi illos (Deos) tuo ex ingenio judicas, Ut nil credas intelligere nisi idem dictum est centies.' Ter. Heaut. v. 1. What is forbidden in this verse is not much praying, for our Lord Himself passed whole nights in prayer: not praying in the same words, for this He did in the very intensity of His agony at Gethsemane; but the making number and length a point of observance, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, has been such a number of times repeated. The repetitions of Paternosters and Ave Marias in the Romish Church, as practised by them, are in direct violation of this precept; the number of repetitions being pre-

ν είςακουσθήσονται. 8 μη οὖν εόμοιωθητε αὐτοῖς οἶδεν γ Luke i. 13. γὰρ ὁ πατὴρ ὑμῶν ὧν ^a χρείαν ^a ἔχετε ^b πρὸ τοῦ ὑμᾶς ^{1 Cor. xiv. 21} Heb. v. 7 c ἀἰτῆσαι ἀὐτόν. 9 οὐτως οὖν προςεύχεσθε ὑμεῖς d Πάτερ 1. 26. xiii. 24 al. Isa. xl. 18, 25.

b constr., Luke ii. 21. xxii. 15. John i. 49. Gal. ii. 12 al. Gen. xiii. 10.

c absol. and constr., ch. v. 42 reff.

8. aft γαρ ins ο θεος B N(but erased) sah. lat-h. (D-lat def vv 8-20.)

for αιτησαι αυτον, ανοιξε το στομα D

scribed, and the efficacy of the performance made to depend on it. But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the Kyrie Eleison, because it is not the number of these which is the object, but each has its appropriate place and reason in that which is preeminently a reasonable service. Lord was also denouncing a Jewish error. Lightfoot quotes from the Rabbinical writings, 'Omnis qui multiplicat orationem, auditur.' Hor. Hebr. in loc. Augustine puts admirably the distinction between much praying and much speaking: 'Absit ab oratione multa locutio; sed non desit multa precatio, si fervens perseverat intentio. Nam multum loqui, est in orando rem necessariam superfluis agere verbis; multum autem precari, est ad eum quem precamur diuturna et pia cordis excitatione pulsare. Nam plerumque hoc negotium plus gemitibus quam sermonibus agitur; plus fletu, quam affatu.' Ep. cxxx. 10 (20), vol. ii. And Chrysostom, in one of his finest strains of eloquence, comments on this verse: μὴ τοίνυν τῶ σχήματι τοῦ σώματος, μηδὲ τῆ κραυγῆ τῆς φωνης, άλλα τη προθυμία της γνώμης τας εὐχὰς ποιώμεθα μηδέ μετὰ ψόφου καὶ ἡχῆς καί πρός ἐπίδειξιν, ώς και τοὺς πλησίον ἐκκρούειν, ἀλλὰ μετὰ ἐπιεικείας πάσης καὶ της κατά διάνοιαν συντριβης και δακρύων τῶν ἔνδοθεν. Hom. xix. 3, p. 248. Those who have the opportunity should by all means read the whole passage, which is too long for insertion in a note.

8: οίδεν γάρ] εἰ οἶδε, φησίν, ὧν χρείαν ἔχομεν, τίνος ἕνεκεν εὕχεσθαι δεῖ; οὐχ Ίνα διδάξης, ἀλλ' Ίνα ἐπικάμψης. Ίνα οίκειωθής τη συνεχεία της έντεύξεως, Ίνα ταπεινωθής, Ίνα ἀναμνησθής τῶν ἁμαρτημάτων των σων. Chrys. Hom. xix. 4, p. 249. 'Ipsa orationis intentio cor nostrum serenat et purgat, capaciusque efficit ad accipienda divina munera, quæ spiritualiter nobis infunduntur.' August. de Serm. Dom. ii. 3 (14). 9-13.7 9.] There is THE LORD'S PRAYER. very slender proof of what is often asserted, that our Lord took nearly the whole of this prayer from existing Jewish

formulæ: Not that such a view of the matter would contain in it any thing irreverent or objectionable; for if pious Jews had framed such petitions, our Lord, who came πληρῶσαι every thing that was good under the Old Covenant, might in a higher sense and spiritual meaning, have recommended the same forms to His disciples. But such does not appear to have been the fact. Lightfoot produces only the most general common-place parallels for the petitions, from the Rabbinical books.

With regard to the prayer itself we may remark, 1. The whole passage, vv. 7-15, is digressive from the subject of the first part of this chapter, which is the discouragement of the performance of religious duties to be seen of men, and is resumed at ver. 16. Neander (Leben Jesu, p. 349, note) therefore supposes that this passage has found its way in here as a sort of accompaniment to the preceding verses, but is in reality the answer of our Lord to the request in Luke xi. 1, more fully detailed than by that Evangelist. But to this I cannot assent, believing our Lord's discourses as given by this Evangelist to be no collections of scattered sayings, but veritable reports of continuous utterances. That the request related in Luke should afterwards have been made, and similarly answered, is by no means improbable. (That he should have thus related it with this Gospel before him, is more than improbable.) 2. It has been questioned whether the prayer was regarded in the very earliest times as a set form delivered for liturgical use by our Lord. The variations in Luke have been regarded as fatal to the supposition of its being used liturgically at the time when these Gospels were written. But see notes on Luke xi. 1. It must be confessed, that we find very few traces of such use in early times. Thol. remarks, "It does not occur in the Acts, nor in any writers before the third century. In Justin Mart. we find, that the προεστώς prays 'according to his power' (Apol. i. 67, p. 83, ό πρ. εὐχὰς όμοίως κ. εὐχαριστίας όση δύναμις αὐτῷ ἀναπέμπει) Cyprian and Tert. make the first mention of the

10. ελθατω DE2GAN: txt BZ rel.

om ws D1(ins D-corr1) lat-a b c Tert Aug1.

prayer as au 'oratio legitima et ordinaria.'" An allusion to it has been supposed to exist in 2 Tim. iv. 18, where see note. 3. The view of some that our Lord gave this, selecting it out of forms known and in use, as a prayer ad interim, till the effusion of the Spirit of prayer, is inadmissible, as we have no traces of any such temporary purpose in our Saviour's discourses, and to suppose any such would amount to nothing less than to set them entirely aside. On the contrary, one work of the Holy Spirit on the disciples was, to bring to their mind all things whatsoever He had said unto them, the depth of such sayings only then first being revealed to them by Him who took of the things of Christ and shewed them to them. John ούτως] παραδίδωσι τύπον εὐχῆς, οὐχ Ίνα ταύτην μόνην τὴν εὐχὴν εὐχώμεθα, ἀλλ' ίνα ταύτην ἔχοντες πηγην εύχης έκ ταύτης άρυώμεθα τὰς έννοίας των εὐχων. Euthym. Considering that other manners of praying have been spoken of above, the βατταλογία and the πολυλογία, the ούτως, especially in its present position of primary emphasis, cannot well be otherwise understood than thus, i.e. 'in these words,' as a specimen of the Christian's prayer (the uneis holds the second place in emphasis), no less than its pattern. This, which would be the inference from the context here, is decided for us by Luke xi. 2, ὅταν προςεύχησθε, Πάτερ ἡμῶν This was a form of address almost unknown to the Old Covenant: now and then hinted at, as reminding the children of their rebellion (Isa. i. 2: Mal. i. 6), or mentioned as a last resource of the orphan and desolate creature (Isa. lxiii. 16); but never brought out in its fulness, as indeed it could not be, till He was come by whom we have received the adoption of sons. 'Oratio fraterna est : non dicit, Pater meus, tanquam pro se tantum orans, sed Pater noster, omnes videlicet una oratione complectens, qui se in Christo fratres esse cognoscunt.' Aug. Serm. lxiv. 4 App. vol. v. pt. ii. ἀπὸ δὲ τούτου καὶ ἔχθραν ἀναιρεῖ, καὶ ἀπόνοιαν καταστέλλει, καὶ βασκανίαν ἐκβάλλει, καὶ τὴν μητέρα τῶν ἀγαθῶν ἀπάντων ἀγάπην εἰςάγει, καὶ τὴν ἀνωμαλίαν των ανθρωπίνων έξορίζει πραγμάτων, καλ πολλην δείκνυσι τῷ βασιλεί πρός τον πτωχον την δαοτιμίαν, εί γε έν τοις μεγίστοις

καὶ ἀναγκαιοτάτοις κοινωνοῦμεν ἄπαντες. Chrysost. Hom. xix. 4, p. 250. δ ἐν τοῖς οὐρανοῖς] These opening words of the Lord's Prayer set clearly before us the status of the Christian, as believing in, depending upon, praying to, a real objective personal GoD, lifted above himself; to approach whom he must lift up his heart, as the eye is lifted up from earth to

tive personal God, lifted above himself; to approach whom he must lift up his heart, as the eye is lifted up from earth to heaven. This strikes at the root of all pantheistic error, which regards the spirit of man as identical with the Spirit of God,—and at the root of all Deism; testifying as it does our relation to and covenant dependence on our Heavenly Father.

The local heavens are no further to be thought of here, than as Scripture, by a parallelism of things natural and spiritual deeply implanted in our race (compare Aristotle, $\pi \epsilon \rho l$ οὐρ. i. 3, $\pi άντες γὰρ ἄνθρωποι περl θεῶν ἔχουσιν ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω τῷ θείω τόπον ἀποδιδόασι καὶ Βάρβαροι καὶ Ἦλληνες ὅσοιπερ εἶναι νομίζουσι θεούς, δηλονότι ὡς τῷ ἀθανάτω τὸ ἀθάνατον συνηρτημένον), universally speaks of heaven and heavenly, as applying to the habitation and perfections of the High and Holy One who inhabiteth Eternity.$

άγιασθήτω τὸ ὄνομά σου] De Wette observes: 'God's Name is not merely His appellation, which we speak with the mouth, but also and principally the idea which we attach to it.—His Being, as far as it is confessed, revealed, or known.' The 'Name of God' in Scripture is used to signify that revelation of Himself which He has made to men, which is all that we know of Him (ovona τοίνυν έστὶ κεφαλαιώδης προςηγορία τῆς ίδίας ποιότητος του ονομαζομένου παραστατική. Orig. (Thol.)): into the depths of His Being, as it is, no human soul can penetrate. See John xvii. 6: Rom. ix. 17. άγιάζω here is in the sense of keep holy, sanctify in our hearts, as in ref. 1 Pet. τὰ σεραφίμ δοξάζοντα ούτως έλεγον 'Aylos άγιος άγιος, ώςτε το άγιασθήτω τοῦτό ἐστι δοξασθήτω. Chrys. Hom. xix. 4, p. 250.

10. ἐλθέτω ἡ βασιλεία σου] 'Ut in nobis veniat, optamus; ut in illo inveniamur, optamus.' Aug. Serm. lvi. c. 4 (5), vol. v. pt. i. Thy kingdom here is the fulness of the accomplishment of the kingdom of God, so often spoken of in prophetic Scripture; and by implication, all that process of events which lead to that accomplishment.

έν οὐρανῷ εκαὶ ἐπὶ γῆς· 11 τον ἄρτον ήμῶν τον h ἐπιού b Lake xi. π only τ, and πο where

rec ins 775 bef 775, with D rel Ser's mss Orig, Eus Constt, [Max-conf]: om BZΔN 1 Clem Orig₄ Chr-3-8.

Meyer, in objecting to all ecclesiastical and spiritual meanings of 'Thy kingdom,' forgets that the one for which he contends exclusively, the Messianic kingdom, does in fact include or imply them all.

γενηθήτω τὸ θ. σου] i. e. not, 'may our will be absorbed into thy will;' but may it be conformed to and subordinated to thine. The literal rendering is, Let thy will be done, as in heaven, (so) also on earth. These last words, ώς ἐν οὐρανφ καὶ ἐπὶ γῆς, may be regarded as applying to the whole of the three preceding petitions, as punctuated in the text. A slight objection may perhaps be found in the circumstance, that the kingdom of God cannot be said to have come in heaven, seeing that it has always been fully established there, and thus the accuracy of correspondence in the particulars will be marred. It is true, this may be escaped by understanding, May thy kingdom come on earth, so as to be as fully established, as it is already in heaven. So that I conceive we are at liberty to take the prayer either way. 11. $\tau \partial \nu$ apt. $\kappa.\tau.\lambda$.] $\eta \mu \hat{\omega} \nu - as$ 'created for us,' 'provided for our use by Thee:' Tou δι' ἡμᾶς γενόμενον, Euthym. The word **ἐπιούσιον** has been very variously explained. Origen says of it, πρώτον δὲ τουτ' Ιστέον, ὅτι ἡ λέξις ἡ ἐπιούσιος παρ' ουδενὶ τῶν Ἑλλήνων οὕτε τῶν σοφών ἀνόμασται, οὕτε ἐν τῆ τῶν ἰδιωτῶν συνηθεία τέτριπται, ἀλλ' ἔοικε πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν. The derivations and meanings given may be thus classified (after Tholuck). I. ἐπί, εἰναι: and that, either (1) from the participle, as παρουσία, μετουσία, περιουσία, or (2) from the subst. Against both, an objection is brought that thus it would be ἐπούσ., not ἐπιούσ.; but this is not decisive; we have έποπτος and ἐπίοπτος, ἐπιανδάνω, ἐπί-ουρα, &c. Against (2) it is alleged that adjectives from substantives in -a and -1a end in -aios or - ώδης, - ώραιος, άγοραιος, Bíaios, and from ovoía not ovoios but ουσιώδης: συνούσιος, περιούσιος, not being from ovoía but from the fem. particip. But this is not always so: we have πολυγώνιος from γωνία, ὑπεξούσιος from έξουσία, and ἐνούσιος and ἐξούσιος from οὐσία:while περιούσιος itself is derived by some from ovolg II. ¿mí, lévai: and that, either (1) from the fem. part. ή ἐπιοῦσα, understanding ημέρα, or (2) from δ ἐπιών, understanding xpovos. (1) has much apparently in its favour. In the N. T., LXX, and Josephus, ή παρούσα, ή προςιοῦσα, and this expression itself are often found in this elliptic sense. Jerome found for this word, in the Gospel according to the Hebrews, "mahar (מָהָר) quod dicitur crastinus." (So also crastinum copt.) The objection brought against it (Salmas. Suicer), that, viz., from the analogy of δευτεραίος, τριταίος, ποσταίος, &c. does not seem valid to disprove the existence of the more general possessive adj. in -10s. But the great objection to this derivation is in the sense; which would then be in direct opposition to ver. 34. Nor does it answer this to say, that by making to-morrow's bread the subject of prayer we divest ourselves of anxiety respecting it; since our Lord's command is not to feel that anxiety at all. The same objection will apply to (2) δ ἐπιὼν χρόνος, or to giving (us Grot. al.) a wider sense to ή ἐπιοῦσα, as meaning all future time, according to the Hebr. usage of מחר. (Cf. venturum or venientem sali.) Nor will σήμερον bear the Hebraistic interpretation of from day to day, Dir. Add to this that independently of the discrepancy with ver. 34, Salmasius's objection to this sense, 'quid est ineptius, quam panem crastini diei (and we may say à fortiori 'omnis futuri temporis') nobis quotidie postulare?' seems to me unanswerable. Returning then to the derivation from elvas, which has in its favour the authority of the Greek fathers, especially of Origen, and of the Peschito (indigentiæ nostræ), Tholuck thinks it most probable that it is formed after the analogy of περιούσιος, from the substantive οὐσία. The substantive signifies not merely existence (as alleged in the 1st edn. of this work), but also subsistence, compare Luke xv. 12, where τὸ ἐπιβάλλον μέρος της οὐσίας is a curious illustration of this word. And even were ovoía existence only, it would still be open for us to take the meaning of the Greek fathers, δ ἐπὶ τῆ οὐσία ἡμῶν κ. συστάσει της ζωής συμβαλλόμενος,-Theophylact: similarly Chr., Basil, Greg. Nyss., and Suidas, and the Etym. Mag. Thus ἐπιούσιος will be required for our subsistence -proper for our sustenance, after the analogy of eniganos, 'fit for marriage,'

12. rec apieuev (the present seems to be from Luke xi. 4), with GN3a rel Ser's mss vulg(with am) lat-b e f ff_1 $g_{1,2}$ h syr-cu syr goth ath arm (Orig₁) Constt Cypr: apiouev DEL $\Delta[\Pi^2]$: txt BZN¹ 1 harl¹(with forj fuld) Syr Orig₂ Nyss Ps-Ath. (33 lat-a def.)

ἐπιδόρπιος, 'proper for the banquet,' &c. So that δ άρτος δ ἐπιούσιος will be equivalent to St. James's τὰ ἐπιτήδεια τοῦ σώματος (ii. 16), and the expressions are rendered in Syr. by the same word. Thus only, σήμερον has its proper meaning. The τὸ καθ ἡμέραν in Luke xi. 3 is dif-It yet remains to ferent; see there. enquire how far the expression may be understood spiritually-of the Bread of Life. The answer is easy: viz. that we may safely thus understand it, provided we keep in the foreground its primary physical meaning, and view the other as involved by implication in that. To explain ἐπιούσιος (as Orig. Cyr.-jer.), δ ἐπὶ την οὐσίαν της ψυχης κατατασσόμενος, and understand the expression of the Eucharist primarily, or even of spiritual feeding on Christ, is to miss the plain reference of the petition to our daily physical wants. But not to recognize those spiritual senses, is equally to miss the great truth, that the hueis whose bread is prayed for, are not mere animals, but composed of body, soul, and spirit, all of which want daily nourishment by Him from whom all blessings flow. See the whole subject treated in Tholuck (pp. 353-371): from whom much of this note is taken. Augustine well says (Serm. lviii. 4 (5), vol. v. pt. 1): 'Quicquid animæ nostræ et carni nostræ in hac vita necessarium est, quotidiano pane concluditur.' The Vulg. rendering, supersubstantialem (substituted for the old lat. quotidianum), tallies with a large class of patristic interpretations which understand the word to point exclusively to the spiritual food of the Word and Sacraments. 12. τὰ όφειλ.] i. e. sins, short-comings, and therefore 'debts' = παραπτώματα, ver. 14. Augustine remarks (contra Epist. Parmeniani, l. ii. c. 10 (20), vol. ix.): 'Quod utique non de illis peccatis dicitur quæ in baptismi regeneratione dimissa sunt, sed de iis quæ quotidie de seculi amarissimis fructibus humanæ vitæ infirmitas contrahit.' ws kai Not 'for we also,' &c. (as in Luke, καὶ γὰρ αὐτοὶ àp.) nor 'in the same measure as we also,'

&c. but like as (quippe; not exactly nam, cf. Klotz ad Devar. p. 766. Hartung, Partikellehre, i. p. 460) we also, &c.; implying similarity in the two actions, of kind, but no comparison of degree. See especially the first ref., where manifestly while the kind of act was the same, the degrees were widely different. 'Augustine uses the testimony of this prayer against all proud Pelagian notions of an absolutely sinless state in this life' (Trench); and answers the various excuses and evasions by which that sect escaped from the conἀφήκαμεν here implies that (see ch. v. 23, 24) the act of forgiveness of others is completed before we approach 13. The sentithe throne of grace. ment is not in any way inconsistent with the Christian's joy when he πειρασμοΐς περίπέση ποικίλοις, James i. 2, but is a humble self-distrust and shrinking from such trial in the prospect. As Euthym. says: παιδεύει ήμας δ λόγος μη θαβρείν έαυτοίς, μηδ' έπιπηδάν τοις πειρασμοίς ύπο θαρβότητος μη ἐπαγομένων μὲν τῶν πειρασμῶν παραιτητέον αὐτούς ἐπαγομένων δὲ ἀνδριστέον. The leading into temptation must be understood in its plain literal sense: see ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, 1 Cor. x. 13. There is no discrepancy with James i. 13, which speaks not of the providential bringing about of, but the actual solicitation of, the temptation. Some (e. g. Isid. Pelus. on ch. xxvi. 41, Thl. on Luke xxii. 46, Aug., Bengel, al.) have attempted to fix on elseverkys and elseλθείν els πειρ. the meaning of bringing into the power of, and entering into, so as to be overcome by, temptation. But this surely the words will not bear. anda must not be taken as equivalent to ei de μή, q. d. 'but if thou dost, deliver,' &c., but is rather the opposition to the former clause, and forms in this sense, but one petition with it, - bring us not into conflict with evil, nay rather deliver (rid) us from it altogether.' In another view, however, as expressing the deep desire of all Christian hearts to be delivered from all evil (for τοῦ πονηροῦ is here certainly neuter, though taken masculine by Chrys.,

...αφητε τοις Ζ.

 q ἡῦσαι ἡμᾶς ἀπὸ τοῦ t ποιηροῦ. 14 Ἐὰν γὰρ t ἀφῆτε q w. ἀπό. (Inke s.i. τοῖς ἀνθρώποις τὰ s παραπτώματα αὐτῶν, t ἀφήσει καὶ s κ. t t

cxxxix. 1. (w, ex, Luke i. 74.)

rch. v. 37. neut., Rom. xii. 9. 2 Thess. iii. 3 (j. 2 Tim.; 18. Isa. v. 20. (II John masc. cf. 1 John ii. 13. John xii. 15.)

s ch. xviii. 35. Mark xi. 25, 26. Rom. iv. 25. v. 15, ex. 26. xviii. 35. Mark xi. 25, 26. Rom. iv. 25. v. 15, ex. 26. xviii. 36. xviii. 26. xviii. 37. xviii. 26. xviii. 27. xviii. 28. xviii. 28

14. om γαρ D¹(ins D²) L Scr's p evv-z-P (at beg of lection). υμιν bef και D

lat-b $c [f g_1 h k q]$.

Thl., Erasm., Beza, al.; the introduction of the mention of 'the evil one' would seem here to be incongruous. Besides, compare the words of St. Paul, 2 Tim. iv. 18, which look very like a reminiscence of this prayer: see note there) these words form a seventh and most affecting petition, reaching far beyond the last. They are the expression of the yearning for redemption of the sons of God (Rom. viii. 23), and so are fitly placed at the end of the prayer, and as the sum and substance of the personal petitions. So Augustine very beautifully says (Ep. cxxx. c. 11 (21), vol. ii.): "Cum dicimus libera nos a malo, nos admonemus cogitare, nondum nos esse in eo bono, ubi nullum patiemur malum. Et hoc quidem ultimum quod in dominica oratione positum est, tam late patet, ut homo Christianus in qualibet tribulatione constitutus in hoc gemitus edat, in hoc lacrymas fundat, hinc exordiatur, in hoc immoretur, ad hoc terminet orationem."

The doxology must on every ground of sound criticism be omitted. Had it formed part of the original text, it is absolutely inconceivable that all the ancient authorities should with one consent have omitted it. They could have had no reason for doing so; whereas the habit of terminating liturgical prayers with ascriptions of praise would naturally suggest some such ending, and make its insertion almost certain in course of time. And just correspondent to this is the evidence in the var. readd. We find absolutely no

trace of it in early times, in any family of MSS. or in any expositors. The Peschito has it, but whether it always had, is another question. Stier eloquently defends its insertion, but solely on subjective grounds: maintaining that the prayer is incomplete without it, and asserting the right of such "innere Rritit" to over-ride all evidence whatever. It is evident that thus we should have no fixed principles at all by which to determine the sacred text: for what seems to one critic appropriate and necessary, is in the view of another an incongruous addition. It is quite open for us to regard it with Euthymius as το παρὰ τῶν θείων φωστήρων κ. τ. ἐκκλησίας καθηγητῶν προςτεθὲν ἀκροτελεύτιον ἐπιφώνημα, and to retain it as such in our liturgies; but in dealing with the sacred text we must not allow any à priori considerations, of which we are such poor judges, to outweigh the almost unanimous testimony of antiquity. The inference to be drawn from the words of St. Paul, 2 Tim. iv. 18, is rather against than for the genuineness of the doxology. The fact that he there adds a doxology, different from that commonly read here, seems to testify to the practice, begun thus early, of concluding the Lord's prayer with a solemn ascription of glory to God. This eventually fell into one conventional form, and thus got inserted in the sacred 14, 15.] Our Lord returns (yip) to explain the only part of the prayer which peculiarly belonged to the

uch iv 2 reff. τοίς ἀνθρώποις τὰ * παραπτώματα αὐτῶν, οὐδὲ ὁ πατηρ ν τι. 2,5 reff.

« Luke xxiv.

Ττο αίγ. Θεα. ὑμῶν ¹ ἀφήσει τὰ s παραπτώματα ὑμῶν. 16 ὅταν δὲ u νησ- Γ νησ
Ττο αίγ. Τίσοης, Gen. υμων ' αφησεί τα ' παραπτωματα υμων. Το σταν σε ' νησ- Γνησ-χι. τ. Sir. χαν. 23 only. τεύητε, μη γίνεσθε ως σί ' ὑποκριταὶ ' σκυθρωποί ' κάφα- ΒDEGK Dan. i. 10 (MSUV) Dan. 1. 10 Τheod. 119,20. νίζουσιν γὰρ τὰ πρόςωπα αὐτῶν, ὅπως ^y φανῶσιν τοῖς Λετε κiii. 41 (from Hab. 1. ἀνθρώποις ^u νηστεύοντες. ^z ἀμὴν λέγω ὑμῖν, ^z ἀπέχουσιν ^{5.5} James iv. νίζουσιν γαρ τὰ πρόςωπα αὐτῶν, ὅπως γ φανῶσιν τοῖς ΓΔΙΙΝ 1. 5). James iv 14 only. Ezek, iv, 17. xii, 19. y ver. 5. ch. xxiii, 28. τὸν τον αυτών. 17 σὰ δὲ υνηστεύων α ἄλειψαί σου την κεφαλήν καὶ τὸ b πρόςωπόν σου be νίψαι, 18 όπως μή xxii. 28. 2 ref. 2 (reff.). Υ φανής τοῖς άνθρωποις "νηστευών, ων. 13. α Mark vr. 13. α xvi. 1. buke τῷ ἐν τῷ ἀ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ xvi. 13. μακε τῷ ἐν τῷ ἀ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ xvi. 28. 46. (1) 38, 30
(2) 10 h xi.
(3) 2. xii. 3. James v. 14 only. 2 Kings xii. 20.
(4) 10. elsw. John (ix. 7 reff.) only. b here only. Gen. xliii. 31. cch. xv. 2 || Mk. 1 Tim. d here (bis) only. Jer. xxiii. 24. (-φή, Eph. v. 12.)

15. om τα παραπτωματα αυτων (as unnecessary, and to conform to preceding ver: see below) DN 1. 118. 209 lat-a h k Syr Max-conf Aug Leo: ins bef εαν μη αφητε τ. ανθρ. vulg lat-c f_2 g_1 l: ins in both places L 13. 235 lat- g_2 syr-jer copt wth arm. for 1st υμων, υμων \aleph 301. aft αφησει ins υμων D latt syrr copt arm.

16. at beg ins και X1(X-corr or 2 disapproving). rec ωsπερ, with L rel: txt το προςωπον X1 lat-k Syr Aug. om or N1 (ins N3a). aft aunv ins yap N1(N3 disapproving) 235. rec ins οτι bef απεχουσιν, B Ser's s. with L rel vulg lat- $c f f_1 g_1$: om BDX 1 lat-a b f h with arm lat-ff spec.

17. αλειψον D 293. 433 ev-44.

νηστευων bef τοις ανθρωποις (transposition for uniformity, 18. for οπως, ινα D. overlooking the emphasis) B lat-k. rec εν τω κρυπτω (both times: from vv 4, 6), with L rel: txt B(D) × 1.—om τω (twice) D'(ins D3).—κρυφια (1st time) D'(corrd by D-corr1). om 2nd σου ΔN1(ins N2a).

new law of love, and enforces it by a soleinn assurance. On the sense, cf. Mark xi. 25, and the remarkable parallel Sir. xxviii. 2: ἄφες ἀδίκημα τῷ πλησίον σου, κ. τότε δεηθέντος σου αἰ ἀμαρτίαι σου λυθήσονται. See Chrysostom's most eloquent appeal on this verse, Hom. xix. 7,

p. 255, end.

16-18. THIRD EXAMPLE. Fasting. Another department of the spiritual life, in which reality in the sight of God, and not appearance in the sight of man, must be our object. While these verses determine nothing as to the manner and extent of Christian fasting, they clearly recognize it as a solemn duty, ranking it with almsgiving and prayer; but requiring it, like them, (see ch. ix. 14-17,) to spring out of reality, not mere formal prescription.
16. ἀφανίζουσιν] "Chrys. δια-

Φθείρουσι, ἀπολλύουσι: Homb., Hammond, colorem auferre, comparing Antiochus, Hom. 55 de invidia, το πρόςωπον έξαφανίζει, pallorem inducit: Erasm., Fritzsche, e conspectu tollere: Elsner, Meyer, to hide, cover up, viz. in mourning costume. But in later Greek the meaning is deformare, to disfigure, (which the exterminare of the vulg. may also mean,) as is shewn in many examples cited by Le Clerc h. l., Valcknär on Phœniss. 373, Schäfer ad Dion. de comp. verb. p. 124. In Stobæus, Serm. lxxiv. 62, Nicostratus uses it of women who paint: πόβρω δ' αν είη και τοῦ δεηθηναι γυνη υγιαίνουσα και ψιμυθίου και υπ' ὀφθαλμῷ υπογραφης καὶ ἄλλου χρώματος ζωγραφοῦντος καὶ ἀφανίζοντος τὰς ὄψεις 'which be-paints and disfigures the faces.' The allusion is therefore not to covering the face, which could only be regarded as a sign of mourning, but to the squalor of the uncleansed face and hair of the head and beard, as the contrast of washing and anointing shews." Tholuck: and this certainly appears to be the right view, especially when we compare vv. 19, 20 below. But he seems too hastily to have assumed the meaning in the passage from Stobæus: for there the verb may just as well signify covering, plastering over, as disfiguring. The Etym. Mag. says aφανίσαι, οί ούχι το μολύναι ώς νύν, άλλα το τελέως ἀφανῆ ποιῆσαι. Suidas, on the other hand, ἀφανίσαι οὐ τὸ μολῦναι καὶ χρᾶναι δηλοί, άλλα το άνελείν και άφανες ποιήσαι: but it is possible that he may be speaking of its classical sense, as suggested by Le Clerc, who does not however, as Tholuck asserts, cite any examples of the other meaning. 17.] i. e. 'appear as usual:' 'seem to men the same as if thou wert not fasting.' It has been observed that this precept applies only to voluntary and private fasts, (such as are mentioned Luke xviii. 12,) not to public

ακρυφαίω ἀποδώσει σοι. 19 Μὴ ef θησαυρίζετε ὑμῖν eg θη- chere (bis) σαυροὺς ἐπὶ τῆς γῆς, ὅπου h σὴς καὶ ἱβρῶσις k ἀφανίζει, καὶ ὅπου κλέπται l διορύσσουσιν καὶ κλέπτουσιν 20 e θη- αυρίζετε δὲ ὑμῖν eg θησαυροὺς ἐν οὐρανῷ, ὅπου οὐτε h σὴς ερω δια το βρῶσις k ἀφανίζει, καὶ ὅπου κλέπται οὐ l διορύσσου- ΜΝΕΥΥΓ σιν οὐδὲ κλέπτουσιν. 2l ὅπου γάρ ἐστιν ὁ g θησαυρός σου, εκεῖ ἔσται καὶ ἡ καρδία σου. 2² ὁ m λύχνος τοῦ σώματός και εστιν ὁ ὀφθαλμός. ἐὰν οὖν ἢ ὁ ὀφθαλμός σου n ἀπλοῦς, εκτί εστιν ὁ ὀφθαλμός δαν οὖν ἢ ὁ ὀφθαλμός σου n ἀπλοῦς, εκτί επι εκτί επι σου p πονηρὸς ἢ, ὅλον τὸ σῶμά σου q σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. Εκεκ, επί, 5ι οδι εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. Εκεκ, επί, 5ι οδι εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

7, 12 only. (-υγμα, Exod. xxii. 2.) mch. v. 15 reff. n (=) Luke xi. 34 only. Prov. xi. 25 only. (-ως, James i. 5.) och. xvii. 5. Luke xi. 34, 36 bis only + Sir. xvii. 31. xxii. 19 only. 34, 36 only. Prov. iv. 19 al.

rec aft σo_i ins $\epsilon \nu \tau \omega$ $\phi \alpha \nu \epsilon \rho \omega$ (see on vv 4, 6), with ED lat-a b c g_1 h k ath arm-mss: on BDN rel vulg lat-f ff_1 l syrr syr-cu syr-jer copt goth arm-zoh Thl Euthym Aug spec.

19. $\theta \eta \sigma \alpha \nu \rho i \sigma \epsilon \tau \alpha i$ D-gr. $\alpha \phi \alpha \nu i \Omega \sigma i \sigma \nu$ Orig.

aft $\kappa \lambda \epsilon \pi \tau \alpha i$ ins $\kappa \alpha i$ D².

30. ous (of θησαυρους) is written twice by D^1 . for oυδε, και \aleph 1. 21 latt(exc cff, k) syr-cu (coptt) Cypr [Aug Chron].

syr-cu (coptt) Cypr [Aug Chron].

21. rec (for σου both times) υμων (see Luke xii. 34), with L rel lat-f syrr [syr-cu] goth arm: txt BX 1 latt syr-ms-mg coptt ath Mac Bas Ephr Tert Cypr. Aug.

om και (aft εσται) Β.

22. aft 1st $o\phi\theta a\lambda \mu os$ add σov B latt ath Orig-int₂ Hil. om $ov\nu$ N Ser's s [ev-z] vulg lat-a f_1' syr-cu Hil Ambr. rec o $o\phi\theta$. σov $a\pi$. bef η , with L rel: txt BN Ser's b. 23. η bef o $o\phi\theta$. σov πov . $\aleph^1(\text{txt }\aleph^2)$: om η 33.

and enjoined ones. But this distinction does not seem to be necessary; the one might afford just as much occasion for ostentation as the other.

19-34. From cautions against the hypocrisy of formalists, the discourse naturally passes to the entire dedication of the heart to God, from which all duties of the Christian should be performed. In this section this is enjoined, 1. (vv. 19-24) with regard to earthly treasures, from the impossibility of serving God and Mammon: 2. (vv. 25-34) with regard to earthly cares, from the assurance that our Father careth for us. 19, 20. It is to be observed that the qualifying clauses, ἐπὶ τῆς γῆς, ἐν οὐρανῷ, belong in each case to the verb θησαυρίζετε, not to the noun θησαυρούς. βρώσις more general in meaning than rust-the 'wear and tear' of time, which eats into and consumes the fairest possessions. θησαυρίζετε θησ. έν ούρ. would accumulate the βαλλάντια μη παλαιούμενα, θησαυρον ανέκλειπτον of Luke xii. 33, corresponding to the $\mu\iota\sigma\theta\delta s$ of ch. v. 12, and the ἀποδώσει σοι of vv. 4, 6, 18. Cf. 1 Tim. vi. 19: Tobit iv. 9. σουσιν] usually joined with οἰκίαν, as ch. xxiv. 43. 21.] The connexion with the foregoing is plain enough to any but the Vol. I.

shallowest reader. 'The heart is, where the treasure is.' But it might be replied, 'I will have a treasure on earth and a treasure in heaven also: a divided affection.' This is dealt with, and its impracticability shewn by a parable from nature.

22, 23. δ λύχνος as lighting and guiding the body and its members: not as containing light in itself. Similarly the inner light, the conscience, lights the spirit and its faculties, but by light supernal to itάπλους, clear, untroubled in vision, as the eye which presents a welldefined and single image to the brain. πονηρός, perverse, as the eye which dims and distorts the visual images. φωτεινός .. σκοτεινός: in full light, as an object in the bright sunshine; in darkness, as an object in the deep shade. The comparison is found in Aristotle, Topic. i. 14 (Wetst.), &s öψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῷ: in Galen, and Philo de Mund. Opif. εἰ οὖν κ.τ.λ.] If then the LIGHT which is in thee is darkness, how dark must the DARKNESS be! i. e. 'if the conscience, the eye and light of the soul, be darkened, in how much grosser darkness will all the passions and faculties be, which are of themselves naturally dark! The opposition is between to dus and to σκότος. This interpretation is borne out

24 οὐδεὶς δύναται δυσὶν κυρίοις τδουλεύειν ή γάρ τὸν ε ένα BEGKT.
MSUVE v Luke xvi. 13 υσεις ουναταί σουτο κυρισίς σουλευείν η γαρ τον ενά βεζεκ. ΜΝυνι 24. 1 κίπες $^{\rm t}$ μισήσει καὶ τὸν $^{\rm s}$ έτερον $^{\rm t}$ ἀγαπήσει, $\mathring{\eta}$ $^{\rm s}$ ένὸς $^{\rm u}$ ἀνθέξεται καὶ ΔΙΒ1. s Luke vii. 41. τοῦ ε έτέρου ν καταφρονήσει. οὐ δύνασθε θεῶ τ δουλεύειν xvi. 13 bis, xvii. 34, 35. xviii. 10. Acts xxiii. 6. 1 Cor, iv. 6 καὶ " μαμωνά. 25 διὰ τοῦτο λέγω ύμιν, μὴ * μεριμνᾶτε τη γ ψυχη ύμων τί φάγητε καὶ τί πίητε, μηδὲ τῶ σώματι

τη ψυχη ύμων τι φάγητε και τι πίητε, μηδε τε σώματι t Rom. ix. 13, 1 Thess. v. 14. Tit. i. 9 only. Prov. iii. 18. rom. xiii. 10. Luke xvi. 13. Rom. ii. 4 al. Prov. xix. 16. w Luke xvi. 9, 11, 12 only t. x here &c., 6 times. ch. x. 19. Luke x. 41. xii. 11, &c. 1 Cor. vii. 39, &c. xii. 25. Phil. ii. 20. iv. 6 only. 2 Kings vii. 10. Ps. xxxvii. 18. y = ch. x. 39. John xii. 25. Exod. xxi. 23.

24. for 1st η, ει N.

25. for kai, η (perhaps from ver 31) B 33.118-24 gat(with lux) late fg_1 h coptt arm Orig Ath Bas [Max-conf₁] spec.—om κ . τ 1 π 1 η 7 ϵ 6 (perhaps by negligence, η 7 ϵ 6 to η 7 ϵ 7.—perhaps thinking of Luke xii. 22: the kai sufficiently distinguishes it from the similar clause, ver 31) & 1. 22 vulg lat-a b ff k l syr-cu ath Clemappy Bas, Epiph Chr

by the Vulgate: 'Ipsæ tenebræ quantæ erunt!' by Jerome: 'Si sensus, qui lumen est, animæ vitio caligatur, ipsa putas caligo quantis tenebris obvolvetur!' and by Chrysostom: ὅταν γὰρ ὁ κυβερνήτης ὑποβρόχιος γένηται, καὶ ὁ λύχνος σβεσθή, καὶ ὁ ἡγεμὼν αἰχμάλωτος γένηται, ποία λοιπὸν έσται τοῖς ὑπηκόοις ἐλπίς ; Hom. xx. 3, p. 264, and Euthymius: εἰ οὖν τὸ φως το έν σοί, δ έστιν δ νοῦς, δ δωρηθείς είς το φωτίζειν και δδηγείν την ψυχήν, σκότος έστί, τουτέστιν έσκότισται, λοιπόν τὸ σκότος, τὸ ἀπὸ τῶν παθῶν, πόσον έσται, είς το σκοτίζειν την ψυχήν, σκοτισθέντος τοῦ ἀνατέλλοντος αὐτῆ φωτός. Augustine (de Serm. Dom. ii. c. 13 (46), vol. iii.) renders it similarly, but understands σκότος to refer to a different thing: 'Si ipsa cordis intentio, qua facis quod facis, quæ tibi nota est, sordidatur appetitu rerum terrenarum ... atque cæcatur: quanto magis ipsum factum, cujus incertus est exitus, sordidum et tenebrosum est!' So too the Syr. ath. versions; and Erasm .: "Si ratio excæcata id judicat imprimis esse expetendum, quod vel contemnendum, vel neglectui habendum, in quas tenebras totum hominem rapiet ambitio reliquæque animi perturbationes, quæ suapte natura caliginem habent!"-Bucer, Luther. Stier expands this well, Reden Jesu, i. 208, edn. 2, "As the body, of itself a dark mass, has its light from the eye, so we have here compared to it the sensuous, bestial life (ψυχικόν) of men, their appetites, desires, and aversions, which belong to the lower creature. This dark region -human nature under the gross dominion of the flesh-shall become spiritualized, enlightened, sanctified, by the spiritual light: but if this light be darkness, how great must then the darkness of the sensuous life be!" The usual modern interpretation makes το σκότος πόσον a mere expression of the greatness of the darkness thereby occasioned, and thus

loses the force of the sentence.

24. And this division in man's being cannot take place—he is and must be one light or dark-serving God or Mammon.

δουλεύειν Not merely 'serve,' but in that closer sense in which he who serves is the δούλος of, i. e. belongs to, and obeys entirely. δ 'IùB πλούσιος ην. άλλ' οὐκ ἐδούλευε τῷ μαμωνᾳ, άλλ' εἶχεν αὐτὸς καὶ ἐκράτει, καὶ δεσπότης, οὐ δοῦλος ην. Chrysost. Hom. xxi. 1, p. 269. See Rom. vi. 16, 17. $\hat{\eta}$ $\gamma \hat{\alpha} \rho \dots \hat{\eta} \dots$ is not a repetition; but the suppositions are the reverse of one another: as Meyer expresses it, 'He will either hate A and love B, or cleave to A and despise B:' & εls and δ ετερος keeping their individual reference in both members. µισείν and άγαπậν must be given their full meaning, or the depth of the saying is not reached: the sense 'minus diligo, posthabeo' (Bretschneider) for μισεῖν would not bring out the opposition and division of the nature of man by the attempt. μαμωνά] Chaldee, ממונא, confisus est,) riches. 'Congruit et Punicum nomen, nam lucrum Punice mammon dicitur.' August. in loc. Mammon does not appear to have been the name of any Syrian deity, as Schleusner asserts. Tholuck has shewn that the idea rests only on the testimony of Papias, an obscure grammarian of the eleventh century. Schl. refers to Tertullian, who, however, says nothing of the kind (see adv. Marc. iv. 33, vol. ii. pp. 439 ff., which must be the place meant, but not specified by Schl.). 25. διὰ τοῦτο A direct inference from the foregoing verse: the plainer, since μεριμνάω (the root being μερί(ω) is ' to be distracted,' ' to have the mind drawn two ways.' The E. V., 'Take no thought,' does not express the sense, but gives rather an exaggeration of the command, and thus makes it unreal and nugatory. Be not anxious, would be far better. In Luke xii. 29 we have μη μετύμῶν τί z ἐνδύσησθε. οὐχὶ ἡ y ψυχὴ a πλεῖόν ἐστιν τῆς z ch. xxii. 11. προφῆς, καὶ τὸ σῶμα τοῦ b ἐνδύματος ; 2 6 c ἐμβλέψατε εἰς τὰ d 6 πετεινὰ τοῦ d οὐρανοῦ, ὅτι οὐ f σπείρουσιν οὐδὲ f 6 θερί- ζουσιν οὐδὲ g συνάγουσιν εἰς g 6 ἀποθήκας, καὶ ὁ h πατὴρ ὑμῶν x 7 y 9. τοὶ. xii. 41, δ h 0 οὐράνιος i τρέφει αὐτά· οὐχ ὑμεῖς l 1 μᾶλλον m 1 διαφέρετε αὐτῶν ; 2 7 τίς δὲ ἐξ ὑμῶν x μεριμνῶν δύναται o προςθεῖναι d 6 τὴν p 1 ἡλικίαν αὐτοῦ q πῆχυν ἕνα ; 2 8 καὶ περὶ b 1 ἐνδύμα- x 1 καταμάθετε τὰ x 8 κρίνα τοῦ ἀγροῦ, y 1. 11. 15 τος τί x 4 μεριμνῶτε ; x 7 καταμάθετε τὰ x 8 κρίνα τοῦ ἀγροῦ, y 9. 11. 11. 15 τος τί x 4 μεριμνᾶτε ; x 7 καταμάθετε τὰ x 8 κρίνα τοῦ ἀγροῦ, y 9. 11. 11. 15 τος τί y 9 μεριμνᾶτε ; y 9. 11. 16 τος y 9. 11. 11. 11 τος y 9. 11

d ch. viii. 20 % L. xiii. 33 %. Luke viii. 5. Acts x. 12, xi. 6. Ps. xlix. 11. Ezek, xxxi. 6. as above (d), ch. xiii. 4 % Mk. Luke xii. 24, Rom. i. 23. James iii. 7. f John iv. 37 reff. plu, ver. 23 reff. gch. iii. 12 reff. plu, ver. h. ch. v. 48 reff. i ch. xxv. 37. Luke iv. 16, xi. 7. Luke iv. 16, xi. m. Luke xii. 24, xxiii. 29. Acts xii. 20, James v. 5. Rev. xii. 6, 14 only. Gen. xlviii. 15. i ch. xxv. 37. Luke iv. 16, xii. m. Luke xii. 24 only. m. = ch. x. 31. xii. 12, 2 Macc. xv. 13. o. Luke iii. 20. xii. 25. Tobliv v. 15, p. = Luke xii. 26, (xix. 3 reff.) John ix. 21, 23. Heb. xi. 11. Job xxix. 18. q John xxi. 6 reff. refere only. = Job xxxv. 4. Gen. xxxiv. 1. s Luke xii. 27 only. Hos. xiv. 6.

Euthal Damase Hil Op Aug Jer(expr: he says it is added in some mss). om 2nd $\nu\mu\omega\nu \,\aleph^1$ (ins \aleph^{2a}).

26. ins τας bef αποθηκας LX2 Scr's a p Ath.

 $\epsilon \omega \rho l \langle \epsilon \sigma \theta \epsilon, \text{ where see note. } \tau \hat{\eta} \psi \chi \hat{\eta} =$ περί της ψυχης, dat. commodi. See ver. ούχὶ ἡ ψ.] τοῦτο εἶπε δηλῶν ὅτι δ τὸ πλεῖον δοὺς ἡμῖν καὶ τὸ ἔλαττον δώσει. πλείον δὲ τὸ μεῖζον λέγει. Euthymius. 26. τὰ πετ.] The two examples, of the birds and the lilies, are not parallel in their application. The first is an argument from the less to the greater; that our Heavenly Father, who feeds the birds, will much more feed us: the second, besides this application, which (ver. 30) it also contains, is a reproof of the vanity of anxiety about clothing, which, in all its pomp of gorgeous colours, is vouchsafed to the inferior creatures, but not attainable by, as being unworthy of, us. Notice, it is not said, μη σπείρετε-μη θερίζετε-μή συνάγετε; - the birds are not our example to follow in their habits, for God hath made us to differ from them-the doing all these things is part of our πόσφ μάλλον διαφέρετε, (Luke xii. 24,) and increases the force of the à fortiori; but it is said, μη μεριμνατε-μη μετεωρίζεσθε. τί γοῦν ἀφελήσεις ούτως ἐπιτεταμένως μεριμνών; καν γαρ μυρία σπουδάσης, οὐ δώσεις ύετον οὐδὲ ήλιον οὐδὲ πνοὰς ἀνέμων, οίς ὁ σπόρος καρπογονεί. ταῦτα γὰρ δ θεδς μόνος δίδωσιν. Euthymius. πατήρ ὑμῶν, not αὐτῶν:—thus by every accessory word does our Lord wonderfully assert the truths and proprieties of creation, in which we, his sons, are His central work, and the rest for us. τοῦ οὐρ., and afterwards τοῦ ἀγροῦ, as Thol. remarks, are not superfluous, but serve to set forth the wild and uncaring freedom of the birds and plants. I may add, -also to set forth their lower rank in the scale of creation, as belonging to the air and the field. Who

could say of mankind, οἱ ἄνθρωποι τοῦ κόσμου? Thus the à fortiori is more plainly brought out. 27.] These words do not relate to the stature, the adding a cubit to which (= a foot and a half) would be a very great addition, instead of a very small one, as is implied here, and expressed in Luke xii. 26, el obv οὐδὲ ἐλάχιστον δύνασθε, κ.τ.λ., -but to the time of life of each hearer; as Theophylact on Luke xii. 26, ζωῆς μέτρα παρὰ μόνω τῷ θεῷ, καὶ οὐκ αὐτός τις ἔκαστος ἐαυτῷ ὁριστὴς τῆς ζωῆς. So Hammond, Wolf, Rosenm., Kuinoel, Olsh., De Wette, Meyer, Stier, Tholuck, &c. &c.: and the context seems imperatively to require it: for the object of food and clothing is not to enlarge the body, but to prolong life. The application of measures of space to time is not uncommon. See Ps. xxxix. 5: Job ix. 25: 2 Tim. iv. 7. In Stobæus, xcviii. 13, we have cited from Mimnermus, ήμεις δ' οξά τε φύλλα φύει πολυάνθεμος ώρη | ξαρος, ότ' αίψ' αὐγὴ αὕξεται ἡελίου, τοις έκελοι, πήχυιον έπι χρόνον άνθεσιν ήβης | τερπόμεθα. Alcœus (Athen. x. 7) says, δάκτυλος άμέρα: and Diog. Lacrt. viii. 16 (Thol.) σπιθαμή τοῦ βίου.

28.] καταμάθετε, implying more attention than ἐμβλέψατε: the birds fly by, and we can but look upon them: the flowers are ever with us, and we can watch their growth. These lilies have been supposed to be the crown imperial, (fritillaria imperialis, κρίνον βασιλικόν, ℜαίξετξεσηε,) which grows wild in Palestine, or the amaryllis lutea, (Sir J. E. Smith, cited by F. M.,) whose golden liliaceous flowers cover the autumnal fields of the Levant. Dr. Thomson, "The Land and the Book," p. 256, believes the Huleh lily to be

t - ch. xii. 4. Mark v. 16. u ntr., Luke i. 80 al3. John iii. 30. Acts vi. 7 al3. Eph. ii. 21. ii. 19. 2 Pet. iii. 18. (ch. xiii. 32 reff.) t πως " αὐξάνουσιν, οὐ νω κοπιούσιν οὐδέ wx νήθουσιν. 29 λέγω δὲ ὑμῖν ὅτι γ οὐδὲ Σολομῶν ἐν πάση τῆ δόξη αὐτοῦ * περιεβάλετο ώς εν τούτων. 30 εἰ δὲ τὸν αχόρτον τοῦ :...τουτω άγροῦ σήμερον όντα καὶ ^b αύριον εἰς ^c κλίβανον βαλλόμε- REGKL MSUVA νον ό θεὸς οὕτως d ἀμφιέννυσιν, οὐ πολλώ μάλλον ὑμᾶς Πκ 1. 33 χιιί 32 reft, νον ο θέος οὐτως α άμφιεννυσιν, οὐ πολλώ μαλλον ὑμάς νch χι 28.
Luke ν. 5 al. $^{\rm e}$ όλιγόπιστοι ; 31 μὴ οὖν $^{\rm f}$ μεριμνήσητε λέγοντες τί φάγω-νετ. 26. $^{\rm wplu, w. neut.}$ νετ. 26. $^{\rm max}$ μεν ἡ τί πίωμεν ἡ τί $^{\rm z}$ περιβαλώμεθα ; 32 πάντα γὰρ ταῦτα 11. ν. 13. $^{\rm John x. 8}$ τὰ ἔθνη $^{\rm g}$ ἐπιζητοῦσιν οἶδεν γὰρ ὁ $^{\rm h}$ πατὴρ ὑμῶν ὁ $^{\rm h}$ οὐ-1. 19. ii. 2 al. $^{\rm who}$ μεν. $^{\rm g}$ επιζητοῦσιν $^{\rm g}$ ἐπιζητοῦσιν $^{\rm g}$ επίς $^{\rm g}$ επί 3 α. χρης ετε τουτων απαντων. 35 $\int \zeta \eta \tau \hat{\epsilon} \hat{\iota} \tau \hat{\epsilon}$ δ ε 3 μ. Luke xii. 27 πρώτον την $\hat{\iota}$ βασιλείαν $\left[\tau o\hat{\upsilon} \stackrel{k}{\upsilon} \theta \hat{\epsilon} o\hat{\upsilon}\right]$ καὶ την δικαιοσύνην (only) xxv. 25 al. 2 Acts xii. 8. Rev. iii. 5, 18 al. Esth. v. 1. a ch. xiii. 36. Mark iv. 28. I Pet. 1. 24 (3ce, from Isa. xl. 6, 7). Gen. i. 5. b Luke xii. 28. xiii. 33, 34. Acts xxiii. 15. Isa. xxii. 13. c Luke xii. 28 only. Gen. xv. 17. 28 v. r.) only. John xxii. 19. (-έξειν, Luke xii. 28 only. Gen. xv. 17. c ch. v. 48 reff. t Vv. 25, &c. g ch. xii. 39, xvi. 4. Rom. xi. 7. Phil. iv. 17 al. 1 Kings xx. 1. h ch. v. 48 reff. i Luke xii. 39 reff. g ch. xii. 39, xvi. 4. Rom. xi. 7. Phil. iv. 17 al. 1 Kings xx. 1. k ch. xii. 28. xxii. 31, 43. Mark i. 15 al. fr.

28. rec αυξανει . . κοπια . . νηθει (grammatical correction: or from Luke xii. 27), with L rel: txt B(κ 1(κοπιωσιν)) 33. 118. 209 Ath Chr. (In κ the passage was rewritten by the origl scribe, but the space occupied is too great for the supposition that the singular was written at first.)

32. ταυτα γαρ παντα ΔΝ 157 Ser's v ev-x. rec επιζητει (grammatical correction), with L rel: txt BN 1. 13. 33. 124. 209. for γαρ, δε κ3a(but erased) 235 lat-b c g, Syr copt. ins o θεος bef ο πατηρ κ1 (κ3a disapproving). o oupavios & 237 latt(exc f h) syr-cu copt Clem Cypr, Jer.

33. την δικαιοσυνήν και την βασιλείαν αυτου (omg του θῦ) Β: την βασ. και την δικ. αυτου X; simly Ser's v am lat-g, copt æth Eus.

inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent His youth, I felt assured that it was this to which He referred." Probably, however, the word here may be taken in a wider import, as signifying all wild flowers. πως is not interrogative, but relative: how they grow, 29.] We here

meant: "it is very large, and the three

the meanest of His own works. See 2 Chron. ix. 15-28. And the meaning hidden beneath the text should not escape the student. As the beauty of the flower is unfolded by the Divine Creator-Spirit from within, from the laws and capacities of its own individual life, so must all true adornment of man be unfolded from within by the same Almighty Spirit. See 1 Pet. iii. 3, 4. As nothing from without can defile a man, (ch. xv. 11,) so neither can

any thing from without adorn him. Our

have the declaration of the Creator Him-

self concerning the relative glory and beauty of all human pomp, compared with Lord introduces with λέγω ὑμῖν His revelations of omniscience: see ch. xviii. 10, 30. τὸν χόρτον] The wild 19. flowers which form part of the meadowgrowth are counted as belonging to the grass, and are cut down with it. Cut grass, which soon withers from the heat, is still used in the East for firing. See "The Land and the Book," p. 341. The "The Land and the Book," p. 341. The pres. part. denotes the habit. "κλίβανος, or Att. κρίβ., a covered earthen vessel, a pan, wider at the bottom than at the top, wherein bread was baked by putting hot embers round it, which produced a more equable heat than in the regular oven (lπνόs), Herod. ii. 92: Aristoph. Vesp. Wilkinson and Webster's note. 32. οίδεν γάρ] This 2nd γάρ

brings in an additional reason: see Xen. Symp. iv. 55. 33. ζητεῖτε πρῶτον] Not with any reference to seeking all these things after our religious duties, e.g. beginning with prayer days of avarice and worldly anxiety, but make your great object, as we say, your first care.
δικαιοσύνην] Not here the forensic

righteousness of justification, but the spiritual purity inculcated in this discourse. την δικ. αὐτοῦ answers to ή τελειότης αὐτοῦ, spoken of in ch. v. 48, and is Xμη

αὐτοῦ, καὶ ταῦτα πάντα 1 προςτεθήσεται ὑμῖν. 34 μὴ οὖν 1 Luke xii. 31 the property of the propert

 \mathbf{x} μη VII. WIII - κρινείς, τως μη μέτρ \mathbf{p} st μετρείτε \mathbf{g} είς \mathbf{x} μετρηθήσεται \mathbf{g} μετρείτε \mathbf{g} είς $\mathbf{$

Prov. xxx, 27, q = Rom., ii. 1, 3. James iv, 11, 12, bis. Mark iv, 24 bis. 2 Cor. x, 12 only, 15, 16, 17 only. Exod. xvi. 18. Cor. x, 12 only, 15, 16, 17 only. Exod. xvi. 18. (a. the vi. 34, 22 cor. x) u here &c. 3cc. Luke vi. 34, 24 (bis) only. Gen. viii, 11 only.

34. rec aft μεριμνησει ins τα, with E rel; τα περι Δ: om BGLSVN Scr's f k o u. rec (for 1st αυτης) εαυτης, with & rel: txt Bi(see table) LΔ.

CHAP. VII. 2. rec αντιμετρηθησεται (from Luke vi. 38), with Ser's i p evv-P-x-z vulg ed lat-e f ff, g, h l Polye Clem Origalic lat-ff: txt BN rel(and rel-ser) am(with forj fuld tol) lat-a b syrr syr-cu copt with arm Clem[-rom] Orig1 Dial Thdrt Thl Euthym Hil.

another reference to the being as our Heavenly Father is. In the Christian life which has been since unfolded, the righteousness of justification is a necessary condition of likeness to God; but it is not the δικ. αὐτ. here meant. ταῦτα πάντα, these things, all of them-the emphasis being on the genus-all such things: πάντα ταῦτα, all these things-the whole of the things mentioned'-the emphasis being on πάντα,—the fact that all without exception are included. See Winer, § 18. 4. προςτεθ.] There is a traditional saying of our Lord, αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προςτεθήσεται καί αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια προςτεθήσεται ύμιν. Fabric. Cod. Apocr. i. 329. (Meyer.)

34. ἡ γὰρ αὕρ.]

for the morrow will care for it, viz. for ή αύριον mentioned above: i.e., will bring care enough about its own matters: implying,-'after all your endeavour to avoid worldly cares, you will find quite enough, and more of them when to-morrow comes, about to-morrow itself: do not then increase those of to-day by introducing them before their time.' A hint, as is the following κακία, that in this state of sin and infirmity the command of ver. 31 will never be completely observed.

άρκετὸν - κακία: thus, οὐκ ἀγαθὸν πολυκοιρανίη, Il. β. 204. And the same construction frequently occurs, both in Greek and Latin authors.

CHAP. VII. 1-12.] Of our CONDUCT TOWARDS OTHER MEN: parenthetically illustrated, vv. 7-11, by the benignity and wisdom of God in his dealings with us. The connexion with the last chapter is immediately, the word xaxia, in which a glance is given by the Saviour at the misery and sinfulness of human life at its best; -and now precepts follow, teaching

us how we are to live in such a world, and among others sinful like ourselves :- mediately, and more generally, the continuing caution against hypocrisy, in ourselves and in others.

1.] This does not prohibit all judgment (see ver. 20, and 1 Cor. v. 12); but, as Augustine (de Serm. Dom. ii. c. 18 (59), vol. iii.) says, 'Hoc loco nihil aliud nobis præcipi existimo, nisi ut ca facta quæ dubium est quo animo fiant, in meliorem partem interpretemur.'

κρίνειν has been taken for κατακρίνειν here (κρίσιν ἐνταῦθα τὴν κατάκρισιν νόησον. Euthym. So also Theophylact, Tholuck, Olshausen); and this seems necessary, at least in so far that κρίνειν should be taken as implying an ill judgment. For if the command were merely 'not to form anthoritative judgments of others' (as given in edn. 1 of this work), the second member, ίνα μὴ κριθῆτε, would not, in its right interpretation, as applying to God's judgment of us, correspond. And the $\mu\dot{\eta}$ καταδικάζετε, which follows in Luke vi. 37, is perhaps to be taken rather as an epexegesis of κρίνετε, than as a climax after it. κριθητε] i.e. 'by God,' for so doing ;-a parallel expression to ch. v. 7; vi. 15; not 'by others.' The bare passive, without the agent expressed, and without kai to refer it back to the former member of the clause, is solemn and emphatic. See note on Luke vi. 38; xvi. 9; and xii. 20. The sense then is, 'that you have not to answer before God for your have not to answer below. The rash judgment and its consequences. The same remarks apply to ver. 2. 2.] èv, not instrumental, but of the sphere in which the act takes place, i. e. in this case, the measure, according to which: as in ref. 2 Cor., έν έαυτοις έαυτους μετρούντες.

3-5.] Lightfoot produces instances of this proverbial saying among v N. T. as above (u). Gen. xix. 8 τω ο φθαλμω του άδελφου σου, την δε έν τω σω ο φθαλμω ν δοκον ου κατανοείς; 4 ή πως ερείς τω άδελφω σου al.
w Luke vi. 41.
xii. 24, 27 al.
Ps. xcrii. 9.
x ch. xxiii. 14.
Judg. xvi. 26
B. constr.,
ch. xxvii.
49 Mk.
y Mark xvi. 9
reff. * "Αφες γ εκβάλω τὸ ι κάρφος γ ἀπὸ τοῦ ὀφθαλμοῦ σου, καὶ ίδου ή ν δοκὸς εν τω όφθαλμω σου; 5 ε υποκριτά, εκβαλε πρώτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε ε δοκον ^α διαβλέψεις ἐκβαλεῖν τὸ ^α κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ΒΕΕΕΚ retf. z ch. vi. 2, 5 άδελφοῦ σου. 6 μη δώτε τὸ άγιον τοῖς 6 κυσίν, μηδέ ΧΔΙΙΝ reff. a Mark viii. 25. Luke vi. 42 only t. see Plato, Phæd. § 81. init. = Phil. iii. 2. βάλητε τους · μαργαρίτας υμών ι έμπροσθεν των χοίρων,

μήποτε ε καταπατήσουσιν αὐτοὺς f ἐν τοῖς ποσὶν αὐτῶν καὶ

3. ins δοκον την bef εν τω σω οφθαλμω (omg δοκον below) X1(txt X3a) Chr-ms. 4. for $\epsilon p \epsilon i s$, $\lambda \epsilon \gamma \epsilon i s$ \aleph^1 (txt $\aleph^{2\cdot 3a}$) latt(exc $(f_{1,2}^2, g_{1,2})$ Lucif. aft 1st oov ins adead [Gild]. for $a\pi o$, $\epsilon \kappa$ (see ver 5) BN 1. 13. 33. 124. 209 Scr's b lat-a b c Lucif. aft 1st σου ins αδελφε 5. rec την δοκον bef εκ του οφθαλμου σου (see next clause and Inke vi. 42), with L rel lat-a b c Iren-int Lucif: txt B C(appy) N. εκβαλλειν ΔΝ Damasc. 6. rec καταπατησωσιν, with N rel Clem: txt BCLX 33.

the Jews. With them, however, it seems only to be used of a person retaliating rebuke. 'Dixit Rabbi Tarphon, Miror ego, an sit in hoc sæculo, qui recipere vult correptionem; quin si dicat quis alteri, Ejice stramen ex oculo tuo, responsurus ille est, Ejice trabem ex oculo tuo:'whereas our Lord gives us a further application of it, viz. to the incapability of one involved in personal iniquity to form a right judgment on others, and the clearness given to the spiritual vision by conflict with and victory over evil. There is also no doubt here a lesson given us of the true relative magnitude which our own faults, and those of our brother, ought to hold in our estimation. What is a κάρφος to one looking on another, is to that other himself a bokos: just the reverse of the ordinary estimate. τὸ κάρ. and ή δοκ., not as referring to a known proverb, but because the mote and beam are in situ, ἐν τῷ ὀφθαλμῷ. βλέπεις, beholdest, from without, a voluntary act : οὐ καταvoeis, apprehendest not, from within, that which is already there, and ought to have excited attention before. The same distinction is observed in Luke. 4.] πῶς ἐρεῖς = πῶς δύνασαι λέγειν, Luke; wie darfst du sagen, Luther.

 ύποκριτά] ὑποκριτήν τὸν τοιοῦτον ἀνόμασεν ὡς ἱατροῦ μὲν τάξιν ἁρπάζοντα, νοσοῦντος δὲ τόπον ἐπέχοντα ἡ ὡς προφάσει μεν διορθώσεως το αλλότριον σφάλμα πολυπραγμονούντα, σκοπφ δέ κατακρίσεως τοῦτο ποιοῦντα. Euthym.

διαβλ., as in E. V., thou shalt see clearly, with purified eye. The close is remarkable. Before, βλέπειν τὸ κάρφος was all-to stare at thy brother's faults, and as people do who stand and gaze at an object, attract others to gaze also:-but now, the object is a very different one-ἐκβαλεῖν τὸ κάρφος—to help thy brother to be rid of his fault, by doing him the best and most difficult office of Christian friendship. The βλέπειν was vain and idle; the διαβλέπειν is for a blessed end, viz. (ch. xviii. 15) κερδήσαι τον άδελφόν σου.

6.] The connexion, see below. 70 aylov | Some have thought this a mistranslation of the Chaldee, קדשא, an earring, or amulet; but the connexion is not at all improved by it. Pearls bear a resemblance to peas or acorns, the food of swine, but earrings none whatever to the food of dogs. The similitude is derived from τὸ ἄγιον, or τὰ ἄγια, the meat offered in sacrifice, of which no unclean person was to eat (Levit. xxii. 6, 7, 10, 14 (where $\tau \delta \ \alpha \gamma$. is used), 15, 16). Similarly in the ancient Christian Liturgies and Fathers, τὰ ἄγια are the consecrated elements in the Holy Communion. The fourteenth canon of the Council of Laodicæa orders μὴ τὰ ἄγια εἰς ἐτέρας παροικίας διαπέμπεσθαι. Again, Cyril of Jerus.: μετὰ ταῦτα λέγει ὁ ἱερεύς Τὰ ἄγια τοῖς άγιοις. άγια, τὰ προκείμενα, ἐπιφοίτησιν δεξάμενα άγιου πνεύματος. (See Suicer on the word.) Thus interpreted, the saying would be one full of meaning to the Jews. As Abp. Trench observes (Serm. Mount, p. 136), "It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, thus to make it a σκύβαλον, Exod. xxii. 31." The other part στραφέντες ε ρήξωσιν ύμας. 7 αἰτεῖτε, καὶ δοθήσεται ὑμῖν ε ch. ix. 17 Μακ ix. 18 ζητεῖτε, καὶ εὐρήσετε h κρούετε, καὶ ἀνοιγήσεται ὑμῖν $\frac{1}{2}$ (frem is. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ h Lukeri 96. 10. sii. 36. 10. sii. 36. τῷ $^{\rm h}$ κρούοντι ἀνοιγήσεται. $^{\rm g}$ $^{\rm i}$ $\mathring{\eta}$ τίς $[{\it \'e}\sigma\tau\iota\nu]$ ${\it \'e}\xi$ ${\it \'e}\mu$ ων $^{\rm in}$ $^{\rm in}$ $^{\rm si}$ $^{\rm in}$ $^{\rm$ τω h κρούοντι ἀνοιγήσεται. 9 i ή τίς [έστιν] έξ ύμων αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες ¹ οἴδατε ^m δόματα i constr., Mark vi. 22, 23. αγαθα διδόναι τοις τέκνοις ύμων, πόσω μαλλον ο η πατηρ ύμων ὁ η ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς ο αἰτοῦσιν k Luke IV. 17.

12. xxiv. 30, 42. Acts xv. 30. xxvii. 15 only. Amos iv. 1. 1 = Luke xii. 56. Phil. iv. 12. 2 Pet. ii. 9. 3 Kings v. 6. m Luke xi. 13. Eph. iv. 8 (from Ps. lxvii. 18). Phil. iv. 17 only. 2 Chron. xxi. 3. n ch. v. 45 reff. o absol. and constr., ch. v. 42 reff.

8. for ανοιγησεται, ανοιγεται B syrr syr-cu copt.

9. om εστιν L 13 Ser's f1 i s v em lat-a b c h syrr syr-cu coptt (Lachm has printed 9. on $\epsilon \sigma \tau \iota \nu \perp 13 \text{ Set's } \Gamma^1$ is ν em lat-a b c h syrr syr-eu coptt (Lachm has printed $\not \eta$ $\tau \iota s$ but em lat-b c h have $\tau \iota s$) ins B(B¹ has put it in the marg) CN($-\sigma \tau \iota \nu$ rewritten by N¹) rel vulg lat-f f_1^r g_1 at h arm Cypr Aug. rec aft $\sigma \nu$ adds $\epsilon a \nu$ (to help out the construction), with XN² rel vulg lat-f f_1^r g_2 h Cypr; $a \nu$ K¹L Δ : om BCN¹ 1. 13. 229 mm lat-a b c g_1 h coptt arm [Aug]. (for $\sigma \nu$, σ s M 243-5-7 Ser's ν .) rec $\alpha \iota \tau \tau \sigma \sigma \eta$ (here and ver 10), with X rel: txt BCL Δ N, petit mm lat-a b c g_1 hcoptt. (- σεις C1.)

10. rec om η, with X rel syrr with: ins BCKMSIN 1. 13. 33 latt syr-cu coptt Cypr Aug.-rec aft και ins εαν, with X rel latt syrr syr-cu æth Cypr Aug, αν Κ'L: om BCN 1. 33 [sah arm]. - η εαν (omg και) latt syr-cu Cypr Aug. (Both as above to simplify

the construction, and after Luke xi. 12.)

of the similitude is of a different character, and belongs entirely to the swine, who having cast to them pearls, something like their natural food, whose value is inappreciable by them, in fury trample them with their feet, and turning against the donor, rend him with their tusks. The connexion with the foregoing and following verses is this: "Judge not," &c.; "attempt not the correction of others, when you need it far more yourselves:" still, "be not such mere children, as not to distinguish the characters of those with whom you have to do. Give not that which is holy to dogs," &c. Then, as a humble hearer might be disposed to reply, 'If this last be a measure of the divine dealings, what bounties can I expect at God's hand?' (This, to which Stier objects, R. Jesu, i. 233, edn. 2, I must still hold to be the immediate connexion, as shewn by the knowing how to give good gifts, and the instances adduced below.)-(ver. 7), 'Ask of God, and He will give to each of you: for this is His own will, that you shall obtain by asking (ver. 8),—good things, good for each in his place and degree (vv. 10, 11), not unwholesome or unfitting things. Therefore (ver. 12) do ye the same to others, as ye wish to be done, and as God does, to you: viz. give that which is good for each, to each, not judging uncharitably on the one hand, nor casting

pearls before swine on the other.'
7. The three similitudes are all to be understood of prayer, and form a climax: ἀπὸ δὲ τοῦ κρούειν τὸ μετὰ σφοδρότη-τος προςιέναι καὶ μετὰ θερμῆς διανοίας έδήλωσε. Chrys. Hom. xxiii. 4, p. 289.

8.7 The only limitation to this promise, which, under various forms, is several times repeated by our Lord, is furnished in vv. 9-11, and in James iv. 3, aireire και οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε.

9.] There are two questions here, the first of which is broken off, after an anacoluthon. See ch. xii. 11. The similitude of άρτος and λίθος also appears in ch. iv. 3. Luke (xi. 12) adds the egg and the scorpion. 11. πονηροί] i. e. in comparison with God. It is not necessary to suppose a rebuke conveyed here, but only a general declaration of the corruption and infirmity of man. Augustine remarks, in accordance with this view, that the persons now addressed are the same who had been taught to say 'Our Father' just now. ταῦτα δὲ ἔλεγεν οὐ διαβάλλων τὴν ἀνθρωπίνην φύσιν οὐδὲ κακίζων τὸ γένος ἀλλὰ πρὸς ἀντιδιαστολὴν τῆς ἀγαθότητος τῆς αὐτοῦ. Chrys. Hom. xxiii. 4, p. 290. Stier remarks, "This saying seems to me the strongest dictum probans for original sin in the whole of the Holy Scriptures." R. J. i. 236. principally, His Holy Spirit, Luke xi. 13. p Luke i. 49. ο αὐτόν. 12 πάντα οὖν ὅσα ἂν θέλητε ἵνα $^{\rm p}$ ποιῶσιν ὑμῖν BCEGK $^{\rm q}$ = ch. xii. 48. $^{\rm q}$ το καὶ ὑμεῖς $^{\rm p}$ ποιεῖτε αὐτοῖς οὖτος γάρ ΧΔΠΝ r ch. xi. 24. Luke xiii. 24. $^{\rm q}$ έστιν ὁ νόμος καὶ οἱ προφῆται.

S Luke xiii. 24 13 r Eἰςέλθατε διὰ τῆς 8 στενῆς πύλης 6 ὅτι 10 πλατεῖα 10 r. 10 r

-705, Eph. iii. 18.) v here only. Ps. ciii. 25. v here (bis) only. (1 Cor. xii. 2.) see Prov. vii. 27. x John xvii. 12. Acts viii. 20 al. Jer. xxvi. (xivi.) 21. v Mark iii. 9 relf.;

12. om our (beginning of pericope) LN1(ins \aleph^2) 73. 1271 Scr's v evv-p-z vulg late ff_1 l Syr arm. for an, ean CN [evv-y-z₁]. π 01000111 Cl. om 007011 L(but has 00100111 ov 0712. Scr's ev-x vulg late ff_1 l syr-eu Chr(so in the mss).

13. (eiselbate, so BCLDN. (33 def.)). om $\eta \pi \nu \lambda \eta N^1$ (ins \aleph^2) for late $a \ b \ c \ h \ b$

13. $(\epsilon_{15}\epsilon\lambda\theta\alpha\tau\epsilon, \text{ so BCLAR.}$ (33 def.)) on $\eta \pi \nu \lambda \eta R^{\dagger}(\text{ins R}^2)$ for lat-a b c h k Clem. Orig. [and int.] Eus Cypr Arnob Hil Lucif, Ambr Jer Gaud Juv spec. om $\epsilon_{10} \nu R^{\dagger}(\text{ins R}^2)$ sah. for $\epsilon_{15}\epsilon \rho \chi$., $\pi \rho \rho \epsilon \nu \nu \rho \mu \epsilon \nu \rho \iota R^{3a}(\text{appy:} but obliterated and txt)$

left) 1(Treg) [eismop. L].

14. for $\sigma\tau_i$, τ_i (appears to have been at first a clerical error, then retained, as it was imagined it might mean 'quam.' See note) B²CLN² or ^{3a} 1¹ rel latt syrr syr-cu goth ath arm-zoh Ephr Pallad Phot Thi Euthym Chrysoc Cypr Jer Aug Fulg: txt B¹(sic) XN¹ 1² copt sah-mnt arm-mss Orig Gaud, spec. add $\delta\epsilon$ B sah. om η $\pi\nu\lambda\eta$ Scr's p lat-a(appy) \hbar k Orig $_7$ (ins $_1$) Hipp Clem hom-Cl Eus Cypr Ambr $_1$ Aug $_2$ Jer Gaud $_1$ Leo spec.

The same argument à fortiori is used by our Lord in the parable of the unjust judge, Luke xviii. 6, 7. 12. Trench (Serm. Mount, p. 143) has noticed Augustine's refutation of the sneer of infidels (such as Gibbon's against this precept), that some of our Lord's sayings have been before written by heathen authors. (See examples in Wetst. ad loc.) 'Dixit hoc Pythagoras, dixit hoc Plato Propterea si inventus fuerit aliquis eorum hoc dixisse quod dixit et Christus, gratulamur illi, non sequimur illum. Sed prior fuit ille quam Christus. Si quis vera loquitur, prior est quam ipsa Veritas! O homo, attende Christum, non quando ad te venerit, sed quando te fecerit.' Enarr. in Ps. cxl. 6, § 19, vol. iv. pt. ii. ovv is the inference indeed from the preceding eleven verses, but immediately from the δώσει αγαθά τοις αἰτοῦσιν αὐτόν just said,—and thus closes this section of the Sermon with a lesson similar to the last verse of ch. v., which is, indeed, the ground-tone of the whole Sermon—'Be ye like unto God.'
outus, viz., after the pattern of

σοτως, viz., after the pattern of σσα ἄν: not = τ αῦτα, because what might suit us, might not suit others. We are to think what we should like done to us, and then apply that rule to our dealings with others: viz., by doing to them what we have reason to suppose they would like done to them. This is a most important distinction, and one often overlooked in the interpretation of this golden maxim.

13-27.] THE CONCLUSION OF THE

DISCOURSE :- setting forth more strongly and personally the dangers of hypocrisy, both in being led aside by hypocritical teachers, and in our own inner life. The $\pi \dot{\nu} \lambda \eta$ stands at the end of the $\delta \delta \delta s$, as in the remarkable parallel in the Table of Cebes, c. 16: οὐκοῦν ὁρᾶς θύραν τινὰ μικράν, καὶ όδον τινα πρὸ τῆς θύρας, ήτις οὐ πολύ όχλεῖται, ἀλλ' ὀλίγοι πάνυ πορεύονται: αὕτη ἐστὶν ἡ δδὸς ἡ ἄγουσα πρὸς την άληθινην παιδείαν. gives a second reason, on which that in ver. 13 depends: strive, &c., for broad is, &c., because narrow is, &c. The reason why the way to destruction is so broad, is because so few find their way into the narrow path of life. This is not merely an arbitrary assignment of the 871, but there is a deep meaning in it. The reason why so many perish is not that it is so ordained by God, who will have all to come to the knowledge of the truth,—but because so few will come to Christ, that they may have life; and the rest perish in their sins. See notes on ch. xxv. 41. The reading τ ! (adopted by Lachmann, Tregelles, Meyer, De Wette) will not bear the signification commonly assigned to it, 'How narrow is the gate?' And the interroga-tive meaning (Meyer) is inconsistent with όλίγοι είσίν, which follows. μένη, restricted,—crushed in, in breadth: i.e. as Clem. Alex. Strom. v. 5 (31), p. 664 P, . . . την μέν . . . στενην κ. τεθλιμμένην την κατά τὰς έντολὰς κ. ἀπαγορεύσεις περιεσταλμένην, την δε έναντίαν άγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες 2 ch. x. 17.
αὐτήν. 15 z προςέχετε [δὲ] 2 ἀπὸ τῶν 3 ψευδοπροφητῶν, 5 οἴτινες ἔρχονται πρὸς ὑμᾶς ἐν 6 εὐδύμασιν προβάτων,
ἔσωθεν δέ εἰσιν 6 λύκοι 6 ἄρπαγες. 16 ἀπὸ τῶν 8 καρπῶν
αὐτῶν 6 ἐπιγνώσεσθε αὐτούς. 1 μήτι 1 συλλέγουσιν ἀπὸ 1 ἀκανθῶν m σταφυλὰς ἢ ἀπὸ n τριβόλων o σῦκα ; 17 οὕτω 1 ἀκανθῶν m σταφυλὰς ἢ ἀπὸ n τριβόλων 0 σῦκα ; 17 οὕτω 5 εch. xvi. 28.
Σατια. 1 ἀκανθῶν m σταφυλὰς 1 ἀπὸ 1 τονηροὺς 1 ποιεῖ. 18 οῦ το 18 οῦ το 18 επί. 32. 18 επί. 33. 18 επί. 34. 18 επί. 35. 18 επί. 36. 18 σαπρού οξύδρου εκαρπους πουηρούς ποιεί. 10 ου den Alix 2. δύναται δένδρου γάγαθου εκαρπούς πουηρούς ποιείν, 16. Luke x. 3. John x. 12 los Acts xx. οὐδὲ δένδρου εσαπρού καρπούς καλούς ποιείν. 19 πᾶν χεριλίξια. 3. χεριλίζια. 3. δένδρου μη η ποιούν ε καρπον τ καλον μ έκκοπτεται καὶ fluke xviii εἰς πῦρ βάλλεται. 20 ν ἄρα ν γε ἀπὸ τῶν g καρπῶν αὐ- h Luke xxiv.
Τῶν h ἐπιρινώσσσθε σὐτοίο 21 Οὐ τοῦ ίο ν΄ τῶν h ἐπιγνώσεσθε αὐτούς. 21 Οὐ πᾶς ὁ λέγων μοι Κύριε και και 23.

25 | Mk. John iv. 29 al. Mal. iii. 8 BN. k ch. xiii. 28, &c. Luke vi. 44 or. Xxvi. 22. 1 ch. xiii. 7, &c. | xxvi. 29. Luke vi. 44. John xix. 2. Heb. vi. 8 orly. Gen. iii. 18. m Luke vi. 44 or. m Luke vi. 44. Rev. xiv. 18 orly. Gen. xl. 10, 11. n Heb. vi. 8 orly. Gen. iii. 18. Prov. xxii. 5. Hex. x. 8 (2 Kings xii. 31) orly. o Mark xi. 13. Luke vi. 44. James iii. 12 orly. 4 Kings xi. 51. xv. 2, 4. xv. 2, (-\$\tilde{x}\$), ch. xxi. 9. p = Luke viii. 8, Exod. iii. 8, p = ch. iii. 8, 10. Isa. v. 2, 4, xv. 2 orly. xv. 23 reft. u = ch. iii. 10 reft. v = ch. xvii. 23 iss. xvii. 48. Luke vi. 43 bis. xvii. 27) orly. Gen. xxvi. 9. v = ch. xvii. 26. Acts xi. 18 (xvii. 27) orly. Gen. xxvi. 9.

15. om $\delta \epsilon$ BN ev-y 435 latt(exc f) Syr syr-cu sah æth arm Just Ath Chr Hil Lucif

16. ree σταφυλην, with L rel ath arm Lucif [Aug₁]: txt B\ 1.118. 209 latt syrr syr-cu goth [Bas] Chr Tert Hil [Ambr Aug₁]. (Z 33 defective, C looptt doubtful.)
17. καρπ. ποιει καλ. Β: καλ. ποι. καρπ. Δ. (Inversions for emphasis.)
18. [B does not, as the Bentley collation alleges, ins ει before ου.] for 1st ποιειν,

ενεγκειν B Orig₂ Dial (txt rewritten by \aleph^1): for 2nd ποιειν, ενεγκειν \aleph^1 (txt $\aleph^{2\cdot3a}$) Orig₁.

19. aft παν ins oυν (from ch iii. 10 and || Luke) C²LZ 33 lat-b c g₁ h syr-cu sah;

enim lat-f Iren-int, autem lat-go: om BC'N rel vulg lat-a ff 12 k syrr copt goth æth arm Hipp Cypr Lucif.

20. for απο, εκ C latt Lucif Aug.

την είς ἀπώλειαν φέρουσαν, πλατείαν κ. εὐρύχωρον, ἀκώλυτον ἡδοναῖς τε καὶ θυμῶ

15. The connexion (with $\delta \epsilon$) is as Chrys. Hom. xxiii. 6, p. 292: και γάρ πρός τῷ στενὴν είναι, πολλοί και οι ὑποσκελίζοντες την έκεισε φέρουσαν είσιν δδόν:strive to enter, &c.: but (86, not accordingly, as Webst. and Wilk.) be not misled by persons who pretend to guide you into it, but will not do so in reality.

These ψευδοπρ., directly, refer to the false prophets who were soon to arise, to deceive, if possible, even the very elect, ch. xxiv. 24; and, indirectly, to all such false teachers in all ages. In ἐνδύμασι προβ. there may be allusion to the prophetic dress, ch. iii. 4: but most probably it only means that, in order to deceive, they put on the garb and manners of the sheep themselves. 16.] The καρποί are both their corrupt doctrines and their vicious practices, as contrasted with the outward shews of almsgiving, prayer, and fasting, their sheep's clothing to deceive. 'Quærimus fructus caritatis, invenimus

spinas dissentionis.' Aug. Enarr. in Ps. cxlix. 1, § 2, vol. iv. pt. ii. See James iii. 12: ch. xii. 33, 34. 17. σαπρόν | See also ch. xiii. 48. From these two verses, 17, 18, the Manichæans defended their heresy of the two natures, good and bad: but Augustine answers them that such cannot possibly be their meaning, as it is entirely contrary to the whole scope of the passage (see for example ver. 13), and adds, 'Mala ergo arbor fructus bonos facere non potest; sed ex mala fieri bona potest, ut bonos fructus ferat.' Cont. Adimant. c. 26, vol. viii. On the other hand, these verses were his weapon against the shallow Pelagian scheme, which would look at men's deeds apart from the living Root in man out of which they grew, and suppose that man's unaided will is capable of good. Trench, Serm. on the Mount, p. 150. See also Orig. in Matt. Comm. Series, § 116, vol. iii. p. 914. ἐπιγν., more than simply γνώσεσθε: 'ye shall thoroughly know them:' see I Cor. xiii. 12. 21.] The doom of the hypocritical false prophets

κύριε είςελεύσεται είς την βασιλείαν των ουρανών, άλλ' ό BCEGK w ch. xii, 50. r ch. xii, 50. xxi, 31. Mark iii, 35. (Luke xii, 47.) John iv, 34 al. Isa. xlvni, 14. " ποιῶν τὸ " θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. ΧΖΔΙΝ 22 πολλοί ἐροῦσίν μοι ἐν × ἐκείνη τῆ × ἡμέρα Κύριε κύριε, οὐ x lvni, 14. x = ch, xxiv, 36 - Mk, Luke x, 12, xxii, 26, 2 Thess, i, 10, 2 Tim, i, 12, 15, iv, 8, y (Mask is 2) ^{yz} τῶ σῶ ^{yz} ὀνόματι ^z ἐπροφητεύσαμεν καὶ ^y τῶ σῶ ^y ὀνόματι ^a δαιμόνια ^a έξεβάλομεν καὶ ^y τῶ σῶ ^y ονόματι ^b δυνάμεις πολλάς ἐποιήσαμεν; 23 καὶ τότε ο ὁμολογήσω αὐτοῖς ὅτι y (Mark ix. 38 οὐδέποτε ἔγνων ύμᾶς· ἀ ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ef ἐργαv. r.) James v. 10. Lev. xix. 12. ζόμενοι την fg ἀνομίαν. 24 h Πας οὖν h ὅςτις ik ἀκούει i μου z Jer. xxxiv. 14 (12) BN. (xxvii. 15 F τους ι λόγους τούτους και κποιεί αὐτούς, *1 ὁμοιώσω * αὐ-[50 A] chi, το δργ.] a ch. ix. 33, 34. x. 8 al. fr. Mt. Mk. L. b = ch. xiii. 54, 58. Acts ii. 22. Gal. iii. 5 al. ξ c = John i. 20. Heb. xi. 13. 2 Macc. vi. 6. d Luke ix. 39. Acts xiii. 13 only. Jer. xxvi. (xivi.) 5. 2 Macc. iv. 33 only. e = ch. xxvi. 10. James ii. 9 al. Ps. xiv. 2. xxvii. 3. geh. xiii. 41. 2 Cor. vi. 14 al. Exod. xxxiv. 9. h ch. x. 32. Acts iii. 23. Col. iii. 17. acc., ch. x. 14. xii. 19. xiii. 20. &c. 5. gen. and acc., see note. k Ezek. xxxiii. 31, 32. l Mark iv. 30. Luke vii. 31 al. Lam. ii. 13.

21. τα θεληματα \aleph^1 (txt \aleph^2). rec om τοιs, with L rel Orig [Cyr₁ Bas Chr]: ins BCZN 1. 33 Ser's a p Just Hipp [Cyr₂]. aft ouravois add ouros ειεελευσεται εις την βασιλείαν των ουρανων (supplementary gloss) C^2 33 latt syr-cu Cypr Hil Jer.

22. for οὐ τῷ, ουτως C. aft δαιμ. ins πολλα χ1(χ2 disapproving).

εξεβαλλομεν LN1(txt N3a) 299 [Damasc,].

24. om τουτουν B(but has it in marg a prima manu) 242-3-7. 301 lat-a g_1 k syr-jer goth Cypr Hil Epiph spec. * όμοιωθήσεται (cf ver 26) BZK 1. 33 mss-mentd-by-Euthym vulg(assimilabitur) lat- ff_1 g_1 l syr-mg sah æth arm Orig Epiph [Bas₁] Chr Cyr Cypr Ambr: similis est lat-a b c: ομοιωσω αυτου C rel lat-f h k syrr syr-cu

introduces the doom of all hypocrites, and brings on the solemn close of the whole, in which the hypocrite and the true disciple are parabolically compared.

Observe that here the Lord sets Himself forth as the Judge in the great day, and at the same time speaks not of 70 θέλ. μου, but τὸ θέλ. τοῦ πατρός μου: an important and invaluable doctrinal landmark in this very opening of His ministry in the first Gospel. is not here 'no one,' as some (Elsner, Fritzsche) have interpreted it. That meaning would require πâs οὐκ εἰσελεύσεται. The context must rule the meaning of such wide words as \(\lambde{\epsilon}\)\(\epsilon\) Here it is evidently used of mere lip homage; but in οὐδείς δύναται εἰπεῖν Κύριος 'Ιησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ, 1 Cor. xii. 3, the "saying" has the deeper meaning of a genuine heartfelt confession. To seek for discrepancies in passages of this kind implies a predisposition to find them: and is to treat Holy Scripture with less than that measure of candour which we give to the writings of one another. 22.] ἐν ἐκείνη τῆ ἡμέρα. perhaps refers to ver. 19: or it may be the expression so common in the Prophets of the great day of the Lord: e.g. Isa. ii. 20; xxv. 9, al. fr. So the Jews called the great day of judgment "that day," see Schöttgen, Hor. i. p. 82. $\tau\hat{\phi}~\sigma\hat{\phi}$ τῶ σῶ ονόματι perhaps = έν τ. σ. ον., jussu et auctoritate tua, but better by thy Name, that name having, as Meyer, filled out our belief and been the object of our confession of faith. The dative in this case is instrumental, cf. Winer, § 31. 7.

is instrumental, cf. Winer, § 31.7. ἐπροφητ. preached, not necessarily foretold future events: 1 Cor. xii. 10, and note. On δαμ. ἐξ. see note on ch. viii. 32.

23.] As the words now stand, δτι is merely recitative, and cannot be (Meyer) 'because,' belonging to ἀποχωρ. Such an arrangement would be unprecedented. Orig., Chrys., Cypr., &c., placed ὅτι οὐδ. ἔγνν. ὑμ. after ἀποχ., &c., in which case the meaning 'for, because,' would be right. See Luke xiii. 25—27. ὁμολογήσω is here a remarkable word, as a statement of the simple truth of facts, as opposed to the false colouring and self-deceit of the hypocrites—'I will tell them the plain truth.'

οὐδέποτε ἔγ. ὑμ., i. e., in the sense in which it is said, John x. 14, γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. Neither the preaching Christ, nor doing miracles in His Name, are infallible signs of being His genuine servants, but only the devotion of life to God's will which this knowledge brings about. 24.] πᾶς οὖν ἔςτις is a pendent nominative, of which examples are found in the classics, especially in Plato: so Περσέφαττα δέ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα. Cratyl. p. 464 c. See also ib. p. 403 A: Gorg. p. 474 E. Kühner, Grannz. ii. § 508. Notice the ὄςτις

.. επνευ-

MSUVX ZIAUS

τον ανδρί m φρονίμω, n όςτις ορ ωκοδόμησεν αυτού την mch. x. 16. οἰκίαν ἐπὶ τὴν $^{\rm p}$ πέτραν. 25 καὶ $^{\rm q}$ κατέβη ἡ $^{\rm t}$ βροχὴ καὶ $^{\rm tro, xiv. 16.}$ χχν. $^{\rm xiv. 16.}$ ηλθον οἱ $^{\rm s}$ ποταμοὶ καὶ $^{\rm tu}$ ἔπνευσαν οἱ $^{\rm t}$ ἄνεμοι καὶ $^{\rm v}$ προς- $^{\rm never. 15 ref.}$ ηλθον οι "ποταμοι και "επνευσαν οι 'ανεμοι και 'προς- ο ch. xxi. 33. [Luke iv. 29] έπεσαν τῆ οἰκία ἐκείνη, καὶ οὐκ ἔπεσεν "τεθεμελίωτο γὰρ $\frac{1}{14}$ 49 al. [der. xxii. 18, $\frac{1}{14}$] τὴν πέτραν. $\frac{26}{14}$ καὶ πᾶς δ $\frac{1}{14}$ ἀκούων $\frac{1}{14}$ μου τοὺς $\frac{1}{14}$ λό- $\frac{1}{14}$ την $\frac{1}{14}$ επὶ την $\frac{1}{14}$ Gay of G. γους τούτους καὶ μὴ $^{\rm k}$ ποιῶν αὐτοὺς $^{\rm l}$ όμοιωθήσεται ἀνδρὶ $^{\rm q=Luke\, viii.}_{23.~{\rm Re},~{\rm xx}$ $^{\rm k}$ τους.... και μωρώ, η όςτις ο ωκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν rhere (bis) γ ἄμμου. ²⁷ καὶ ⁹ κατέβη ή τβροχή καὶ ἦλθου οί ⁸ ποτα- ^{only. Ps.} lavii. 9. eiv.

μοὶ καὶ ^{tu} ἔπνευσαν οἱ ^t ἄνεμοι καὶ ^z προςἐκοψαν τῆ οἰκία ^{ch, v, 40.5} ^a πτῶσις αὐτῆς μεγάλη, ^{ch, v, 40.5} ^s ^b Luke vi. 58. Luke vi. 58. Luke vi. 59. Str. vii. 4 only. Ps. exlvii. 18 (7).

τεταγμένοι ἀσυντάκτοις, Diod. Sic. ii. 26.
i. 10. 1 Pet. v, 10 only. Josh. vi. 26.
27 all. Mt. Paul only. Isa. xxxii. 5, 6.
xxvi. 15.

z ch, iv. 6 reff. Isa. iii. 5, a Luk vi. 31. Cor. 25, vii. 18. xx. 8 only. Gen. xiii. 16.
z ch, iv. 6 reff. Isa. iii. 5, a Luk vii. 31 vi. 32 rek.

copt goth Phot-in-schol Cypr Arnob Hil Lucif. (Aug has both.) οικοδομησεν (1 (so also in ver 26). rec την οικιαν bef αυτου (more usual order), with L rel lat-a

 δ c Orig₁ [Bas] Cypr Hil Lucif: txt BCZN 1. 33 [Orig₂].
 25. ηλθαν B (but -θον ver 27). (προσεπεσαν, so BCEXZΔΝ²(-σεν Ν¹) 1 syrmg-gr Chr Cyr Damasc. Lachm reads προς έπαισαν, taking the ε of text as an itacism for aι—offenderunt lat-a b, impegerunt lat-c Cypr Lucif.)

26. rec την οικιαν bef αυτου (as ver 24), with C rel lat-a b c Orig [Bas₁] Cypr Lucif:

ψαμμον N3a(? but corrd) 41 [Chr Thl]. txt BZN 1.

om και επνευσαν οι ανεμοι (homæotel) * (ins *corr1). 27. ηλθαν Χ. for προςεκοψαν, προςερρηξαν CM 1 Bas Chr: προςεκρουσαν 13. 243: προςεπεσον Scr's g p 63 syr-mg sah goth: irruerunt vulg: offenderunt lat-a b: impegerunt lat-c Cypr: inliserunt Lucif: txt BZN rel.

both times, not merely ős. ős identifies only: 8stis classifies. μου may be from me, as in Acts i. 4 ref.: and the τούτους makes this perhaps more probable than the ordinary rendering "these words of mine." τοὺς λόγους τού-Tous seems to bind together the Sermon, and preclude, as indeed does the whole structure of the Sermon, the supposition that these last chapters are merely a collection of sayings uttered at different όμοιώσω αὐτόν (or, όμοιωθήσεται)] Meyer and Tholuck take this word to signify, not 'I will compare him,' but 'I will make him like,' viz. ev ekelvn τη ἡμέρα, as in ch. vi. 8: Rom. ix. 29. But it is, perhaps, more in analogy with the usage of the Lord's discourses to understand it, I will compare him: so δμοιώσω, ch. xi. 16: Luke xiii. 18, and reff. 25. This similitude must not be pressed to an allegorical or symbolical meaning in its details, e.g. so that the rain, floods,

and winds should mean three distinct kinds of temptation: but the ROCK, as

signifying Him who spoke this, is of too frequent use in Scripture for us to overlook it here: cf. 2 Sam. xxii. 2

(Ps. xviii. 2), 32, 47; xxiii. 3: Ps. xxviii. 1; xxxi. 2, al. fr.; lxi. 2: Isa. xxvi. 4

(Heb.); xxxii. 2; xliv. 8 (Heb.): 1 Cor. x. 4, &c. He founds his house on a rock, who, hearing the words of Christ, brings his heart and life into accordance with His expressed will, and is thus by faith in union with Him, founded on Him. Whereas he who merely hears His words, but does them not, has never dug down to the rock, nor become united with it, nor has any stability in the hour of trial.

În την πέτραν . . την άμμον, - the articles are categorical, importing that these two were usually found in the country where the discourse was delivered;in ή βροχή, οἱ ποταμοί, οἱ ἄνεμοι, the same, implying that such trials of the stability of a house were common. In the whole of the similitude, reference is probably made to the prophetic passage Isa. xxviii. 15—18. τεθεμελίωτο The N. T. writers usually omit the augment in the pluperfect: so πεποιήκεισαν, Mark xv. 7; έκβεβλήκει, xvi. 9; μεμενήκεισαν, 1 John ii. 19, al. fr. This is also done occasionally by Herodotus, and by Attic prose writers, where euphony is served by it. See Herod. i. 122; iii. 42; ix. 22: and Winer, § 12. 9. 27. μεγάλη] All the greater, because such an one as here supposed is a professed dis b ch. xxii. 33. Mark i. 22. Mark i. 23. Luke ii. 34. Acts xiii. 12. al. Each. vii. 14. Wissl. viii. 42. al. Each. vii. 17. Wissl. viii. 4. v

² Ματέ ι. ²² τις οἰς γραμματεῖς αὐτῶν. ^{5.2} Ματέ ι. ²² τεθ. $\frac{1}{2}$ constr., Luke VIII. $\frac{1}{2}$ Καταβάντι δὲ $\frac{1}{2}$ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολού- $\frac{1}{2}$ 1. $\frac{1}{2}$ 1. $\frac{1}{2}$ 0. $\frac{1}{2}$ $\frac{1}{2}$ 0. $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ 0. $\frac{1}{2}$ $\frac{1}{2}$

(Mxt), 120, Mark i. 22, Luke xii 5, xix, 17, John x, 18 bis, xix, 10 bis, 11, Acts ix, 14 al. 1 Macc, x, 35, f constr, vv. (5 v. r.) 23, 28, ch. xi. 27, xi. 23. Mark v. 2 al. g η Mk, ch. x, 8, xi. 5 η L, xxvi. 6 η Mk. Luke iv. 27, xvii. 12 only. Lev. xiv. 2, x

28. rec συνετελεσεν (see Luke iv. 13), with L rel, consumm. latt: txt BC Z(appy) ΓN 1. 33 Orig Chr. εξεπληττοντο $N^1(\text{txt }N^2)$ Scr's b [Eus₂]. επι τη διδ. αυ. bef οι οχλοι $N^1(\text{txt }N^2)$.—om οι οχλ. sah.

29. rec om αντων (see Mark i. 22), with C¹L rel lat-b goth: ins BC³KΔΠ¹-³N 1. 33 vulg lat-a c f g_{1,2} h l syrr syr-cu syr-jer coptt ath arm Eus₂ Aug. (Z def.)

end ins kai oi papivaioi C 33 latt syrr syr-cu arm-use Eus, Hil.

Chap. VIII. 1. for καταβαντι δε αυτω, και καταβαντος αυτου Z lat-a b c g_1 h syr-cu ath Hil_2 : καταβαντος δε αυτου BCN^2 33 vulg lat-f ff_1 syrr coptt goth arm: txt N^1 rel (of these V^1 (but corrd) Δ lat-k om aυτω.)

ciple—ἀκούων τοὺς λόγους—and therefore would have the further to fall in case of

apostasy.

29. ἡν διδάσκων] The assertion is spread more widely, by this resolved imperfect, over His whole course of teaching. Chrysostom's comment is, οὐ γὰρ εἰς ἔτερον ἀναφέρων, ὡς ὁ προφήτης καὶ ὁ Μωυσῆς, ἔλεγεν ἄπερ ἔλεγεν ἀλλὰ πανταχοῦ ἐαυτὸν ἐνδεκκνύμενος εἶναι τὸν τὸ κῦρος ἔχοντα. καὶ γὰρ νομοθετῶν συνεχῶς προςετέθει Ἐγὰ δὲ λέγω ὑμῖν, καὶ τῆς ἡμέρας ἀναμιμνήσκων ἐκείνης, ἐαυτὸν ἐδείκνυ τὸν δικάζοντα εἶναι. Hom.

xxv. 1, p. 306.

VIII. 1-4.] HEALING OF A LEPER. Mark i. 40-45. Luke v. 12-14. We have now (in this and the following chapter), as it were a solemn procession of miracles, confirming the authority with which our Lord had spoken. ἀπὸ της διδασκαλίας έπὶ τὰ θαύματα μεταβαίνει. έπει γάρ ως έξουσίαν έχων έδίδασκεν, Ίνα μη νομισθη κομπάζειν και άλαζονεύεσθαι, δείκνυσι την εξουσίαν αὐτοῦ καὶ ἐν τοῖς έργοις, καὶ βεβαιοῖ τοὺς λόγους ἀπὸ τῶν 2.] This same πράξεων. Euthym. miracle is related by St. Luke without any mark of definiteness, either as to time or place,—καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾳ τῶν πόλεων.... In this instance there is, and can be, no doubt that the transactions are identical: and this may serve us as a key-note, by which the less obvious and more intricate harmonies of these two narrations may be arranged. The plain assertion of the account in the text requires that the leper should have met our Lord on His descent from the mountain, while great multitudes were

following Him. The accounts in St. Luke and St. Mark require no such fixed date. This narrative therefore fixes the occurrence. I conceive it highly probable that St. Matthew was himself a hearer of the Sermon, and one of those who followed our Lord at this time. From St. Luke's account, the miracle was performed in, or rather, perhaps, in the neighbourhood of, some city: what city, does not appear. As the leper is in all three accounts related to have come to Jesus (καὶ ἰδού implying it in Luke), he may have been outside the city, and have run into it to our Lord. $\lambda \epsilon \pi \rho \delta s$ The limits of a note allow of only an abridgment of the most important particulars relating to this disease. Read Levit. xiii. xiv. for the Mosaic enactments respecting it, and its nature and symptoms. See also Exod. iv. 6: Num. xii. 10: 2 Kings v. 27; xv. 5: 2 Chron. xxvi. 19, 21. The whole ordinances relating to leprosy were symbolical and typical. The disease was not contagious: so that the view which makes them mere sanitary regulations is out of the question. The fact of its non-contagious nature has been abundantly proved by learned men, and is evident from the Scripture itself: for the priests had continually to be in close contact with lepers, even to handling and examining them. We find Naaman, a leper, commanding the armies of Syria (2 Kings v. 1); Gehazi, though a leper, is conversed with by the king of Israel (2 Kings viii. 4, 5); and in the examination of a leper by the priest, if a man was entirely covered with leprosy, he was to be pronounced clean (Levit. xiii. 12, 13). The leper was not shut out from

2. rec elba (the 1st syllable of proselba being omd, from lepos preceding. This is more prob than that the -pros of lepos shd be mistaken for a prep in comp with elba, with C rel latt Syr syr-cu copt [Did₁] Hil: txt BEMAN 1 syr sah goth ath arm Chr Cyr Damase Thl. (Z defective.)

3. aft $\chi \epsilon i \rho a$ ins autou $\aleph^{1,3}(\text{om }\aleph^2)$ 124 Syr syr-cu. rec aft autou ins o involve (supplied for clearness), with C²L rel lat-b b syr arm Hil, and before $\eta \psi a \tau o$ vulg lat-a c $f g_{1,2}$ Syr syr-cu: om BC¹ Z(appy) \aleph 1. 33 am lat- $f f_1$ b coptt goth with.

 $\epsilon \nu \theta \epsilon \omega s \aleph^1 (\text{ins } \aleph^2).$ $[\epsilon \kappa \alpha \theta \epsilon \rho \iota \sigma \theta \eta B^1 E L X \Pi^1.]$

the synagogue (Lightfoot, vol. i. p. 513), nor from the Christian churches (Suicer, Thesaurus Patrum, under λεπρός). Besides, the analogy of the other uncleannesses under the Mosaic law, e.g. having touched the dead, having an issue, which are joined with leprosy (Num. v. 2), shews that sanitary caution was not the motive of these ceremonial enactments, but a far deeper reason. This disease was specially selected, as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. "Leprosy was, indeed, nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away." (Trench on the Miracles, p. 213.) See Num. xii. 12. The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead: the same means of cleansing as for uncleanness through connexion with death, and which were never used except on these two occasions. Compare Num. xix. 6, 13, 18, with Levit. xiv. 4-7. All this exclusion and mournful separation imported the perpetual exclusion of the abominable and polluted from the true city of God, as declared Rev. xxi. 27, où μὴ εἰsέλθη εἰs αὐτὴν πῶν κοινὸν καὶ ποιῶν βδέλυγμα καὶ ψεῦδοs. And David, when after his deadly sin he utters his prayer of penitence, 'Purge me with hyssop, and I shall be clean,' Ps. li. 7, doubtless saw in his own utter spiritual uncleanness, that of which the ceremonial uncleanness that was purged with hyssop was the type. Thus in the above-cited instances we find leprosy inflicted as the punishment of rebellion, lying, and presumption. 'I put the plague of leprosy in an house' (Levit. xiv. 34), 'Remember what the Lord thy God did to Miriam' (Deut. xxiv. 9), and other passages, point out this plague as a peculiar infliction from God. "The Jews termed it 'the finger of God,' and emphatically 'the stroke.' They said that it attacked first a man's house; and if he did not turn, his clothing; and then, if he persisted in sin, himself. So too, they said, that a man's true repentance was the one condition of his leprosy leaving him." Trench, p. 216. The Jews, from the prophecy Isa. liii. 4, had a tradition that the Messiah should be a leper. προςεκύνει πεσών in πρόςωπον, Luke v. 12 (γονυπετῶν, Mark i. 40). These differences of expression are important. See beginning of note κύριε] Not here merely on this verse. a title of respect, but an expression of faith in Jesus as the Messiah. "This is the right utterance of $\kappa \dot{\nu} \rho \iota \epsilon$, which will never be made in vain." Stier. When Miriam was a leper, έβόησε Μωυσης πρός κύριον, λέγων 'Ο θεός, δέομαί σου, ΐασαι αὐτήν, Num. xii. 13. 3. ήψατο αὐτοῦ] He who just now expansively fulfilled the law by word and commands, now does the same by act and deed: the law had forbidden the touching of the leper, Levit. v. 3. It was an act which stood on the same ground as the healing on the Sabbath, of which we have so many instances. So likewise the prophets Elijah and Elisha touched the dead in the working of a miracle on them (1 Kings xvii. 21: 2 Kings iv. 34). The same almighty power which suspends natural laws, supersedes ceremonial laws. Here is a noble example illustrating His own precept so lately delivered, 'Give to him that asketh thee.' Again, we can hardly forbear to recognize, in His touching the leper, a deed symbolic of His taking on him, touching, laying hold of, our nature. Compare Luke xiv. 4, καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, with Heb. ii. 16, σπέρματος 'Αβραὰμ ἐπιλαμ-βάνεται. θέλω] 'Echo prompta ad fidem leprosi maturam.' Bengel ad loc. έκαθ. αὐτ. ἡ λέπ.] Luke's words

αὐτοῦ ἡ ὶ λέπρα. 4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς κ"Ορα ΒΟΕΚΙ. ΜΝΙΥΧ j Mark i. 42. Luke v. 12, 13 only. Lev. xiii. μηδενὶ είπης, άλλὰ ύπαγε σεαυτον δείξον τω ίερεί, καὶ ΣΙΔΙΙΝ k Mk. ch. xviii, 10. Heb. viii, 5, from Exod. xxv. 40. 1 προς ένεγκου τὸ 1 δώρου δ m προς έταξεν Μωυσης, n είς n μαρτύριον αὐτοῖς.

5 Είςελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ προςῆλθεν xxii, 9. 1 = ch. ii, 11. v, 23 al. fr. Num. xxxi, 50. m ch. i, 24 reff. Lev. xiv, 3, 4, 10. Lev. x. 1. 18 ||, xxiv, 14 ||, Heb. iii, 5. James v, 3. Josh, xxiv, 27.

4. for λεγει, ειπεν χ1(txt χ3a). rec προςενεγκε (||) with LN rel: txt BC.

(offer vulg Cypr Hil, offeres lat-c, offers lat-a b. Z def.)
5. rec ειseλθορτι, with C² F(Wetst) L rel Chr Thl Hil Op: txt BC³ZN 1. 33 syr copt with arm .- rec (for αυτου) τω ιησου, with C2L (lat-c) Syr: αυτω F(Wetst) rel: txt BC1EZX .- cum autem introisset vulg, simly lat-a b c &c syr-cu goth Hil.

(ver. 13), ή λέπρα ἀπηλθεν ἀπ' αὐτοῦ. are more strictly correct in construction. See also Mark i. 42. A curious instance of the theological littleness which has been shewn in treating our Lord's great acts of Divine Love, is cited here by Bp. Wordsw. from Ambrose: "Dicit 'volo' propter Photinum (who said that our Lord was a mere man): imperat propter Arium (who denied His equality with the Father): tangit propter Manichæum (who said that Christ had not human flesh, but was only a phantom)." 4. όρα μηδενί είπης Either (1) these words were a moral ad-monition, having respect to the state of the man (διδάσκων τὸ ἀκόμπαστον καl ἀφιλότιμον, Chrysost.), for the injunction to silence was not our Lord's uniform practice (see Mark v. 19, | Luke), and in this case they were of lasting obligation, that the cleansed leper was not to make his healing a matter of boast hereafter; or (2) they were a cautionary admonition, only binding till he should have shewn himself to the priest, in order to avoid delay in this necessary duty, or any hindrance which might, if the matter should first be blazed abroad, arise to his being pronounced clean, through the malice of the priests; or (3), which I believe to be the true view, our Lord almost uniformly repressed the fame of His miracles, for the reason given in ch. xii. 15-21, that, in accordance with prophetic truth, He might be known as the Messiah not by wonderworking power, but by the great result of his work upon earth: οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις την φωνην αὐτοῦ . . . , έως αν έκ-βάλη εἰς νῖκος την κρίσιν. Thus the Apostles always refer primarily to the Resurrection, and only incidentally, if at all, to the wonders and signs. (Acts ii. 22-24; iii. 13-16.) These latter were tokens of power common to our Lord and his followers; but in His great conflict, ending in His victory, He trod the wine-

press alone. σεαυτὸν δείξ. κ.τ.λ.] Read Levit. xiv. 1-32. This command has been used in support of the theory of satisfaction by priestly confession and penance. But even then (Trench on the Miracles, p. 221) the advocates of it are constrained to acknowledge that Christ alone is the cleanser. 'Ut Dominus ostenderet, quod non sacerdotali judicio, sed largitate divinæ gratiæ peccato emundatur, leprosum tangendo mundavit, et postea sacerdoti sacrificium ex lege offerre præcepit.' (Gratian de Ponitentia, Dist. 1, c. 34, p. 1529 Migne.) 'Dominus leprosum sanitati prius per se restituit, deinde ad sacerdotes misit quorum judicio ostenderetur mundatus...quia etsi aliquis apud Deum sit solutus, non tamen in facie Ecclesiæ solutus habetur, nisi per judicium sacerdotis. In solvendis ergo culpis vel retinendis ita operatur sacerdos evangelicus et judicat, sicut olim legalis in illis qui contaminati erant lepra quæ peccatum signat.' (Peter Lombard. Sent. iv. dist. 18. 6, p. 887 Migne.) It is satisfactory to observe this drawing of parallels between the Levitical and (popularly so called) Christian priesthood, thus completely shewing the fallacy and untenableness of the whole system; all those priests being types, not of future human priests, but of Him, who abideth a Priest for ever in an unchangeable priesthood, and in Whom not a class of Christians, but all Christians, μαρτύριον are priests unto God. αὐτοῖς A testimony both to, and against them: the dativus both commodi and incommodi. The man disobeyed the injunction, so that our Lord could no more enter the city openly: see Mark i. 45.

5-13. HEALING OF THE CENTURION'S SERVANT. Luke vii. 1-10, where we have a more detailed account of the former part of this miracle. On the chronological arrangement, see Prolegomena. The centurion did not himself come to our Lord, but sent elders of the Jews to Him, who Bagav Z.

G spxe-

αὐτῷ ο ἐκατόνταρχος $^{\rm p}$ παρακαλῶν αὐτὸν $^{\rm G}$ καὶ λέγων ο Mt. L. IGRER, κ. Acts) only. Κύριε, ὁ $^{\rm q}$ παῖς μου $^{\rm r}$ βέβληται ἐν τῆ οἰκία $^{\rm s}$ παραλυτικός, $^{\rm c}$, $^{\rm c}$, $^{\rm c}$, $^{\rm s}$, $^{\rm c}$, ...δεινως τ δεινώς η βασανιζόμενος. 7 λέγει αὐτῷ Ἐγὼ έλθὼν θεραπεύσω αὐτόν. 8 * καὶ ἀποκριθεὶς ὁ ο ἐκατόνταρχος ἔφη Κύριε, οὐκ εἰμὶ τίκανὸς ἵνα μου ὑπὸ τὴν τ στέγην εἰς-μου. 9 καὶ γὰρ ἐγὰ ἄνθρωπός εἰμι γ ὑπὸ γ ἐξουσίαν, έχων ύπ' εμαυτον στρατιώτας, καὶ λέγω τούτω Πορεύθητι, καὶ πορεύεται, καὶ ἄλλω "Ερχου, καὶ ἔρχεται καὶ τῷ 5

= κεντυρίων, Mark xv. 39 41, 45, -xoc, ch. xxvii. 54. Luke vii. 6 al.

u Mark vi. h. iii. 11 retf.) cts ii. 40. Gul.

6. om kupie X' (ins X2) syr-cu.

7. rec ins και bef λεγει, with CLN rel vulg lat-a c f ff syr copt goth æth : om B ev-47 am lat-b h k Syr syr-cu sah arm. rec aft αυτω ins o ιησους, with C rel latt: ακολουθι μοι N1: om BN3a lat-k copt.

8. * ἀποκριθεὶς δὲ Βκι 33 sah: και αποκριθεις C(appy) №2.3 rel latt syr copt goth for εφη, ειπεν CN1(txt N2) 33. rec λογον, with Γ lat-ff, g, wth: txt (which can hardly here be introduced from | Luke, as the anihorities are so weighty) BC [F(Wetst)] & rel Ser's-mss vulg lat-b e f h syrr syr-cu coptt goth arm Orig Chr Euthym Ambr Aug.

9. aft uno exouran ins tassomeros (from \parallel Luke) BN Scr's q vulg-ed lat-a b c $g_{1,2}$ h Chr₂ Hil: om C rel am(with fuld forj) lat-f ff₁ syrr goth with arm [Chr₂]. (uno ex. is joined to the follg in U mss-mentd-by-Chr lat-f goth Iren-int Hil.)

recommended him to His notice as loving their nation, and having built them a synagogue. Such variations, the concise account making a man fecisse per se what the fuller one relates him fecisse per alterum, are common in all written and oral narrations. In such cases the fuller account is, of course, the stricter one. Augustine, answering Faustus the Manichæan, who wished, on account of the words of our Lord in ver. 11, to set aside the whole, and used this variation for that purpose, makes the remark, so important in these days, 'Quid enim, nonne talibus locutionibus humana plena est consuetudo quid ergo, cum legimus, obliviscimur quemadmodum loqui soleamus? An Scriptura Dei aliter nobiscum fuerat, quam nostro more, locutura?' Contra Faustum, xxxiii. 7, vol. viii. On the non-identity of this miracle with that in John iv. 46 ff., see note there.

5. ἐκατόνταρχος] He was a Gentile, see ver. 10, but one who was deeply attached to the Jews and their religion; possibly, though this is uncertain, a proselyte of the gate (no such term as σεβόμενος, φυβούμενος τον θ. is used of him, as commonly of these proselytes, Acts x. 2 al.). 6. ὁ παίς From Luke we learn that it

was δούλος, δε ην αὐτῷ ἔντιμος. The

centurion, perhaps, had but one slave, see ver. 9. Lucas hoc modo dubitationem prævenit, quæ subire poterat lectorum animos; scimus enim non habitos fuisse servos eo in pretio, ut de ipsorum vita tum anxii essent domini, nisi qui singulari industria vel fide vel alia virtute sibi gratiam acquisierant. Significat ergo Lucas non vulgare fuisse sordidumque mancipium, sed fidelem et raris dotibus ornatum servum, qui eximia gratia apud dominum polleret: hinc tanta illius vitæ cura et tam studiosa commendatio.' (Calvin in loc.) 8.] The centurion heard that the Lord was coming, Luke vii. 6, and sent friends to Him with this second and still humbler message. He knew and felt himself, as a heathen, to be out of the fold of God, a stranger to the commonwealth of Israel; and therefore unworthy to receive under his roof the Redeemer of Israel.

9.] The meaning is, 'I know how to obey, being myself under authority: and in turn know how others obey, having soldiers under me:' inferring 'if then L in my subardinate atotic. ring, 'if then I, in my subordinate station of command, am obeyed, how much more Thou, who art over all, and whom diseases serve as their Master!' That this is the right interpretation, is shewn by our Lord's special commendation of his faith,

z ver, 27, ch. ix. 33 al. Isa, xli. 23. a ch. v. 18 reff. b ch. ii. 1 reff. δούλω μου Ποίησον τοῦτο, καὶ ποιεί, 10 ἀκούσας δὲ ὁ ΒΕΕΚ Ἰησοῦς ε ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν ε ᾿Αμὴν ΧΡΔΙΙΝ λέγω ύμιν, παρ' οὐδενὶ τοσαύτην πίστιν έν τω Ίσραὴλ e ch. xxiv. 27. Luke xiii. 29. Rev. xxi. 13 only, 1 Chron. xii. 15. Isa. lix, 19. εύρον. 11 λέγω δὲ ύμιν ὅτι πολλοὶ b ἀπὸ be ἀνατολών καὶ cd δυσμών ήξουσιν καὶ ο ἀνακλιθήσονται μετὰ ᾿Αβραὰμ d as above (c). Luke xii, 54 καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῆ βασιλεία τῶν οὐρανῶν. ιωκε χιι. 34 καὶ Ίσαἀκ καὶ Ίακωβ ἐν τη βασιλεία των ουρανων οιης. $^{\rm ch}$ χιν. 19 $^{\rm lh}$ udith xii. 15 ln βρυγμός των οδόντων. 13 καὶ εἶπεν ὁ Ἰησοῦς τω (only 2). $(\text{$ ιάθη ὁ p παις [αὐτοῦ] ἐν τῆ ώρα ἐκείνη.

 h -- ch. xxi. 39.
 xxii. 13. xxv. 30 al. Jer. xxii. 28.
 i = 2 Pet. ii. 17. Jude 13. Job xviii. 17. Tobit xiv. 10. see below (k).
 k ch. xxii. 13. xxv. 30 only (there also w. σκότος). 3 Kings vi. 29.
 l ch. xiii. 42, 50. xxii. 13. xxiv. 31. xxv. 30. Luke xiii. 28 only.
 xx. 37 only. Gen. xlv. 2.
 n (in N. T. always w. δδόντων) as above (l) only. Prov. xix. 12. Sir. li. o vv. 5, 8 reff. -xns, Acts x. 1, 22. xxiv. 23 al. 3 only. (βρύχειν, Acts vii. 54.)

10. aft ακολουθουσιν add αυτω C 33. 240-4-5-59 Ser's b latt syrr syr-cu coptt ath. rec ovde ev $\tau\omega$ 10p. τ 00. π 10t. evp. (adaptation from \parallel Luke: Meyer holds the reading in txt to be an interpretation, both here and in Luke. But this can hardly be: and its occurrence there (in very few vss) is sufficiently accounted for by its being the genuine reading here), with CLN rel lat-f syrr arm Orig [Chr Damasc,]: txt B (1) gat lat-a g, k syr-cu syr-mg coptt with Mcion Ambr Aug Op .- om εν τω ισρ. 1.

Luke vii. 10) και υποτρεψας ο εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ευρεν τον παιδα υγιαινοντα C E-with-ast MUXN (brackets inserted by χ² but removed) 1. 33 lat-g, syr-jer syr æth. (aft παιδα ins αυτου M: al vary.)

ver. 10, 'volens ostendere Dominum quoque non per adventum tantum corporis, sed per angelorum ministeria posse implere quod vellet.' Jerome in loc. 'Potuisset Ratio excipere: "Servus et miles imperium libere audiunt: morbus non item." Sed hanc exceptionem concoquit sapientia fidelis, et ruditate militari pul-chre elucens.' Bengel ad loc. 10, 11.7 chre elucens.' Bengel ad loc. 'Amen, inquit, dico vobis, non inveni tantam fidem in Israel; propterea dico vobis quia multi ab Or. et Occ. . . . &c. Quam late terram occupavit oleaster! Amara silva mundus hic fuit: sed propter humilitatem, propter "Non sum dignus ut sub tectum meum intres," multi ab Or. et Occ. venient. Et puta quia venient: quid de illis fiet? Si enim venient, jam præcisi sunt de silva: ubi inserendi sunt, ne arescant? Et recumbent, inquit, cum Abraham et Isaac et Jacob Ubi? In regno, inquit, cœlorum. Et quid erit de illis qui venerunt de stirpe Abrahæ? quid fiet de ruinis quibus arbor plena erat? quid nisi quia præcidentur, ut isti inserantur? Doce quia præcidentur: Filii autem regni ibunt in tenebras exteriores.' Aug. in Johan. tract. xvi. 6, vol. iii. pt. ii. Compare a remarkable contrast in the Rabbinical books illustrating Jewish pride: 'Dixit Deus S. B. Israelites: "In mundo futuro mensam ingentem vobis sternam, quod Gentiles videbunt et pudefient." Schöttgen, i. p. 86. ἐθαύμασεν] to be accepted simply as a fact, as when Jesus rejoiced, wept, was sorrowful; not, as Aug. de Genes, cont. Manich. cited by Wordsw., to be rationalized away into a mere lesson to teach us what to admire. The mysteries of our Lord's humanity are too precious thus to be sacrificed to the timidity of theologians. vioi the natural heirs, but disinherited by rebellion. τὸ σκ. τὸ έξ. the darkness outside, i. e. outside the lighted chamber of the feast, see ch. xxii. 13, and Eph. v. 7, 8. These verses are wanting in St. Luke, and occur when our Lord

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τ. ch. x. 35. την η πενθεράν αὐτοῦ τ βεβλημένην καὶ s πυρέσσουσαν. 15 καὶ ήψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ τος δεὶ Μκ. οοιγτ. $^{\rm t}$ πυρετός, καὶ ἠγέρθη, καὶ $^{\rm u}$ διηκόνει αὐτῷ. $^{\rm 16}$ ν ὀψίας δὲ χειρος τρος ήνεγκαν αὐτῷ $^{\rm w}$ δαιμονιζομένους πολλούς, δοημ. Deut. καὶ ἐξέβαλεν τὰ πνεύματα λόγω, καὶ πάντας τους $\frac{1}{2}$ εκιπ. $\frac{1}{2}$ εκκιως $\frac{1}{2}$ Eνείας ημών ^a έλαβεν, και τας νόσους ^b έβάστασεν.

21 +. Ps. xc. 6 Aq. x || Mk. ch. iv. 24. ix. 12. xiv. 35 al. Ezek. xxxiv. 4.

12. Rom. xv. 1. 4 Kings xviii. 14.

13. Gram. xv. 1. 4 Kings xviii. 14. ασθενείας ήμων ^a έλαβεν, καὶ τὰς νόσους ^b έβάστασεν.

15. for ηγερθη και, εγερθεισα(appy) ℵ¹(txt ℵ²). rec (for αυτω) αυτοις (from | Mark Luke), with LM1 AN2 1. 33 latt Syr syr-cu copt wth: txt BCN1 rel Syr-ms syr goth arm Orig, Chr Thl Euthym.

repeated them on a wholly different occasion, ch. xiii. 28, 29. ό κλ. κ. ό βρ.] The articles here are not possessive, as Middleton supposes, for that would give a sense the most frigid possible, and would be a rendering inadmissible after ἔσται, which generalizes the assertion; they rather import the notoriety and eminence of the κλ. κ. βρ. 'Articulus insignis: in hac vita dolor nondum est dolor.' Bengel.

13. ἰάθη] Of what precise disease does not appear. In Luke ήμελλεν τε-λευτάν—here he is παραλυτικός, δεινώς Baravi Cónevos. But though these descriptions do not agree with the character of palsy among us, we read of a similar case in 1 Macc. ix. 55, 56: ἐν τῷ καιρῷ ἐκείνω ἐπλήγη Αλκιμος καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παρελύθη, καὶ οὐκ ἐδύνατο ἔτι λαλῆσαι λόγον καὶ ἐντείλασθαι περὶ τοῦ οίκου αὐτοῦ. καὶ ἀπέθανεν "Αλκιμος έν τῷ καιρῷ ἐκείνῳ μετὰ βασάνου μεγάλης. The disease in the text may have been an attack of tetanus, which the ancient physicians included under paralysis, and which is more common in hot countries than with us. It could hardly have been apoplexy, which usually bereaves of sensation.

14-17. HEALING OF PETER'S WIFE'S MOTHER, AND MANY OTHERS. Mark i. 29-34. Luke iv. 38-41. From the other Evangelists it appears, that our Lord had just healed a dæmoniac in the synagogue at Capernaum: for they both state, 'when they were come out of the synagogue, they entered into the house of Simon and Andrew, &c.' Both Mark and Luke are fuller in their accounts than the text. The expression (of the fever) αφηκέν αὐτήν is common to the three, as is also the circumstance of her ministering immediately after: shewing that the fever left her, not, as it would have done if natural means had been used, weak and exhausted, but completely restored.

16.] at sunset, Mark ver. 32: Luke ver. 40. From St. Mark we learn that the whole city was collected at the door; from St. Luke, that the dæmons cried out and said, 'Thou art Christ the Son of God.' And from both, that our Lord permitted them not to speak, for they knew Him. They brought the sick in the evening, either because it was cool,-or because the day's work was over, and men could be found to carry them,-or perhaps because it was the sabbath (see Mark i. 21, 29, 32), which ended at sunset.

17. This is a version of the prophecy differing from the LXX, which has οὖτος τὰς άμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν οδυναται. The exact sense in which these words are quoted is matter of difficulty. Some understand Elaber and Elaorager as merely 'took away,' and 'healed.' But besides this being a very harsh interpretation of both words, it entirely destroys the force of autós, and makes it expletive. Others suppose it to refer to the personal fatigue, (or even the spiritual exhaustion, (Olshausen,) which perhaps is hardly consistent with sound doctrine,) which our Lord felt by these cures being long protracted into the evening. But I believe the true relevancy of the prophecy is to be sought by regarding the miracles generally to have been, as we know so many of them were, lesser and typical outshewings of the great work of bearing the sin of the world, which He came to accom-

18. $o\chi\lambda o\nu$, omg polaus, B; simly tous oxlous ev-y, oxlous \aleph^1 copt; oxlou polaus ah: $\pi o\lambda \nu\nu$ oxlou 243 ev-x lat-g₁: $\pi o\lambda\lambda o\nu$ s, omg oxlous, \aleph^{3a} (or txt) 106. (Omission at first from similar endings, then variously explained and restored.)

21. om autou BN 33. 241-6 Ser's 1 lat-a b c h sah.

22. om ιησ. N 33(appy) lat-b. c.

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plish; just as diseases themselves, on which those miracles operated, are all so many testimonies to the existence, and types of the effect, of sin. Moreover in these His deeds of mercy, He was 'touched with the feeling of our infirmities:' witness His tears at the grave of Lazarus, and His sighing over the deaf and dumb man, Mark vii. 34. The very act of compassion is (as the name imports) a suffering with its object; and if this be true between man and man, how much more strictly so in His case who had taken upon Him the whole burden of the sin of the world, with all its sad train of sorrow and suffering.

18—IX. I.] Jesus crosses the lake. Incidents before embarking. He stills the storm. Healing of two demoniacs in the land of the Gadarenes. Mark iv. 35—v. 20. Luke ix. 57—60; viii. 22—39, on which passages compare the notes.

18.] It is obviously the intention of St. Matthew to bind on the following incidents to the occurrence which he had just related.

19.] Both the following incidents are placed by St. Luke long after, during our Lord's last journey to Jerusalem. For it is quite impossible (with Greswell, Diss. iii. p. 155, sq.) in any common fairness of interpretation, to imagine that two such incidents should have twice happened, and both times have been related together. It is one of those cases where the attempts of the Harmonists do violence to every principle of sound historical criticism. Every such difficulty, instead of being a thing to be wiped out

and buried up at all hazards (I am sorry to see, e.g., that Bp. Wordsw. takes no notice, either here or in St. Luke, of the recurrence of the two narratives), is a valuable index and guide to the humble searcher after truth, and is used by him as such (see Prolegomena, ch. i. § iv. 2 f.).

20. ὁ υίὸς τοῦ ἀνθρώπου] "It is thought that this phrase was taken from Dan. vii. 13, to which passage our Saviour seems to allude in ch. xxvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered the Son of Man to mean the same as the Son of God." Dr. Burton. It is the name by which the Lord ordinarily in one pregnant word designates Himself as the Messiah-the Son of God manifested in the flesh of man-the second Adam. And to it belong all those conditions, of humiliation, suffering, and exaltation, which it behoved the Son of Man to go through. 21.] In St. Luke we find, that our Lord previously commanded him to follow Him. τοῦ κυρίου λέγοντος τῷ Φιλίππφ, ἄφες τοὺς νεκ. κ.τ.λ. Clem. Alex. Strom. iii. 4 (25), p. 522 P. But if so, He had long ago ordered Philip to follow Him, taking St. Luke's order of the occurrence. A tradition of this nature was hardly likely to be wrong; so that perhaps the words άκολούθει μοι are to be taken (as in John xxi. 19, 22) as an admonition occasioned by some slackness or symptom of decadence on the part of the Apostle. The attempt to evade the strong words of our Lord's λέγει αὐτῷ ᾿Λκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι $\mathbf{P} = \frac{\mathrm{ch. ix. 1.}}{\mathrm{xiii. 2 \, al.}}$ $\mathbf{E} = \frac$ ηκολούθησαν $^{\rm q}$ αὐτῷ οἱ μαθηταὶ αὐτοῦ. $^{\rm 24}$ καὶ ἰδοὺ $^{\rm t}$ τοεισμὸς μέγας ἐγένετο ἐν τῆ θαλάσση, ὥςτε τὸ πλοίον $^{\rm t}$ $^{\rm t}$ Λαι $^{\rm t}$ $^{\rm t}$ $^{\rm t}$ σεισμὸς μέγας ἐγένετο ἐν τῆ θαλάσση, ὥςτε τὸ πλοίον $^{\rm t}$ $^{\rm t}$ $^{\rm t}$ $^{\rm t}$ καλύπτεσθαι ὑπὸ τῶν $^{\rm t}$ κυμάτων αὐτὸς δὲ ἐκάθευδεν, $^{\rm t}$ $^{\rm t}$ $^{\rm const.}$ $^{\rm tr}$ $^{\rm tr}$ $^{\rm tr}$ ΤΔΙΙΝ τ σεισμός μέγας εγένετο εν τη θαλάσση, ώςτε το πλοίον 25 καὶ προςελθόντες οἱ μαθηταὶ ἢγειραν αὐτὸν λέγοντες τ here only. Κύριε σῶσον, ἀπολλύμεθα. 26 καὶ λέγει αὐτοῖς Τί u δειλοί κλίι. 19. sch. x. 26. Luke viii. 16. xxiii. 30. 2 Cor. iv. 3 bis. James v. 20. 1 Pet. iv. 8 only. = Gen. vii. 19 Ed. val. B def.). Exod. xv. 5. ti Mk. ch. xiv. 24. (Acts xxvii. 41.) Jude 13 only. Ps. cvi. 25, 29. u il Mk. Rev. xxi. 8 only. Judg. vii. 3. ix. 4 3. (-λία, 2 Tim. i. 7. -λιᾶν, John xiv. 27.)

rec (for $\lambda\epsilon\gamma\epsilon\iota$) $\epsilon\iota\pi\epsilon\nu$, with L rel lat- g_1 spec: txt BCN 1. 33 latt Clem. 23. rec ins τo bef $\pi\lambda o\iota o\nu$, with LN¹⁻³ rel coptt: om BC V-marg N² 1. 33 goth Orig. 24. for $\nu\pi o$, $a\pi o$ B²[B²⁻³, Tischdf].

25. aft $\pi pose \lambda \theta o v res$ ins $a v \tau \omega$ C1(appy) vulg sah. om oi $\mu a \theta \eta \tau a t$ (see Luke viii. 24) BN 33(appy) am(with fuld em forj harl) lat- $a c f f_1 k l$ coptt Jer. rec aft μαθηται ins αυτου, with Ci(appy) X 1 vulg lat-b g1 syrr goth ath: om CIL rel lat-h arm Eus Thl. rec aft σωσον ins ημας (supplementary), with L rel vss Eus: om BCN 1.

command by supposing that θάψαι τὸν πατέρα means, 'to reside with my father till his death' (Theophylact), is evidently futile, since πρώτον ἀπελθεῖν καὶ θάψαι is plainly said of an act waiting to be done; and the reason of our Lord's rebuke was the peremptory and all-superseding nature of the command ἀκολούθει μοι. νεκρούς First time, as Rev. iii. 1, spiritually, -second, literally dead. The two meanings are similarly used in one saying by our Lord in John xi. 25, 26. See Heb. vi. 1; ix. 14. ἐκώλυσεν αὐτόν, οὐ κωλύων τὸ τιμαν τους γονείς, ἀλλὰ διδάσκων δτι χρη τον έφιέμενον των οὐρανίων μη ύποστρέφειν είς τὰ γήϊνα, μηδ' ἀπολιμ-πάνειν μεν τὰ ζωηρά, παλινδρομεῖν δε είς τὰ νεκρωτικά, μηδὲ θεοῦ προτιμᾶν γονεῖς. ἐγίνωσκε γὰρ ὅτι θάψουσι τοῦτον ἄλλοι, καὶ οὐκ εικὸς τοῦτον ἀπολειφθῆναι τῶν ἀναγκαιοτέρων. οἶμαι δὲ ὅτι καὶ ἄπιστος ην ό τελευτήσας. Euthym. This journey across the lake, with its incidents, is placed by St. Mark and St. Luke after the series of parables commencing with that of the sower, and recorded in ch. xiii. By Mark with a precise note of sequence: λέγει αὐτοῖς ἐν ἐκείνη τῇ ἡμέρα όψίας γενομένης, Mark iv. 35.

24.] σεισμός, usually of an earthquake, = λαίλαψ, Mark and Luke,-a great commotion in the sea. καλύπτεσθαι] τὰ κύμ. ἐπέβαλλεν εἰς τὸ πλ. ὥςτε ἤδη γεμίζεσθαι το πλοΐον, Mark iv. 37. συνεπληροῦντο, Luke viii. 23. By keeping to the strict imperfect sense we obviate all necessity for qualifying these words: (ftarker Ausbruck: bie Wogen schlugen ins Schiff, De Wette) was becoming covered, &c. All lakes bordered by mountains, and indeed all hilly coasts, are liable to these sudden gusts of wind. 25.] κύριε σῶσον, ἀπολλ. = διδάσκαλε, οὐ μέλει σοι ότι ἀπολλ.; Mark iv. 38 = ἐπιστάτα, ἐπιστάτα, ἀπολλ., Luke viii. 24. On these and such like variations, notice the following excellent and important remarks of Augustine (De Consensu Evv. ii. 24 (55), vol. vii.): 'Una eademque sententia est excitantium Dominum, volentiumque salvari; nec opus est quærere quid horum potius Christo dictum sit. Sive enim aliquid horum trium dixerint, sive alia verba quæ nullus Evangelistarum commemoravit, tantundem tamen valentia ad eandem sententiæ veritatem, quid ad rem interest?' We may well exclaim, 'O si sic omnia!' Much useless labour might have been spared, and men's minds led to the diligent enquiry into the real difficulties of the Gospels, instead of so many spending time in knitting cobwebs. But Augustine himself in the very next sentence, descends to the unsatisfactory ground of the Har-monists, when he adds, 'Quamquam et hoc fleri potuit, ut pluribus eum simul excitantibus, omnia hæc, aliud ab alio, dicerentur.' His mind however was not one to rest contented with such sophisms; and all his deeper and more earnest sayings are in the truer and freer spirit of 26. The time of the above extract. this rebuke in the text precedes, but in Mark and Luke follows, the stilling of the storm. See the last note. They were of little faith, in that they were afraid of perishing while they had on board the slumbering Saviour: they were not faithless, for they had recourse to that Saviour to help them. Therefore He acknowντh. νι. 30. χιν. 31. 31. χιν. 31. 31. χιν. 31. 31. χιν. 31. 31. 31. 31. 31. 31. χιν. 31.

26. τω ανεμω (||) \aleph^1 (txt \aleph^2) 1. 13. 22. 124. 209 am lat-a b g_1 h syr sah Eus₁. 27. om 1st και (as unnecessary) C 34. 85 latt Syr coptt with Hil Op. rec υπακουουσιν bet αυτω, with CL rel (vss) Hil: txt B \aleph 1. 33 Eus₁ Chr.

28. $*\dot{\epsilon}\lambda\theta$ όντος $a\dot{v}$ τοῦ BCR² 1. 33: $\epsilon\lambda\theta$ οντων αυτων \aleph^1 : $\epsilon\lambda\theta$ οντι αυτω L rel. ree (for γαδαρηνων) γεργεσηνων, with $C^3L\aleph^{3a}$ rel copt goth æth arm: γεργεσαιων some mss in Epiph &c: γερασηνων D-lat mss-used-by-Orig(see note) latt(and Δ-lat) syr-mg[has also γεργεσ.] sah Nyss Ath Juv Hil Prud: txt BC¹M($\Delta\aleph^1$) "ολιγα"-in-Orig syrr Eus Epiph_{expr}. (33 syr-cu def.: the ver is passed over in Chr.)—γαραδ. Δ : γαζαρ. \aleph^1 .

ledges the faith which they had; answers the prayer of faith, by working a perfect calm: but rebukes them for not having the stronger, firmer faith, to trust Him even when He seemed insensible to their The symbolic application of this occurrence is too striking to have escaped general notice. The Saviour with the company of His disciples in the ship tossed on the waves, seemed a typical reproduction of the Ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having Him with her always. And the personal application is one of comfort, and strengthening of faith, in danger and doubt. 27. οἱ ἄνθρ.] The men who were in the ship, besides our Lord and His disciples. Among the difficulties attendant on this narrative, the situation and name of the place where the event happened are not the least. Origen's remarks are: ἡ περί τοὺς ὑπὸ τῶν δαιμονίων κατακρημνιζομένους καὶ ἐν τῆ θαλάσση συμπνιγομένους χοίρους οἰκονομία ἀναγέγραπται γεγονέναι έν τῆ χώρα τῶν Γερασηνῶν. Γέρασα δὲ της 'Αραβίας έστὶ πόλις, οὕτε θάλασσαν ούτε λίμνην πλησίον έχουσα. καὶ ούκ αν ούτως προφανές ψεύδος και εὐέλεγκτον οί εὐαγγελισταί εἰρήκεσαν, ἄνδρες ἐπιμελῶς γινώσκοντες τὰ περί τὴν Ἰουδαίαν. ἐπεί δὲ ἐν ὀλίγοις εὕρομεν "εἰς τὴν χώραν τῶν Γαδαρηνῶν," καὶ πρὸς τοῦτο λεκτέον (lit. "we must speak also to (in reference to) this;" discuss this reading also. Dr. Bloomfield's conjecture, στικτέον, need only be considered by those who are not aware of this common expression). Γάδαρα γάρ πόλις μέν έστι της 'loυδαίας, περί ην τὰ διαβόητα θερμὰ τυγχάνει, λίμνη

δέ κρημνοίς παρακειμένη οὐδαμῶς ἐστιν έν αὐτη ή θάλασσα. 'Αλλά Γέργεσα, ἀφ' ης οι Γεργεσαίοι, πόλις ἀρχαία περί την νῦν καλουμένην Τιβεριάδα λίμνην, περί ην κρημνός παρακείμενος τη λίμνη, ἀφ' οῦ δείκνυται τοὺς χοίρους ὑπὸ τῶν δαικαταβεβλῆσθαι. Comm. in Joan. tom. vi. § 24, vol. iv. p. 141. Notwithstanding this, it appears very doubtful whether there ever was a town named Gergesha near the lake. There were the Gergashites (Joseph. i. 6. 2) in former days, but their towns had been destroyed by the Israelites at their first irruption, and never, that we hear of, afterwards rebuilt (see Deut. vii. 1: Josh. xxiv. 11). Gerasa (now Dscherasch) lies much too far to the East. The town of Gadara, alluded to in the text, was (Joseph. B. J. iv. 7.3) μητρόπολις της Περαίας καρτερά, and (Euseb. Onomasticon) ἀντικρὺ Σκυθο-πόλεως καὶ Τιβεριάδος πρὸς ἀνατολαῖς, έν τῷ ὕρει, οῦ πρός ταῖς ὑπουργίαις (Dr. Bloomfield in loc. conjectures umwpeiais) τὰ τῶν θερμῶν ὑδάτων λουτρὰ παράκειται. It was on the river Hieromax (Gaddara Hieromace præfluente,' Plin. v. 18), and sixty stadia from Tiberias (Joseph. Vit. § 65), πόλις Έλληνίς (Jos. Antt. xvii. 11. 4). It was destroyed in the civil wars of the Jews, and rebuilt by Pompeius (Jos. B. J. i. 7. 7), presented by Augustus to King Herod (Jos. Antt. xv. 7. 3), and after his death united to the province of Syria (Jos. B. J. ii. 6. 3). It was one of the ten cities of Decapolis. (Pliny, ibid.) Burckhardt and others believe that they have found its ruins at Omkeis, near the ridge of the chain which divides the valley of Jordan from that of the Sea of Tiberias. The territory of this city might

29. rec aft σοι ins ιησου (from || Mark Luke), with C³X rel latt(and D-lat) syrr sah goth æth arm [Eus₂ Chr Promiss]: om BC¹LN 1. 33 am(with forj harl¹ tol) lat-ff₁ k l copt Orig₁ Eus₅ Cypr Victorin spec. ημας απολέσαι (ημας βασανισαι ημας Ν²) προ

кагрои 🕅

31. rec (for aposteidon) epitreefor has aperdeen (probably from \parallel Luke, the alteration of Luke's eisedden to aperd. being a trace of the original aposteidon. The reason of the corrn may perhaps have been the connexion of aposteidon with mission of a higher kind. If the had been a corrn from \parallel Mark, perform and not apost would have been adopted, with CL rel lat-f h syrr goth arm: the h 1.33 latt(and D-lat) syr-mg-ms syr-jer copt with Cyr₁.

well extend to the shore of the lake. It may be observed, that there is nothing in any of the three accounts to imply that the city was close to the scene of the miracle, or the scene of the miracle close to the herd of swine, or the herd of swine, at the time of their possession, close to Indeed the expression μακράν the lake. ἀπ' αὐτῶν, ver. 30, implies the contrary with regard to the swine. It appears, from Burckhardt, that there are many tombs in the neighbourhood of the ruins of Gadara to this day, hewn in the rock, and thus capable of affording shelter. It may be well in fairness to observe, that Γεργεσηνών can hardly have arisen entirely from Origen's conjecture, as it pervades so many MSS. and ancient (it is true, not the most ancient) versions. We cannot say that a part of the territory of Gadara may not have been known to those who, like Matthew, were locally intimate with the shores of the lake, by this ancient and generally disused name. Still however, we are, I conceive, bound in a matter of this kind to follow the most ancient extant testimony. See further on || Mark, Luke. The excursus of Dr. Bloomfield, Gr. Test. edn. 9, vol. i. p. 890, though containing interesting matter confirming the fact of Gergesa having been a name actually used for a town near the lake, determines nothing as to the reading here, which must be settled purely on objective evidence. δύο δαιμονιζόμενοι In Mark v. 2, and Luke viii. 27, but one is

mentioned. All three Evangelists have some particulars peculiar to themselves; but Mark the most, and the most striking, as having evidently proceeded from an eye-witness. The ὅτι πολλοί ἐσμεν of Mark is worth noticing, in reference to the discrepancy of number in the two accounts, as perhaps connected with the mention of more than one by our Evangelist, who omits the circumstance connected with that speech. Níav | See the terribly graphic account of Mark (v. 3-6). The dæmoniac was without clothes, which though related only by St. Luke (viii. 27), yet, with remarkable consistency, appears from St. Mark's narrative, where he is described as sitting, clothed, and in his right mind, at Jesus's feet, after his cure. ωςτε μη lσχ.] 29. τί ήμ. Peculiar to this Gospel. κ. σοί] מַדּדְּלְנֵּי וְלַךְּ. See 2 Sam. xvi. 10; xix. 22. πρό καιροῦ is peculiar to this Gospel: νίὲ τοῦ θ. common to all. 30. μακράν The Vulgate rendering, 'non longe,' does not seem accordant with the other accounts, both of which imply distance: ἦν δὲ ἐκεῖ πρὸς τῷ ὅρει, Mark v. 11; $\hat{\eta}_{\nu}$ $\delta \hat{\epsilon}$ $\hat{\epsilon} \kappa \hat{\epsilon} \hat{\iota}$ $\hat{\epsilon}_{\nu}$ $\tau \hat{\varphi}$ $\delta \rho \epsilon_{\ell}$, Luke viii. 32. These, especially the first, would seem to imply that the swine were on the hills, and the scene of the miracle at some little distance, on the plain. 31. ἀπόστειλον ήμ.] St. Mark and St. Luke give, as the ground of this request, that they might not be sent out of the land = into the abyss, i. e. out of their permitted resi-

" χοίρων. 32 καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες ΒCEKL άπηλθον είς * την m άγέλην των n*χοίρων καὶ ίδου τωρμη- MSUVX only. 1 Kings xv.

απηλθαν Β. * τούς γοίρους 32. aft autois ins o is C lat-b c g1.2 h Syr. (from || Mark Luke?) BC1 1. 33 latt(and D-lat) Syr coptt with Chr Cyr: την αγελην των χοιρων C3L rel lat-f ff, h syr goth arm.

dence on earth to βάσανος πρό καιροῦ in the ἄβυσσος. See note and reff. on Luke. 32.] This remarkable narrative brings before us the whole question of DEMONIACAL POSSESSIONS in the Gospels, which I shall treat here once for all, and refer to this note hereafter. would then remark in general, (I. 1) that the Gospel narratives are distinctly pledged to the historic truth of these occurrences. Either they are true, or the Gospels are false. For they do not stand in the same, or a similar position, with the discrepancies in detail, so frequent between the Evangelists: but they form part of that general groundwork in which all agree. (2) Nor can it be said that they represent the opinion of the time, and use words in accordance with it. This might have been difficult to answer, but that they not only give such expressions as δαιμονιζόμενος, δαιμονισθείς (Mark v. 16: Luke viii. 36), and other like ones, but relate to us words spoken by the Lord Jesus, in which the personality and presence of the dæmons is distinctly implied. See especially Luke xi. 17-26. Now either our Lord spoke these words, or He did not. If He did not, then we must at once set aside the concurrent testimony of the Evangelists to a plain matter of fact; in other words establish a principle which will overthrow equally every fact related in the Gospels. If He did, it is wholly at variance with any Christian idea of the perfection of truthfulness in Him who was Truth itself, to suppose Him to have used such plain and solemn words repeatedly, before His disciples and the Jews, in encouragement of, and connivance at, a lying superstition. (3) After these remarks it will be unnecessary to refute that view of dæmoniacal possession which makes it identical with mere bodily disease, -as it is included above; but we may observe, that it is every where in the Gospels distinguished from disease, and in such a way as to shew that, at all events, the two were not in that day confounded. (See ch. ix. 32, 33, and compare Mark vii. 32.) (4) The question then arises, Granted the plain historical truth of damoniacal possession, WHAT WAS IT? This question, in the suspension, or withdrawal, of the

gift of 'discerning of spirits' in the modern Church, is not easy to answer. But we may gather from the Gospel narratives some important ingredients for our description. The dæmoniac was one whose being was strangely interpenetrated ('possessed' is the most exact word that could be found) by one or more of those fallen spirits, who are constantly asserted in Scripture (under the name of δαίμονες, δαιμόνια, πνεύματα πονηρά, πνεύματα ἀκάθαρτα, their chief being ὁ διάβολος or σαταναs) to be the enemies and tempters of the souls of men. (See Acts v. 3: John xiii. 2 and passim.) He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment; but the dæmoniac for deepest compassion. There appears to have been in him a double will and double consciousness-sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy: a terrible advantage taken, and a personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life. Hence it has been not improbably supposed, that some of these dæmoniacs may have arrived at their dreadful state through various progressive degrees of guilt and sensual abandonment. 'Lavish sin, and especially indulgence in sensual lusts, superinducing, as it would often, a weakness in the nervous system, which is the especial band between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness.' (Trench on the Miracles, p. 160.) (5) The frequently urged objection, How comes it that this malady is not now among us? admits of an easy answer, even if the assumption be granted. The period of our Lord's being on earth was certainly more than any other in the history of the world under the dominion of evil. The foundations of man's moral being were broken up, and the 'hour and power of darkness' prevailing. Trench excellently remarks, 'It was exactly the crisis for such soulmaladies as these, in which the spiritual

η αγελη bef πασα C^1 21 syr: om πασα 17. 119 Ser's b. om 2nd των χοιρων (see || Mark Luke) BC¹MΔΝ 1. 33 latt(and D-lat) syrr coptt goth with arm Euthym: ins C^3 L rel Chr. απεθανεν C 262: -ναν \aleph^2 .

and bodily should be thus strangely interlinked, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain spiritual maladies at certain epochs of the world's history, which were specially fitted for their generation, with their gradual decline and disappearance in others less congenial to them, is a fact itself admitting no manner of question.' (pp. 162, 163.) Besides, as the same writer goes on to observe, there can be no doubt that the coming of the Son of God in the flesh, and the continual testimony of Jesus borne by the Church in her preaching and ordinances, have broken and kept down, in some measure, the grosser manifestations of the power of Satan. (See Luke x. 18.) But (6) the assumption contained in the objection above must not be thus unreservedly granted. We cannot tell in how many cases of insanity the malady may not even now be traced to direct dæmoniacal possession. And, finally, (7) the above view, which I am persuaded is the only one honestly consistent with any kind of belief in the truth of the Gospel narratives, will offend none but those who deny the existence of the world of spirits altogether, and who are continually striving to narrow the limits of our belief in that which is invisible; a view which at every step involves difficulties far more serious than those from which it attempts to escape. But (II.) a fresh difficulty is here found in the latter part of the narrative, in which the devils enter into the swine, and their destruction follows. (1) Of the reason of this permission, we surely are not competent judges. Of this however we are sure, that 'if this granting of the request of the evil spirits helped in any way the cure of the man, caused them to resign their hold on him more easily, mitigated the paroxysm of their going forth (see Mark ix. 26), this would have been motive enough. Or still more probably, it may have been necessary, for the permanent healing of the man, that he should have an outward evidence and testimony that the hellish powers which held him in bondage had quitted him.' (Trench, p. 172.) (2) The destruction of the swine

is not for a moment to be thought of in the matter, as if that were an act re-pugnant to the merciful character of our Lord's miracles. It finds its parallel in the cursing of the fig-tree (ch. xxi. 18-22); and we may well think that, if God has appointed so many animals daily to be slaughtered for the sustenance of men's bodies. He may also be pleased to destroy animal life when He sees fit for the liberation or instruction of their souls. sides; if the confessedly far greater evil of the possession of men by evil spirits, and all the misery thereupon attendant, was permitted in God's inscrutable purposes, surely much more this lesser one. Whether there may have been special reasons in this case, such as the contempt of the Mosaic law by the keepers of the swine, we have no means of judging: but it is at least possible. (3) The fact itself related raises a question in our minds, which, though we cannot wholly answer, we may vet approximate to the solution of. How can we imagine the bestial nature capable of the reception of dæmoniac influence? If what has been cited above be true, and the unchecked indulgence of sensual appetite afforded an inlet for the powers of evil to possess the human dæmoniac, then we have their influence joined to that part of man's nature which he has in common with the brutes that perish, the animal and sensual soul (ψυχή). may thus conceive that the same animal and sensual soul in the brute may be receptive of similar dæmoniacal influence. But with this weighty difference: that whereas in man there is an individual, immortal spirit, to which alone belongs his personality and deliberative will and reason,-and there was ever in him, as we have seen, a struggle and a protest against this tyrant power; the oppressed soul, the real 'I,' calling out against the usurper-this would not be the case with the brute, in whom this personality and reflective consciousness is wanting. And the result in the text confirms our view; for as soon as the dæmons enter into the swine, their ferocity, having no self-conserving balance as in the case of man, impels them headlong to their own de-

λαν πάντα, καὶ ^ν τὰ τῶν ^w δαιμονιζομένων. ³⁴ καὶ ἰδοὺ xxii. 21 |.
Rom, viii. 5.
2 Pet. ii. 22.
w ver. 16 reff.
x here only.
Gen. xviii. 2.
Num. xx. 20 πάσα ή πόλις έξηλθεν είς * * συνάντησιν * τω 'Ιησού· καὶ ίδοντες αὐτὸν η παρεκάλεσαν ὅπως μεταβή ἀπὸ τῶν ² δρίων αὐτῶν. ΙΧ. ¹ καὶ ^a ἐμβὰς εἰς [^b τὸ] πλοῖον F και y w. ὅπως, Acts xxv. 2 only. ο διεπέρασεν καὶ ηλθεν εἰς την α ίδιαν πόλιν.

2 Καὶ ίδου προς έφερον αυτώ ε παραλυτικόν ἐπὶ κλίνης παρακαλείν τούς φίλους ε βεβλημένον. καὶ ίδων ὁ Ἰησούς την πίστιν αὐτων είπεν D και

οπως οι-δάσκωστεν αὐτήν, Plut. Vit. Demetr. § 38. z.ch. ii. 16 reff. Num. xxi. 23. a.ch. viii. 23 reff. δων... b see ch. xiv. 22. Mark iv. 1 al. c.ch. xiv. 34 nMk. Mark v. 21. Luke xvi. 26. Acts xxi. 2 only. Deut. xxx. 13. d. = Luke ii. 3. John iv. 44. 1 Tim. iii. 4. e.ch. iv. 24 reff. f Mark iv. BCDEF

34. * ὑπάντησιν ΒΝ 1. 33: απαντησιν Scr's w ev-P: συναντησιν C rel [Cyr₁]. UVΧΔΗ * ΤΟῦ UN 23 αντιστο ΒΙ συναντησιν C rel [Cyr₁]. UVΧΔΗ * τοῦ CR 33 ev-y: τω BL rel. (for τω ιῦ, αυτου ev-z.) for onws, wa B.

CHAP. IX. 1. aft εμβαs ins o is C3F 76. 240-7-582 Ser's f k p v, aft πλοιον C1 244 om το BC3L V-marg XX 1. 33 sah goth Orig, Chr[-β]: ins C1 rel copt. Ser's b q r. 2. for προςεφερού, προςφερουσίν C.

34.7 This request, which struction. is related by all three Evangelists, was probably not from humility, but for fear the miraculous powers of our Lord should work them still more worldly loss. For the additional particulars of this miracle, see Mark v. 15, 16, 18—20: Luke viii. 35, and notes. IX. 1.] Certainly this verse should be the sequel of the history in the last chapter. It is not connected with the miracle following;—which is placed by St. Luke at a different time, but with the indefinite introduction of εγένετο εν μια των ήμερων. [τὸ] πλοῖον, not the ship, as applying to any particular ship previously used, or kept by our Lord and the disciples,—but simply generic,—and expressed idiomatically in English by a ship, as E. V. τὰ πλοῖα, 'ships,' are the whole genus, in which embarkation might have been made: τὸ πλοίον, the individual of that genus, in which embarkation actually was made: but no further defined by the article, than as being one of that genus, not as being any one previously mentioned ship, or one hired for that purpose. This import of the article has been denied by Middleton, and the generic rendering in this commentary consequently impugned by his followers. In reply, I may observe (1) that of the occurrence of the generic sense, there is no doubt, even on Middleton's own shewing. In ch. x. 36, έχθροί τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ, he recognizes in substance the generic sense, by rendering τοῦ ἀνθρώπου, 'every man,' or 'men generally,' though he calls the use 'hypothetic.' Compare also εξηλθεν δ σπείοων του σπείρειν, ch. xiii. 3, where δ $\sigma\pi$. is merely in the singular what of σπείροντες would be in the plural, viz. 'he that soweth,' 'a sower,' generic. See also

ch. xv. 11: Luke xi. 24: ch. xix. 10: 1 Cor. vii. 3; ch. xxv. 32 (where in English also we might say, 'as the shepherd divideth the sheep from the goats'); also ch. x. 12, 27. (2) We may say, if we please, that some mholov is implied in èu-Bás, and that the article refers to such implication. But this in fact amounts to the generic sense. If I say, without any previous mention of a particular ship, 'When he had embarked in the ship;' I imply by the word 'embarked,' connexion with a genus, ships: by adding, 'in the ship,' I signify elliptically, 'in the ship in which he did embark; but I no further identify the ship, than as belonging to the genus before implied. (3) The use of the English article in the expression, 'in the house' (= indoors), 'in the field,' &c. is a case in point: the articles here also being generic. την ίδ. πόλ.] Capernaum, where our Lord now dwelt: cf. ch. iv. 13.

2-8.] HEALING OF A PARALYTIC AT CAPERNAUM. Mark ii. 1-12. Luke v. 17 -26, in both of which the account is more particular. 2. την πίστιν αὐτ.] Namely, in letting him down through the roof, because the whole house and space

round the door was full, Mark ii. 4. αὐτῶν must be supposed to include the sick man, who was at least a consenting party to the bold step which they took. These words are common to the three Evangelists, as also ἀφέωνταί σου (or σοι) αί άμ.

Neander (Leben Jesu, pp. 431, 432) has some excellent remarks on this man's disease. Either it was the natural consequence of sinful indulgence, or by its means the feeling of sinfulness and guilt was more strongly aroused in him, and he recognized the misery of his disease as the punishment of his sins. At all events spiritual and bodily pain seem to have been connected and in-

39. xvi. 3. xviii. 4. (see Mark xii. 7. Luke xii. 45. ch. iii. 9.)
36al. 4 Kings xix. 4, 6, 22.
50 ch. xvii. 36. Acts xvii. 29. Heb. iv. 12 only 7. Job xxi. 27 Symm.
50 ch. xxii. 46, from FS. xxi 1. Luke xiii. 7. Acts iv. 25. vii. 26. 1 Cor. x. 29 only. Gen. iv. 6. q ch.
50 only. Josh vii. 21. Wisd. iii. 14. Sir. xxii. 31.
51 only 7. Sir. xxii. 15. 1 Macc. iii. 18 only.
5 ch. vii. 29 reff.
5 ch. xix. 24 ||. Luke xvi.
5 ch. vii. 29 reff.
5 ch. xix. 24 ||. Luke xvi.
7 ch. xix. 24 ||. Luke xvi.
7 ch. xix. 24 ||. Luke xvi.
7 ch. xix. 24 ||. Luke xvi.
8 ch. vii. 29 reff.

αφιενται BN Orig,, remittuntur vulg lat f(f) D-lat syrr goth wth Iren-int: αφιονται D Orig, Niceph. rec (for σου αι αμαρτιαι) σοι αι αμ. σου, with L rel latt(and D-lat) syrr copt goth arm Iren-int, Orig-int, Hil; σου αι αμ. σου M Niceph: σοι αι αμ., without σου, DΔ² forj lat-k Orig, Did [Iren-int,]: txt BCΔ¹N 1. 33 wth Orig, (See || Mark Luke, where also the readings differ. The txt is best attested, most simple in meaning, and least simple in construction.)

[3. ειπαν Β.]

4. for ιδων, είδως BE²MΠ¹ 1 fuld syrr sah goth arm Chr: txt CDN rel latt copt. aft ειπεν ins αυτοις D 13. 42. 61. 124 Ser's w evv-44-x lat-c h Syr sah arm. rec ins υμεις bef ενθυμεισθε, with L rel syr goth arm: om BCDN 1. 33 latt Syr(appy) sah ath Chr Cypr Hil.

5. om $\gamma a \rho$ KMUN 209-48-53 Ser's f w latt with goth arm. $\alpha \rho \iota \epsilon \nu \tau \alpha \iota \ B\aleph^{3}a : \alpha \rho \iota \nu \tau \alpha \iota \ D\aleph^{1}$. rec (for $\sigma o \nu$) $\sigma o \iota$, with UDN(S 1. 33, e sil) latt syrr coptt with arm: txt BCDN rel goth Constt Chr. rec $\epsilon \gamma \epsilon \iota \rho \alpha \iota \ (itacism\ ?)$, with B(sic) U: $\epsilon \gamma \epsilon \iota \rho \alpha \nu \Delta : \text{txt CDN rel.}$ om $\kappa \alpha \iota \ \aleph^{1}(\text{ins } \aleph^{2})$.

6. ο υιος του ανθρωπου bef εξουσιαν εχει D 33 latt Hil.

terchanged within him, and the former to have received accession of strength from the presence of the latter. Schleiermacher (on St. Luke, p. 80) supposes the haste of these bearers to have originated in the prospect of our Lord's speedy departure thence; but, as Neander observes, we do not know enough of the paralytic's own state to be able to say whether there may not have been some cause for it in the man ἀφέωνται] Winer remarks (§ 14. 3),- The old grammarians themselves were divided about this word: some, as Eustathius, (Il. π. 590,) treat it as identical with ἀφῶνται, as in Homer ἀφέη for ἀφη : others, more correctly, take it for the preterite (= ἀφεῖνται), e.g. Herodian, the Etymologicon, and Suidas, with this difference however, that Suidas believes it to be a Doric, the author of the Etym. an Attic form; the former is certainly right, and this perfect-passive form is cognate with the perf.-act. ἀφέωκα.'
4. ἰδών] By the spiritual power

4. 18όν] By the spiritual power indwelling in Him. See John ii. 24, 25. No other interpretation of such passages is admissible. St. Mark's expression, ἐπιγνοὺς τῷ πνεύματι αὐτοῦ, is more precise and conclusive. So we have ἐνεβριμήσατο τῷ πνεύματι, John xi. 33, synonymous with ἐμβριμώμενος ἐν ἐαυτῷ, ibid.

verbatim) to the three Evangelists. 5. τί γάρ ἐστιν εὐκ.] "In our Lord's argument it must be carefully noted, that He does not ask, which is easiest, to forgive sins, or to raise a sick man-for it could not be affirmed that that of forgiving was easier than this of healing-but, which is easiest, to claim this power or that, to say Thy sins be forgiven thee, or to say, Arise and walk? That (i. e. the former) is easiest, and I will now prove my right to say it, by saying with effect and with an outward consequence setting its seal to my truth, the harder word, Arise and walk. By doing that which is capable of being put to the proof, I will vindicate my right and power to do that which in its very nature is incapable of being proved. By these visible tides of God's grace I will give you to know in what direction the great under-currents of His love are setting, and that both are obedient to My word. From this, which I will now do openly and before you all, you may conclude that it is 'no robbery' (Phil. ii. 6, but see note there) upon my part to claim also the power of forgiving men their t=0.06is), ch. $d\nu\theta\rho\omega\pi$ ου έπὶ τῆς γῆς i^k ἀφιέναι i^k άμαρτίας, τότε λέγει τῷ al. Jer. xvii. e παραλυτικῷ Έγερθεὶς i^t ἀρόν σου τὴν i^t κλίνην, καὶ xii, 19.1 MR.
al. Jer. viii. e παραλυτικώ Ἐγερθεὶς τάρον σου την
1. Luke ii.
20. vii. 16 al. ύπαγε εἰς τὸν οἰκόν σου. 7 καὶ ἐγερθεὰς ἀπῆλθεν εἰς τὸν Γίχ. 6
((Ps. xxi. 23.))
vch. x.1 l. xxi. οἰκον αὐτοῦ· 8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ΒCDEF
CKLMS
23 l. xxviii.
23 l. xxviii.

9 Καὶ Ψ παράγων ὁ Ἰησοῦς ἐκείθεν είδεν ἄνθρωπον

for εγερθεις, εγειρε BD latt syrr coptt æth Hil: txt CX rel goth arm. lat-a g, h k æth Hil. for υπαγε, πορευου χ1(txt X3a)

8. rec (for εφοβηθησαν) εθαυμασαν, with C rel syr arm Thdor-mops: txt BDN 1. 33 latt Syr coptt with Aug Hil Juv. (admirantes timuerunt lat-f goth. - εθαυμ. και X-comm: om X-txt [Iren-int₁].)
9. εκειθεν bef ο τ̃s D 124 latt copt Eus Thph-ant Thl Hil: om εκειθεν (beg of peric)

LN1 Ser's g evv-P-z: txt BCN' rel [syrr sah goth æth arm].

sins." Trench on the Miracles, p. 206. 6. ὁ νί. τ. ἀνθ.] The Messiah: an expression regarded by the Jews as equivalent to δ χριστός δ vids τοῦ θεοῦ, ch. xxvi. 63. See also John v. 27. "The Alexandrian Fathers, in their conflict with the Nestorians, made use of this passage in proof of the entire transference which there was of all the properties of Christ's divine nature to His human; so that whatever one had, was so far common, that it might also be predicated of the other. It is quite true that had not the two natures been indissolubly knit together in a single Person, no such language could have been used; yet I should rather suppose that 'Son of Man' being the standing title whereby the Lord was well pleased to designate Himself, bringing out by it that He was at once one with humanity, and the crown of humanity, He does not so use it that the title is every where to be pressed, but at times simply as equivalent to Messiah." Trench, p. 208.

ἐπὶ τῆς γῆς] Distinguished from έν τῷ οὐρανῷ, as in ch. xvi. 19; xviii. 18. Bengel finely remarks, "Coelestem ortum hic sermo sapit." The Son of Man, as God manifest in man's flesh, has on man's earth that power, which in its fountain and essence belongs to God in heaven. And this not by delegation, but "because He (being God) is the Son of Man." John τότε λέγει] See a similar v. 27. interchange of the persons in construction, Gen. iii. 22, 23. τότε λέγει τω π. is not parenthetic, nor is ίνα δὲ εἰδῆτε κ.τ.λ. an elliptic sentence; but the speech and narrative are intermixed. A simple construction would require either ໃνα δὲ ε**ἰδητε....** ὧδε λέγω τῷ παρ..., οτ Ίνα δὲ εἰδῶσιν τότε λέγει ... We have, in the text, the first member of the former construction joined with the second of the latter. 8. τοῖς ἀνθρώποις] Not plur. for sing. 'to a man,' nor 'for the benefit of men;' but to mankind. They regarded this wonder-working as something by God granted to men -to mankind; and without supposing that they had before them the full meaning of their words, those words were true in the very highest sense. See John xvii. 8. In Mark they say, δτι ούτως οὐδέποτε εἴδαμεν: in Luke, ὅτι εἴδομεν παράδοξα σήμερον.

9-17. THE CALLING OF MATTHEW: THE FEAST CONSEQUENT ON IT: EN-QUIRY OF JOHN'S DISCIPLES RESPECTING FASTING: -- AND OUR LORD'S ANSWER. Mark ii. 13-22. Luke v. 27-39. Our Lord was going out to the sea to teach, Mark, ver. 13. All three Evangelists connect this calling with the preceding miracle, and the subsequent entertainment. The real difficulty of the narrative is the question as to the identity of Matthew in the text, and Levi in Mark and Luke. I shall state the arguments on both sides. (1) There can be no question that the three narratives relate to the same event. They are identical almost verbatim; inserted between narratives indisputably relating the same occurrences. (2) The almost general consent of all ages has supposed the two persons the same. the other hand, (3) our Gospel makes not the slightest allusion to the name of Levi, either here, or in ch. x. 3, where we find Μαθθαίος δ τελώνης among the Apostles, clearly identified with the subject of this narrative: whereas the other two Evangelists, having in this narrative spoken of Levi, in their enumerations of the Apostles (Mark iii. 18: Luke vi. 15), mention Matthew without any note of identifica-

επι το τελ. bef καθημένον C 21 Chr Aug: ins εκει bef καθ. \aleph^{3a} (appy: but erased). om 2nd και \aleph^{1} (ins \aleph^{2}). for ηκολουθησέν, ηκολουθεί DN 1. 209.

10. ανακειμένου bef αυτου (see | Mark) CR3a latt Eus: και ανακειμένων, oing εγένετο

tion with the Levi called on this occasion. This is almost inexplicable, on the supposition of his having borne both names. (4) Early tradition separates the two persons. Clement of Alexandria, (Stromata, iv. 9 (73), p. 595 P,) quoting from Heracleon the Gnostic, (δ της Οὐαλεντίνου σχολής δοκιμώτατος κατά λέξιν,) mentions Ματθαΐος, Φίλιππος, Θωμας, Λευτς και άλλοι πολλοί, as eminent men who had not suffered martyrdom from a public confession of the faith. (5) Again, Origen, (against Celsus, book i. § 62, vol. i. p. 376,) when Celsus has called the Apostles τελώνας και ναύτας, after acknowledging Μαθθαΐος ὁ τελώνης adds, ἔστω δὲ καὶ ὁ Λεβὴς τελώνης ἀκολουθήσας τῷ Ἰησοῦ. ἀλλ' οὕτι γε τοῦ ἀριθμοῦ τῶν ἀποστόλων αὐτοῦ ἢν, εἶ μὴ κατά τινα τῶν άντιγράφων τοῦ κατὰ Μάρκον εὐαγγελίου. It is not quite clear from this, whether the copies of Mark substituted Levi's (?) name for Matthew's, or for some other: but most probably the latter. But Λεβήs and Aevis are hardly more nearly allied than Λεβήs and Λεββαίος, with whom Levi has sometimes been supposed identical. Λεβὴν τὸν τελώνην may then have been the reading for Θαδδαΐον, Mark iii. 18, where we now find the reading $\Lambda \in \beta \beta \alpha \hat{i}ov$ in D lat-a b ff_2 i. (6) It certainly would hence appear, as if there were in ancient times an idea that the two names belonged to distinct But in the very passages where it is mentioned, a confusion is evident, which prevents us from drawing any certain conclusion able to withstand the general testimony to the contrary, arising from the prima facie view of the Gospel narrative. (7) It is probable enough that St. Matthew, in his own Gospel, would mention only his apostolic name, seeing that St. Mark and St. Luke also give him this name, when they speak of him as an Apostle. (8) It is remarkable, as an indication that St. Matthew's frequently unprecise manner of narration did not proceed from want of information,—that in this case, when he of all men must have been best informed, his own account is the least precise of the three. (9) With regard to the narrative itself in the text, we

may observe, that this solemn and peculiar call seems (see ch. iv. 19, 22) hardly to belong to any but an Apostle; and that, as in the case of Peter, it here also implies a previous acquaintance and discipleship.

9. \ \ \(\rightarrow\) not preceded by any other appellation, must not be pressed to any closer signification than that his name was Matthew. See ch. ii. 23. We are told in Luke v. 29, that Levi made him a great feast in his house; and, similarly, Mark has ἐν τῆ οἰκ. αὐτοῦ. The narrative in our text is so closely identical with that in Mark, that it is impossible to suppose, with Greswell, that a different feast is intended. The arguments by which he supports his view are by no means weighty. From the words τη οἰκία, he infers that the house was not that of Matthew, but that in which our Lord usually dwelt, which he supposes to be intended in several other places. But surely the article might be used without any such significance, or designating any particular house, -as would be very likely if Matthew himself is here the narrator. (A similar mistake has been made in supposing τὸ πλοΐον, as in ver. 1, and elsewhere, to mean some one particular ship; whereas it is generic: see note there.) Again, Greswell presses to verbal accuracy the terms used in the accounts (e. g. συνανέκειντο and έλθόντες συνανέκειντο), and attempts to shew them to be inconsistent with one another. But surely the time is past for such dealing with the historic text of the Gospels; and, besides, he has overlooked a great inconsistency in his own explanation, viz., that of making in the second instance, according to him, Scribes and Pharisees present at the feast given by a Publican, and exclaiming against that which they themselves were doing. It was not at, but after the feast that the discourse in vv. 11-17 took place. And his whole inference, that δοχή μεγάλη must be the great meal in the day, and consequently in the evening, hangs on too slender a thread to need refutation. The real difficulty, insuperable to a Harmonist, is the connexion here of the raising of Jaeirus's daughter with this feast: on which see below, ver. 18. Kal Eyev b ch. xxviii.
9 reff.
20 καὶ b ἰδοὺ πολλοὶ c τελῶναι καὶ ἀμαρτωλοὶ ἐλθόντες ΒCDEF GKLMS
ch. v. 40 reff.
d Μκ. ch. xiv.
20 98. Luke ii. 22 98. Luke ii. 22 98. Luke vii. 49 xiv.
10 only τ.
10 only τ.
25 καὶ τί μετὰ τῶν c τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει ὁ
c ch. v. 18 al. fr.
Prov. xxvii.
διδάσκαλος ὑμῶν; 12 ὁ δὲ ἀκούσας εἶπεν Οὐ c χρείαν
ξ ch. vi. 8 al. fr.
Prov. xxvii.
διδάσκαλος ὑμῶν; 12 ὁ δὲ ἀκούσας εἶπεν Οὐ c χρείαν
ξ ch. vi. 8 al. fr.
β ch. vii. 11
ε ζωνείν. 23
τεξίπιδειν. 23
τεξίπιδειν. 23
τεξίπιδειν. 23
τεξίπιδειν. 23
τεξίπιδειν. 23
τεξίπιδειν. 24
θυσίαν. οὐ γὰρ ἢλθον l καλέσαι m δικαίους, ἀλλὰ n ἀμαρτικ.
τωλούς.
τωλούς.
τωλούς.
14 Τότε προςὲρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέτεπιδεις τος
γοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι ο νηστεύομεν p πολλά.

The state of the profession
autou, \aleph^1 Syr. om kai bef idou D \aleph latt coptt \mathfrak{mth} [Jer]. amaptwhoi kai $\tau\epsilon$ havai C 21 copt \mathfrak{mth} [Cyr]. om ϵ h θ ov $\tau\epsilon$ s \aleph^1 (ins \aleph^2) 235-43 [lat-a sah]. for suvavek,, suvekeinto D¹, simul discumbebant cum D-lat, recumbebant cum lat-a b : txt D³.

11. ειδοντες δε D sah.
* ἔλεγον (cf || Mark Luke) BCL* 1. 33 latt Syr Cyr₁: ειπον D rel syr, dixerunt lat-k. αμαρτωλων και τελωνων D sah [Cyr₁] Aug₁. ο διδ. νμ. bef μ. τ. α. κ. τ. εσθ. D lat-b c g₁ h Aug: bef εσθ. C¹ 1 coptt.
12. rec aft ο δε ins īs (from || Mark Luke), with C rel latt syrr copt: om BD* sah

12. rec aft o de ins is $(from \parallel Mark\ Luke)$, with C rel latt syrr copt: om BDN sale with. (D-gr is deficient at this point, but it evidently read o de akoupas, not amokrebess, as Wetst.) rec aft eurer ins autois $(from \parallel Mark)$, with C³L rel lat-af b syrr copt goth arm: om BC¹XN vulg lat-b c ff_1 g_1 b D-lat sale with Jer. (D-gr def.)

13. rec ελεον, with C³L rel [Clem₂ Bas₁]: txt BC¹DN 1. 33 Clem₂ hom-Cl. δικαιονs bef καλεσαι C¹. (αλλα, so BCDELMUXΓΔΠΝ.) rec aft αμαρτωλονs ins ets μετανοιαν (from \parallel Luke), with C rel 33¹ lat-c $g_{1,2}$ coptt syr-mg (Orig.) Chr Cyr Hil Vict-tun: om BDV¹Γ¹ΔΝ 1. 33-corr¹ vulg lat-a b f f₁ h l syrr goth æth arm Clem-rom Orig. Bas. Ambr. Jer Auggern.

Clem-rom Orig₁ Bas₁ Ambr. Jer Aug_{expr}.

14. for πολλα, πυκνα (|| Luke) ℵ-corr¹ or ²: om (see || Mark) Bℵ¹ 27 Scr's g: txt

ℵ³ rel vss.

καὶ ίδ.] a Hebraism, see reff.; it occurs, but with the omission of idov, in Mark's account. The not very usual word, συν-ανέκειντο, is also common to the two. St. Mark, with his usual precision, adds ήσαν γάρ πολλοί και ήκολούθησαν αὐτῷ: a clause answering to ἐλθόντες in our text. 11. ibovies having See last note. observed this, see ver. 4. These Pharisees appear to have been the Pharisees of the place: Luke adds αὐτῶν: οἱ Φ. καὶ οἱ The very circumstances γραμ. αὐτῶν. related shew that this remonstrance cannot have taken place at the feast. The Pharisees say the words to the disciples: our Lord hears it. This denotes an occasion when our Lord and the disciples were present, but not surely intermixed with the ὄχλος τελωνῶν πολύς. ισχύοντες κακῶς ἔχ.] Both words, in the application of the saying, must be understood subjectively ('ironica concessio,' Calvin, Meyer): as referring to their respective opinions of themselves; as also

δικαιους and άμαρτωλούς, ver. 13:-not as though the Pharisees were objectively either ισχύοντες or δίκαιοι, however much objective truth κακῶς ἔχοντες and ἀμαρτωλοί may have had as applied to the publicans and sinners. 13.] πορευθέντες μάθετε answers to an expression frequent in the Talmud, צא ולמד. έλεος θέλ.] The whole of this discourse, with the exception of the citation, is almost verbatim in Mark, and (with byιαίνοντες = ἰσχύον- $\tau \in s$, $\epsilon \lambda \dot{\eta} \lambda \upsilon \theta \alpha = \dot{\eta} \lambda \theta \upsilon \nu$, and the addition of εἰς μετάνοιαν) Luke also. According to the detailed narrative of St. Mark (ii. 18) it was the disciples of John and of the Pharisees who asked this question. St. Luke continues the discourse as that of the former Pharisees and Scribes. This is one of those instances where the three accounts imply and confirm one another, and the hints incidentally dropped by one Evangelist forus the prominent assertions of the other. The fasting often of the disciples of John

5, 8. u. h. ch. xxv. 1. John ii. 9, iii. 29 (3ce). Rev. xviii. 23 only. lsa. lxii. 5. xvii. 22 al. Amos viii. 11. xi. 13. w. h. only $\stackrel{+}{\tau}$. Gen. xii. 9. Exod. xii. 37. xi. 7. elsw. chiefly with $\chi \in \rho$. Lev. xix. 19. y. $\chi \in \rho$. Lev. xix. 19. y. $\chi \in \rho$. Lev. xix. 19. lt only. lsa. lxiv. 6. Jer. xlv. (xxxviii.) 11 only. v n. Luke y 1 (L. bis) only. Isa. ni. 21 only.

15. for μη, μητι D, numquid latt. for νυμφωνος, νυμφιου D latt(sponsi) cont goth wth Arnob Aug. for πενθείν, νηστευείν (from || Mark Luke) D 61¹ lat-a b c f ff. g, h l Syr syr-ing sah Chr Arnob Hil. om from νυμφιος to νυμφιος (homæotel) om from νυμφιος to νυμφιος (homæotel) N¹ (ins N-corr¹). ins at bef ημεραί D. for απαρθη, αρθη D 1 Ser's g. for νηστευσουσιν, νηστευουσιν D1X 75. 111 Ser's i w ev-y. at end add εν εκειναις ταις ημέραις (from | Mark Luke) D 111 lat-a b c g, h syr-mg [Bas,] Origif-int,].

must not be understood as done in mourning for their master's imprisonment, but as belonging to the asceticism which John, as a preacher of repentance, inculcated. On the fasts of the Pharisees, see Lightfoot in loc. 15.] $\pi \epsilon \nu \theta \epsilon \hat{\imath} \nu = \nu \eta \sigma \tau \epsilon \psi \epsilon \imath \nu$ Mark and Luke. The difference of these two words is curiously enough one of Greswell's arguments for the non-identity of the narratives. Even if there were any force in such an argument, we might fairly set against it that ἀπαρθη is common to all three Evangelists, and occurs no where else in the N.T. ό νυμφίος This appellation of Himself had from our Lord peculiar appropriateness as addressed to the disciples of John. Their master had himself said (John iii. 29) δ ἔχων την νύμφην, νυμφίος ἐστίν ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρά χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αύτη οὖν ή χαρὰ ή ἐμὴ πεπλήρωται.

Our Lord in calling Himself the Bridegroom, announces the fulfilment in Him of a whole cycle of O.T. prophecies and figures: very probably with immediate reference to Hosea ii., that prophet having been cited just before: but also to many other passages, in which the Bride is the Church of God, the Bridegroom the God of Israel. See especially Isa. liv. 5-10 Heb. and E. V. As Stier (Reden Jesu, i. 320, edn. 2) observes, the article here must not be considered as merely introduced on account of the parable, as usual elsewhere, but the parable itself to have sprung out of the emphatic name, δ νυμ-The viol τοῦ νυμφώνος are more than the mere guests at the wedding: they are the bridegroom's friends who go έλεύσονται δέ and fetch the bride. ήμ.] How sublime and peaceful is this early announcement by our Lord of the bitter passage before Him! Compare the words of our Christian poet: 'measuring with calm presage the infinite descent. (Wigenmann mag babei wohl fragen: , Welcher Mensch hat je so ruhig, so lieblich von einer folden Sobe in eine folche Tiefe

geschaut?' Stier, Reden Jesu, i. 322.) ὅταν ἀπ.] when the Bridegroom shall have been taken from them: when His departure shall have taken place.

καὶ τότε ν.] These words are not a declaration of a duty, or of an ordinance, as binding on the Church in the days of her Lord's absence: the whole spirit of what follows is against such a supposition: but they declare, in accordance with the parallel word $\pi \epsilon \nu \theta \epsilon \hat{\imath} \nu$, that in those days they shall have real occasion for fasting; sorrow enough; see John xvi. 20:-a fast of God's own appointing in the solemn purpose of His will respecting them, not one of their own arbitrary laying on. This view is strikingly brought out in Luke, where the question is, Can ye ποιησαι νηστεύειν the children, &c., i.e. by your rites and ordinances? but, &c. and τότε νηστεύσουσιν: there is no constraint in this latter case: they shall (or better, they will) fast. And this furnishes us with an analogous rule for the fasting of the Christian life: that it should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul,-not the forced and stated fasts of the old covenant, now passed away. It is an instructive circumstance that in the Reformed Churches, while those stated fasts which were retained at their first emergence from Popery are in practice universally disregarded even by their best and holiest sons,-nothing can be more affecting and genuine than the universal and solemn observance of any real occasion of fasting placed before them by God's Providence. a \parallel Mk, only +. b absol, \parallel Mk.

only +. b absol, \parallel Mk.

only +. \parallel

xii. 33 only 7. Mark wii. 33.

John xviii. 11. Jer, xviii. 8.

John xviii. 11. Jer, xviii. 8.

John xviii. 11. Jer, xviii. 8.

John xviii. 12.

John xviii. 13.

John xviii. 14.

John xviii. 15.

John xvii. 15.

John ii. 15 al.

Deut, xv. 23.

John ii. 15 al.

Deut, xv. 23.

John ii. 15 al.

Deut, xv. 23.

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16. om αυτου \aleph^1 (ins \aleph^2).

17. for μηγε, μη (see Mark ii. 22) B 301. ρησσει ο οίνος ο νέος τους ασκους D; 50, but omg ο νέος, lat- g_1 syr-jer Arnob. for εκχειται κ. οι ασκ. απόλ., απόλλυται κ. οι ασκ. D lat-k.—for απόλουνται, απόλλυνται B \aleph 1 vulg lat-f syrr copt goth. οίνον νέον εις ασκούς bef βαλλουσιν (see || Luke) C 21 ev-36, simly lat-a b c Aug: αλλοινόν νέον είς ασκ. καιν. βλητεον \aleph : for αλλα βαλλ., βαλλ. δε D. rec αμφότερα (corrn), with lat-h(utraque) Euthym: txt BCD \aleph rel Ser's mss.—(homœotel (-ουνται to -ουνται) αλλα to συντηρουνται S.)

It is also remarkable how uniformly a strict attention to artificial and prescribed fasts accompanies a hankering after the hybrid ceremonial system of Rome. remarks well that τότε refers to a definite point of time, not to the whole subsequent period.

16.] Our Lord in these two parables contrasts the old and the new, the legal and evangelic dispensations, with regard to the point on which He was questioned. The idea of the wedding seems to run through them: the preparation of the robe, the pouring of the new wine, are connected by this as their leading idea to one another and to the preceding verses. The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of Gospel light and liberty must not be engrafted as a mere addition on the worn out system of ceremonies. For the πλήρωμα αὐτοῦ, the completeness of it, the new patch, by its weight and its strength pulls away the neighbouring weak and loose threads by which it holds to the old garment, and a worse rent is made. Stier notices the prophetic import of this parable: in how sad a degree the xeipov σχίσμα γίνεται has been fulfilled in the history of the Church, by the attempts to patch the new, the Evangelic state, upon the old worn out ceremonial system. 'Would,' he adds, 'that we could say in the interpretation, as in the parable, No man doeth this!' The robe must be all new, all consistent: old things, old types, old ceremonies, old burdens, sacrifices, priests, sabbaths, and holy days, all are passed away: behold all things are beχειρον σχ. γίν.] a worse come new.

rent takes place: not, as E. V., 'the rent is made worse' (χ. γίν. τὸ σχ., -or χ. τὸ σχ. γίν.), a worse rent, because the old, original rent was included within the circumference of the $\epsilon \pi i \beta \lambda \eta \mu a$, whereas this 17.7 This parable is is outside it. not a repetition of the previous one, but a stronger and more exact setting forth of the truth in hand. As is frequently our Lord's practice in His parables, He advances from the immediate subject to something more spiritual and higher, and takes occasion from answering a cavil, to preach the sublimest truths. The garment was something outward; this wine is poured in, is something inward, the spirit of the system. The former parable respected the outward freedom and simple truthfulness of the New Covenant; this regards its inner spirit, its pervading principle. And admirably does the parable describe the vanity of the attempt to keep the new wine in the ἀσκὸς παλαιός, the old ceremonial man, unrenewed in the spirit of his mind: ρήγνυνται οἱ ἀσκοί: the new wine is something too living and strong for so weak a moral frame; it shatters the fair outside of ceremonial seeming; and o olvos exxertat, the spirit is lost, the man is neither a blameless Jew nor a faithful Christian; both are spoiled. And then the result: not merely the damaging, but the utter destruction of the vessel, —οί ἀσκοὶ ἀπολοῦνται. According to some expositors, the new patch and new wine denote the fasting; the old garment and old bottles, the disciples. δ δε λέγει, τοιοῦτόν ἐστιν οὔπω γεγόνασιν ἰσχυροὶ οἱ μαθηταί, ἀλλ' ἔτι πολλῆς δέονται συγκαταβάσεως ούπω διὰ τοῦ πνεύματος ανεκαινίσθησαν, ούτω δε δια...οπ-ισθεν Χ. BCDEF

UPATIR

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων είς- m ch. iv. 9 reff. ... επ' αν. επελεύτησεν άλλα ελθων η επίθες την η χειρά σου επ' ροοῦσα δώδεκα ἔτη προςελθοῦσα ὅπισθεν ήψατο τοῦ μουσοιλ. 9 κρασπέδου τοῦ ἱματίου αὐτοῦ. 21 τ ἔλεγεν γὰρ ἐν τ ἐαυτῆ α .l., ch. xin. Έαν μόνον άψωμαι τοῦ ίματίου αὐτοῦ, ε σωθήσομαι. 22 ο δε Ίησοῦς στραφείς καὶ ίδων αὐτὴν εἶπεν ι Θάρσει θύγατερ, ή πίστις σου σεσωκεν σε. και εσωτή $\frac{Z^{\rm 2ech,\,vin,\,25}}{{\rm con}}$ ς την $\frac{Z^{\rm 2ech,\,vin,\,25}}{{\rm con}}$ ς της ώρας ἐκείνης. $\frac{23}{\rm con}$ καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν $\frac{{\rm con}}{{\rm ref.}}$ $\frac{{\rm con}}{{\rm ref.}}$ θύγατερ, ή πίστις σου σέσωκέν σε. καὶ ε ἐσώθη ή γυνή

18. rec (for ϵ is $\epsilon \lambda \theta \omega \nu$) $\epsilon \lambda \theta \omega \nu$: ϵ is (i. e. ϵ is) προσελθων $B\aleph^2$, unus accessit et latt syrgoth with arm: προσελθων \aleph^1 13 & 157(Tischdf): τ is προσηλθεν F: τ is προσελθων C^3 GLU 13 Ser's b f g h s v evv-H-P-x-y sah(appy) Thl: τ is $\epsilon \lambda \theta \omega \nu$ Γ Ser's i 1 m n: ϵ is ελθων και προσελθων Syr: τις ειςελθων Scr's q r: txt CDEMXX3a 1 Scr's a p Chr Bas, είς ελθων KSVΔΠ 33 Scr's w.—add τω ιησου C3-marg FGLU Scr's b f² h s v evv-H-P. om οτι DMN 1. 33 latt Syr coptt ath arm Bas, Chr Hil: ins κυριε M vulg lat-f ff, h Hil.

19. * rec ηκολούθησεν (corrn to the usual historic tense, the force of the imperf being overlooked?), with BL rel lat-f k syr coptt [Bas, Chr]: ηκολουθησαν ΕΜ Syr:

ηκολουθει CDN 33 latt Hil.

21. om μ ovov \mathbb{N}^1 (ins \mathbb{N}^2) [lat-a g, h]: $a\psi\omega\mu$ aι bef μ ovov D latt. 22. om $\iota\eta\sigma$. $D\mathbb{N}^1$ (txt \mathbb{N}^2), qui autem D-lat, at ille lat-a b c. rec επιστραφεις (from || Mark), with CL rel: conversus lat-a b c: εστη στραφεις conversus stetit D: θυγατηρ DGL: txt BCN rel Orig. txt BN 13. 33 evv-P-x.

κειμένοις οὐ χρη βάρος ἐπιτιθέναι ἐπιταγμάτων. Chrysostom, Hom. in Matt. xxx. 4, p. 353. This view is stated and defended at some length by Neander, Leben Jesu, p. 346, note; but I own seems to me, as to De Wette, far-fetched. For how can fasting be called ἐπίβλημα ράκους ἀγνάφου, or how compared to new wine? And Neander himself, when he comes to explain the important addition in Luke (on which see Luke v. 39, and note), is obliged to change the meaning, and understand the new wine of the spirit of the Gospel. It was and is the custom in the East to carry their wine on a journey in leather bottles, generally of goats' skin, sometimes of asses' or camels' skin. (Winer, Realwörterbuch, 'Schlauch.')

18-26.] RAISING OF JAEIRUS'S DAUGHTER, AND HEALING OF A WOMAN JAEIRUS'S WITH AN ISSUE OF BLOOD. Mark v. 21-43. Luke viii. 41-56. In Luke and Mark this miracle follows immediately after the casting out of the devils at Gadara, and our Lord's recrossing the lake to Capernaum; but without any precise note of time as here. He may well have been by the sea (as seems implied by Mark and Luke), when the foregoing conversation with the disciples of John and the Pharisees took place. The account in the text is the most concise of the three; both Mark and Luke, but especially the latter, giving many additional particulars. The miracle forms a very instructive point of comparison between the three Gospels.

18. ἄρχων A ruler of the synagogue, named Jaeirus. In all except the connecting words, ταῦτα αὐτοῦ λαλούντος αὐτοῖς, and εἰςελθ., which seems to imply that our Lord was still in Levi's house, the account in the text is summary, and deficient in particularity. I have therefore reserved full annotation for the account in Luke, which see throughαρτι ἐτελεύτησεν] She was not dead, but dying: at the last extremity. St. Matthew, omitting the message from the ruler's house (Mark v. 35: Luke viii. 49), gives the matter summarily in these 20.] The κράσπεδον, see ref. words. Num., was the fringe or tassel which the Jews were commanded to wear on each corner of their outer garment, as a sign that they were to be holy unto God. The article, as in ch. xiv. 36, designates the particul: r tassel which was touched.

22. The cure was effected on her touch-

u Rev. xviii. 22 οἰκίων τοῦ ἄρχοντος καὶ ίδων τους u αυλητάς καὶ τὸν BCDEF here $\mathbf{e}^{\mathrm{H.M.c.}}_{\mathrm{bis. ch. xiv.}}$ τησεν τῆς $^{\mathrm{b}}$ χειρὸς αὐτης, και ημερώς τὶν 11. Mark τησεν τῆν ζειρὸς αὐτης και ημερώς τὴν γῆν ἐκείνην. 18. Nags 26 καὶ $^{\mathrm{c}}$ ἐξῆλθεν ἡ $^{\mathrm{d}}$ φήμη αὔτη εἰς ὅλην τὴν γῆν ἐκείνην. $^{\mathrm{ch.M.c.}}_{\mathrm{ch.M.c.}}$ $^{\mathrm{ch.M.c.}}_{\mathrm{ch.M.c.}}$ $^{\mathrm{ch.M.c.}}_{\mathrm{ch.M.c.}}$ $^{\mathrm{ch.M.c.}}_{\mathrm{ch.M.c.}}$ $^{\mathrm{ch.M.c.}}_{\mathrm{ch.M.c.}}$ $^{\mathrm{ch.M.c.}}_{\mathrm{ch.M.c.}}$ $^{\mathrm{ch.M.c.}}_{\mathrm{ch.M.c.}}$ $^{\mathrm{ch.M.c.}}_{\mathrm{ch.M.c.}}$ τησεν της b χειρός αὐτης, καὶ ηγέρθη τὸ x κοράσιον. 27 Καὶ ε παράγοντι ἐκείθεν τῷ f Ἰησοῦ ἡκολούθησαν

 $\frac{2}{2} \frac{\sin 2}{\sin \theta}$ Ρτον. $\frac{1}{2} \frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο τυφλοὶ κράζοντες καὶ λέγοντες $\frac{1}{2} \frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο τυφλοὶ κράζοντες καὶ λέγοντες $\frac{1}{2} \frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο $\frac{1}{2} \frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο τυφλοὶ κράζοντες καὶ λέγοντες $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο τυφλοὶ κράζοντες καὶ λέγοντες $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο τυφλοὶ κράζοντες καὶ λέγοντες $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο τυφλοὶ κράζοντες καὶ λέγοντες $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο τυφλοὶ κράζοντες καὶ λέγοντες $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο τυφλοὶ κράζοντες $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο τυφλοὶ κράζοντες $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο τυφλοὶ κράζοντες $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο το δίκιος $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δίκιος $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο το δίκιος $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο το δίκιος $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δύο το δίκιος $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δίκιος $\frac{1} \frac{\sin \theta}{\sin \theta}$ δίκιος $\frac{1}{2} \frac{\sin \theta}{\sin \theta}$ δίκιος $\frac{1}{2} \frac{\sin$ α = βακ. επ. η υίος Δαυείο. Δε εκυοντι σε εις την συπτω προσφανών και ης στι δε εκι την συπτω προσφανών επ. ης στι δε εκι δι αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε και και διά εκι δια εκι θι from Ps. xviii. 4. 1 Thess. i. 8. f constr., ch. viii. 1 reff.

d Luke iv. 14 only. Prov. xvi. 2. (xv. 30.) 2 Macc. iv. 39 only. e ver. 9 reff. g ch. xv. 22. xx. 30, 31 \parallel al. Ps. vi. 2. h ch. i. 1 al. see note. 24. rec (for ελεγεν) λεγει (from | Mark), with CL rel: txt BDN 1.13.33 vulg lat-a

b f ff₁ g₂ coptt goth with Chr, dixit late g_1 h. rec adds autois, with Ch rel late f_2 syrr goth arm: om BDN 1. 13. 33 latt coptt with [Chr]. autov D¹(txt D¹). add είδοτες οτι απεθανεν (|| Luke) N¹(N³a puts it in brackets) sah. for eiseλθ., ελθων D lat-a b.
 την χειρα D.
 aυτης C¹κ 1. 33. 118-24 copt: αυτου C-corr¹ or ²[?] D Ser's g sah æth: txt B rel.

27. om αυτω BD ev-361 Chr-3-5-8-α(and Fd): ins CLN rel vss Chr-1-β-A.

κραυγαίοντες Ν. οιη και λεγοντες Clappy L 124. 235 lat-a k. rec vie (gramml corrn), with C²DN rel: txt BGU Π Ath Damasc. (C¹ Δ uncert.)
28. for $\epsilon\lambda\theta$ 0 $\nu\tau$ 1 $\delta\epsilon$, $\kappa\alpha$ 1 $\epsilon\rho\chi$ 2 $\epsilon\tau$ 1 D lat- α b c g_1 h: ϵ 1 ϵ 5 ϵ 6 ϵ 8\frac{1}{2}(txt) \cdot
add αυτω UN 22. 111. 235 Scr's $\mathbf{f^1}$ o s ev-P. aft οικιαν ins και D lat-a b c g_1 . [προςηλθαν B.] ins δυο bef τυφλοι $\mathbf{DN^1}(\mathbf{N^{3a}}$ disapproving) lat-a b g_2 h syr-jer. om & X1(ins X3a). aft δυν. ins υμιν \$1.2 (om \$-corr 1.32), simly latt(not b D-lat) arm: ποιησαι bef τουτο C1: του. δυν. ποι. B vulg.

ing our Lord's garment, Mark v. 27-29: Luke viii. 44. And our Lord enquired who touched Him (Mark, Luke), for He perceived that virtue had gone out of Him (Luke). She, knowing what had been done to her, came fearing and trembling, and told Him all. 24.] No inference can be drawn from these words as to the fact of the maiden's actual death: for our Lord uses equivalent words respecting Lazarus (John xi. 11). And if it be answered that there He explains the sleep to mean death, we answer, that this explanation is only in consequence of the disciples misunderstanding his words. In both cases the words are most probably used with reference to the speedy awakening which was to follow, as Fritzsche (cited by Trench, Miracles, p. 183): 'Puellam ne pro mortua habetote, sed dormire existimatote, quippe in vitam mox redituram.' Luke appends, after κατ. αὐτ.,εἰδότες ὅτι ἀπέθανεν, in which words there is at least no recognition by the Evangelist of a mere apparent death.

25.] ἐκρ. τῆς χ. αὐ. is common to the three Evangelists. From Luke we learn that our Lord said & mais, eyeipe: from Mark we have the words He actually uttered, ταλιθά κουμ: from both we learn that our Lord only took with him Peter, James, and John, and the father and mother of the maiden, - that she was twelve years old,-and that our Lord commanded that something should be given her to eat. She was an only daughter, Luke viii. 42.

27-31. HEALING OF TWO BLIND MEN. Peculiar to Matthew. 27.] παρ. ἐκείθεν is too vague to be taken as a fixed note of sequence; for ekelber may mean the house of Jaeirus, or the town itself, or even that part of the country,-as ver. 26 has generalized the locality, and implied some pause of time υίὸς Δαυείδ] είς τιμήν αὐτοῦ τουτο κράζουσιν έντιμοτάτη γὰρ παρ' 'Ιουδαίοις ἦν ἡ τοιαύτη προςηγορία. Euthym. It is remarkable that, in all the three narratives of giving sight to the blind in this Gospel, the title Son of David appears. οἰκίαν εἰκός, πιστοῦ τινος εἶναι τὴν οἰκίαν, εἰς ἡν κατήχθη. Euthym. the house which our Lord inhabited at Capernaum (De Wette and others); but I conceive that hoiria need not mean any particular house, merely, as we sometimes use the expression, the house, as opposed

29 τότε ήψατο των όφθαλμων αὐτων λέγων Κατά την ιch. sini. 13. πίστιν ὑμῶν i γενηθήτω ὑμῖν. 30 καὶ k ἢνεώχθησαν αὐτῶν 19 . Lukei. πίστιν ὑμῶν ἱ γενηθήτω ὑμῖν. 30 καὶ κ ἢνεῷχθησαν αὐτῶν 19 . Luke i. κοὶ ἱ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων κ. λέκ.χ. 33. καὶ Ορᾶτε μηδεὶς γινωσκέτω. 31 οἱ δὲ ἐξελθόντες n διεφή- 19 χαχν. δ. 1 χαχν. δ. 1 χαχν. δ. 1 χαχν. δ. 2 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προςήνεγκαν αὐτῷ [ἄν- 32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προςήνεγκαν αὐτῷ [ἄν- 33 χαχν. δ. 2 χαχν. δ. 2 χαχν. δ. 2 χαχν. δ. 3
θρωπον] ο κωφὸν ορ δαιμονιζόμενον. 33 καὶ θ ἐκβληθέντος σετ. τοῦ θ δαιμονίου ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οι ὄγλοι Μακί. 45 τοῦ 4 δαιμονίου ελάλησεν ὁ κωφός καὶ εθαύμασαν οι όχλοι λ έγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. $\frac{34}{16}$ οἱ δὲ $\frac{5}{16}$ και $\frac{5}{16}$ γρ. 1. 22. $\frac{34}{16}$ οἱ δὲ $\frac{5}{16}$ και $\frac{5}$

29. for οφθαλμων, ομματων D. for λεγων, και ειπεν D 1 lat-h Syr.

30. rec ανεωχ., with \mathbf{R} rel : ηνοιχθησαν \mathbf{C}^1 : txt BD 33 [Chr- β]. οι οφθαλμοι bef αυτων \mathbf{D} latt: om αυτων \mathbf{R}^1 (txt \mathbf{R}^{3a}). rec (for ενεβριμηθη) ενεβριμησατο, with om o (bef ino.) D. B2CD rel: txt B18 1, 22, 118.

31. om ολη X1(ins X2).

32. om ανθρωπον BN 27. 99. 124 Syr coptt æth: ins CD rel.
33. rec aft λεγοντες ins οτι, with [V(Tischdf)] (Scr's 1 m n, e sil) lat-a arm: om BCDN rel vulg ht-b c f ff₁ $g_{1,2}$ h syrr copt goth with Chr Thl.

Outws bef $\epsilon \varphi \alpha \nu \eta$ D 33 lat-a b c ff₁ $g_{1,2}$ h goth.

om $\tau \omega$ D¹(ins D³).

to the open air: see note on ver. 1. τοῦτο ποιῆσαι] i. e. the healing, implied in έλέησον ήμας. υίὸς Δ. . . . κύριε] See Ps. cx. 1, and ch. xxii. 45; also ch. xii. 23; xx. 30, 31. Touching, or anointing the eyes, was the ordinary method which our Lord took of impressing on the blind the action of the divine power which healed them. Ch. xx. 34: Mark viii. 25: 29. In this miracle John ix. 6. however we have this peculiar feature, that no direct word of power passes from our Lord, but a relative concession, making that which was done a measure of the faith of the blind men: and from the result the degree of their faith appears. Stier remarks (Reden Jesu, i. 383), "We may already notice, in the history of this first period of our Lord's ministry, that from having at first yielded immediately to the request for healing, He begins, by degrees, to prove and exercise the faith of the applicants." 30. ἐνεβριμήθη] Suidas explains this word, μετά ἀπειλης ἐντέλλεσθαι, μετ' αὐστηρότητος ἐπιτιμᾶν. The purpose of our Lord's earnestness appears to have been twofold: (1) that He might not be so occupied and overpressed with applications as to have neither time nor strength for the preaching of the Gospel: (2) to prevent the already-excited people from taking some public measure of recognition, and thus arousing the malice of the Pharisees before His hour was come.

No doubt the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction: for obedience

is better than sacrifice; the humble observance of the word of the Lord, than the most laborious and wide-spread willworship after man's own mind and invention. Trench (Miracles, p. 197) well remarks, that the fact of almost all the Romish interpreters having applauded this act, is "very characteristic, and rests on

very deep differences."

32-34.] HEALING OF A DUMB DÆ-MONIAC. Peculiar to Matthew. The word εξερχομένων, being a present participle, places this miracle in direct connexion with the foregoing. This narration has a singular affinity with that in ch. xii. 22, or still more with its parallel in Luke xi. 14. In both, the same expression of wonder follows; the same calumny of the Pharisees; only that in ch. xii. the dæmoniac is said (not in Luke xi.) to have been likewise blind. These circumstances, coupled with the immediate connexion of this miracle with the cure of the blind men, and the mention of 'the Son of David' in both, have led some to suppose that the account in ch. xii. is a repetition, or slightly differing version of the account in our text, intermingled also with the preceding healing of the blind. But the supposition seems unnecessary,as, the habit of the Pharisees once being to ascribe our Lord's expulsion of devils to Beelzebub, the repetition of the remark would be natural :- and the other coincidences, though considerable, are not exact enough to warrant it. This was a dumbness caused by dæmoniacal possesτ - Λετς κκιι. 31. Γ Cor. νι. 32 τε Γ. βάλλει τὰ 9 δαιμόνια.

Κ. ν. τε 1 κ. τ. 23 τε Γ. βάλλει τὰ 9 δαιμόνια.

Κ. ν. τε 1 κ. ν. τε 1 κ. ν. τε 1 βάλλει τὰ 9 δαιμόνια.

Κ. ν. τε 1 κ. λέγει το 1 καθητα 1 κ. ν. τε 1 λέγει το 1 καθητα 1 κ. ν. τε 1 λέγει το 1 καθητα 1 κ. ν. δε 1 θε 1 κ. ν. δε 1 κ. λέγει το 1 καθητα 1 κ. ν. δε 1 θε 1 κ. ν. δε 1 γ. δε 1

 5 w John iv. 35 x εργάται ὀλίγοι 38 y δεήθητε οῦν τοῦ z κυρίου τοῦ w θεreff. Jer. 2xvii. (l.) 16. 5 μισμοῦ ὅπως a εκβάλη x εργάτας εἰς τὸν w θερισμον αὐτοῦ. 1, 2, 8, Janes v. 4τ. Wied. xvii. 17 nl. 8. xxi. 40. Luke x. 2. John x. 4. 1 Macc. xii. 27. see Sir. xxx. (xxxvi) 27. 2 a Mark i. 12. Luke x. 2. John x. 4. 1 Macc. xii. 27. see Sir. xxx. (xxxvi) 27.

34. om ver D lat-α k Juv Hil. om εν 81(ins 82).

35. om 3rd $\kappa a\iota \, \aleph^1(\text{ins }\aleph^1)$. rec at end ins $\epsilon \nu \, \tau \omega \, \lambda a\omega \, (from \, ch \, \text{iv. } 23)$, with $C^3L\aleph^1$ rel gat(and tol) lat- $c\, g_1$ arm: ins further $\kappa a\iota \, \pi o\lambda \lambda o\iota \, \eta \kappa o\lambda o\nu \theta \eta \sigma a\nu \, a\nu \tau \omega \, L \, \aleph^1$ (omg $\pi o\lambda \lambda o\iota)$ 76-7. 218 Ser's w^2 gat lat- $a\, b\, g_1\, h$: om BC DS $\Delta \aleph^2\, 1^1$. 33 vulg lat- $f\, l$

syrr coptt goth æth Chr Thl.

36. aft οχλουs ins ο ιπσουs CM: pref, G lat-g_{1.2} Syr syr-with-ast. rec for εσκυλμ., εκλελυμενοι (explanatory gloss or mistake?), with L ev-h: txt BCDR rel vss Constt Bas Chr Thl Euthym Hesych Hil Jer. rec ερριμμενοι, with B² rel: ρεριμμενοι D: ερρηγμενοι M 299: ερρημενοι X Scr's bi: ερημενοι L: txt B¹(sic in cod) C[D¹] R.—om και εριμ. Π 33. 258 ev-z [arm-usc]. ωs [for ωsει] CDFLM 1. 33 [Bas₁ Chr]: txt Bℵ rel.

38. τον κυριον D1(txt D4).

sion: for the difference between this and the natural infirmity of a deaf and dumb man, see Mark vii. 31—37. 33. ἐψάνη οῦτως] viz. the casting out of devils:—'never was seen to be followed by such results as those now manifested.' See above. οῦτως is not for τοῦτο οι τοιοῦτό τι (De Wette, &c.); the passages cited as bearing out this meaning in the LXX do not apply, for in all of them οῦτως is 80. 1 Kings xxiii. 17: Ps. xlvii. 8: Judg. xix. 30 A: Neh. viii. 17.

35-38. OUR LORD'S COMPASSION FOR THE MULTITUDE. Peculiar to Matthew. In the same way as ch. iv. 23-25 introduces the Sermon on the Mount, so do these verses the calling and commissioning of the Twelve. These general descriptions of our Lord's going about and teaching at once remove all exactness of date from the occurrence which followsas taking place at some time during the circuit and teaching just described. Both the Sermon on the Mount and this discourse are introduced and closed with these marks of indefiniteness as to time. This being the case, we must have recourse to the other Evangelists, by whose account it appears (as indeed may be implied in ch. x. 1), that the Apostles had been called to their distinct office some

time before this. (See Mark iii. 16: Luke vi. 13.) After their calling, and selection, they probably remained with our Lord for some time before they were sent out upon their mission.

36. τοὺς ὅχλους] Wherever He went, in all the cities. ἐσκυλμένοι ('Vexati,'—harassed,—

plagued,-viz. literally, with weariness in following Him; or spiritually, with the tyranny of the Scribes and Pharisees, their φορτία βαρέα, ch. xxiii. 4. ἐρτμ-μένοι] 'Temere projecti,' 'abjecti,' 'ne-glecti,' as sheep would be who had wandered from their pasture. The context shews that our Lord's compassion was excited by their being without competent spiritual leaders and teachers. The harvest was primarily that of the Jewish people, the multitudes of whom before Him excited the Lord's compassion. όρα πάλιν το ἀκενόδοξον. Ίνα μη ἄπαντας πρός έαυτον επισύρηται, εκπέμπει τους μαθητάς. οὐ διὰ δὲ τοῦτο μόνον, ἀλλ' ໃνα αὐτοὺς καὶ παιδεύση, καθάπερ ἔν τινι παλαίστρα τῆ Παλαιστίνη μελετήσαντας, οὕτω πρὸς τοὺς ἀγῶνας τῆς οἰκουμένης ἀποδύσασθαι. Chrysost. Hom. xxxii. 2, p. 367. 38.] . . . τίνος οὖν ἕνεκεν ἔλεγε 'δεήθητε τοῦ κυρίου τοῦ θερισμοῦ, Ίνα ἐκβάλη ἐργάτας είς τον θερισμον αυτοῦ, καί οὐδένα αὐτοῖς πρυςέθηκεν; ὅτι καὶ

Χ. 1 Καὶ προςκαλεσάμενος τοὺς δώδεκα μαθητὰς τους να επιστερία καθάρτων δο εδωκεν αὐτοῦς δόκεν αὐτοῖς το εξουσίαν το πνευμάτων επίστα καθάρτων καὶ επιστερία καθάρτων καὶ επιστερία πασαν επίστα καὶ επιστερία καὶ

| xvi. 13. xviii. 2. Zech. xiii. 2. | d in Gospp., of spirits only. Acts x. 16. viii. 7. Rev. 14 (from Isa. Iii. 11) al. | e ch. iv. 23 reff. | f = Matt., here only. Mark. x. 14, 28. 1 Cor. xii. (Gosp. & Acts) and Paul, passim. 1 Pet. i. 1. 2 Pet. i. 1. iii. 2. Jude 17. Rev. xviii. 20. xxi. 14 only. for other senses, see John xiii. 16 reff.

CHAP. X. 1. εκβαλειν CD: txt BN rel.

2. om δε D1-gr(corrd 1. m.).

δώδεκα ὄντας πολλοὺς ἐποίησε λοιπόν, οὐχὶ τῷ ἀμιθμῷ προςθείς, ἀλλὰ δύναμιν χαρισάμενος. εἶτα δεικνὺς ἡλίκον τὸ δῶροὐ ἐστι, φησὶ 'δεήθητε τοῦ κυρίου τοῦ θερισμοῦ', καὶ λανθανόντως ἐαυτὸν ἐμφαίνει τὸν τὸ κῦρος ἔχοντα. εἶπὰν γὰρ 'δεήθητε τοῦ κυρίου τοῦ θερισμοῦ', — οὐδὲν δεηθέντων αὐτῶν, οὐδὲ ἐὐξαμένων, αὐτὸς αὐτοὺς εὐθὺς χειροτονεῖ, ἀναμιμνήσκων αὐτοὺς καὶ τῶν 'Ἰωάννου ἡημάτων, καὶ τῆς ἄλω, καὶ τοῦ λικμώντος, καὶ τοῦ ἀχύρου, καὶ τοῦ αίτου. ὁθεν δῆλον ὅτι αὐτός ἐστιν ὁ γεωργός, αὐτὸς ὁ τοῦ θερισμοῦ κύριος, αὐτὸς ὁ τῶν προφητῶν δεσπότης. Chrysost. Hom. xxxii. 2, 3, p. 367.

X. 1—XI. 1.] MISSION OF THE TWELVE APOSTLES. Mark vi. 7—13: Luke ix. 1—

6,-for the sending out of the Apostles: Mark iii. 13-19: Luke vi. 13-16,-for their names. On the characteristic differences between this discourse and that delivered to the Seventy (Luke x. 1 ff.) see notes there. Notice, that this is not the choosing, but merely the mission of the twelve. The choosing had taken place some time before, but is not any where distinctly detailed by the Evangelists. We have in the N. T. four catalogues of the Apostles: the present one,-at Mark iii. 16,-Luke vi. 14.-Acts i. 13. All seem to follow one common outline, but fill it up very differently. The following table will shew the agreements and differences :-

	Matthew x. 2.	Mark iii. 16.	Luke vi. 14.	Acts i. 13.
1	Σίμων Πέτρος			
1	'Ανδρέας	'Ιάκωβος	'Ανδρέας	Ίωάννης
3	'Ιάκωβος	'Ιωάννης	'Ιάκωβος	'Ιάκωβος
4	'Ιωάννης	'Ανδρέας	'Ιωάννης	'Ανδρέας
5	Φίλιππος			
6	Βαρθολομαΐος			Θωμᾶς
7	Θωμᾶς	Ματθαῖος		Βαρθολομαίος
8	Μαθθαῖος	Θωμᾶς		Ματθαίος
9	'Ιάκωβος [δ τοῦ] 'Αλφαίου			
10	Λεββαῖος	Θαδδαίος	Σίμων δ καλ. (ηλωτής	Σίμων δ ζηλωτής
11		δ καναναίος Ιούδας 'Ιακώβου		
12	'Ιούδας ἐσκαριώτης	'Ιούδας 'Ισκαριώθ		Vacant

From this it appears (1), that in all four three classes are enumerated, and that each class contains (assuming at present the identity of $\Lambda \epsilon \beta \beta a los$ with $\Theta a \delta \delta a los$ and of $\Theta a \delta \delta a los$ with $los \delta a los \delta a$

reference to their being sent out in couples, Mark vi. 7: (β) Mark and Luke (Acts), —Peter, James, John, (the three principal,) and Andrew;—i. e. according to their personal pre-eminence. In the second class (γ), that of Matt., Mark, and Luke (Gospel), —Philip and Bartholomew, Matthew and Thomas (or, as given by Matthew himself, Thomas and Matthew),—i. e. in couples: (δ) Luke (Acts),—Philip, Thomas, Barth., Matthew (reason uncertain). In the third class (ε), Matt. and Mark,—James, the (son?) of Alphæus and (Lebb.) Thaddæus, Simon the Cananæan and Judas Iscariot; i. e. in couples: (ξ) Luke (Gosp. and Acts) 2

ονόματά έστιν ταυτα πρώτος Σίμων ο λεγομένος Πέτρος ΒΕΡΕΡ καὶ 'Ανδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζεβεδαίου UVXΓΔ καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, 3 Φίλιππος καὶ Βαρθολο-

ins και bef ιακωβος B X(but erased) D-lat Syr syr-mg. [ev-z,].

om o D'(corrd 1. m.) F

James the (son?) of Alphaus, Simon Zelotes, Judas 'lancibov and Judas Iscariot (uncertain). (n) Thus in all four, the leaders of the three classes are the same, viz. Peter, Philip, and James the (son?) of Alphæus; and the traitor is always last. (4) It would appear then that the only difficulties are these two: the identity of Lebbæus with Thaddæus, and with Judas 'Ιακώβου, and of Simon καναναίος with Simon δ καλ. ζηλωτής. These will be discussed under the names.

πρῶτος] Not only as regards arrangement, or mere priority of calling, but as primus inter pares. This is clearly shewn from James and John and Andrew being set next, and Judas Iscariot the last, in all the catalogues. We find Simon Peter, not only in the lists of the Apostles, but also in their history, prominent on various occasions before the rest. Sometimes he speaks in their name (Matt. xix. 27: Luke xii. 41); sometimes answers when all are addressed (Matt. xvi. 16 ||); sometimes our Lord addresses him as principal, even among the three favoured ones (Matt. xxvi. 40: Luke xxii. 31); sometimes he is addressed by others as representing the whole (Matt. xvii. 24: Acts ii. 37). He appears as the organ of the Apostles after our Lord's ascension (Acts i. 15; ii. 14; iv. 8; v. 29): the first speech, and apparently that which decided the Council, is spoken by him, Acts xv. 7. All this accords well with the bold and energetic character of Peter, and originated in the unerring discernment and appointment of our Lord Himself, who saw in him a person adapted to take precedence of the rest in the founding of His Church, and shutting (Acts v. 3, 9) and opening (Acts ii. 14, 41; x. 5, 46) the doors of the kingdom of Heaven. That however no such idea was current among the Apostles as that he was destined to be the Primate of the future Church is as clear as the facts above mentioned. For (1) no trace of such a pre-eminence is found in all the Epistles of the other Apostles; but when he is mentioned, it is either, as 1 Cor. ix. 5, as one of the Apostles, one example among many, but in no wise the chief ;-or as in Gal. ii. 7, 8, with a distinct account of a peculiar province of duty and preaching being allotted to him, viz. the apostleship of the circumcision, (see 1 Pet. i. 1,) as distinguished from Paul, to whom was given the apostleship of the uncircumcision :- or as in Gal. ii. 9, as one of the principal στύλοι, together with James and John; - or as in Gal. ii. 11, as subject to rebuke from Paul as from an equal. And (2) wherever by our Lord Himself the future constitution of His Church is alluded to, or by the Apostles its actual constitution, no hint of any such primacy is given, (see note on Matt. xvi. 18,) but the whole college of Apostles are spoken of as absolutely equal. Matt. xix. 27, 28; xx. 26, 28: Eph. ii. 20, and many other places. Again (3) in the two Epistles which we have from his own hand, there is nothing for, but every thing against, such a supposition. He exhorts the πρεσβύτεροι as being their συμπρεσ-Βύτερος (1 Pet. v. 1): describes himself as της μελλούσης αποκαλύπτεσθαι δόξης κοινωνός: addresses his second Epistle τοις ισότιμον ημίν λαχούσιν πίστιν (2 Pet. 1. 1): and makes not the slightest allusion to any pre-eminence over the other So that πρῶτος here must be understood as signifying the prominence of Peter among the Apostles, as well as his early calling. (See John i. 42.) ὁ λεγόμενος Πέτρος] Or Κηφας,

אַכיפא, so named by our Lord Himself (John as above) at His first meeting with him, and again more solemnly, and with a direct reference to the meaning of the name, Matt. xvi. 18. 'Ανδρέας] He, in conjunction with John (see note on John i. 37-41), was a disciple of the Baptist, and both of them followed our Lord, on their Master pointing Him out as the Lamb of God. They did not however from that time constantly accompany Him, but received a more solemn calling (see Matt. iv. 17-22: Luke v. 1-11)in the narrative of which Peter is prominent, and so πρῶτος called as an Apos-tle, at least, of those four. Ἰάκ. ὁ τ. tle, at least, of those four. Z. κ. 'Iωάν.] Partners in the fishing trade with Peter and Andrew, Luke v. 10.

3. Φίλ. κ. Βαρθ. Philip was called by our Lord the second day after the visit of Andrew and John, and the day after the naming of Peter. He was also of Bethsaida, the city of Andrew and Peter, James and John. 'Aνδρέας and Φίλιππος

μαΐος, Θωμᾶς καὶ Μαθθαΐος ὁ τελώνης, Ἰάκωβος ὁ τοῦ ᾿Αλφαίου καὶ Λεββαΐος, 4 Σίμων ὁ καναναΐος καὶ Ἰούδας

3. rec aft $\lambda \epsilon \beta \beta a_i os$ ins $o \epsilon \pi i \kappa \lambda \eta \theta \epsilon_i s$ $\theta a \delta \delta a_i os$, with $C^2 L$ rel lat f syrr with arm $(C^1$ is uncert, but Tischdf thinks had more than $\lambda \epsilon \beta$. or $\theta a \delta$.): for $\lambda \epsilon \beta \beta$., $\theta a \delta \delta a_i os$ $BN(om \kappa a_i \aleph^1)$ 17. 124 yulg lat-c f_1^2 , c copit: $\theta a \delta \delta$. o $\epsilon \pi i \kappa \lambda$. $\lambda \epsilon \beta \beta$. 13. 346: Judas zelotes gat mu lat-a b g, b (add et Thomas lat-a b): txt D 122 mss-mentd-by-Aug lat-c Originit Hesych Ruf. (Probably o $\epsilon \pi i \kappa \lambda$. $\theta a \delta \delta$. found its way into the text from $\| Mark |$: then the substitution of $\theta a \delta \delta$. was obvious. $\lambda \epsilon \beta \beta a_i os$ can hardly have been inserted, seeing that the name occurs no where else.)

4. at beg ins και D lat-h [Syr]. rec (for καναναιος) κανανιτης, with κ rel sah

[Chr]: txt BC D(xav.) L 1. 33 latt copt Origint.

are Greek names. See John xii. 20-22. Bapθολομαΐος בר הלמי, son of Talmai or Tolomæus, has been generally supposed to be the same with Nathanael of Cana in Galilee; and with reason: for (1) the name Bartholomew is not his own name, but a patronymic: - (2) He follows next in order, as Nathanael, in John i. 46, to the Apostles just mentioned, with the same formula which had just been used of Philip's own call (ver. 44), -- εδρίσκει Φίλιππος του Naθ.:-(3) He is there, as here, and in Mark and Luke (Gospel), in connexion with Philip (that he was his brother, was conjectured by Dr. Donaldson; but rendered improbable by the fact that John in the case of Andrew a few verses above, expressly says εύρίσκει τον ἀδελφον τον ίδιον Σίμωνα, whereas in ver. 46 no such specification is found):-(4) In John xxi. 2, at the appearance of our Lord on the shore of the sea of Tiberias, Nathanael is mentioned as present, where seven Apostles (μαθηταί) are recounted.

Θωμᾶς κ. Μαθθ. ὁ τελ.] Thomas (Τκη), in Greek Δίδυμος, John xi. 16; xx. 24; xxi. 2. Μαθθ. ὁ τελ. is clearly by this appellation identified with the Matthew of ch. ix. 9. We hear nothing of him, except in these two passages. Dr. Donaldson (Jashar. p. 10 f.) believed Matthew and Thomas to have been twin brothers. Eus., H. E. i. 13, preserves a tradition that Thomas's real name was Judas: Θωμᾶς, δ καὶ Ἰούδας.

'lάκ. ὁ τ. 'Aλφαίου] From John xix. 25, some infer (but see note there), that Mary the (wife?) of $K\lambda\omega\pi\hat{a}s$ was sister of Mary the mother of our Lord. From Mark xv. 40, that Mary was the mother of James $\tau o\bar{v}$ μκροῦ, which may be this James. Hence it would appear, if these two passages point to the same person, that 'Aλφαῖοs = $K\lambda\omega\pi\hat{a}s$. And indeed the two Greek names are but different ways of expressing the Hebrew name 'ph. If this be so, then this James the Less may possibly be the ὁ ἀδελφὸς $\tau o\bar{v}$ κυρίου men-

tioned Gal. i. 19 apparently as an Apostle, and one of the αδελφοί αὐτοῦ mentioned Matt. xiii. 55 (where see note) (?). But on the difficulties attending this view, see Λεββαίος Much note on John vii. 5. difficulty rests on this name, both from the various readings, and the questions arising from the other lists. The rec. reading appears to be a conjunction of the two ancient ones, A&BBalos and Oabbalos: the latter of these having been introduced from Mark. (But it is noticeable, that in Mark D has Λεββαΐος.) Whichever of these is the true reading, the Apostle himself has generally been supposed to be identical with 'Ιούδας 'Ιακώβου in both Luke's catalogues, i. e. (see note there) Judas the brother (Dr. Donaldson supposed son: see note on Luke xxiv. 13) of James, and so son of Alphæus, and commonly supposed to be (?) one of the ἀδελφοί κυρίου named Matt. xiii. 55. In John xiv. 22 we have a 'Judas, not Iscariot,' among the Apostles: and the catholic epistle is written by a 'Judas brother of James.' What in this case the names Λεββαίος and Θαδδαίος are, is impossible to say. The common idea that they are cognate names, A&B. being from 15, heart, and Oab. from 15, breast, is disproved by De Wette, who observes that the latter signifies mamma, and not pectus. So that the whole rests on conjecture, which however does not contradict any known fact, and may be allowed as the only escape from the diffi-4. Σίμων ὁ καναν. This is not a local name, but is derived from קנאן (Hebr. ΝΕ) = ζηλωτής (Luke, Gosp. and Acts). We may therefore suppose that before his conversion he belonged to the sect of the Zealots, who after the example of Phinehas (Num. xxv. 7, 8) took justice into their own hands, and punished offenders against the law. This sect eventually brought upon Jerusalem its destruction.

'Ιούδας ὁ ἰσκ.] Son of Simon (John vi. 71; (xii. 4 v. r.) xiii. 2, 26). Probably a native of Kerioth in Juda, Josh.

lch. xv.

g of Judas, || Mk. ch. xxvi. 15, &c. || xxvii. 3, 4. John ό ἰσκαριώτης ό καὶ ε παραδούς αὐτόν. 5 τούτους τοὺς BCDEF δώδεκα ἀπέστειλεν ὁ Ἰησοῦς ἡ παραγγείλας αὐτοῖς λέγων υνχιά 3, 4. John vi. 64, 71. xiii. 2, 11. xxi. 20. Mk., al. fr. Είς ι όδον ι έθνων μη κ ἀπέλθητε, καὶ είς πόλιν Σαμαρειτών μη εἰς έλθητε, 6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ 1 πρόβατα τὰ 1 Mk., al. fr. 1011 Cosciology 1 Mk., al. fr. 1011 Josh. vi. 6. i ch. iv. 15. Jer. ii. 18. j Rom. iii. 29 al. Neh. v. 9. 24. Luke xv. 4. Ps. cxviii. 176. Jer. xxvii. (l.) 6.

Steph om o bef ισκ. (with || Mark Luke), with CLN2 rel Orig: ins BDKMSΔΠΝ1 1. 33 [Chr].—Ν has δ bef ιουδας also. ισκαριωθ C [ev-H], -oth lat-a b c ff, h: σκαριωτης D am(with fuld) lat-f k l Syr arm : txt BLN rel vulg lat-g1 syr coptt æth.

παραδιδους FXΔ X2(but corrd) evv-y-z: ος και παρεδωκεν L ev-H.

5. om τους δωδεκα C3 27. 40. 234 evv-P-x-z. aft autois ins kai D am(with fuld) lat-a b c f g, h. om $\lambda \epsilon \gamma \omega \nu$ and $\epsilon \theta \nu \omega \nu \aleph^1$ (ins \aleph^2). $σαμαριτανων <math>D^1$ latt Cypr.

6. for πορευεσθε, υπαγετε D. om $\delta \in D$.

xv. 25, איש קריות, a man of Kerioth, as זסדס-Bos, i. e. ain wis, a man of Tob, Joseph. Antt. vii. 6. 1. That the name ἴσκ. cannot be a surname, as Bp. Middleton supposes, the expression 'Ιούδας Σίμωνος ἰσκαριώτης, used in all the above places of John, clearly proves. Dr. Donaldson assumed it as certain that the Simon last mentioned was the father of Judas Iscariot. But surely this is very uncertain, in the case of so common a name as Simon. 5. λέγων If we compare this verse with ch. xi. 1, there can be little doubt that this discourse of our Lord was delivered at one time, and that, the first sending of the Twelve. How often its solemn injunctions may have been repeated on similar occasions we cannot say : many of them reappear at the sending of the Seventy in Luke x. 2 ff. Its primary reference is to the then Mission of the Apostles to prepare His way; but it includes, in the germ, instructions prophetically delivered for the ministers and missionaries of the Gospel to the end of time. It may be divided into THREE GREAT PORTIONS, in each of which different departments of the subject are treated, but which follow in natural sequence on one another. In the FIRST of these (vv. 5-15), our Lord, taking up the position of the messengers whom He sends from the declaration with which the Baptist and He Himself began their ministry, ὅτι ἡγγικεν ἡ βασιλεία των οὐρανων, gives them commands, mostly literal and of present import, for their mission to the cities of Israel. This portion concludes with a denunciation of judgment against that unbelief which should reject their preaching. The SECOND (vv. 16-23) refers to the general mission of the Apostles as developing itself, after the Lord should be taken from them, in preaching to Jews and Gentiles (vv. 17, 18), and subjecting them to persecutions (vv. 21, 22). This portion ends with

the end of the apostolic period properly so called, ver. 23 referring primarily to the destruction of Jerusalem. In this portion there is a foreshadowing of what shall be the lot and duty of the teachers of the Gospel to the end, inasmuch as the 'coming of the Son of Man' is ever typical of His final coming to judgment. Still the direct reference is to the Apostles and their mission, and the other only by inference. The THIRD (vv. 24-42), the longest and weightiest portion, is spoken directly (with occasional reference only to the Apostles and their mission (ver. 40)) of all disciples of the Lord, - their position, - their encouragements, - their duties,-and finally concludes with the last great reward (ver. 42). In these first verses, 5, 6,-we have the location; in 7, 8, the purpose; in 9, 10, the fitting out; and in 11-14, the manner of proceeding, -of their mission: ver. 15 concluding with a prophetic denouncement, tending to impress them with a deep sense of the importance of the office entrusted to them. Σαμαρειτών] The Samaritans were the Gentile inhabitants of the country between Judæa and Galilee, consisting of heathens whom Shalmaneser king of Assyria brought from Babylon and other places. Their religion was a mixture of the worship of the true God with idolatry (2 Kings xvii. 24—41). The Jews had no dealings with them, John iv. 9. They appear to have been not so unready as the Jews to receive our Lord and His mission (John iv. 39-42: Luke ix. 51 ff., and notes); -but this prohibition rested on judicial reasons. See Acts xiii. 46. In Acts i. 8 the prohibition is expressly taken off: 'Ye shall be witnesses in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.' And in Acts viii. 1, 5, 8, we find the result. See ch. xv. 21-28.

k = ch. viii. 19 reff.

Potenyvikev...
BUDEF
GKLM
PSUVX
FAIIN
1.33

¹ ἀπολωλότα ^m οἴκου Ἰσραήλ. ⁷ πορευόμενοι δὲ ⁿ κηρύσ- ^m ch x 24 Acts 1. 36, cm sere λέγοντες ὅτι ^ο ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ⁸ $^{\text{μ}}$ ἀσθενοῦντας θεραπεύετε, ^q νεκροὺς ^q ἐγείρετε, [†] λεπροὺς [†] καθαρίζετε, δαιμόνια ἐκβάλλετε. ^s δωρεὰν ἐλάβετε, ^a δω- ⁿ ch iii 1 al fr. Exad. ρεὰν δότε. ⁹ μὴ ^t κτήσησθε χρυσὸν μηδὲ ^u ἄργυρον μηδὲ ^{ch} κακίι ² tel. μηδὲ δύο ^y χιτῶνας, μηδὲ ^z ὑποδήματα, μηδὲ ^a ράβδον ἄξιος ^{ch} κακ 36. ^{ch} κα

| Mark xii. 25, John v. 26, John v. 26, John v. 27, John v. 28, John v. 29, Jo

7. om oti B.

8. θεραπευσατε, εγειρατε, καθαρισατε D. rec λεπρ. καθαρ. bef νεκρ. εγειρ., with (Ser's e j t, e sil) Syr-ed-Trem Cyr $_3$: txt BC¹DR¹ 1. 33 latt copt ath Chr $_2$ Cyr $_1$ Hil $_1$: at εκβαλλετε PΔ syr Chr $_2$: om νεκρ. εγ. C³L rel lat-f' Syr-mss sah ath-mss arm Eus $_1$ Ath Bas $_1$ Chr-comm Euthym Thl Juv Ambr Jer.—brackets have been put to νεκρονς εγειρετε by R-corr¹ or $_2$ but erased: νεκ. is written by R¹ over an erasure. for εκβαλλ, εκβαλετε DF.

9. om μηδε αργυρον κ¹(ins κ², appy). 9, 10. μητε (5 times) DL Eus.

11. η πολις εις ην αν εις ελθητε εις αυτην D 28 sah.

πρόβ. τὰ ἀπολ. See besides reff., ch. ix. 36: John x. 16. 7.7 This announcement shews the preparatory nature of this first apostolic mission. Compare, shewing the difference of their ultimate message to the world, Col. i. 26—28. 8. δωρεὰν ἐλ., δωρεὰν δ.] See Acts viii. 18—20. 9. μὴ κτήσησθε] All the words following depend on this verb, and it is explained by the parallel expressions in Mark and Luke, ίνα μηδὲν αίρωσιν and μηδὲν αίρετε εἰς τὴν όδόν. They were to make no preparations for the journey, but to take it in dependence on Him who sent them, just as they were. This forbidden provision would be of three kinds (1) Money: in Mark (vi. 8) χαλκόν, in Luke (ix. 3) άργύριον: here all the three current metals in order of value, connected by the μηδέ introducing a climax—no gold, nor yet silver, nor yet brass (so again in ver. 10)—in their ζωναι (= βαλάντια Luke x. 4). (2) Food: here πήρα (θήκη τῶν ἄρτων, Suidas), in Mark μὴ ἄρτον, μὴ πήραν: similarly Luke. (3) Clothing—μηδὲ δύο χιτ.: so Mark and Luke-μηδέ ὑποδ.; in Mark expressed by ὑποδεδεμένους σαν-δάλια: explained in Luke x. 4, by μη Βαστάζετε ύποδ., i.e. a second pair .-

μηδε ράβδον = εί μη ράβδ. μόνον Mark, i.e., the former depending on κτήσησθε. the latter on alpwoin eis obon, which has not quite the precision of the other. They were not to procure expressly for this journey even a staff: they were to take with them their usual staff only. The with them their usual stan only. The missing of this explanation has probably led to the reading $\delta \dot{a} \beta \delta \omega v$ both here and in Luke. If it be genuine, it does not mean $\delta \dot{\omega} o \ \dot{c} \dot{a} \beta \delta$.; for who would ever think of taking a spare staff? but a $\delta \dot{a} \beta \delta \sigma$ each. The whole of this prohibition. bition was temporary only; for their then journey, and no more. See Luke xxii. 35, 36. 10. ἄξιος γάρ] This is a common truth of life—men give one who works for them his food and more; here uttered however by our Lord in its highest sense, as applied to the workmen in His vineyard. See 1 Cor. ix. 13, 14: 2 Cor. xi. 8: 3 John 8. It is (as Stier remarks, vol. i. p. 352, ed. 2) a gross perversion and foolish bondage to the letter, to imagine that ministers of congregations, or even missionaries among the heathen, at this day are bound by the literal sense of our Lord's commands in this passage. But we must not therefore imagine that they are not bound by the spirit of them.

d ch. ii. 8. John xx. 12 λει κάκει μείνατε εως αν εξελθητε. 12 εἰςερχόμενοι δὲ εἰς Ρενινχ Γαιι 8. Τὴν οἰκίαν ἀσπάσασθε αὐτήν. 13 καὶ εἀν μὲν ἢ ἡ οἰκία 133 τχι 6. Τὰν οἰκίαν ἀσπάσασθε αὐτήν. 13 καὶ εἀν μὲν ἢ ἡ οἰκία 133 τχι 6. Τὰν οἰκίαν ἀσπάσασθε αὐτήν. 13 καὶ εἀν μὲν ἢ ἡ οἰκία 133 τχι 6. Γκει John xiv. ε ἀξία, ελθέτω ἡ 1 εἰρήνη ὑμῶν επ' αὐτήν εἀν δὲ μὴ 1 11 εὶ 11 εξερχόμενοι εξω τὴς οἰκίας ἡ τῆς πόλεως ἐκείνης 11 εὶ 11 εἰκι 11 εὶ 11 εἰκι 11 εὶ 11 εἰκι 11 εἰκι 11 εὶ 11 εἰκι 11 εἰκι 11 εἰκι 11 εἰκι 11 εξερχόμενοι εξω τῆς οἰκίας ἡ τῆς πόλεως ἐκείνης 11 εἰκι 11 εἰκι 11 εἰκι 11 εἰκι 11 εἰκι 11 εἰκι 11 εξερχόμενοι εξω τῆς οἰκίας ἡ τῆς πόλεως ἐκείνης 11 εἰκι 11 εἰκι 11 εἰκι 11 εἰκι 11 εὶ 11 εἰκι 11 εἰς 11 εἰκι 11 εὶν 11 εἰκι 11 εὶν $^$

οm η κωμην D 1. 28. 118. 209 lat-a $b f_1 h$ Aug₂: ins aft εισελθητε L 124 sah. εν αυτη bef τις ΚΝ Scr's p.

12. aft authu ins $\lambda \epsilon \gamma \rho \nu \tau \epsilon s$ $\epsilon i \rho \eta \nu \eta$ $\tau \omega$ $o i \kappa \omega$ $\tau o o t \tau \omega$ (from Luke x. 5) DLN¹(N²[?]³ marked the insn with brackets but these have been erased) 1 Ser's d h p q r evv-H-y latt with arm Thl Hil.

13. on kai D: $si\ enim\ D$ -lat. for 1st $\hat{\eta},\ \eta\nu$ C\cdot C. for elbetw, este evit D: eiselbetw SV 68 Thl. (-\theta\tau\cap CLN 33.) for ear de m\eta\eta\ is m\eta\ \eta\ \theta\ \eta\ \eta

14. rec $\epsilon \omega \nu$, with CP rel: txt BDKLX. rec om $\epsilon \xi \omega$ (not clearly necessary, and not in ||), with CP rel arm: $\epsilon \kappa \perp 237-45-7$ [Bas-mss]: txt BDX 33 Ser's evv-H-y latt copt with. om $\tau \eta s$ oik. η D arm[-zoh]: om η L. for $\tau \eta s$ $\pi o \lambda$., $\pi o \lambda \epsilon \omega s$ η $\kappa \omega \mu \eta s$ X. om $\epsilon \kappa \epsilon \iota \nu \eta s$ D 17. 119-20 yilg lat-a c ff, g_1 , h l.

This literal first mission was but a foreshadowing of the spiritual subsequent sending out of the ministry over the world, which ought therefore in spirit every where to be conformed to these 11. ağıos] Inclined to receive you and your message,-worthy that you should become his guest: so a tios is used with reference to the matter treated of in the context, see reff. Such persons in this case would be of the same kind as those spoken of Acts xiii. 48 as τεταγμένοι els (ωην αἰώνιον. The precept in this verse is very much more fully set forth by Luke, x. 7 ff. εως αν εξέλθητε] Until ye depart out of the city. 12. The oikiar Not the house of the άξιος, for this would be sure to be worthy; but any house, as is necessary from the subsequent ἐὰν ἢ ἡ οἰκ. ἀξ., which on the other supposition (Meyer, &c.) would have been ascertained already. The full com-mand as to their conduct, from arriving to departing, is given in ver. 11. Then, the subject being taken up again at their arrival in the city, the method of εξέτασις is prescribed to them in vv. 12, 13. When they enter into an house, (so, idiomatically, E. V.,) they are to salute it: and if on enquiry it prove worthy, then &c. See notes on ch. ix. 1, 28. 13. ή εἰρήνη ύμ.] The peace mentioned in the customary Eastern salutation שָׁלוֹם לָקָּ. Luke has $\epsilon i \rho \eta \nu \eta \tau \hat{\varphi}$ oĭκ φ τούτ φ (x. 5). Compare with the spirit of vv. 10-13,—ch. vii. 6. Stier remarks (Reden Jesu, i.

p. 355, ed. 2), that the spirit of these commands binds Christian ministers to all accustomed courtesies of manner in the countries and ages in which their mission may lie. So we find the Greek $\chi \alpha i \rho \epsilon \iota \nu$ instead of the Jewish form of greeting, Acts xv. 23: James i. 1. And the same spirit forbids that repelling official pride by which so many ministers lose the affections of their people. And this is to be without any respect to the worthiness or otherwise of the inhabitants of the house. In the case of unworthiness, 'let your peace return (see Isa. xlv. 23) to you,' i.e. 'be as though you had never spoken it,' μηδὲν ἐνεργησάτω, ἀλλὰ ταύτην μεθ' έαυτων λαβόντες έξέλθετε. Ευ-14.7 See Acts xiii. 51; xviii. 6. thym. A solemn act which might have two meanings: (1) as Luke x. 11 expresses at more length,- 'We take nothing of yours with us, we free ourselves from all contact and communion with you; or (2), which sense probably lies beneath both this and ver. 13, 'We free ourselves from all participation in your condemnation: will have nothing in common with those who have rejected God's message.' See 1 Kings ii. 5, where the shoes on the feet are mentioned as partakers in the guilt of blood. It was a custom of the Pharisees, when they entered Judæa from a Gentile land, to do this act, as renouncing all communion with Gentiles: those then who would not receive the apostolic message were to be treated as no longer οὖν q φρόνιμοι ὡς οἱ q ὄφεις καὶ r ἀκέραιοι ὡς αἱ s περι- 1 t τις t κις t t προςέχετε δὲ ἀπὸ τῶν ἀνθρώπων u παρα- t t πικ t t τις t t προςέχετε δὲ ἀπὸ τῶν ἀνθρώπων t u παρα- t t t πικ t ώσουσιν γαρ ύμας είς ν συνέδρια, καὶ ἐν ταῖς συναγωγαῖς

Tuke x. 12,
H only τ,
H only τ,
H only τ,
n ch. xi. 22,
o ver. 5. ch. xi. 10 :. xxii.
s ch. iii. 16 reff.
t w. 20. 24. xii. 36. 2 Pet. ii. 9. iii. 7. Isa. xxxiv. 8. Prov. vi. 34. 34. Rom. x. 15 al. Jer. xlii. (xxxv.) 15. pch. vii. 15 reff. qxvi. 19. Phil. ii. 15 only +. ἀκέραιος βίος, Jos. Antt. i. 2. 2. sch. iii. ch. vii. 15 al. Sir. xi. 33. u = ch. iv. 12 al. Jer. xlv. (xxxviii.) 20.

aft τ. κον. ins εκ (supplied from misunderstanding) CN 33. 142-57 Syr arm.

15. aft και add γη CN. rec γομορρων, with BN rel latt [Bas,] Hil: txt CDLMP

1 (one ρ DL) lat. ff h k copt Chr. for εν, ενη D: εν τη D8: in die D-lat.
16. εις μεσον Β. οφις Β¹: ο οφις Ν¹(txt Ν³a): ωςει οφεις L 236 Scr's r s evv-P(- y^1). for akeraioi, aprouotatoi D.

17. om δε D ev-z flor lat-a c g, Orig, spec. om vuas C1. εις τας συναγωγας αυτων D-gr.

Israelites, but Gentiles. Thus the verse forms a kind of introduction to the next portion of the discourse, where the future mission to the Gentiles is treated of.

The η της πόλεως εκ. brings in the alternative; "house, if it be a house that re-

jects you, city, if a whole city." 15.] The first $\dot{a}\mu\dot{\eta}\nu$ $\lambda\dot{\epsilon}\gamma$. $\dot{\nu}\mu$.; with which expression our Lord closes each portion ήμέρα κρίσεως, of this discourse. the day of final judgment, = ἡμέρα ἐκείνη, Luke x. 12. The omission of the articles does not alter the definiteness of the meaning; as in the case also of vids $\theta \in \hat{v}$. See note on ch. iv. 3. It must be noticed that this denunciatory part, as also the command to shake off the dust, applies only to the people of Israel, who had been long prepared for the message of the Gospel by the Law and the Prophets, and recently more particularly by John the Baptist; and in this sense it may still apply to the rejection of the Gospel by professing Christians: but as it was not then applicable to the Gentiles, so neither now can it be to the heathen who know not God.

16-23.] SECOND PART OF THE DIS-DURSE. See above on ver. 5, for the biect of this portion. 16.] ἐγώ is COURSE. subject of this portion. not without meaning. It takes up again the subject of their sending, and reminds them Who sent them. (ἐγὰ ὁ πάντα δυνάμενος. Euthymius.) ἀποστέλλω, in direct connexion with their name πρόβ. ἐν μ. λ.] This απόστολοι. comparison is used of the people of Israel in the midst of the Gentiles, in a Rabbinical work cited by Stier, p. 359: see also Sir. xiii. 17. Clem. Ep. ad Cor. ii. § 5,

vol. i. p. 336, Migne, says: λέγει γὰρ δ κύριος Έσεσθε ως ἀρνία ἐν μέσφ λύκων. ἀποκριθείς δε ὁ Πέτρος αὐτῷ λέγει Έαν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἀρνία; εἶπεν δ Ἰησοῦς τῷ Πέτρῳ Μὴ φοβείσθωσαν τὰ άρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά, καί ύμεις μη φοβείσθε τούς αποκτείνοντας ύμας και μηδέν ύμιν δυναμένους ποιείν. άλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ύμας έχοντα έξουσίαν ψυχής κ. σώματος, τοῦ βαλείν εἰς γέενναν πυρός. όφ. . . . ai περε] The articles are generic, as is also that before ἀνθρ. in the next verse, which has been mistaken, and supposed to have a distinct meaning. It is used on account of these two, οί ὄφ. at $\pi \epsilon \rho$ having just preceded.

άκέραιος, δ μη κεκραμένος κακοίς, άλλ' άπλοῦς καὶ ἀποίκιλος. Etym. Mag. 17. προςέχετε The wisdom of the serpent is needed for this part of their course; the simplicity of the dove for the μη μεριμνήσητε in ver. 19.

The & turns from the internal character to behaviour in regard of outward circumσυνέδρια] See Acts iv. 6, stances. 7; v. 40. They are the courts of seven (on which see Deut. xvi. 18), appointed in every city, to take cognizance of causes both civil and criminal, ch. v. 21: here perhaps put for any courts of assembly in general. ἐν τ. συν. μαστιγ. ὑ.] See Acts xxii. 19; xxvi. 11. Euseb. Hist. Eccl. v. 16, quoting a book against the Montanists, οὐδὲ μὴν οὐδὲ ἐν συναγωγαῖς 'Ιουδαίων των γυναικών τις έμαστιγώθη ποτέ, ἡ ἐλιθοβολήθη οὐδαμόσε οὐδαμῶς. The scourging in the synagogues is supposed to have been inflicted by order of the Tribunal of Three, who judged in

18. for $\eta\gamma$. $\delta\epsilon$ k. Bas., $\eta\gamma\epsilon\mu\nu\nu\nu\nu$ D, Basileen k. $\eta\gamma\epsilon\mu\nu\nu\nu$ Orig: reges et præsides (potestates Hil) lat-a b c Hil. om $\delta\epsilon$ (D above) FGLXD Syr [Orig1]: txt BCPN rel syr copt arm Orig2 Petr. for $a\chi$., $\sigma\tau\alpha\theta\eta\sigma\epsilon\sigma\theta\alpha\iota$ stabilis D lat-a b c ff g l h Iren-

int, Orig-int, Cypr Hil spec.

19. παραδωσιν (grammatical correction) BE'N 1, tradiderint D-lat lat-f g₁ k Cypr: παραδωσονν (corrn to sense) D-gr GLX 33 latt(tradent) arm Ath most-lat-ff: παραδωσων Orig Chr: txt C E-corr rel. (P defective.) om δοθησεται (or -ε) to λαλησητε (or -αι) (from similarity of endings) DL flor harl¹ lat-k arm Orig¹ Cyr Thl Cypr¹ Op. for ωρα, ημερα C¹ syr-jer copt. rec [2nd time] λαλησετε, with KMSUΠ¹: txt BCN rel.

21. αδελφος αδελφος(sic) κ¹(txt κ³?). επαναστησεται (gramml corrn) ΒΔ. [B does not ins to bef teknon, as Btly.]

them. 18.] καὶ δέ implies, yea and moreover; assuming what has just been said and passing on to something more. The words are always separated, except in the Epic poets. See Viger, ed. Herm. p. 545 (note), 844: Hartung, Partikellehre, i. 181 f.: Klotz ad Devar. p. 645. ἡγεμόνας—Proconsuls, Proprætors, Procurators, as (Pontius Pilate,) Felix, Festus, Gallio, Sergius Paulus.

Felix, Festus, Gallio, Sergius Paulus.

βασιλεῖς, as (Herod.) Agrippa. The former verse was of Jewish persecution; this, of Gentile: the concluding words shew that the scope of both, in the divine purposes, as regarded the Apostles, was the same, viz. είς μαρτ. αὐτ. κ. τ. ἔθν. The mapr. is in both senses—a testimony to, and against them (see ch. viii. 4, note), and refers to both sets of persecutors: aurois, to them, i.e. the Jews (not the ήγ. καί βασ. for they are in most cases Gentiles themselves), καὶ τοῖς ἔθν. It was a testimony in the best sense to Sergius Paulus, Acts xiii. 7, but against Felix, Acts xxiv. 25; and this double power ever belongs to the word of God as preached—it is a δίστομος δομφαία (Rev. 19.] μη μεριμνήσητε i. 16; ii. 12). -take not anxious (or distracting) thought. A spiritual prohibition, answering to the literal one in vv. 9, 10. See

Exod. iv. 12. 20. ού γὰρ ύμ. κ.τ.λ. This shews the reference of the command to a future mission of the Apostles, see John xv. 26, 27. (1) It is to be observed that our Lord never in speaking to His disciples says our Father, but either my Father (ch. xviii. 10), or your Father (as here), or both conjoined (John xx. 17); never leaving it to be inferred that God is in the same sense His Father and our Father. (2) It is also to be observed that in the great work of God in the world, human individuality sinks down and vanishes, and God alone, His Christ, His Spirit, is the great worker, as here oux ύμεις έστε άλλὰ τὸ πν. τοῦ π. ύμ.

21.] Spoken perhaps of official information given against Christians, as there are no female relations mentioned. But the general idea is also included.

22. πάντων] i.e. all else but yourselves; not, as De Wette so often interprets, 'a strong expression, intended to signify many, or the majority of mankind.'

ό δὲ ὑπομ.] In order to understand these words it is necessary to enter into the character of our Lord's prophecies respecting His coming, as having an immediate literal, and a distant foreshadowed fulfilment. Throughout this discourse and the great prophecy in ch. xxiv.,

μείνας i εἰς τέλος, οὖτος σωθήσεται. 23 ὅταν δὲ j διώκωσιν i Γιμές χτης i ὑμᾶς ἐν τῆ πόλει ταύτη, φεύγετε εἰς τὴν ἄλλην k ἀμὴν 5 Ιοιν χὰρ λέγω ὑμῖν, οὐ μὴ 1 τελέσητε τὰς πόλεις Ἰσραὴλ εως n Εκτίπι n Εκτίπι n ὅλθη m ὁ υίὸς τοῦ ἀνθρώπου. 24 οὐκ ἔστιν μαθητὴς 34 Ατις 34 Λετε 34 Ντες 34 Λετε 34 Ντες 34

1 so Polyb. iii. 86. 9, διανύσας την . . . χώραν. Diod. Sic. xi. 20, διανύσας το Λιβυκον πέλαγος. see ch xi. I. Josh. iii. 17. iv. 1. m.ch. xxiv. 30, 44. xxv. 31. xxvi. 64 al. n. constr., Phil. ii. 9. 1 Kings xv. 22.

23. διωκουσιν DΔ. for αλλην, ετεραν BN 1. 33 Orig_5 Petr [Ath $_2$ Cyr $_1$]. add καν εκ ταυτης διωκωσιν υμας, φευγετε εις την αλλην 1 Orig_1 : καν εν τη ετερα διωκωσιν, παλιν φευγετε εις την αλλην Orig_1 : εαν δε εν τη αλλη διωκουσιν υμας, φευγετε εις την αλλην D: καν εκ ταυτης εκδιωξουσιν υμας, φευγετε εις την ετεραν L lat-a b f_1 g $_{12}$ h arm Ath $_2$ That Tertappy Juv Hilexpr Ambr Aug. (The variations are fatal to the clause, shewing it to be an interpolation, caused by combining αλλην and ετεραν. Lachmann has edited, from his own invention, καν εν τῆ έτερα διώκωσιν ύμας, φεύγετε εἰς την άλλην.) om γαρ DM latt copt æth arm. aft υμιν ins στι C. rec ins του bef ισραηλ, with CN rel Orig: cm BD. rec aft εως ins αν, with CD rel Orig: εως ου Ν³a: txt BXN.

24. aft διδασκ. ins αυτου FMR Ser's d h k q s evv-H-y syrr æth arm-mss.

we find the first apostolic period used as a type of the whole ages of the Church; and the vengeance on Jerusalem, which historically put an end to the old dispensation, and was in its place with reference to that order of things, the coming of the Son of Man, as a type of the final coming of the Lord. These two subjects accompany and interpenetrate one another in a manner wholly inexplicable to those who are unaccustomed to the wide import of Scripture prophecy, which speaks very generally not so much of events themselves, points of time, -as of processions of events, all ranging under one great description. Thus in the present case there is certainly direct reference to the destruction of Jerusalem; the Té-Aos directly spoken of is that event, and the σωθήσεται the preservation provided by the warning afterwards given in ch. xxiv. 15—18. And the next verse directly refers to the journeys of the Apostles over the actual cities of Israel, territorial, or where Jews were located. But as certainly do all these expressions look onwards to the great final coming of the Lord, the $\tau \epsilon \lambda \sigma s$ of all prophecy; as certainly the σωθήσεται here bears its full scripture meaning, of everlasting salvation; and the endurance to the end is the finished course of the Christian; and the precept in the next verse is to apply to the conduct of Christians of all ages with reference to persecution, and the announcement that hardly will the Gospel have been fully preached to all nations (or, to all the Jewish nation, i. e. effectually) when the Son of Man shall come. It is most important to keep in mind the great

prophetic parallels which run through our Lord's discourses, and are sometimes separately, sometimes simultaneously, presented to us by Him. That the tracing out and applying such parallels should be called by such expositors as Meyer, 'lauter wortwibrige und notigebrungene Ausflüchte' (Com. i. 211), is just as if a man should maintain that a language unknown to him had therefore no meaning.

24-42. THIRD PART OF THE DIS-COURSE. See note on ver. 5. It treats of (I.) the conflicts (vv. 24-26), duties (vv. 26-28), and encouragements (vv. 28-32) of all Christ's disciples. (II.) The certain issue of this fight in victory; the confession by Christ of those who confess Him, set in strong light by the contrast of those who deny Him (vv. 32, 33); the necessity of conflict to victory, by the nature of Christ's mission (vv. 34-37), the kind of self-devotion which he requires (vv. 37-39): concluding with the solemn assurance that no reception of His messengers for His sake, nor even the smallest labour of love for Him, shall pass without its final reward. Thus we are carried on to the end of time and of the course of the Church. 24.] This proverb is used in different senses in Luke vi. 40 and John xiii. 16. The view here is, that disciples must not expect a better lot than their Master, but be well satisfied if they have no worse. The threefold relation of our Lord and His followers here brought out may thus be exemplified from Scripture: μαθητής and διδάσκαλος, Matt. v. 1; xxiii. 8: Luke vi. 20; δοῦλος and κύριος, John xiii. 13: Luke xii. 35-48: Rom. i. 1: 2 Pet. i. 1: Jude 1; οἰκοδεσπότης

ο ch. M. 34. αὐτοῦ. 25 ο ἀρκετὸν τῷ μαθητῆ $^{\rm p}$ ἵνα γένηται $^{\rm q}$ ὡς ὁ $^{\rm g}$ καὶν. Το conly+. Deut. διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος $^{\rm q}$ ὡς ὁ κύριος αὐτοῦ. εἰ SUVXI $^{\rm p}$ ch. xiii. 6. Τὸν $^{\rm r}$ οἰκοδεσπότην $^{\rm g}$ Βεελζεβοὺλ $^{\rm s}$ ἐπεκάλεσαν, πόσῳ μᾶλλον $^{\rm LIR1}$. $^{\rm CIR1}$ $^{\rm col}$ ὐτοῦ. 25 ο ἀρκετὸν τῷ μαθητῆ ^p ἵνα γένηται ^q ὡς ὁ BCDEF τους t οίκιακους αυτού; 26 μη ούν φοβηθητε αυτούς ούδεν γάρ ἐστιν υ κεκαλυμμένον ὁ οὐκ ν ἀποκαλυφθήσεται, καὶ al. τ ατι, here γάρ ἐστιν τ κεκαλυμμένον δ οὐκ ν ἀποκαλυφθήσεται, καὶ only. 3 Kings του δ οὐ γνωσθήσεται. 27 δ λέγω ὑμῖν ἐν τῆ ν σκοτίᾳ κτι. 1. μαςς. $^{\text{Acts 1, 23.}}_{\text{x. 5, 18 al.}}$ προπ του ο ου γνωσθήσεται. 27 $^{\circ}$ λέγω ὑμῖν ἐν τ $^{\circ}$ $^{\circ}$ σκοτί $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ τέντ. 36 only $^{\circ}$. $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ φωτί, καὶ $^{\circ}$ $^{\circ}$ $^{\circ}$ εἰς τὸ οὖς ἀκούετε $^{\circ}$ κηρύξατε reff. $^{\circ}$ $^{$

b w. aπo, Luke xii, 4 only. Lev. xxvi, 2. Deut. vii, 19. Jer. i, 17. Ezek. iii. 9.

25. τω δουλω L evv-36-y vulg lat-b f ff g_2 syrr [Cyr $_1$]. τω οικοδεσποτη (gramml corrn) B^1 . βεεζεβουλ B**R**, βελζεβουλ DLX lat-k copt, beelzebub vulg lat-c g_2 Syr, velzebul lat-b: txt C rel lat-a f ff_1 g_1 h syr[and mg-gr] goth ath arm. rec $\epsilon \kappa a \lambda \epsilon \sigma a \nu$ (corrn to more usual word, and avoidance of the unusual constr), with 1 latt: καλουσίν D: εκαλεσαντο L: επεκαλεσαντο \aleph^1 : απεκαλεσαν U Chr Thdrt Thl: txt BC \aleph^3 rel Eus Ath, Cyr, Thl-ms. τοις οικιακοις (see above) B^1 . 27. for κηρυξατε, κηρυσσεται D Orig, Eus_2 : κηρυχθησετε(= α ι) L. 28. for φοβηθητε, φοβεισθε C \aleph rel Just Ephr Eus_1 [Bus_2] Cyr, Thdrt: txt B(sic

and olkiakol, Matt. xxvi. 26-29 | : Luke xxiv. 30: Matt. xxiv. 45 ff. ||. ὁ δοῦλος ώς . . is a broken construction; it would regularly be και τῷ δούλφ, Ίνα 25. Βεελζεβούλ (Either к.т.λ. נְבֶל וָבֶל, 'lord of dung,'—or as in 2 Kings i. 2, בעל ובוב, 'lord of flies,'-a god worshipped at Ekron by the Philistines; there is however another derivation more probable than either of these, upheld by Meyer (referring to Buxtorf, Lex. Talm. p. 333), from בעל and זבול, a house, by which it would exactly correspond to οἰκοδεσπότης)—A name by which the prince of the devils was called by the Jews, ch. xii. 24,-to which accusation, probably an usual one (see ch. ix. 34), and that in John viii. 48, our Lord probably refers. In those places they had not literally called Him Beelzebub, but He speaks of their mind and intention in those charges. They may however have literally done so on other unrecorded occasions. μη οὖν] The force of this is: 'Notwithstanding their treatment of Me your Master, Mine will be victory and triumph; therefore ye, My disciples, in your turn, need not fear.' Compare Rom. viii. 37. οὐδὲν γάρ ἐστιν] This solemn

truth is again and again enounced by our Lord on different occasions, and with different references. See Luke viii. 17; xii. 2. The former part of the verse drew comfort and encouragement from the past: this from the future. All that is hidden must be revealed-(1) it is God's purpose in His Kingdom that the

everlasting Gospel shall be freely preached. and this purpose ve serve. (2) Beware then of hypocrisy (see Luke xii. 2) through fear of men, for all such will be detected and exposed hereafter: and (3) fear them not, for, under whatever aspersions ye may labour from them, the day is coming which shall clear you and condemn them, if ye are fearlessly doing the work of Him that sent you' (ch. xiii. 43). τίνος γάρ ένεκεν άλγειτε; ὅτι γόητας ὑμᾶς καλοῦσι καὶ πλάνους; αναμείνατε μικρόν, καὶ σωτήρας ύμας και εὐεργέτας της οἰκουμένης προς εροῦσιν ἄπαντες. Chrys. Hom. xxxiv. 1, p. 390. 27. An expansion of the duty of freeness and boldness of speech implied in the last verse. The words may bear two meanings: either (1) that which Chrysostom gives, taking the expressions relatively, ἐπειδη μόνοις αὐτοῖς διελέγετο καὶ ἐν μικρῷ γωνία τῆς Παλαιστίνης, διὰ τοῦτο εἶπεν "ἐν τῆ σκοτία," καὶ " εἰς τὸ οὖς," πρὸς τὴν μετὰ ταῦτα παβρησίαν ἐσομένην, Hom. xxxiv. 2, p. 390; or (2) as this part of the discourse relates to the future principally, the secret speaking may mean the communication which our Lord would hold with them hereafter by His Spirit, which they were to preach and pro-claim. See Acts iv. 20. These senses do not exclude one another, and are possibly both implied. There is no need, with Lightfoot and others, to suppose any allusion to a custom in the synagogue, in the words εἰς τὸ οὖς ἀκούετε. They are a common expression derived from common life: we have it in a wider sense Acts xi.

 $^{\rm e}$ ἀποκτεινούτων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων $^{\rm e}$ (.νν.) Mathamos αποκτείναι φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ τοι. 4.2 (οπ.
in cod, not as Btly) DS 1. 33 hom-Cl [Orig_1 Eus_1] Constt.

with B Orig Eus_2 [Constt Cyr_1]: αποκτενοντων F(Wetst) GL rel Chr Cyr Thdrt Thl: txt CDUΓΔΠ²Ν 1. for αποκτειναι, σφαξαι D¹(txt D⁴). rec (for φοβεισθε) φοβηθητε, with DL rel: txt [B]CN. ins $\tau\eta\nu$ bef ψυχην and τ ο bef σωμα F(Wetst) N² rel Thl: ins τ ο (but not $\tau\eta\nu$) N³ Scr's h: om BCDLXΠ 1. 33 Just Thdot Clem hom-Cl Constt Orig_3 [Bas Cyr].

22, and Gen. l. 4. ἐπὶ τῶν δ.] On the flat roofs of the houses. Thus we have in Josephus, ἀναβὰς ἐπὶ τὸ τέγος και τη δεξιά καταστείλας του θόρυβου αὐτῶν ἔφη . . . B. J. ii. 21. 5. 28.] φοβεῖσθαι ἀπό is a Hebraism, יָרָא מְין The present indicates the habit. On the latter part of this verse much question has of late been raised, which never was, as far as I have been able to find, known to the older interpreters. Stier designates it as 'the only passage of Scripture whose words may equally apply to God and the enemy of souls.' He himself is strongly in favour of the latter interpretation, and defends it at much length; but I am quite unable to assent to his opinion. It seems to me at variance with the connexion of the discourse, and with the universal tone of Scripture regarding Satan. If such a phrase as φυβείσθαι τον διάβολον could be instanced as = φυλάξασθαι του δ., or if it could be shewn that any where power is attributed to Satan analogous to that indicated by & δυνάμενος καί ψ. κ. σ. απολέσαι έν γ., Ι should then be open to the doubt whether he might not here be intended; but seeing that φοβεῖσθαι ἀπό indicating terror is changed into φοβείσθαι so usually followed by $\tau \delta \nu$ $\theta \epsilon \delta \nu$ in a higher and holier sense (there is no such contrast in ver. 26, and therefore that verse cannot be cited as ruling the meaning of this), and that GOD ALONE is throughout the Scripture the Almighty dispenser of life and death both temporal and eternal, seeing also that Satan is ever represented as the condemned of God, not δ δυν. ἀπολ., I must hold by the general interpretation, and believe that both here and in Luke xii. 3-7 our Heavenly Father is intended as the right object of our fear. As to this being inconsistent with the character in which He is brought before us in the next verse, the very change of construction in φοβείσθαι would lead the mind on, out of the terror before spoken of, into that better kind of fear always indicated by

that expression when applied to God, and so prepare the way for the next verse. Besides, this sense is excellently in keeping with ver. 29 in another way. 'Fear Him who is the only Dispenser of Death and Life: of death, as here; of life, as in the case of the sparrows for whom He cares.' 'Fear Him, above men: trust Him, in spite of men.' In preparing my 2nd edn., I carefully reconsidered the whole matter, and went over Stier's arguments with the connexion of the discourse before me, but found myself more than ever persuaded that it is quite impossible, for the above and every reason, to apply the words to the enemy of souls. similar passage, James iv. 12, even in the absence of other considerations, would be decisive. Full as his Epistle is of our Lord's words from this Gospel, it is hardly to be doubted that in εls έστιν δ νομοθέτης καλ κριτής, ὁ δυνάμενος σῶσαι καλ ἀπολέσαι, he has this very verse before him. This Stier endeavours to escape, by saying that ἀπολέσαι barely, as the opposite to $\sigma \hat{\omega} \sigma \alpha i$, is far from being = $\psi \nu \chi \hat{\eta} \nu$ ἀπολέσαι in a context like this. But as connected with νομοθέτης και κριτής, what meaning can ἀπολέσαι bear, except that of eternal destruction? The strong things which he says, that his sense will only be doubted as long as men do not search into the depth of the context, &c. do not frighten me. The depth of this part of the discourse I take to be, the setting before Christ's messengers their Heavenly Father as the sole object of childlike trust and childlike fear-the former from His love,-the latter from His power,-His power to destroy, it is not said, them, but absolute, body and soul, in hell. Here is the true depth of the discourse: but if in the midst of this great subject, our Lord is to be conceived as turning aside, upholding as an object of fear the chief enemy, whose ministers and subordinates He is at the very moment commanding us not to fear, and speaking of him (which would indeed be an "άπαξ

29. ins τ ov bef assapiov D^1 [Orig1(om1)]. $\pi \omega \lambda$ ouv τ ai D.

30. for umwy $\delta \epsilon$, alla D late $ab \in ff_1$ $g_1 b$ Clem Hil. aft $\kappa \epsilon \phi$ algorithm of g_1 g_1 becomes g_2 aft g_2 g_3 and g_4 aft g_4 g_4 g_4 g_4 g_5 g_6 g_6

31. rec φοβηθητε, with C rel: txt BDLX 1. 33 Orig, Cyr.

32. for εν αυτω, αυτον D(L) latt Hil Did: om D-lat.—αυτ. bef καγω L. (lat-a def.) rec om τοις, with DLN rel Clem Orig3 [Chr Cyr1]: ins B[sic in cod] CKV

33(appy) Origi.

33. rec (for $\delta\epsilon$) δ ' $\alpha\nu$, with DN rel Orig₂ [Chr Cyr₁]: txt B C(δ ') L. (33 def.) aprijoreral LX: $\alpha\pi\alpha$ pyrga η ral ($\alpha\nu$ having been interpolated has been mistaken for $\alpha\pi$) C 1 Orig₂[-int₁]. (33 def.) rec $\alpha\nu$ rov bef $\kappa\alpha$ y ω , with C rel syrr α th Orig₁: txt BD α N 1. 33 latt (syr-cu) goth arm Orig₂ Chr Cyr Thdrt Hil. rec om τ ois, with CDN rel Orig₂: ins BVX Orig₁ [Cyr].

34. ειρηνην bef βαλειν (1st time) & [lat-g, ff, Tert Hil].

λεγόμενον horrendum") as δ δυνάμενος κ. ψ. κ. σω. ἀπολέσαι ἐν γεέννη, to my mind all true and deep connexion is broken. It is remarkable how Stier, who so eloquently defends the insertion of ori σοῦ ἡ δύναμις in the Lord's Prayer, can so interpret here. Reichel (whose works I have not seen) seems by a note in Stier, p. 380, to maintain the above view even more strongly than himself. Lange also, in the Leben Jesu, ii. 2, p. 721, maintained this view: but has now, Bibelwerk, i. p. 150, retracted it for reasons the same 29. στρουθία] as those urged here. any small birds. aσσαρίου This word, derived from 'as,' was used in Greek and Hebrew (אִיסָר) to signify the meanest, most insignificant amount: see Buxtorf, Lex. Chald. sub voce.

παί, and yet: see examples in Hartung, Partikellehre, i. 147. 6. πεσ. ἐπὶ τ. γ.] which birds do when struck violently, or when frozen, wet, or starved = die, ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ, Luke xii. 6.

30.] See 1 Sam. xiv. 45: Luke xxi. 18: Acts xxvii. 34. The ὑμῶν is emphatic, corresponding to the ὑμῶς at the end of ver. 31. But the emphatic ὑμῶς, spoken

directly to the Apostles, is generalized immediately by the $\pi \hat{a}s$ $o \hat{v} \nu$ in ver. 32.

32. ὁμολ. ἐν ἐμοί] A Hebraistic or rather perhaps Syriac mode of expression (De Wette) for, 'shall make me the object of His acknowledgment among and before men.' The context shews plainly that it is a practical consistent confession which is meant, and also a practical and enduring denial. The Lord will not confess the confessing Judas, nor deny the denying Peter; the traitor who denied Him in act is denied: the Apostle who confessed Him even to death will be confessed. Cf. 2 Tim. ii. 12. We may observe that both in the Sermon on the Mount (ch. vii. 21-23) and here, after mention of the Father, our Lord describes Himself as the Judge and Arbiter of eternal life and death.

34.] In Luke xii. 51—53 this announcement, as here, is closely connected with the mention of our Lord's own sufferings (ver. 38). As He won His way to victory through the contradiction of sinners and strife, so must those who come after Him. The immediate reference is to the divisions in families owing to conversions to Christianity. Ver. 35 is quoted nearly literally from Micah vii. 6. When we read in Com-

a Mark viii. 34. 3 Kings xix. 20. see Num. xxxii. 11.
14. Prov. ii. 20. c ch. vi. 25 reff. Gen. xii. 13.
33. John xii. 25. Sir. xx. 22. e = ver. 14 reff.

b = ch. xi. 29. xvi. 25. Rev. xviii. d ch. xvi. 25 | Mk. Luke xvii.

35. for ανθρωπον, νιον D (42.) 1142 lat-b c ff g1 h l syr-cu Hil Op.

37. om 2nd clause (homæotel) B'(but in marg by same hand) D'syr-ms [Orig₁(and int₁)] Eus(expr, as belonging to Matt) Cypr₁(ins₂).

39. om ο ευρων to και (homœotel δ to δ) X1(ins X-corr1). for και ο, ο δε D Tert.

40. for και ο, ο δε Ν1(txt N3a): και ο εμε δεχομενος δεχεται is deficient in D.gr.

mentators, e.g. De Wette, that these divisions were not the purpose, but the in-evitable results only, of the Lord's coming, we must remember that with God, results are all purposed. 36. τοῦ ἀνθρ. The article is generic, and is rightly rendered in the E. V. 'a man's foes,' &c. See on ch. ix. 1. 37.] Compare Deut. xxxiii. 9, and Exod. xxxii. 26—29, to which passages this verse is a reference. Stier well remarks, that under the words ἄξιός μου there lies an exceeding great reward which counterbalances all the seeming asperity of this saying. 38. How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb (for crucifixion was not a Jewish punishment), no common saying, which our Lord here and so often utters. See ch. xvi. 24: Mark x. 21: Luke ix. 23. He does not here plainly mention His Cross; but leaves it to be understood, see ver. 25. This is one of those sayings of which John xii. 16 was eminently true. Neander (Leben Jesu, p. 546, note) quotes from Plutarch, de sera numinis vindicta, c. ix., καὶ τῷ μὲν σώματι τῶν κολαζομένων ἔκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν (meaning, as he explains it, a guilty conscience),—as a proof that our Lord used this saying without any conscious reference to His own Death. But he confesses that if the ύψοῦν of John xii. 32 is to be understood as there interpreted (ver. 33), he should be ready to allow the allusion here also. Seeing then that we do thus understand it, his inference has no

value for us. Besides which, the passage of Plutarch does not even prove the expression to have been proverbial. ψυχὴν . . . αὐτήν refer to the same thing, but in somewhat different senses. The first ψυχή is the life of this world, which we here all count so dear to us: the second. implied in αὐτήν, the real life of man in a blessed eternity. $\epsilon \dot{\nu} \rho \dot{\omega} \nu = \phi \iota \lambda \hat{\omega} \nu$ John xii. 25 = σῶσαι θέλων, Mark viii. 34. The past participles are used proleptically, with reference to that day when the loss and gain shall become apparent. But εύρών and ἀπολέσας are again somewhat different in position: the first implying earnest desire to save, but not so the second any will or voluntary act to destroy. This is brought out by the Evekev Euov, which gives the ruling providential arrangement whereby the ἀπολέσας is brought about. But besides the primary meaning of this saying as regards the laying down of life literally for Christ's sake, we cannot fail to recognize in it a fur deeper sense, in which he who loses his life shall find it. In Luke ix. 23, the taking up of the cross is to be καθ' ἡμέραν; in ch. xvi. 24 || Mark ἀπαρνησάσθω ἐαυτόν is joined with it. Thus we have the crucifying of the life of this world,-the death to sin spoken of Rom. vi. 4-11, and life unto God. And this life unto God is the real, true $\psi \nu \chi \dot{\eta}$ avio $\hat{\nu}$, which the self-denier shall find, and preserve unto life eternal. See John xii. 25 and note.

40.] Here in the conclusion of the discourse, the Lord recurs again to His

λαντά με. 41 ὁ εδεχόμενος προφήτην feis f ονομα προ- Z -λαντο f ch. xviii. 20. (elsw. chiefly φήτου ε μισθον προφήτου λήμψεται καὶ ὁ · δεγόμενος w. βαπτίζειν, ch. xxviii. 19. Acts viii. 16. xix. 5. 1 Cor. δίκαιον εξίς εδνομα δικαίου εμισθον δικαίου λήμψεται. 42 καὶ ος * ἐὰν h ποτίση ἕνα τῶν i μικρῶν τούτων k ποτή- P και ος i. 13, 15. or 1. Io, 10. 01 πιστεύειν, John i. 12 al.) g 1 Cor. ix. 17 al. Prov. xi. ριον Ιψυχροῦ μόνον ^fείς ^fὄνομα μαθητοῦ, ^m ἀμὴν λέγω ECDEF ύμιν, ου μη ἀπολέση τον ε μισθον αυτού. ΧΙ. 1 Και PSUVX al. Prov. x 21. h ch. xxv. 35, &c. xxvii. 48. Mark ix. 44. Gen. xxi. 19. Exod. ii. 16. εγένετο ὅτε n ἐτέλεσεν ὁ Ἰησοῦς ο διατάσσων τοῖς δώδεκα 1.33 μαθηταίς αὐτοῦ, ^P μετέβη ^P ἐκείθεν ^q τοῦ ^q διδάσκειν καὶ i ch. xviii. 6, &c. Zech. xiii. 7. k ch. xxvi. 27 |. Gen. xl. 11, κηρύσσειν έν ταις πόλεσιν αὐτῶν. 2 'Ο δε Ἰωάννης ἀκούσας εν τω τ δεσμωτηρίω τὰ

13, 21.

Herod. ii. 37.

n. vv. 15, 23.

n. vv. 15, 23.

n. vonstr. w, participe, here only. Δοῦνται ψυχρώ,
n. constr. w, participe, here only. see Josh. iii. 17, iv. 1.

o here only, exc. Luke (iii. 13 al3. Acts vii. 44 al4.) and Paul (1 Cor. vii. 17 al5.). Judg. v. 9. Dan. i. 5. Theod.
p.ch. xii. 9. xv. 29. John vii. 3. Acts xviii. 7.
26 only. Gen. xxxix. 22 bis. xt. 3, 5 only.

41. om 2nd clause (homæotel) D.

42. * $\mathring{a}\nu$ BD 33: εαν CPZN rel. for μικρων, ελαχιστων D latt copt goth Cypr Hil Aug Op. aft ποτηριον ins νδατος D latt syr-cu copt goth æth arm Clem Orige Hil. ψυχρουν MXZ 33 Scr's a b d s ev-y. om μονον D 6. 53-9 syr-cu copt goth Cypr. for απολεση τον μισθον, αποληται ο μισθος D lat-a b c g_1 h copt æth Cypr Aug₁. (lat-a defective.)

Apostles whom He was sending out. From ver. 32 has been connected with πas ösτις, and therefore general. δέχεται, see ver. 14; but it has here the wider sense of not only receiving to house and board,but receiving in heart and life the message of which the Apostles were the bearers. On the sense of the verse, see John xx. 21, and on τον αποστείλαντά με, έγω αποστέλλω ὑμᾶs, ver. 16, and Heb. iii. 1. There is a difference between the representation of Christ by His messengers, which at most is only official, and even then broken by personal imperfection and infirmity (see Gal. ii. 11; iv. 13, 14),and the perfect unbroken representation of the Eternal Father by His Blessed Son, 41. μισθον John xiv. 9: Heb. i. 3. προφήτου οίον είκος τον προφήτην ή δίκαιον δεξάμενον λαβείν, ή οἶον ἐκείνος μέλλει λαμβάνειν. Chrysost. Hom. xxxv. 2, p. 401. εls ὄνομα, a Hebraism (στί): because He is: i.e. 'for the love of Christ, whose prophet he is.' The sense is, 'He who by receiving (see above) a prophet because he is a prophet, or a holy man because he is a holy man, recognizes, enters into, these states as appointed by Me, shall receive the blessedness of these states, shall derive all the spiritual benefits which these states bring with them, and share their everlasting reward.' τῶν μικρῶν] To whom this applies is not very clear. Hardly (De Wette) to the despised and meanly-esteemed for Christ's

sake. I should rather imagine some children may have been present: for of such does our Lord generally use this term, see ch. xviii. 2-6. Though perhaps the expression may be meant of lower and less advanced converts, thus keeping up the gradation from προφήτης. This however hardly seems likely: for how could a disciple be in a downward gradation from I may observe that Meyer denies the existence of the Rabbinical meaning of disciples commonly attributed to קמנים, little ones. In the passage from Bereschith Rabba quoted by Wetstein to support it, the word, he maintains, from the context, means parvuli, children, not disciples. μισθ. αὐτ.] His (i. e. the doer's) reward: not, 'the reward of one of these little ones,' as before μισθ. προφ., μισθ. δικαίου: -the article here makes the difference: and the expression is reflective.

XI. 1. ἐκεῖθεν] No fixed locality is assigned to the foregoing discourse. It was not delivered at Capernaum, but on a journey, see ch. ix. 35. αὐτῶν is also indeterminate, as in ch. iv. 23; ix. 35.

2-30.] Message of enquiry from the Baptist: our Lord's answer, and discourse thereon to the multitude. Luke vii. 18-35. There have been several different opinions as to the reason why this enquiry was made. I will state them, and append to them my own

ἔργα τοῦ ^s Χριστοῦ, πέμψας ^t διὰ τῶν μαθητῶν αὐτοῦ salvol. of Jesus, Matt, here (and ch. t1 Pet. v. 12 (a). Rev. i. 1. 2 John i. 17) only. Mark ix. 41 only in Gospp. Epp. passim.

Снар. XI. 2. for хрібтов, інбов D 61. 234. 421 Ser's q r evv-P-z syr-cu æth Orig rec (for δια) δυο (|| Luke), with C3L rel vulg lat-ff, g1.2 syr-Chr: autou syr-mg. mg copt ath Orig Chr Cyr: txt BC DPZΔN 33 syrr goth arm, discipulos (for δ. τ. μαθ.) latt syr-cu Dial Hil Juv.

view. (1) It has been a very generally received idea that the question was asked for the sake of the disciples themselves, with the sanction of their master, and for the purpose of confronting them, who were doubtful and jealous of our Lord, with the testimony of His own mouth. This view is ably maintained by Chrysostom; τίνος οὖν ἕνεκεν ἔπεμψεν ἐρωτῶν; ἀπεπήδων τοῦ Ἰησοῦ οἱ Ἰωάννου μαθηταί· και τούτο παντί που δηλόν έστι και ζηλοτύπως αεί πρός αὐτὸν είχον. και δήλον έξ ων πρός του διδάσκαλον έλεγον (John iii. 26), καὶ πάλιν (John iii. 25), καὶ αὐτῷ πάλιν προςελθόντες έλεγον (Matt. ix. 14), σύπω γὰρ ήσαν εἰδότες τίς ἡν ὁ χριστός,
 ὰλλὰ τὸν μὲν Ἰησοῦν ἄνθρωπον ψιλὸν ὑποπτεύοντες, τὸν δὲ Ἰωάννην μείζονα ἡ κατὰ ἄνθρωπον, ἐδάκνοντο εὐδοκιμοῦντα τοῦτον όρῶντες, ἐκεῖνον δέ, καθὼς εἶπε, λοιπὸν λήγοντα. Hom. xxxvi. 2, 3, p. 408. And similarly Euthymius and Theophylact. This view is also adopted and eloquently defended by Stier, Reden Jesu, 2nd edn., i. p. 392 sq. The objections to this view are,-that the text evidently treats the question as coming from John himself; the answer is directed to John; and the following discourse is on the character and position of John. These are answered by Stier with a supposition that John allowed the enquiry to be made in his name; but surely our Saviour would not in this case have made the answer as we have it, which clearly implies that the object of the miracles done was John's satisfaction. (2) The other great section of opinions on the question is that which supposes doubt to have existed, for some reason or other, in the Baptist's own mind. This is upheld by Tertullian (cont. Marc. iv. 18, vol. ii. p. 402, ed. Migne, not iv. 5, as Bp. Wordsworth: nor is there any ambiguity in the main features of his view, as Bp. W. implies) and others, and advocated by De Wette, who thinks that the doubt was not perhaps respecting our Lord's mission, but His way of manifesting Hinself, which did not agree with the theocratic views of the Baptist. This he considers to be confirmed by ver. 6. Olshausen (in loc.) and Neander (Leben Jesu, p. 92) suppose the ground of the doubt to have lain partly in the Mes-

sianic idea of the Baptist, partly in the weakening and bedimming effect of imprisonment on John's mind. Lightfoot carries this latter still further, and imagines that the doubt arose from dissatisfaction at not being liberated from prison by some miracle of our Lord. (Hor. Hebr. in loc.) This however is refuted by Schöttgen (Hor. Hebr. in loc.). The author of the Quæstiones et Resp. ad Orthodoxos among the works of Justin Martyr suggests, and Benson (Hulsean Lectures for 1820, p. 58 sqq.) takes up, the following solution: $\epsilon \pi \epsilon \iota \delta \dot{\eta}$ διάφοροι φῆμαι $\pi \epsilon \rho l$ ὧν $\epsilon \dot{\tau}$ σιήσατο έπειδὴ διάφοροι φῆμαι περὶ ὧν ἐποιήσατο θαυμάτων ὁ Ἰησοῦς διέτρεχον, τῶν μὲν λεγόντων, Ἡλίας ἐστὶν ὁ ταῦτα ποιῶν: τῶν δέ, Ἱερεμίας: τῶν δέ, ἄλλος τις τῶν προφητῶν: ταὐτας τὰς φήμας ἀκούων ὁ Ἰωάννης ἐν τῆ εἰρκτῆ πέμπει τοὺς μαθητὰς αὐτοῦ μαθεῖν εἰ ὁ τὰ σημεῖα ποιῶν αὐτός ἐστιν ὁ ὑπ' αὐτοῦ μαρτυρηθείς, ἡ ἔτερός τις ὁ παρὰ τῶν πολλῶν θρυλλούμενος. γνοὺς δὲ ὁ Ἰησοῦς τοῦ Ἰωάννου τὰν σκοπόν, ἐπὶ τῆς προσιαίας πῶν μαθην τὸν σκοπόν, ἐπὶ τῆς παρουσίας τῶν μαθητῶν Ἰωάννου ἐποίησε πολλὰ θαύματα, πείθων αὐτοὺς καὶ τὸν Ἰωάννην δι' αὐτῶν ὡς αὐτὸς εἴη ὁ πεποιηκὼς καὶ τὰ ἐπ' ονόματι έτέρων φημιζόμενα θαύματα, δ ύπ' αὐτοῦ μαρτυρηθείς. Resp. 38, p. 456. (3) It appears to me that there are objections against each of the above suppositions, too weighty to allow either of them to be entertained. There can be little doubt on the one hand, that our Saviour's answer is directed to John, and not to the disciples, who are bonâ fide messengers and nothing more:-πορευθέντες ἀπαγγείλατε Ίωάννη can, I think, bear no other interpretation: and again the words μακάριος έστιν δε έαν μη σκανδαλισθη έν έμοί must equally apply to John in the first place, so that, in some sense, he had been offended at Christ. On the other hand, it is exceedingly difficult to suppose that there can have been in John's own mind any real doubt that our Lord was δ έρχδmevos, seeing that he himself had borne repeatedly such notable witness to Him, and that under special divine direction and manifestation (see ch. iii. 16, 17: John i. 26-37). The idea of his objective faith being shaken by his imprisonment is quite inconsistent not only with John's

y ch. xv. 30, 31 al.

u li bis. John 3 εἶπεν αὐτῷ Σὰ εἶ ὁ u ἐρχόμενος, ἢ ν ἔτερον w προςδοκῶ- BCDEF

(I Heb. x. 37,

(FRIM)

(FRIM) ἀπαγγείλατε Ἰωάννη ὰ ἀκούετε καὶ βλέπετε. 5 τυφλοί 1.33 Lam. ii. ρίζονται καὶ γ κωφοὶ ἀκούουσιν καὶ νεκροὶ ^a ἐγείρονται καὶ

16 al.; x = ch. xx.
24. Acts ix. 12 al.; but see 1 Kings xiv. 27. Isa. xlii. 18. (-\$\psi_1s_1\$, Luke iv. 19.) z ch., viii. 2 reff. a. = N. T. passim. ch. x. 8 reff. Isa. xxvi. 19.

 ο εργαζομενος qui venis, D¹(txt D²), qui venturus es latt Hil. 4. for kai apoke, apoke. $\delta \in D$ lat-a b c ff_1 g_1 h. ins $\tau \omega$ bef $i\omega \alpha \nu$. \aleph^1 (om \aleph^2) 13. 5. om 1st και ZΔ vulg lat- $ef ff_1 g_{12}$ h copt with arm Orig₂: om κ. χωλ. περιπ. D 28. rec om και (bef νεκροι), with C rel vulg lat- $ef ff_1 g_2$ h copt with Orig₁ Hil: ins BDLPZΔ**X** 1 lat-a b g_1 syrr syr-cu goth arm Chr Bas-sel. (Π ?)

character, but with our Lord's discourse in this place, whose description of him seems almost framed to guard against such a supposition. The last hypothesis (that of the Pseudo-Justin) is hardly probable, in the form in which it is put. We can scarcely imagine that John can have doubted who this Person was, or have been confounded by the discordant rumours which reached him about His wonderful works. But that one form of this hypothesis is the right one, I am certainly disposed to believe, until some more convincing considerations shall induce me to alter my view. (4) The form to which I allude is this: John having heard all these reports, being himself fully convinced Who this Wonderworker was, was becoming impatient under the slow and unostentatious course of our Lord's self-manifestation, and desired to obtain from our Lord's own mouth a declaration which should set such rumours at rest, and (possibly) which might serve for a public profession of His Messiahship, from which hitherto He had seemed to shrink. He thus incurs a share of the same rebuke which the mother of our Lord received (John ii. 4); and the purport of the answer returned to him is, that the hour was not yet come for such an open declaration, but that there were sufficient proofs given by the works done, to render all inexcusable, who should be offended in Him. And the return message is so far from being a satisfaction designed for the disciples, that they are sent back like the messenger from Gabii to Sextus Tarquinius, with indeed a significant narrative to relate, but no direct answer; they were but the intermediate transmitters of the symbolic message, known to Him who sent it, and him who received it. a fact not to be neglected in connexion with this solution of the difficulty, that John is said to have heard of the works, not τοῦ Ἰησοῦ, but τοῦ χριστοῦ: the

only place where that name, standing alone, is given to our Lord in this Gospel. So that it would seem as if the Evangelist had purposely avoided saying του 'Ιησού, to shew that the works were reported to John not as those of the Person whom he had known as Jesus, but of the Deliverer -the Christ; and that he was thus led to desire a distinct avowal of the identity of the two. I have before said that the opening part of the ensuing discourse seems to have been designed to prevent, in the minds of the multitude, any such unworthy estimations of John as those above cited. The message and the answer might well beget such suspicions, and could not from the nature of the case be explained to them in that deeper meaning which they really bore; but the character of John here given would effectually prevent them, after hearing it, from entertaining any such idea. 2. ἀκούσας From his own disciples, Luke vii. 18. The place of his imprisonment was Machærus. δ μεν ύποψία τοῦ Ἡρώδου δέσμιος εἰς τὸν Μαχαιροῦντα πεμφθείς, (μεθόριον δέ ἐστι τῆς τε ᾿Αρέτα καὶ Ἡρώδου ἀρχῆς) ταύτη κτίννυται. Jos. Antt. xviii. 4.] ἐν ἐκείνη τῆ ὕρα ἐθεράπευσεν πολλούς από νόσων και μαστίγων καί πνευμάτων πονηρών, και τυφλοίς πολλοίς έχαρίσατο βλέπειν. Luke, ver. 21. From και ἀποκριθείς . . . ἐν ἐμοί, is nearly verbatim in the two Gospels. words verpoi ey. have raised some difficulty; but surely without reason. In Luke, the raising of the widow's son at Nain immediately precedes this message; and in this Gospel we have had the ruler's daughter raised. These miracles might be referred to by our Lord under the words νεκ. έγ.; for it is to be observed that He bade them tell John not only what things they saw, but what things they had heard, as in Luke. It must not be forgotten that the words here used by our Lord have an inner and spiritual sense,

 $^{\rm b}$ πτωχοὶ $^{\rm bc}$ εὐαγγελίζονται, $^{\rm G}$ καὶ $^{\rm d}$ μακάριός ἐστιν $^{\rm c}$ ς ἐὰν $^{\rm bc}$. Luke iv. $^{\rm lg}$, from Isa. Is. $^{\rm lg}$ σκανδαλισθ $^{\rm fl}$ ἐν ἐμοί. $^{\rm fl}$ Τούτων δὲ πορευομένων $^{\rm c}$ constr. pass., $^{\rm fl}$ ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου $^{\rm Ti}$ $^{\rm c}$ constr. pass., $^{\rm ec}$ ἐξήλθατε εἰς τὴν ἔρημον $^{\rm g}$ θεάσασθαι; $^{\rm hc}$ κάλαμον ὑπὸ $^{\rm cell}$, net. $^{\rm lgev}$, $^{\rm cell}$, net. $^{\rm lgev}$, $^{\rm cell}$, $^{\rm cell}$, net. $^{\rm lgev}$, $^{\rm cell}$, $^{$

3 +. Sir. ix. 5. xxiii, 8. xxxv. (xxxii.) 15 only.

h = h. ch. xii. 20 (from Isa, xlii. 3), xxvii. 29, &c. Xen. Anab. i. 5. l.

1 ch. xxiv. 29 al. Ps. xvii. 7.

k = here (bis) and μ L. (1 Cor. vi. 9) only +. Prov. xxv. 15. xxvii. 22 only. στολάς μαλακότητι διαφόρους, Diod. Sic. v. 46.

1 ch. vi. 39 reff.

6. for εαν, αν BD 1. 33.

7. om ο (bef ιησ.) D. (εξηλθατε, so BCDGLPZX, simly vv 8, 9.)

8. $\alpha \nu \theta \rho \omega \pi \sigma \nu$ bef ideau $\aleph^1(\operatorname{txt} \aleph^2)$. om $\epsilon \nu$ D¹(ins D²) \aleph^3 latt Hil. recaft $\mu \alpha \lambda \alpha \kappa \sigma$ is in impriors (from $\parallel Luke$), with CP rel gat lat-b f h syrr syr-cu copt goth with arm: om BDZN vulg lat-a $c f f_1 g_{1,2} k$ Tert Hil Jer Aug Op. $\eta \mu \phi_1 \alpha \sigma \mu \epsilon \nu \sigma \nu$ D.

as betokening the blessings and miracles of divine grace on the souls of men, of which His outward and visible miracles were symbolical. The words are mostly cited from Isa. xxxv. 5, where the same spiritual meaning is conveyed by them. They are quoted here, as the words of Isa. liii. are by the Evangelist in ch. viii. 17, as applicable to their partial external fulfilment, which however, like themselves, pointed onward to their greater spiritual completion. εὐαγγελίζονται is passive,-see reff. and 2 Kings xviii. 31 in the LXX. In ref. Luke it is also passive, but with the thing preached as its subject. Stier remarks the coupling of these miracles together, and observes that with vek. έγ. is united πτωχοί εὐαγγελίζονται, as being a thing hitherto unheard of and strange, and an especial fulfilment of Isa. 6. See note on ver. 2. 7-30.] The discourse divides itself into TWO PARTS: (1) vv. 7-19, the respective characters and mutual relations of John and Christ: (2) vv. 20-30, the condemnation of the unbelief of the time-ending with the gracious invitation to all the weary and heavy laden to come to Him, 7.] The folas truly ὁ ἐρχόμενος. lowing verses set forth to the people the real character and position of John; identifying him who cried in the wilderness with him who now spoke from his prison, and assuring them that there was the same dignity of office and mission throughout. They are not spoken till after the departure of the disciples of John, probably because they were not meant for them or John to hear, but for the people, who on account of the question which they had heard might go away with a mistaken depreciation of John. ὁ πολὺς ὅχλος ἐκ τῆς ἐρωτήσεως τῶν Ἰωάννου μαθητών πολλά αν άτοπα ύπενόησεν οὐκ

είδως την γνώμην μεθ' ής έπεμψε τούς μαθητάς. και είκος ην διαλογίζεσθαι προς έαυτοὺς καὶ λέγειν 'Ο τοσαῦτα μαρτυρήσας μετεπείσθη νῦν, καὶ ἀμφιβάλλει είτε οῦτος εἴτε ε̈τερος εἴη ὁ ἐρχόμενος; αρα μὴ στασιάζων πρός τον Ἰησούν ταῦτα λέγει; ᾶρα μὴ δειλότερος ὑπὸ τοῦ δεσμωτηρίου γενόμενος; άρα μη μάτην καὶ εἰκῆ τὰ πρότερα είρηκεν; ἐπεὶ οὖν πολλὰ τοιαῦτα εἰκὸς ἢν αὐτοὺς ὑποπτεύειν, ὅρα πῶς αὐτῶν διορθοῦται τὴν ἀσθένειαν, καὶ ταύτας ἀναιρεῖ τας ὑποψίας. Chrysostom, Hom. xxxvii. 1, p. 414. And our Lord, as usual, takes occasion, from reminding them of the impression made on them by John's preaching of repentance, to set forth to them deep truths regarding His own Kingdom and Office.

8. ἀλλά] If it was not that,...; so in Demosth. Coron. p. 233, τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' ὰν αὐτούς; ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἄπασιν. ἀλλ' ἐπὶ τὸν πόλεμον: see Klotz, Devar. p. 5. τί ἐξήλθατε] The repetition of this question, and the order of the suggestive answers, are remarkable. The first sets before them the scene of their desert pilgrimage—the banks of Jordan with its reeds (as Dr. Burton quotes from Lucian Hermotim., κάλαμος έπ' όχθη παραποταμίω πεφυκώς και πρός παν το πνέον σαλευόμενος); -but no such trifles were the object of the journey: this suggestion is rejected without an answer. The second reminds them that it was a man-but not one in soft clothing, for such are not found in deserts. The third brings before them the real object of their pilgrimage in his holy office, and even amplifies that office itself. So that the great Forerunner is made to rise gradually and sublimely into his personality, and thus his preaching of repentance is revived in their minds. &v madaкоîs] Contrast this with the garb of John

m φορούντες εν τοις οίκοις των βασιλέων [είσίν]. 9 άλλά m John xix. 5. τί εξήλθατε προφήτην ίδειν; ναι λέγω ύμιν, και ηπερισhis, James Το εξήνου προφήτου. 10 οὖτος $[\gamma \acute{a}ρ]$ έστιν περὶ οὖ γέ-2τ. Sir. xi. 5 xi. 4 only. γραπται \circ '1δοὺ εγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ π. ch. v. 41 σίν. ch. v. 41 al. στος απου σου, δς ρ κατασκευάσει την όδον σου έμπροσθέν χ. Ματκ νι. 36. προς ώπου σου, δς ρ κατασκευάσει την όδον σου έμπροσθέν χ. 40 μ. 1 Cor. χιί. 23, σου. 11 άμην λέγω ύμιν, οὐκ φ έγηγερται έν τη εννητοίς γ. αμην μείζον Τοράγνου τοῦ βαπτιστοῦς ό δε κακοό ΒCDEI iv. 33 (36) Theod. only. γυναικών μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ s μικρό- BCDEF | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 o Mat. iii. 1. p Mark i. 2 reff. Num. xxi. 27. r || only. Job xiv. 1. xv. 14.

Βασιλείων (or -ειῶν) ΕFGKSVXΠ1. om eioiv BN1 (ins N3a).

9. rec ιδειν bef προφητην (|| Luke), with CDPN3 rel latt Orig Hil: txt B Tischdf (N. T. Vat.) states that the letters $\pi\rho\rho\phi$ are written over an erasure and that ι is visible under π, the scribe having begun to write ιδειν] ZX1 [Chr-comm].

10. om γαρ (|| Luke) BDZN lat-b g, k syr-cu æth Orig Ambr Op Quæst: ins CP rel vulg lat-c f ff g2 h syrr copt goth arm [Chr]. om eyw Z lat-c ff, g, copt Chr for os, kai P lat-a b c syr copt Chr. Ambr. Jer.

11. ins tois bef yeventois and two bef youaikwe D1.

as described ch. iii. 4. Such an one, in soft raiment, might be the forerunner of a proud earthly prince, but not the preacher of repentance before a humble and suffering Saviour; might be found as the courtly flatterer in the palaces of kings, but not as the stern rebuker of tyrants, languishing in their fortress dungeons. προφήτην] We read, ch. xxi. 26, that 'all accounted John as a prophet.'

περισσότερον is neuter (as always in N. T.), not masculine; as πλείον, ch. xii. 41, 42. E. V. rightly, more than a prophet.

John was more than a prophet, because he did not write of, but saw and pointed out, the object of his prophecy; -and because of his proximity to the Kingdom of God. He was moreover more than a prophet, because he himself was the subject as well as the vehicle of prophecy. But with deep humility, he applies to himself only that one, of two such prophetic passages, which describes him as φωνή βοών-Tos, and omits the one which gives him the title of δ ἄγγελός μου, here cited by 10. σου Our Lord here our Lord. changes the person of the original prophecy, which is µov. And that He does so, making that which is said by Jehovah of Himself, to be addressed to the Messiah, is, if such were needed (compare also Luke i. 16, 17, and 76), no mean indication of His own eternal and co-equal Godhead. It is worthy of remark that all three Evangelists quote this prophecy similarly changed, although St. Mark has it in an entirely different place. The student should compare the passage in the LXX with the three citations, -h. l., Mark i. 2, and Luke vii. 27. Also, that the high dignity and honour which our Lord here predicates of the Baptist, has a further reference: He was thus great above all others, because he was the forerunner of Christ. How great then above all others and him, must HE be. 11. ἐγήγερ-Tail Not merely a word of course, but especially used of prophets and judges, see reff., and once of our Saviour Himself, Acts v. 30. yevvntois is most ό δὲ μιlikely masculine. See reff. κρότερος This has been variously rendered and understood. Chrysostom's interpretation is as follows:- " ὁ δὲ μικρότερος, ἐν τῆ βασιλεία τῶν οὐρανῶν μείζων αὐτοῦ ἐστι." μικρότερος, κατὰ τὴν ἡλικίαν καὶ κατὰ τὴν τῶν πολλῶν δόξαν, καὶ γὰρ έλεγον αὐτὸν φάγον καὶ οἰνοπότην· καὶ "οὐχ οὖτός ἐστιν ὁ τοῦ τέκτονος υίός;" καὶ πανταχοῦ αὐτὸν ἐξηυτέλιζον. Hom. xxxvii. 2, p. 416. And a little afterwards :-- περί έαυτοῦ λέγων εἰκότως κρύπτει το πρόςωπον δια την έτι κρατούσαν ύπόνοιαν καὶ τὸ μὴ δόξαι περὶ ἐαυτοῦ μέγα τι λέγειν καὶ γὰρ πολλαχοῦ φαίνεται τοῦτο ποιών. τί δέ έστιν " έν τη βασιλεία των οὐρανῶν:" ἐν τοῖς πνευματικοῖς καὶ τοῖς κατά τὸν οὐρανὸν ἄπασι. καὶ τὸ εἰπεῖν δὲ "οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου" ἀντιδιαστέλλοντος ἦν έαυτῷ τὸν Ἰωάννην, καὶ οὕτως έαυτὸν ύπεξαιρούντος. εἰ γὰρ καὶ γεννητός γυναικός ήν αὐτός, ἀλλ' οὐχ οὕτως ώς 'Ιωάννης' οὐ γὰρ ψιλὸς ἄνθρωπος ἢν, οὐδὲ δμοίως ανθρώπω ετέχθη, αλλα ξένον τινα τρύπον και παράδοξον, ib. 2, 3, p. 417. So also Euthymius and Theophylact: but such an interpretation is surely adverse to the spirit of the whole discourse. We may certainly say that our Lord in such a passage as this would not designate Himself as δ μικρότερος compared with 9—12.

τερος ἐν τἢ βασιλείᾳ τῶν οὐρανῶν μείζων ἐστὶν αὐτοῦ. t pass., here only. Sir.

12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ξακιίς (ακκί) 21.

ἡ βασιλεία τῶν οὐρανῶν t βιάζεται, καὶ μ βιασταὶ ἀρπάκνί. Ιδοηίν, (βοπ. ακκίι μ here only t.)

11.

rec αυτου bef εστιν (|| Luke), with BD Z(appy) & rel [Cyr,]: txt C latt(exc lat-b). ins or bef Biaorai D Clem. 12. om δε D¹(ins D·corr¹) copt Ambr.

John, in any sense: nor again is it our Lord's practice to speak of Himself as one έν τῆ βασιλεία τῶν οὐρανῶν, or of His own attributes as belonging to or dependent on that new order of things which this expression implies, and which was in Him rather than He in it. Besides, the bare use of the comparative ὁ μικρότερος, with its reference left to be inferred, is, unless I am mistaken, unprecedented. If this had been the meaning, we should surely have had αὐτοῦ after μικρότερος. Again, the analogy of such passages as Matt. v. 19; xviii. 1, would lead us to connect the preceding adjective μικρότερος with $\vec{\epsilon} \nu \ \tau \hat{\eta} \ \beta$. τ . $o\dot{\upsilon}$., and not the following.

The other, the usual interpretation, I am convinced, is the right one: but he that is least in the kingdom of heaven, is greater than he. The comparative with the article is not put for the superlative, although in English we are obliged to render it so, but signifies 'he that is less than all the rest' (Winer, § 35. 4); and here is generic, of all the inferior There is very likely an allusion to Zech. xii. 8: "He that is feeble among them at that day shall be as David."

Thus the parallelism is complete: John, not inferior to any born of women-but these, even the least of them, are born of another birth (John i. 12, 13; iii. 5). John, the nearest to the King and the Kingdom -standing on the threshold-but never having himself entered; these, ἐν τῆ βασιλεία, subjects and citizens and indwellers of the realm, ών το πολίτευμα έν οὐρανοῖς. He, the friend of the Bridegroom; they, however weak and unworthy members, His Body, and His Spouse. Meyer, giving in substance the above interpretation, believes that αὐτοῦ, i. e. Ἰωάν. τοῦ β., is to be supplied after μικρότερος. This would be unobjectionable in sense, but is it, in usage? See reff., and remember that ἐν τ. βασ. is equivalent in meaning to τῶν ἐν τ. βασιλεία. Maldonatus (cited by Meyer) quotes the logical axiom, 'minimum maximi est majus maximo minimi.' 12.] The sense of this verse has been much disputed. (1) **Biázera:** has been taken in a middle sense; 'forcibly introduces itself,' 'breaks in with violence,' as in the similar passage Luke xvi. 16, πας είς αὐτὴν βιάζεται.

Certainly such a sense agrees better with εὐαγγελίζεται, which we find in Luke, than the passive explanation of Biagerai: but it seems inconsistent with the latter half of the verse to say that it breaks in by force, and then that others break by force into it. (2) βιάζεται is taken passively; so πόλεις...τὰς βεβιασμένας, Xen. Hell. v. 2. 15 (Meyer ;-which is however, like many of his citation, incorrect): 'suffereth violence,' E. V. And thus the construction of the verse is consistent: 'and the violent take it by force.' Believing this latter interpretation to be right, we now come to the question, in what sense are these words spoken? Is βιάζεται in a good or a bad sense? Does it mean, 'is taken by force,' and the following, 'and men violently press in for their share of it, as for plunder; '-or does it mean, 'is violently resisted, and violent men (viz. its opponents, the Scribes and Pharisees) tear it to pieces?' This latter meaning bears no sense as connected with the discourse before us. The subject is not the resistance made to the kingdom of heaven, but the difference between a prophesied and a present kingdom of heaven. The fifteenth verse closes this subject, and the complaints of the arbitrary prejudices of 'this generation' begin with ver. 16. We conclude then that these words imply From the days of John the Baptist until now (i. e. inclusively, from the beginning of his preaching), the kingdom of heaven is pressed into, and violent personseager, ardent multitudes-seize on it. Of the truth of this, notwithstanding our Lord's subsequent reproaches for unbelief, we have abundant proof from the multitudes who followed, and outwent Him, and thronged the doors where He was, and would (John vi. 15) take Him by force (the very word $\alpha\rho\pi\dot{\alpha}(\omega)$ being used) to make Him a king. But our Lord does not mention this so much to commend the βιασταί, as to shew the undoubted fact that ὁ ἐρχόμενος was come:—that the kingdom of heaven, which before had been the subject of distant prophecy, a closed fortress, a treasure hid, was now undoubtedly upon earth (Luke xvii. 21 and note), laid open to the entrance of men, spread out that all might take. Thus this verse connects with ver. 28,

ζουσιν αὐτήν. 13 πάντες γὰρ οἱ τ προφήται καὶ ὁ νόμος ΒΕΣΕΡ v 1 Pet. i. 10. Ezra v. 1. 3 Kings xxii. 12. w ch. i. 17. Dan. ix. 25 w έως Ἰωάννου v ἐπροφήτευσαν· 14 καὶ εἰ θέλετε x δέξασθαι, SUYXZ αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. 15 ὁ ἔχων ὧτα ΤΑΠΝ 1.

άκουέτω. 16 τίνι δε γ ομοιώσω την γενεάν ταύτην; ομοία έστιν παιδίοις καθημένοις ² έν ταις άγοραις, à ³ προςφω-

a ||. Luke vi. 13. xiii. 12. xxiii. 20. Acts xxi. 40. xxii. 2 +. Esdr. ii. 21 (18). vi.

15. rec aft ωτα ins ακουειν (from Mark iv. 9, Luke viii. 8), with CZN rel latt &c Just Hipp Clem Orig: om BD lat-k.

16. rec παιδαριοις, with ev-y: txt BCDZN rel Clem Chr Thl. rec om Tais, with C rel: ins BZN ev-y copt.—rec εν αγοραις bef καθημενοις (|| Luke), with X rel Clem: aft καθ. BCDLMZAN 33 latt syr copt Chr Thl. -τη αγορα (|| Luke) D latt Syr syr-cu with arm Hil, agora Ser's a 1 s: $\epsilon \nu$ agora $\kappa a \theta$, $\epsilon \nu$ τ . agorais 1. rec $\kappa a \iota$ $\pi \rho o s \phi \omega \nu o u \sigma \iota$ ($\parallel Luke$), with L rel lat-a b of g_1 b syrr syr-cu Hil: a $\pi \rho o s \phi \omega \nu o u \sigma \iota$ C: txt BDZX 1

δεῦτε πρός με πάντες, and with Luke xvi. 16, πας είς αὐτην βιάζεται. Compare also with this throwing open of the kingdom of heaven for all to press into, the stern prohibition in Exod. xix. 12, 13, and the comment on it in Heb. xii. 18and the comment on it in Heb. xii. 18—24. 13, 14.] The whole body of testimony as yet has been prophetic,—the Law and Prophets, from the first till Zacharias the priest and Simeon and Anna prophesied; and according to the declaration of prophecy itself, John, in the spirit and power of Elias, was the foregrunner of the great subject of all proforerunner of the great subject of all prophecy. Neither this—nor the testimony of our Lord, ch. xvii. 12—is inconsistent with John's own denial that he was Elias, John i. 21. For (1) the question there was evidently asked as assuming a re-appearance of the actual Elias upon earth: and (2) our Lord cannot be understood in either of these passages as meaning that the prophecy of Mal. iv. 5 received its full completion in John. For as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His forerunner, while the great and complete fulfilment is yet future—at the great day of the Lord. Mal. iv. 1.

ό μέλλων ἔρχεσθαι here may not be = ος έμελλεν ἔρχεσθαι (as Bengel, 'sermo est tanquam e prospectu testa-menti veteris in novum'), but is perhaps strictly future, who shall come. Compare ch. xvii. 11, where the future is used. The εἰ θέλετε δέξασθαι must be taken as referring to the partial sense of the fulfilment implied: for it was (and is to this day) the belief of the Jews that Elias in person should come before the end.

15.] These words are generally used by our Lord when there is a further and deeper meaning in His words than is expressed: as here-'if John the Baptist is Elias, and Elias is the forerunner of the coming of the Lord, then know surely that the Lord is come.' plying 'the men of this generation have ears, and hear not; will not receive this saying; are arbitrary, childish, and pre-

judiced, not knowing their own mind.'
τίνι ὁμοιώσω;] See similar questions in Mark iv. 30: Luke xiii. 18, 20; and note on ch. vii. 24. όμοία ἐστὶν παιδίοις: as children in their games imitate the business and realities of life, so these in the great realities now before them shew all the waywardness of children. The similitude is to two bodies of children, the one inviting the other to play, first at the imitation of a wedding, secondly at that of a funeral;—to neither of which will the others respond. Stier remarks that the great condescension of the preaching of the Gospel is shewn forth in this parable, where the man sent from God, and the eternal Word Himself, are represented as children among children, speaking the language of their sports. Compare Heb. ii. 14. It must not be supposed that the two bodies of children are two divisions of the Jews, as some (e. g. Olsh.) have done: the children who call are the Jews, those called to, the two Preachers; both belonging, according to the flesh, to ή γενεὰ αὖτη,—but neither of them corresponding to the kind of mourning (in John's case) with which the Jews would have them mourn, or the kind of joy (in the Lord's case) with which the Jews would have them rejoice. The converse application, which is commonly made, is against the ouola early maiδίοις, by which the first παιδία must be the children of this generation; and nothing can be more perplexed than to render δμοία έστίν 'may be illustrated by,' and invert the persons in the parable. Besides which, this interpretation would lay the waywardness to the charge of the Preachers,

...μητε πινων Z. BCDEF GKLM SUVXI

41181.

νοθντα τοις δεταίροις [αὐτῶν] 17 λέγουσιν ο Ηὐλήσαμεν δ. ch. xx. 13. xxii. 12. ύμιν, καὶ οὐκ το ἀρχήσασθε f ἐθρηνήσαμεν, καὶ οὐκ $\frac{xx_{1}}{0}$ $\frac{60}{0}$ $\frac{xx_{1}}{0}$ $\frac{xx_{1}}{0}$ $\frac{60}{0}$ $\frac{xx_{1}}{0}$ $\frac{xx_{1}}{0}$ $\frac{60}{0}$ $\frac{xx_{1}}{0}$ $\frac{xx_{1}}{$ $^{\text{h}}$ πίνων, καὶ λέγουσιν $^{\text{i}}$ Δαιμόνιον $^{\text{i}}$ ἔχει. $^{\text{19}}$ ħλθεν ὁ υίος $^{\text{i}}$ $^{\text{chirm}}$ τοῦ ἀνθρώπου $^{\text{h}}$ ἐσθίων καὶ $^{\text{h}}$ πίνων, καὶ λέγουσιν 'Ιδοὺ $^{\text{k}}$ ἄν- $^{\text{d}}$ L. ch. xiv. $^{\text{chirm}}$ είνων, καὶ λέγουσιν 'Ιδοὺ $^{\text{k}}$ ἄν- $^{\text{d}}$ L. ch. xiv. $^{\text{chirm}}$ είνων, καὶ λέγουσιν 'Ιδοὺ $^{\text{k}}$ ἄν- $^{\text{d}}$ λίπgs τι. των ανυρωπου 1 φάγος καὶ m οἰνοπότης, τελωνῶν φίλος καὶ άμαρ- 2 κings vi. τωλῶν. καὶ n εδικαιώθη ή σοφία 0 ἀπὸ τῶν * τέκνων αὐτῆς. $^{f_{\text{in. Luke xxiii. 27. Joint xvi. 29. joint xvi. 20. joint xvi.$

20 Τότε P ἢρξατο q ονειδίζειν τὰς πόλεις ἐν αἶς ἐγένοντο yiii. 62. xxiii. 27. Rev. i. 7. xviii. 9 (ch. xxi. 8 || Mk.) only. Gen. xxiii. 2. 1. 10. In the viii. 27. John vii. 20. viii. 48, 49, 52. x. 20. k ch. xiii. 45, 32. xviii. 23. xx. 1. xxii. 2. Luke ii. 15 al. Gen. ix. 20. 1 || σlonly + m || σlonly - rov. xxiii. 20 only (-τεύν, Prov. xxxi. [see xxiiv.] 3.)

P3. 1. 4(6). Sir. i. 21. xvii.
етероіз BCDZN rel, aliis lat-g, k D-lat goth; vulg lat- $ff_1 g_2 l$ syr-mg copt. (Π ?) invicem or ad invicem lat-a b c g, copt; ad alterutrum lat-f: txt GUII2(SV, e sil) syrr syr-cu æth arm, æqualibus or coæqualibus vulg lat-ff, g2.—om αυτων BD Z(appy) is latt copt goth: ins C rel syrr syr-cu with arm. (The question of the reading here is confused by the constant habit of writing a for ϵ , and vice versa. Thus A, in Luke viii. 3, has εταιραι for ετεραι: D, in Matt xxvi. 50, ετεραι for εταιρε, δc δc. I believe εταιροις αυτων to have been the origh, then ετεροις to have been written by mistake, αυτων being retained at first, but afterwards expunged. Lachm has edited τοις έταίροις, Tischdf τοις έτέροις, both omg αυτων.)

17. rec ins kai bef regions to the distribution of the control of

19. φιλος bef τελωνων (|| Luke) LX lat-c f h [copt] Clem [Aug]. (= τεχνων?) B1× 124 mss-mentd-by-Jer syrr copt [æth] arm: τεκνων B2CD rel vulg lat- $a \ c f f f_1 g_{1,2} h \ l \ \text{syr-cu syr-mg [goth]}.$

20. aft ηρέατο ins ο ιπουν CKLΠ 1 Ser's l m n q r s² lat-g, h syrr syr-cu æth Chr er (beginning of an ecclesiastical lection). γεγονεισαν D: factæ sunt latt. Jer (beginning of an ecclesiastical lection).

not to that of the Jews. 18. μήτε ἐσθ. μήτε πίν.] Luke vii. 33 fills up this expression by inserting ἄρτον and οἶνον. See ch. iii. 4. The neglect of John's preaching, and rejection of his message, is implied in several places of the Gospels (see ch. xxi. 23-27: John v. 35, πρός ωραν): but hence only do we learn that they brought against him the same charge which they afterwards tried against our Lord. See John vii. 20; x. 20.

19. ἐσθίων καὶ πίνων] Alluding to our Lord's practice of frequenting entertainments and feasts, e.g. the marriage at Cana, the feast in Levi's house, &c. See also ch. ix. 14. καί = and yet; see John xvi. 32. ή σοφία, the divine wisdom which hath ordered these things.

έδικ. was justified—the same tense as ηλθεν both times—refers to the event, q.d., 'they were events in which wisdom was justified, &c.' The force of the agrist is not to be lost by giving a present meaning to either of the verbs. The meaning seems to be, that the waywardness above described was not universal, but that the τέκνα σοφίας (in allusion probably to the Book of Proverbs, which constantly uses similar expressions: see ch. ii. 1; iii. 1, 11, 21; iv. 1, &c.) were led to receive and justify (= clear of imputation) the Wisdom of God, who did these things. Cf. Luke vii. 29, where in this same narrative it is said, οἱ τελῶναι **ἐδικαίωσαν** τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου. The τέκνα σοφίας are opposed to the wayward παιδία above, the childlike to the childish; and thus this verse serves as an introduction to the saying in ver. 25. Chrysostom understands the verse differently: τουτέστιν, εί καὶ ὑμεῖς οὐκ ἐπείσθητε, ἀλλ' ἐμοὶ λοιπὸν ἐγκαλεῖν οὐκ ἔχετε. Thus ὑμεῖς = τὰ τέκνα της σοφ., as being the people of the Lord; and h σοφία is our Lord Himself. This seems far-fetched, and not so consistent with the context as the other interpretation. åπό (reff.), not exactly equivalent to ὁπό, but implying 'at the hands of' the person whence the justifica-20-30. SECOND PART tion comes. OF THE DISCOURSE. See on ver. 7.

 $r = ch \ vii. 22. xiii. 54, 58. xiv. 28 MK. 31. 32 Oὐaί σοι Χοραζείν οὐaί σοι Βηθσαϊδάν ὅτι εἰ ἐν SUVXI ε ch. iii. 2 reft. 1 Ματκ xv. 44. Luke x. 13. 2 Cor. xii. 19. θέν ὑμῖν, † πάλαι ἂν ἐν ਘν σάκκω καὶ μν σποδῷ <math>s$ μετενόησαν. 2 Pet. i. 9. Jude 4 only. 12 Pet. i. 9. Jude 4 only. 12 Net. ii. 18. 22 xii. 19. θέν ὑμῖν, † πάλαι ἂν ἐν μῦν, Τύρω καὶ Σιδῶνι γ ἀνεκτότερον ἔσ-18a. xxxvii. 26 only. 1 Luke x. 13. 13. 18a. 19ii. 6. γ ἡμέρα κρίσεως ἢ ὑμῖν. 23 καὶ σὺ Καφαρναούμ, 13. 18a. 19ii. 6. γ ἡμῖρος δυρανοῦ a ὑψωθήση, b ἔως bc ἄδου bc καταβήση· ὅτι γ Rev. vii. 22. xii. 3 only. 3 Kings xxii. (xx.) 31, 32. 18a. xx. 2. was above (u). Heb.

Jon. III. 6. Vas above (u). Hev. vi. 12. xi. 3 only. 3 Kings xxi. (xx.) 31, 32. Isa. xx. 2. vi. 13 only. 31 Kings xxi. (xx.) 31, 32. Isa. xx. 2. vi. 13 only. Sir. xi. 3 only. 3 Kings xxi. (xx.) 31, 32. Isa. xxi. 39, 64. Sir. xxix. 8. ych. x. 15 reft. z Luke x, 15. 2 Cor. xii. 2. Deut. iv. 11. ach. xxiii. 12 al. fr. Gen. xxiv. 35. b Luke x. 15. Isa. lvii. 9. cch. xvi. 18. Luke x. 15. xvi. 34. Acts ii. 27 (from Ps. xv. 10), 31. (1 Cor. xv. 55 v. r.). Rev. i. 18 a. 13. d Rev. xii. 12. Ezek. xxxi. 15, 17.

for aι, a D¹(txt D-corr¹). om αυτου D¹ lat-g₁ syr-cu.

21. for 2nd out soi, kai D lat-a b c f_1 g_1 h Hil. $\epsilon \gamma \epsilon \gamma$ $over \epsilon \sigma av$ D: $\epsilon \gamma \epsilon \nu \eta \theta \eta \sigma av$ 33. 157 ev-36. aft show ins kathmeter $(from\ Luke\ x.\ 13)$ CUN 33 syr Orig Bas

Gaud, -μεναι Δ 1.

23. rec (for $\mu\eta$) η , with B²(but without aspirate) D¹ rel ms-in-Jer lat-f g_1 h syrr Chr: txt B¹CD²N 1² latt syr-cu copt wth arm Iren-int. rec ins $\pi\sigma\nu$ bef $\sigma\nu\rho\sigma\nu\sigma\nu$, with C rel: om BDAN Scr's k ev-y. rec $\nu\psi\omega\theta\theta\nu\sigma$ Scr's a: $\nu\psi\omega\theta\eta\sigma$ Scr'r el lat-f h syrr Chr: txt BCDLN 1 latt syr-cu copt wth arm Iren-int. ins η bef 2nd $\epsilon\omega\sigma$ D¹L (η L, $\epsilon\omega\tau$ lat- $\epsilon\sigma$ D-lat). rec $\epsilon\alpha\pi\alpha\beta\mu\beta\sigma\sigma\eta\sigma\eta$ ($\epsilon\sigma$ Luke x. 15), with CN rel syrr syr-cu copt arm: txt BD latt goth

tokens a change of subject, but not of locality or time. The whole chapter stands in such close connexion, one part arising out of another (e.g. this out of ver. 16-19), and all pervaded by the same great undertone, which sounds forth in vv. 28-30, that it is quite impossible that this should be a collection of our Lord's sayings uttered at different times. I would rather regard the τότε ήρξατο as a token of the report of an ear-witness, and as pointing to a pause or change of manner on the part of our Lord. See note on Luke x. 13. ὅτι οὐ μετ.] Connect this with the first subject of our Lord's preaching, ch. iv. 17. The reference is to some unrecorded miracles, of which we know (Luke iv. 23: John xxi. 25) that there were many. Χοραζείν According to Jerome (cited by Winer, Realwörterbuch) a town of Galilee, two (according to Eusebius twelve, but most likely an error in the transcription) miles from Capernaum. It is no where mentioned except here and in the similar place of Luke. The etymology is uncertain. Some would read xwpa (iv. Βηθσαϊδάν] Called πόλις John i. 45,κώμη Mark viii. 23,—in Galilee John xii. 21; -on the western bank of the lake of Gennesaret, near the middle, not far from Capernaum; the birth-place of Simon Peter, Andrew, and Philip. Both this and Chorazin appear to be put as examples of the lesser towns in which our Lord had wrought His miracles (the κωμοπόλεις of

20. τότε ἥρξατο] This expression be-

Mark i. 38), as distinguished from Capernaum, the chief town (ver. 23) of the neighbourhood. Τύρω κ. Σιδωνι] These wealthy cities, so often the subject of prophecy, had been chastised by God's judgment under Nebuchadnezzar and Alexander, but still existed (Acts xii. 20; xxi. 3, 7; xxvii. 3). έν σάκ. κ. σποδώ μετ. is probably an allusion to Jonah iii. 6, or to general Eastern custom. The sense has been variously interpreted. Some suppose it to allude to the distinguished honour conferred on Capernaum by our Lord's residence there. So Euthymius: ή Καπερναούμ ένδοξος γέγονε διά mus: η παιερνασμό του χριστόν και τὰ πολλὰ τῶν θαυμάτων ἐν αὐτῆ τελέσαι.
Others (as Grotius) to the rich fisheries carried on at Capernaum, by means of which the town was proud and prosperous. Jerome says, 'Ideo ad inferna descendes, quia contra prædicationem meam superbissime restitisti.' He also mentions the first interpretation. Others, as Stier (Reden Jesu, i. 491), refer the expression to the lofty situation of Capernaum, which however is very uncertain. The first interpretation appears to me the most probable, seeing that our Lord chose that place to be the principal scene of His ministry and residence, ή ίδία πόλις ch. ix.1. The very sites of these three places are now matter of dispute among travellers. See Robinson, vol. iii. pp. 283-300. Dr. Thomson, "The Land and the Book," p. 359, was sure he found Chorazin in the ruins bearing the name Khoεἰ ἐν Σοδόμοις ἐγενήθησαν αἱ ε δυνάμεις αἱ γενόμεναι τν. 20.21. ἐν σοί, ἔμεινεν ἂν $^{\rm f}$ μέχρι $^{\rm g}$ της $^{\rm fh}$ σήμερον. $^{\rm 24}$ χ πλην λέγω $^{\rm g}$ $^{\rm g}$ ch. vi. 31 al. τ. ὑμῖν ὅτι γἢ Σοδόμων $^{\rm i}$ ἀνεκτότερον ἔσται ἐν $^{\rm i}$ ήμέρα $^{\rm gen}$ then, xi. s. ch. h. xi. s. εκ. κρίσεως η̈ σοί. $^{\rm 25}$ Ἐν ἐκείνω τῷ $^{\rm k}$ καιρῷ $^{\rm i}$ ἀποκριθεὶς τ. 1. 13. τ. δ΄ επ. 1. δ΄ επ. 1. δ΄ τ. τ. 1. δ΄ τ. δ΄ τ. 1. δ΄ τ. δ΄ δ΄ τ. δ΄ δ΄ δ΄ τ. δ΄ τ

1 = ch. xvii. 4 || Mk. xxvi, 63. Luke i, 69. Acts iii. 12. Rev. vii. 13 al. Deut. xxv. 9. m = Luke x. 21. Rom. xiv. 11. xv. 9. (ch. iii. 6 al.) 2 Kings xxii. 50. n Luke x. 21. Acts xvii. 24. Gen. xxiv. 7.

rec εγενοντο (from ver 21), with L rel: txt BCD 1. 157. for σοι, υμιν κ¹(appy). rec εμειναν, with D rel: εμεινον LXΔ: εμενον M ev-y: txt BCN 1. 33.—σοι εμεινεν is written over an erasure by κ²-corr¹.

24. om $\sigma \tau_i$ K(insd appy by \aleph^2 , but erased) 33 [Iren-int]. $\gamma \eta_s$ D Scr's c. ανεκτ. εσται bef $\gamma \eta$ σοδ. \aleph Iren-int. for η , $\eta \nu$ D¹(so ver 22). for σοι, υμιν D M-marg for lat-a b c f_1^{α} g₁ h arm Iren-int.

razy, lying in a side valley of the Wady Nashif, which runs down to the lake on the East of Tell Hûm (Capernaum). And this, in spite of Dr. Robinson's rejection of the identification. έν Σοδόμοις The comparison between sinful Israel and Sodom is common in the O.T. See Deut. xxxii. 32: Isa. i. 10: Lam. iv. 6: Ezek. xvi. 46-57. ξμεινεν αν This declaration of the Lord of all events, opens to us an important truth, that the destruction of Sodom was brought about, not by a necessity in the divine purposes—still less by a connexion of natural causes-but by the iniquity of its inhabitants, who, had they turned and repented, might have averted their doom. same is strikingly set before us in the his-

tory of Jonah's preaching at Nineveh. 24, and 22.] These verses are connected with those respectively preceding them thus :- 'If these mighty works had been done in Tyre and Sidon-in Sodom -they would have, &c.; but, since no such opportunity was afforded them, and ye, Bethsaida, Chorazin, and Capernaum, have had and rejected such, it shall be more tolerable, &c.' And as to the saying of our Lord, 'If more warnings had been given they would have repented,'-it is not for the infidel to say, 'Why then were not more given?'-because every act of God for the rescue of a sinner from his doom is purely and entirely of free and undeserved grace, and the proportion of such means of escape dealt out to men is ruled by the counsel of His will who is holy, just, and true, and willeth not the death of the sinner; but whose ways are past our finding out. We know enough when we know that all are inexcusable, having (see Rom. i. ii.) the witness of God in their consciences; and our only feeling should be overflowing thankfulness, when we find ourselves in possession of the light

of the glorious Gospel, of which so many are deprived. That the reference here is to the last great day of judgment is evident, by the whole being spoken of in the future. Had our Lord been speaking of the outward judgment on the rebellious cities, the future might have been used of them, but could not of Sodom, which was already destroyed. This ανεκτότερον έσται is one of those mysterious hints at the future dealings of God, into which we can penetrate no further than the actual words of our Lord reveal, nor say to what difference exactly they point in the relative states of those who are compared. See also Luke xii. 47, 48. 25, 26. This is certainly a continuation of the foregoing discourse; and the ἀποκριθείς, which seems to have nothing to refer to, does in reality refer to the words which have immediately preceded. The εν εκείνω τῶ κ. is not chronological, but gives additional solemnity to what follows. There may have been a slight break in the discourse; the older interpreters, and Meyer, insert the return of the Apostles; but I do not see any necessity for it. The whole ascription of praise is an answer: an answer to the mysterious dispensations of God's Providence above recounted. With regard to the arrangement in Luke, see note on Luke x. 21. ἐξομολογοῦμαι] Not merely, 'I praise Thee,' but 'I confess to Thee,' 'I recognize the justice of Thy doings;' viz. in the words val ὁ πατηρ ότι κ.τ.λ. Stier remarks that this is the first public mention by our Lord of His Father; the words in ch. x. 32, 33 having been addressed to the twelve (but see John ii. 16). We have two more instances of such a public address to His Father, John xi. 41; xii. 28; and again Luke xxiii. 34. It is to be observed that He does not address the Father as His Lord, but as Lord of heaven and earth;

ο Luke x. 21. 1 τοῦ $^{\rm n}$ οὐραἰνοῦ καὶ τῆς $^{\rm n}$ γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ BCDEF tom. Isb. $^{\rm son, 10}$ του $^{\rm o}$ σοφῶν καὶ $^{\rm op}$ συνετῶν, καὶ $^{\rm q}$ ἀπεκάλυψας αὐτὰ $^{\rm r}$ νηπίοις. SUVES Prov. xvi. 21. $^{\rm pas}$ αὐτὰ $^{\rm son}$ δο πατήρ, ὅτι οὕτως ἐγένετο $^{\rm t}$ εὐδοκία $^{\rm u}$ ἔμπροσθέν $^{\rm HN}$ 1. 33 Acts xiii. 7 σου. $^{\rm 27}$ πάντα μοι $^{\rm v}$ παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ

 $\alpha_{1}^{\text{Acts, xiii.}}$ σου. α_{2}^{Not} πάντα μοι α_{2}^{Not} παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ $\alpha_{1}^{\text{Not, xii.}}$ οὐδεὶς α_{2}^{W} ἐπιγινώσκει α_{2}^{X} τὸν νίὸν εἰ μὴ α_{2}^{X} ὁ πατήρ οὐδὲ α_{2}^{X} τὸν α_{2}^{X} και α_{2}^{X} ἐπατέρα τις α_{2}^{W} ἐπιγινώσκει εἰ μὴ α_{2}^{X} ὁ νίὸς καὶ α_{2}^{X} ἐἀν βούλη- α_{2}^{Not} ται α_{2}^{X} ὁ νίὸς α_{2}^{X} ἀποκαλύψαι. α_{2}^{Not} Δεῦτε πρός με πάντες οἱ

5 constr., ch. xxvii. 29. Mark x, 47. Luke xii. 32. xviii. 11, 13. John xx. 28. Rev. vi. 10. Ps. v. 2. t = Luke x. 21. Eph. i. 5, 9. Phil. ii. 13. Ps. xviii. 14. Luke xii. 14. Luke x. 21. Luke xii. 16, 20. 1 Cor. xiii. 12. x absol., ch. xxviii. 19. Mark xiii. 32. Luke x. 22. John iii. 35, 36 al. y ch. iv. 19 reff. 4 Kings vi. 19. xxii. 13.

25. rec απεκρυψας (see Luke x. 21), with C rel Marcos Orig: txt BDN hom-Cl.
26. ευδοκια bef εγενετο (see Luke x. 21) BN 1. 33 lat-k copt Marcos: txt CD rel latt

syrr syr-cu ath arm Origappy [Chr] Hil.

27. om μ ov \aleph^1 (ins \aleph^2 , appy) Ser's g Just Hil. for 1st ϵ m ν i ν , γ i ν workei (see Luke x. 22) C Ser's g Just [Clem] [Eus-mss, Did_2] Chr: ϵ γ ν ν Just, Marcos Val hom-Cl [Clem_{sepe} Orig_{sepe} Syn-ep-Ant Eus_2 Did_1]. for ϵ a ν , a ν D 33 Just, [Marcos hom-Cl] Clem_s(txt₁) Orig_s.

as δ τὰ πάντα ἐνεργῶν κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, Eph. i. 11. έκρυψας ἀπεκάλυψας didst hide, and didst reveal in the deeper and spiritual sense of the words; the time pointed at being that in the far past, when the divine decrees as to such hiding and revealing were purposed. See 1 Cor. ii. 9ταῦτα, these mysterious arrangements, by which the sinner is con-demned in his pride and unbelief, the humble and childlike saved, and God justified when He saves and condemns. These are 'revealed' to those who can in a simple and teachable spirit, as νήπιοι, obey the invitation in vv. 28-30, but 'hidden' from the wise and clever of this world, who attempt their solution by the inadequate instrumentality of the mere human understanding. See 1 Cor. i. 26 -31. 27. In two other places only in the three first Gospels (besides the similar passage, Luke x. 22) does the expression & viós occur: see reff. The spirit of this verse, and its form of expression, are quite those of the Gospel of John; and it serves to form a link of union between the three synoptic Gospels and the fourth, and to point to the vast and weighty mass of discourses of the Lord which are not related except by John. We may also observe another point of union :- this very truth (John iii. 35) had been part of the testimony borne to Jesus by the Baptist -and its repetition here, in a discourse of which the character and office of the Baptist is the suggestive groundwork, is a coincidence not surely without meaning. The verse itself is in the closest connexion with the preceding and following, and is best to be understood in that connexion:

πάντα μοι παρεδόθη | ἀπεκάλυψας αὐτά in ver. 25 (on the tenses, see note above, ver. 25), only ἀπεκάλυψας could not be used of the Eternal Son, but παρεδόθη, for He is Himself the Revealer ; - οὐδεὶς ἐπιγ. 7. viòv, none but the Almighty Father has full entire possession of the mystery of the Person and Office of the Son: it is a depth hidden from all being but His, Whose Purposes are evolved in and by it:—οὐδὲ τ. πατέρα nor does any fully apprehend, in the depths of his being, the love and grace of the Father, except the Son, and he to whom the Son, by the Eternal Spirit, proceeding from the Father and the Son, will reveal Him. (Certainly αὐτόν must be understood after ἀποκαλύψαι, as in E. V.; some, e.g. Stier, take ἀποκ. absolutely, 'make His revelations.' Luther supplies 'it.') See Col. ii. 2. Some (from ver, 25) understand the Father as the Revealer here also; and undoubtedly He is so, but mediately through the Son. See John vi. 45, 46. Then in close connexion with the ώ ἐὰν βούληται, which by itself might seem to bring in an arbitrariness into the divine counsel, follows, by the eternal Son Himself, the δεῦτε πρός με πάντες, the wonderful and merciful generalization of the call to wisdom unto salvation. In Luke this verse is introduced by kal στραφείς πρός τους μαθητάς είπεν. The words however are of doubtful genuineness: see 28.] This is the great and final answer to the question σὺ εἶ ὁ ἐρχόμενος, ή έτερον προςδοκώμεν; δεῦτε πρός με πάντες. As before, we may observe the closest connexion between this and the preceding. As the Son is the great Revealer, and as the & car

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were col-lated by which are wanting.

 2 κοπιῶντες καὶ 3 πεφορτισμένοι, κἀγὼ 6 ἀναπαύσω ὑμᾶς. 2 2 $^{10hn ir. 6}$. 20 6 ἄρατε τὸν 6 ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, 2 κίσις ενίι. 2 ὅτι ^e πραΰς εἰμι καὶ ^f ταπεινὸς τῆ καρδία, καὶ ^{gh} εὐρήσετε ^{16.} Luke xi. 46 only. Erck. ^{gi} ἀνάπαυσιν ταῖς ^h ψυχαῖς ὑμῶν. ³⁰ ὁ γαρ ^d ζυγός μου ^{xvi. 33} only. ^{con xvi. 33} only. ^{con xvi. 35} only. k χρηστός καὶ τὸ 1 φορτίον μου m ἐλαφρόν ἐστιν.

XII. 1 'Ev $\stackrel{\circ}{\epsilon}\kappa\epsilon i \nu \varphi \qquad \tau \stackrel{\circ}{\varphi} \qquad n \quad \kappa a \iota \rho \stackrel{\circ}{\varphi} \stackrel{\circ}{\epsilon} \tau o \rho \epsilon i \theta \eta \quad \stackrel{\circ}{\delta} \qquad \stackrel{\circ}{1} \eta \sigma \sigma \stackrel{\circ}{0} \qquad \stackrel{\circ}{\epsilon} \stackrel{\circ}{\epsilon} n \quad i \stackrel{\circ}{\epsilon} n \quad i \stackrel{\circ}{\epsilon} n \stackrel{\circ}{\epsilon} n \quad i \stackrel$ τοις ο σάββασιν διὰ τῶν ^p σπορίμων· οί δὲ μαθηταὶ αὐτοῦ a pears in the digest, q ἐπείνασαν, καὶ τ ἤρξαντο ε τίλλειν τ στάχυας καὶ ἐσθίειν.

(Rev. vi. 5)

2 Macc. xv. 12 only.)

5 Luke 1.52. Rom. xii. 16, 2 Cor. vii. 6, x. 1. Janes i. 9, iv. 6, and 1 Pet.

14. Str. vi. 28, 11, 27, hd. vi. 16, ias above (g). Rev. iv. 8 only.

15 Luke 1.52. Rom. xii. 16, 2 Cor. vii. 6, x. 1. Janes i. 9, iv. 6, and 1 Pet.

16. Str. vi. 28, 11, 27, hd. vi. 16, ias above (g). Rev. iv. 8 only.

17 vol. 28, vi. 36, rom. ii. 4 (1 Cor. xv. 33, Eph. iv. 32), 1 Pet. ii. 3 (from Ps. xxxiii. 8) only.

18 Luke (x. 39) vi. 35. Rom. ii. 4 (1 Cor. xv. 33, Eph. iv. 32), 1 Pet. ii. 3 (from Ps. xxxiii. 8) only.

19 Luke (x. 39) vi. 35, Rom. ii. 4 (1 Cor. xv. 33, Eph. iv. 32), 1 Pet. ii. 3 (from Ps. xxxiii. 8) only.

10 col. xviii. 4. Luke xi. 46 bis. Acts xxvii. 10, Gal. vi. 5 only. 2 Kings xii. 35, odd. pl. vi. 5 only.

10 col. xviii. 4. Luke xi. 46 bis. Acts xxvii. 10, Gal. vi. 5 only. 2 Feff.

10 col. xviii. 4. (Bárous, Num. xxviii. 10 al.)

10 col. y col. xvii. 4. Str. vii. 37 only.

11 col. xvii. 4. Str. vii. 5, 6. Deur. xxii. 1 (xxiii. 25).

28. aft πεφορτισμένοι ins εσται estis D1 latt Iren-int Cypr₂ Hil₃. 29. om απ εμου N1(ins N-corr1). $[Cyr_1].)$

(πραυs, so BC1DN Clem Orige Ath-ms Bas

CHAP. XII. 1. om Tois D'(ins D3). τους U.—σταχυας bef τιλλειν D.

σαββατοις Β. ins του bef σταχυας D,

βούληται is by His grace extended to all the weary-all who feel their needso He here invites them to receive this revelation, μάθετε ἀπ' ἐμοῦ. But the way to this heavenly wisdom is by quietness and confidence, rest unto the soul, the reception of the divine grace for the pardon of sin, and the breaking of the yoke of the corruption of our nature. No mere man could have spoken these words. They are parallel with the command in Isa. xlv. 22, which is spoken by Jehovah Himself,

κοπιώντες και πεφορτισμένοι, the active and passive sides of human misery, the labouring and the burdened, are invited. Doubtless, outward and bodily misery is not shut out; but the promise, avamauous rais wuyais, is only a spiritual promise. Our Lord does not promise to those who come to Him freedom from toil or burden, but rest in the soul, which shall make all yokes easy, and all burdens light. The main invitation however is to those burdened with the yoke of sin, and of the law, which was added because of sin. All who feel that burden are invited. 29.] μάθετε ἀπ' ἐμοῦ, both from My example,' which however is the lower sense of the words, and 'from My teaching,' from which alone the ἀνάπαυσις can flow; the ἀποκάλνψις of vv. 25 and 27. εὐρήσετε ἀνάπ. τ. ψ. ὑμ. quoted from Jer. vi. 16 Heb. Thus we have it revealed here, that the rest and joy of the Christian soul is, to become like Christ; to attain by His teaching this mpa6της and ταπεινότης of His.

sen makes an excellent distinction between ταπεινός τη καρδία, an attribute of divine Love in the Saviour, and $\tau \alpha m \epsilon \nu \delta s$ or $\pi \tau \omega \chi \delta s$ $\tau \hat{\omega}$ $\pi \nu \epsilon \nu \mu \alpha \tau$, ch. v. 3: Prov. xxix. 23, which can only be said of sinful man, knowing his unworthiness and need of help. καρδία is only here used of Christ. (Stier on John xiv. 1.) 30.] χρηστός, easy, 'not exacting;' answering to 'kind,' spoken of persons, Luke vi. 35. See 1 John v. 3. Owing to the conflict with evil ever incident to our corrupt nature even under grace, the avámavois which Christ gives is yet to be viewed as a yoke and a burden, seen on this its painful side, of conflict and sorrow: but it is a light yoke; the inner rest in the soul giving a peace which passeth understanding, and bearing it up against all. See

XII. 1-8. THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. OUR LORD'S ANSWER TO THE PHARISEES THEREON. Mark ii. 23-28. Luke vi. 1-5. In Mark and Luke this incident occurs after the discourse on fasting related Matt. ix. 14 sq.; but in the former without any definite mark of time: St. Mark has έγένετο παραπορεύεσθαι αὐτὸν έν τοις σάββασιν κ.τ.λ.: St. Luke έγέν. δὲ ἐν σαββάτω [δευτεροπρώτω] κ.τ.λ., on which see note there. The expression ἐν ἐκείνω τῷ καιρῷ is, I conceive, a more definite mark of connexion than we find in the other Gospels, but cannot here be fixed to the meaning which it clearly has in ch. xi. 25, where the context deter-

2 οί δε Φαρισαίοι ίδόντες είπαν αυτώ Ίδου οι μαθηταί вспед u ch. xix. 4. xxi. 16, 42 al. Isa. xxix. 12. v 1 Kings xxi. σου ποιούσιν δ οὐκ ἔξεστιν ποιείν ἐν σαββάτω. 3 ὁ ΥΓΔΙΙΝ δὲ εἶπεν αὐτοῖς Οὐκ ιι ἀνέγνωτε τί ἐποίησεν Δαυείδ ὅτε 6. wil. Heb.ix. 2 only. Exod. xl. 21 (23, al. see Exod. 9 επείνασεν καὶ οί μετ' αὐτοῦ; 4 × πῶς εἰςῆλθεν εἰς τὸν see E)xod. xxv. 30. 3 Kings vii. 48. Neh. x. 33. x -- as above (w¹ only. (Acts xi. 23 οίκον του θεου και τους " άρτους της " προθέσεως * έφαγεν, γ ο ούκ ε έξον ην αυτώ φαγείν ουδέ τοίς μετ' αυτού, α εί μη τοις ιερεύσιν μόνοις; 5 ή οὐκ ub ἀνέγνωτε έν τω υνόμω ὅτι τοῖς ο σάββασιν οἱ ἱερεῖς ἐν τῶ ἱερῶ τὸ d σάβal.) y constr., Rev. xxi. 8. (see Col. ii. 17.) Soph. Œd. Tyr. 542, Βατον de βεβηλοῦσιν καὶ f ἀναίτιοί είσιν; 6 λέγω δὲ ὑμῖν

ότι τοῦ ίεροῦ μεῖζόν ἐστιν ὧδε. ⁷ εἰ δὲ ἐγνώκειτε ^g τί z Acts ii. 29. 2 Cor, xii. 4 only. Esth, iv. 2 (only?). see ver. 2. Acts iii. 29. 2 Cor, xii. 4 only. Esth, iv. 2 (only?). see ver. 2. Acts iii. 17. Ezek, xxii. 8. e. Acts xxiv. 6 only. Ezek, xxii. 20. (-λος, 1 Tim. i, 9.) fhere (bis) only. Deut, xxi, 8 al. (in LXX, always w. αἴμα.) a Rev. ix. 4. xxi. 27. see Gal. ii. 16. d Neh. xiii. 17. Ezek. xxii. 8.

2. aft ιδοντες ins αυτους CDLΔ 33 lat-a b c ff, g, h k Syr syr-cu. (ειπαν, 50

3. rec aft επεινασεν ins αυτος (from | Mark Luke), with L Ser's i w2 (a d h l m n qrs, e sil) lat-a b cf ff, g, h syr-mg arm [Chr]: om BCDN rel vulg syrr syr-cu copt æth Eus.

* έφαγον Βκ Scr's ο: εφαγεν CD rel vss Eus, 4. προσθεσεως D: προσεως C. [Chr]. rec (for δ) obs (|| Mark Luke), with CN rel vulg lat-a c &c Orig₁ [Eus₁ Chr]: [os V:] txt BD 13. 124 harl¹ lat-b k. $\eta\nu$ $\epsilon\xi\nu\nu$ D: $\epsilon\xi\eta\nu$ Orig₁: $\epsilon\xi\epsilon\sigma\tau\nu\nu$ (|| Mark Luke) C 33: txt BN rel Eus.

5. ins εν bef τοις σαββασιν CD ev-z Cyr.

6. for $\delta \epsilon$, $\gamma a \rho D$ lat-k syr-cu. rec $\mu \epsilon_i \zeta \omega \nu$ (from misunderstanding, see note), with $\mathrm{CL} \Delta$ latt: txt BDR rel lat- ff_1 copt $\mathrm{Chr} \left[\mathrm{Cyr}_1\right]$ Thl, plus Iren-int.

mines it. We can merely say that it seems to have occurred about the same time as the last thing mentioned-in the same journey or season. The plucking the ears was allowed Deut. xxiii. 25, but in the Talmud expressly forbidden on the Sabbath. (Lightfoot in loc.) It was also (Levit. xxiii. 14, apparently, but this is by no means certain: see note on Luke) forbidden until the sheaf of first-fruits had been presented to God, which was done on the second day of the feast of unleavened bread at the Passover. This incident, on that supposition, must have occurred between that day and the harvest. It is generally supposed to have been on the first Sabbath after the Passover. For a fuller discussion of the time and place, see 3.7 It apnote on Luke as before. pears from 1 Sam. xxi. 6, that hot bread had been put in on the day of David's arrival; which therefore, Levit. xxiv. 8, was a sabbath. The example was thus doubly appropriate. Bengel maintains, on the commonly received interpretation of σάβ. δευτερόπρωτον Luke vi. 1, that 1 Sam. xxi. was the lesson for the day. But the Jewish calendar of lessons cannot be shewn to have existed in the form which we now have, in the time of the Gospel history. 4.] εἰ μή, in the

construction, is not for and, but belongs to οὐκ ἐξὸν ἦν, and retains its proper meaning of except.

5.] The priests were ordered to offer double offerings on the Sabbath (Num. xxviii. 9, 10), and to place fresh (hot, and therefore baked that day) shewbread. In performing these commands they must commit many of what the Pharisees would call profanations of the Sabbath. So that, as Stier (ii. 4), not only does the sacred history furnish examples of exception to the law of the Sabbath from necessity, but the Law itself ordains work to be done on the Sabbath as a duty. 6.] µείζον seems the better supported reading, and sustains the parallel better: a greater thing than the temple is here. See John ii. 19. The inference is, 'If the priests in the temple and for the temple's sake, for its service and ritual, profane the Sabbath, as ye account profanation, and are blameless, how much more these disciples who have grown hungry in their appointed following of Him who is greater than the temple, the true Temple of God on earth, the Son of Man!' I cannot agree with Stier that the neuter would represent only "something greater, more weighty than the temple,-namely, merciful consideration of the hungry, or the like:" it seems to

αὐτῶν. 10 καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ^m ξηράν καὶ καὶ τεἰ. 31 tel. xi. 13 tel. xi. 15 tel. xi. 1 tel. xi. xi. 1 tel. xi. 1 tel

6. Fee list Ret list "to bappale by four | Math. Lake, which [1. 35 ting (see helm)] lat. f syr: txt BCDN rel Ser's mss lat-a b c f_{1,2} g_{1,2} h Syr syr-cu copt with arm Origing the Thi Euthym Tert Cypr.—[ο νι. τ. α. bef και τ. σαβ. 1. 33 vulg.]
9. aft εκειθεν ins ο ιησους CEG Ser's q lat-c g₁ h Syr arm.
10. rec ins ην την bef χειρα (from || Luke), with X rel lat-b c g₂: ην εκει την DLMΔ 1. 33 lat-a f ff₂ g₁ h syrr arm: ην εκει ανθρ. την Ε: ην ανθρ. εκει την U: txt BCN vulg lat-k l syr-cu copt with Chr. θεραπευσαι DLN. κατηγορησουσιν DX.

11. rec aft τις(τι D1) ins εσται, with BC2N rel vulg lat-c g2 syr: εστι D 33. 157 Ser's h ev-y lat-f arm-mss [Chr Vict-ed]: om ClLX lat-b $ff_{1,2}$ g_1 h Syr syr-en copt wth [Vict-2-mss]. (The variation points out the supplementary character of the insertion.) for $\epsilon \xi \ \nu \mu \omega \nu$, $\epsilon \nu \ \nu \mu \epsilon \iota \nu$ D. $\epsilon \chi \epsilon \iota$ D Scr's c lat-b $c f g_1$.

me, as above, to bear a more general and sublime sense than the masculine; see ver. 41, &c. 7.] The law of this new Temple-service is the law of charity and love:-mercy and not sacrifice, see ch. ix. 13:-all for man's sake and man's good ;-and if their hearts had been ready to receive our Lord, and to take on them this service, they would not have condemned the guiltless. 8.] On the important verse preceding this in Mark ii. 27, see note there. The sense of it must here be supplied to complete the inference. Since the Sabbath was an ordinance instituted for the use and benefit of man,-the Son of Man, who has taken upon Him full and complete Manhood, the great representative and Head of humanity, has this institution under his own power. See this teaching of the Lord illustrated and expanded in apostolic practice and injunctions, Rom. xiv. 4, 5, 17: Col. ii. 16, 17.

9-14.] Healing of the Withered Hand. Mark iii. 1-6. Luke vi. 6-11.
9. μεταβὰς ἐκεῖθεν] This change of place is believed by Greswell to have been a journey back to Galilee after the Passover. (Diss. viii. vol. ii.) It is true that no such change is implied in Mark and Luke; but the words here point to a journey undertaken, as in ch. xi. 1; xv. 29, the only other places in this Gospel where the expression occurs. In John vii. 3, the cognate expression μετάβηθι ἐντεῦθεν is used of a journey from Galilee to Judæa. So that certainly it is not implied here (as Meyer, al., suppose) that the incident took place on the same day as the previous one. We know from Luke vi. that it was on another (the next?) sabbath.

αὐτῶν, not, of the Pharisees; but of the Jews generally, of the people of the 10. This narrative is found in Mark and Luke with considerable variation in details from our text, those two Evangelists agreeing however with one another. In both these accounts, they (the Scribes and Pharisees, Luke) were watching our Lord to see whether He would heal on the Sabbath:-and He (knowing their thoughts, Luke) ordered the man to stand forth in the midst, and asked them the question here given. The question about the animal does not occur in either of them, but in Luke xiv. 5, on a similar occasion. The additional particulars given are very interesting. By Luke, -it was the right hand; by Mark, our Lord looked round on them µετ' όργης, συνλυπούμενος έπὶ τη πωρώσει της καρδίας αὐτῶν: - and the Herodians were joined with the Pharisees in their counsel against Him. See notes on Luke.

ξηράν = ξηραμμένην Mark, of which the use had been lost and the vital powers withered. construction of this verse is involved:

r Luke vi, 39. Isa. xxiv. 18. S. s. above (1). Luke x. 36. 1 Tim. iii. 6, 7. vi. 9. Heb. x. 31 έαν 15 έμπεση τοῦτο τοῖς c σάββασιν είς 1t βόθυνον, οὐχὶ RCDEG υ κρατήσει αὐτὸ καὶ ν έγερεῖ; 12 πόσω οὖν ν διαφέρει ΚΙ.ΜΝΙ ἄνθρωπος προβάτου; × ώςτε έξεστιν τοῖς ° σάββασιν № 1.33 Heb. x. 31 only. t.s. above (r). ch. xv. 14 only. 2 Kings xviii. 17. u.ch. xviii. 28. xxi. 46 al. Judg. xvi. 26 B. Cant. γκαλώς γποιείν. 13 τότε λέγει τω άνθρώπω "Εκτεινόν σου την εχείρα καὶ έξέτεινεν, καὶ α ἀπεκατεστάθη υ ύγιης ώς ή ἄλλη. 14 οί δὲ Φαρισαΐοι cd συμβούλιον c ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ο ἀπολέσωσιν. 15 ὁ δὲ Judg, xvi. 26
B. Cant.
iii. 4.
v = here only.
w = ch. x. 31
reff.
x ch. xix.
6 J. xxiii. 31
al. fr.
y Luke vi. 27.
Acts x. 33 al. Ἰησοῦς γνοὺς τ ἀνεγώρησεν ἐκείθεν καὶ ἡκολούθησαν αὐτῶ. [όχλοι] πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, 16 καὶ ς ἐπετίμησεν αὐτοῖς ἵνα μὴ hi φανερον αὐτον i ποιήσωσιν. 17 ίνα πληρωθή τὸ ἡρηθεν ἡδιὰ Ἡσαΐου τοῦ προφήτου Acts x. 33 al. Zech. viii. 15. Zech, viii. 15. λέγοντος 18 k 1δου ο παίς μου ον 1 ηρέτισα, ο αγαπητυς τech, vii. 27 cth, vii. 3 γεσί.

a η, ch. xvii. 11 η, Mark viii. 25. Acts i. 6. Heb, xiii. 19 only. Lev, xiii. 16. Job v. 18. constr., Phil. iii.

21. 1 Thess. iii. 13. Winer, ξ 66. 3 g. b ch. xv. 31. Mark v. 34. John v. [4 v. r.] 6, &c. vii. 23. Acts iv. 10. Tit. ii. 8 only. Isaa xxxviii. 21. conly in Matt., ch. xxii. 15. xxvii. 1, 7. xxviii. 12. conly in Matt., ch. xxii. 15. xxvii. 1, 7. xxviii. 12. conly in Matt., ch. xxii. 15. xxvii. 1, 7. xxviii. 12. conly in Matt., ch. xxii. 15. xxvii. 1, 7. xxviii. 12. conly in Matt., ch. xxii. 15. xxvii. 1, 7. xxviii. 12. conly in Matt., ch. xxii. 15. xxvii. 1, 7. xxviii. 16. Acts xxv. 12. Only ↑. Prov. xv. 23 Theod. conly conly ↑. Prov. xv. 23 Theod. conly λέγοντος 18 κ' Ιδού ὁ παις μου ον Ιήρέτισα, ὁ ἀγαπητός

for εμπεση, πεση ΓΝ¹(txt Ν²) Ser's f¹ ev-y. om τουτο D lat-a om ear D lat-b. $cff_1^rg_1h$ Syr syr-cu with. for κρατησεί, κρατεί D: κρατησας (omg καί) \aleph lit f_1^rh . εγειρεί (error) CDGL syrr syr-cu: εγ. bef αυτο \aleph vulg lat- $cff_{1,2}h$: om анто U.

12. ins του bef προβατου D1. σαββατοις Β.

13. rec την χειρα bef σου (see | Luke), with CD rel [Chr]: txt BLN 1. 33 Ser's c evv-H-y.—X3 wrote σου in both places, but erased the second. τес αποκατεσταθη (gramml emendation), with DK: απεκατεστη U[Π]: αποκατεστη 1: txt BC rel. (C1 illegible.)

om ως η αλλη (so ||) X.

14. εξελθοντες δε bef οι φαρισαίοι BCN 1. 33 vulg lat-c copt with Eus Chr: οι δε φ. $\epsilon \xi$, L 13, 124-57 arm [Chr-1-3-5-8-β]: και $\epsilon \xi \epsilon \lambda \theta$, oι ϕ , D lat-a b g_1 Syr (syr-cu): om $\epsilon \xi \epsilon \lambda \theta$, Δ 77, 123, 225-45 ev-y(and other evv): txt X rel syr. (Assimilations to \parallel Mark, BC retaining the $\delta \epsilon$, D altering to kai, verbatim as in ||. The rec would be perfectly unaccountable on the hyp of ex. de being genuine.)

15. om oxloi BK latt with Eus_[ins_1]: π oxloi bef oxloi X 4. 262. 16. for kai, $\delta \epsilon$ ous $\epsilon \theta \epsilon \rho a \pi \epsilon v \sigma \epsilon \nu$ D 1 lat- $a b c f_1 h k$. for $\epsilon \pi$. for επιτιμ., επεπληξεν D αυτους U1Δ 1 ev-y. Ειις: επεπλησσεν 1.

17. rec (for ινα) οπως, with L rel [Chr]: txt BCDX 1. 33 Orig Eus2.

18. ins ess bef 1st ov D.

there is a double question, as in ch. vii. 9.

Our Lord evidently asks this as being a thing allowed and done at the time when He spoke: but subsequently (perhaps, suggests Stier, on account of these words of Christ), it was forbidden in the Gemara; and it was only permitted to lay planks for the beast to come out.
13.] Our Lord does no outward

act: the healing is performed without even a word of command. The stretching forth the hand was to prove its soundness, which the divine power wrought in the act of stretching it forth. Thus his enemies were disappointed, having no legal ground against Him. 14. This is the first mention of counsel being taken by the Pharisees (and Herodians, Mark, as above) to put our Lord to death.

15-21. Peculiar in this form to Matthew. See Mark iii. 7-12. Luke vi. 17-15.] αὐτοὺς πάντας: see similar expressions, ch. xix. 2: Luke vi. 19;-i.e. 'all who wanted healing?' τίμησεν see ch. viii. 4, and note. On ίνα πληρωθή, see note on ch. i. 22. Neither it nor $\delta\pi\omega s$ $\pi\lambda$, must be understood 'and thus was fulfilled,' as Webster and Wilkinson: both are used only of the purpose, not of the result, here or any where. It is strange that any should be found, at this period of the progress of exegesis, to go back to a view which is both superficial and ungrammatical. The prophecy is partly from the LXX, partly an original translation. The LXX have 'Ιακώβ ό παῖς μου . . . 'Ισραὴλ ὁ ἐκλεκτός μου . . . , but the Rabbis generally un-

 $μου ^m ο̂ν ^m εὐδοκησεν ή ψυχή μου. θησω τὸ πνεῦμά μου ^{m constr., Heb x. 6, 8. Lev.} επ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ⁿ ἀπαγγελεῖ. <math>^{19}$ οὐκ $^{2xvi, 34, 41.}$ $^{2xvi, 34, 41.}$

cd κωφός καὶ ἐθεράπευσεν αὐτόν, ὥςτε τὸν ἀ κωφὸν λαλεῖν καὶ η reil. i. 7 rei

rec ins eis bef 2nd ov (see 2 Pet i. 17), with C2LN2 rel Eus,: ev w (see ch iii. 17) C1(appy) D 1. 33 latt copt Iren-int (Dial from Isa) Eus, Hil: txt BX1 115. 244 lat-ff, απαγγελλει D-gr Eus. Eusa.

19. for ακουσει, ακουει D-gr.

20. om καλαμον συντετριμμένον D^1 (ins D^6). κατιαξείς D^1 : -εαξέν D^6 .

ins μη bef ζβεσει(sic) D1.

21. rec ins εν bef τω ονοματι, with D latt arm Eus, Iren-int Hil: om BCR rel Ser's mss Bas Chr Thl. (om ver, 33.) ελπιζουσιν D¹-gr.

22. προςηνεγκαν αυτ. δαιμονιζομενον τυφλον και κωφον B syrr syr-cu copt ath. for αυτον, αυτους χ¹(txt χ³a). rec aft ωστε τον ins τυφλον και (from above), with C rel arm: aft τον κωφον ins και τυφλον LXΔ 1 evv-11-y Syr syr(appy): om BDN lat $f_1^r g_1 k$ syr-cu copt [ath]. rec ins kai bef $\lambda a \lambda \epsilon i \nu$ (for precision), with CN³⁴ rel syr arm : om BDN 1. 33 Ser's l m n evv-H-y-z-36 latt Syr copt ath.

23. aft μητι ins οτι D¹-gr.

derstood it of the Messiah. 18. κρίσιν τ. έθν. ἀπ. He shall announce judgment to the Gentiles, viz. in his office as Messiah and Judge. In these words the majesty of his future glory is contrasted with the meekness about to be spoken of: q. d. 'And yet He shall not,' &c. κάλαμ. συντ. κ.τ.λ.] A proverbial expression for, 'He will not crush the contrite heart, nor extinguish the slightest spark of repentant feeling in the sinner.' The form κατεάξω for the future seems to have crept in from the aor., as a conwenient distinction from κατάξω from κατάγω. See Winer, § 12. 2. [Moulton, p. 82, note 6, cites κατάξω from Ps. xlvii. 8 Symm.] In ref. Hab. the regular future κατάξω is used. regular future $\kappa \alpha \tau d\xi \omega$ is used. $\tilde{\epsilon} \omega s$ $\tilde{a} \nu \ \tilde{\epsilon} \kappa \beta$.] Until He shall have brought out the conflict, the cause, the judgment, unto victory,—caused it, i. e., to issue in victory: ἐκβάλη, exire jusserit, see reff. :- i. e. such shall be his behaviour

and such his gracious tenderness, during the day of grace: while the conflict is yet going on,-the judgment not yet de-

22-45. Accusation of Casting out DEVILS BY BEELZEBUB, AND OUR LORD'S DISCOURSE THEREON. DEMAND OF A SIGN FROM HIM: HIS FURTHER DIS-COURSE. Mark iii. 20-30. Luke xi. 14-36, where also see notes. This account is given by Luke later in our Lord's ministry, but without any fixed situation or time, and with less copiousness of detail. See also ch. ix. 32, and notes there. St. Mark (iii. 23-29) gives part of the discourse which follows, but without any determinate sequence, and omitting the miracle which led to it. Mήτι This form of question is properly a doubtful denial, involving in fact a surmise in the affirmative. 'Surely this is not . . . ?' ὁ υίὸς Δ.] see ch. ix. 27, and note. 24. οἱ δὲ Φ. ἀκούσ.] i ch. ix. 4. Acts h δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ h ἄρχοντι τῶι h δαιμο- BCDEG xxii. 29. Heb. iv. 12 μίων. 25 εἰδὼς δὲ τὰς i ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς $^{\rm KLMSU}_{\rm XXI. 21}$ γ. 13 μερισθεῖσα καθ' ἑαυτῆς l ἐρημοῦται· καὶ κι. 41 al. 1 πάσα πόλις ἢ οἰκία κ μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεινι. 41 al. 1 ται. $^{\rm 26}$ καὶ εἰ ὁ m σατανᾶς τὸν m σατανᾶν ἐκβάλλει, ἐψ' l. L. Rev. xvii. 16. ἐχνιι. 17 al. 17 al. 17 al. 18 και ἐξι. Δακ. χνι. 17 al. 19 και ἐχνι. 17 al. 19 και ἐξι. Δακ. χνι. 17 al. 19 και ἐξι. Δακ. χνι. 17 al. 19 και ἐχνι. 17 al. 19 και

25. for ειδως, ιδων D χ²(but corrd) 13. 33. 86 lat-ff, h k syr-cu copt. rec aft ειδως δε ins ο ιησους, with C rel latt syrr with arm Hil: om BDX lat-k syr-cu copt. εφ εαυτην in se (twice) D [Chr-3-5-8-α-β]: καθ εαυτην (1st) LX 1 [Ath₁], (twice) 33 Ser's i ev-H. for σταθησεται, στησεται D¹(txt D³) 13. 124.

26. for και ει, ει δε και D.

27. for και ει, ει δε D 1. 33 evv-H-y.

rec (for κρ. εσ. υμ.) υμων εσονται κριται,

St. Mark states (iii. 22) that this accusation was brought by the γραμματείς οί ἀπὸ Ἱεροσολύμων καταβάντες. Luke (xi. 15), by τινὲς ἐξ αὐτῶν, i. e. τῶν ὕχλων. On the charge itself, Trench remarks, 'A rigid monotheistic religion like the Jewish, left but one way of escape from the authority of miracles, which once were acknowledged to be indeed such, and not mere collusions and sleights of hand. There remained nothing to say but that which we find in the N.T. the adversaries of our Lord continually did say, namely, that these works were works of hell.' 25.] The Pharisees said this covertly to some among the multitude; see Luke, vv. 15, 17. "There is at first sight a difficulty in the argument which our Saviour draws from the oneness of the kingdom of Satan: viz. that it seems the very idea of this kingdom, that it should be this anarchy; blind rage and hate not only against God, but each part of it warring against every other part. And this is most deeply true, that hell is as much in arms against itself as against Heaven: neither does our Lord deny that in respect of itself that kingdom is infinite contradiction and division: only He asserts that in relation to the kingdom of goodness it is at one: there is one life in it and one soul in relation to that. Just as a nation or kingdom may embrace within itself infinite parties, divisions, discords, jealousies, and heart-burnings: yet, if it is to subsist as a nation at all, it must not, as regards other nations, have lost its sense of unity; when it does so, of necessity it falls to pieces and perishes." Trench, Miracles, p. 58. We may observe (1) that our Lord here in the most solemn manner re-asserts and confirms the truths respecting the kingdom of evil which the Jews also held. The Basileiai are so set parallel with one another, that the denial of the reality of the one with its $\alpha\rho\chi\omega\nu$, or the supposing it founded merely in assent on the part of our Lord to Jewish notions, inevitably brings with it the same conclusions with regard to the other. They are both real, and so is the conflict between them. (2) That our Lord here appeals not to an insulated case of casting out of devils, in which answer might have been made, that the craft of Satan might sometimes put on the garb and arts of an adversary to himself, for his own purposes,—but to the general and uniform tenor of all such acts on his part, in which He was found as the continual Adversary of the kingdom of Satan. (3) That our Lord proceeds to shew that the axiom is true of all human societies, even to a family, the smallest of such. (4) That He does not state the same of an individual man, 'Every man divided against himself falleth,' rests upon deeper grounds, which will be entered on in the notes on vv. 30, 31. 27.] The interpretation of this verse has been much disputed; viz. as to whether the casting out by the viol Φαρισαίων (scholars,disciples; see 2 Kings ii. 3 and passim) were real or pretended exorcisms. The occurrence mentioned Luke ix. 49 does not seem to apply; for there John says, έπιστάτα, είδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δ., which hardly could have been the case with those here referred to. Nor again can the περιερχόμενοι 'Ιουδαίοι έξορκισταί of Acts xix. 13 be the same as these, inasmuch as they also named over the possessed the name of the Lord Jesus: or at all events it ἔσονται ὑμῶν. 28 εἰ δὲ n ἐν πνεύματι θεοῦ ἐγὰ ἐκβάλλω o [L. Rom. rà δαιμόνια, ἄρα o ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 20 cor.x.14. Phil. iii. 16.6. 29 ή πως δύναταί τις είςελθεῖν είς την οἰκίαν τοῦ Γίσχυροῦ τὸν ρίσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ τδιαρπάσει. 30 ό μὴ ὢν s μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ t συνάγων

with C rel arm: $\kappa\rho$. $\nu\mu$. $\epsilon\sigma$. 1 vulg lat-c g_{\circ} [Chr Ambrst Op]: $\nu\mu$. $\kappa\rho$. $\epsilon\sigma$. L: txt BDR am(with forj) lat-a b f.ff_{1.2} g_1 h l Cyr. (Cf Luke xi. 19.)

28. rec $\epsilon\gamma\omega$ bef $\epsilon\nu$ $\pi\nu\epsilon\nu\mu\alpha\tau$: $\theta\epsilon\sigma\nu$ (from ver 27, not perceiving the emphasis), with (Ser's a g l m n q r, e sil) vulg lat.f Syr-ms syr-cu spec [Chr]: om $\epsilon\gamma\omega$ M 238-43-53 lat-b c g₁ syr Did Ambr, Op₁: txt BCDN rel lat-a ff₁, b Syr copt Ath Thl Victorin Hil.
29. rec (for αρπασαι) διαρπασαι (|| Mark), with C²DN rel latt Eus [Chr] Iren-int

Hil: txt BC1X 1 Val-in-Thdot. for διαρπασει, διαρπασαι Δ: διαρπαση DGKΠ18 13. 33. 124 am(with forj) arm Chr Euthym: txt BC rel latt Eus Iren-int.

can be no such invocation which is here referred to. In Josephus (Antt. viii. 2. 5) we read that Solomon τρόπους εξορκώσεων κατέλειπεν, οίς ενδόμενα τὰ δαιμόνια ώς μηκέτ' ἐπανελθεῖν ἐκδιώκουσι. καὶ αὕτη μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἐσχύει. It is highly necessary to institute this enquiry as to the reality of their exorcisms: for it would leave an unworthy impression on the reader, and one very open to the cavils of unbelief, were we to sanction the idea that our Lord would have solemnly compared with his own miracles, and drawn inferences from, a system of imposture, which on that supposition, these Pharisees must have known to be such. I infer then that the viol Pap. did really cast out devils; and I think this view is confirmed by what the multitudes said in ch. ix. 33, where upon the dumb speaking after the devil was cast out they exclaimed oudéποτε έφάνη ούτως έν τῷ 'Ισραήλ: meaning that this was a more complete healing than they had ever seen before. The difficulty has arisen mainly from forgetting that miracles, as such, are no test of truth, but have been permitted to, and prophesied of, false religions and teachers. See Exod. vii. 22; viii. 7: ch. xxiv. 24, &c.: Deut. xiii. 1-5. There is an important passage in Justin Martyr, Dial. with Trypho, § 85, p. 182, as follows:— κατὰ γὰρ τοῦ ὀνόματος αὐτοῦ τούτου τοῦ υίου του θεου ... παν δαιμόνιον έξορκιζόμενον νικάται καὶ ὑποτάσσεται. κατὰ παντὸς ὀνόματος τῶν παρ' ὑμῖν γεγενημένων ἢ βασιλέων, ἢ δικαίων, ἢ προφητών, ή πατριαρχών έξορκίζητε ύμεῖς, οὐχ ὑποταγήσεται οὐδὲν τών δαιμονίων, ἀλλ' εἰ ἄρα ἐξορκίζοι τις ὑμῶν κατὰ τοῦ θεοῦ ᾿Αβραὰμ καὶ θεοῦ Ἰσαὰκ καὶ θεοῦ VOL. I.

'Ιακώβ, Τσως ὑποταγήσεται. Irenæus (cited by Grotius) says that "hujus invocatione etiam ante adventum Domini nostri salvabantur homines a spiritibus nequissimis, et a dæmoniis universis," and adds, "Judæi usque nunc hac ipsa invocatione dæmonas fugant." Jer., Chrys., Hil., understand viol ὑμῶν to mean the Apostles: δρα κάνταῦθα τὴν ἐπιείκειαν οὐ γὰρ εἶπεν Οἱ μαθηταί μου, οὐδὲ Οἱ ἀπόστολοι, ἀλλ' Οἱ υἱοὶ ὑμῶν . . . δ δὲ λέγει τοιοῦτόν ἐστιν' Οἱ ἀπόστολοι ἐν τίνι ἐκβάλλουσι; θέλων δείξαι ότι φθόνου ήν τοῦ πρός αὐτὸν τὰ εἰρημένα μόνον . . . Εἰ γὰρ ἐγὼ οὕτως ἐκβάλλω, πολλῷ μᾶλλον ἐκεῖνοι οἱ παρ' ἐμοῦ τὴν ἐξουσίαν λαβόντες. ἀλλ' ὅμως οὐδέν τοιοῦτον εἰρήκατε αὐτοῖς. Chrys. Hom. xli. 2, p. 446. κριταὶ ὑμῶν] your judges, in the sense of convicting you of partiality. 28.] έν πνεύματι θ. = ἐν δακτύλφ θ., Luke; see Exod. viii. εφθασεν emphatic in position: but merely, has come upon you: not in the more proper sense of φθάνω, 'is already upon you,' i. e. 'before you looked for it,'-as Stier and Wesley. It does not seem to occur in this latter sense in the N. T. But Fritzsche's dictum, ad Rom. ii. 356. "Alexandrinis scriptoribus φθάvew nihil nisi venire, pervenire, pertinere valet," certainly is not right; for we have it indisputably in the sense of to anticipate, prevent, 1 Thess. iv. 15. 29. Luke has the word ισχυρότερος

applied to the spoiler in this verse; a title given to our Lord by the Baptist, ch. iii. 11 ||, and also in prophecy, Isa. xl. 10 (μετὰ ἰσχύος, LXX). See also Isa. liii. 12 (LXX); xlix. 24, 25. See note on Luke xi. 21 f., which is the fuller report of this parabolic saying. 30.] These words have been variously understood.

υ Ι. John x. μετ 2 $^$

30. at end add $\mu\epsilon \ \mbox{$\aleph$}$ 33 copt.

31. rec om 2nd $\nu\mu\nu$, with CDN rel Orig Hil: ins B 1 Ath. om 2nd τ ois $a\nu\theta\rho\omega$ τ ois BN 1. 22. 59. 142. 209 vulg lat- σ_{δ} k copt ath arm Cyr-jer [Ath, Bas- $m_{s,l}$] Hil Op. 32. rec (for $\epsilon a\nu$) $a\nu$, with D Ser's i (S 1. 33 h o s, e sil): txt BCN rel Orig. ins our bef 1st $a\phi\epsilon\theta\eta\sigma$. B¹(erased by same hand: probably a mistake owing to our σ and σ on σ on σ our (bef σ 00) D. for one afternation, our σ 1 and σ 2 our σ 3 one σ 4 for σ 5 and σ 6 are σ 9 are

Chrysostom and Euthymius understand them to refer to the devil: Bengel, Schleiermacher, and Neander, to the Jewish exorcists named above. Grotius and others understand it as merely a general proverb, and the ¿μοῦ to mean 'any one,' and here to apply to Satan, the sense being, 'If I do not promote Satan's kingdom, which I have proved that I do not, then I must be his adversary.' But this is on all accounts improbable: see below on συνάγων and σκορπίζει. I believe Stier is right in regarding it as a saying setting forth to us generally the entire and complete disjunction of the two kingdoms, of Satan and God. There is and can be in the world no middle party: they who are not with Christ, who do not gather with Him,-are against Him and his work, and as far as in them lies are undoing it. See Rom. viii. 7. And thus the saying connects itself with the following verse:-this being the case, δια τουτο λέγω ύμιν,—the sin of an open belying of the present power of the Holy Spirit of God working in and for His Kingdom, assumes a character surpassingly awful. This saying is no way inconsistent with that in Mark ix. 40: Luke ix. 50. That is not a conversion of this, for the terms of the respective propositions are not the same. See note on Mark ix. 40. usual, this saying of our Lord reached further than the mere occasion to which it referred, and spoke forcibly to those many half-persuaded hesitating persons who flattered themselves that they could strike out a line avoiding equally the persecution of men and the rejection of Christ. He informed them (and informs us also) of the impossibility of such an endeavour. the συνάγων there is an allusion to the idea of gathering the harvest: see ch. xiii. 30: John xi. 52, and for σκορπίζει, John x. 12, in all which places the words exactly bear out their sense here. 31, 32.

διὰ τοῦτο, because this is the case: see last note. Notice again the λέγω ὑμῖν, used by our Lord when He makes some revelation of things hidden from the sons of men: see ch. vi. 29; xviii. 10, 19: and ver. 36 below. The distinction in these much-controverted verses seems to be, between (1) the sin and blasphemy which arises from culpable ignorance and sensual blindness, as that of the fool who said in his heart 'There is no God,'-of those who, e. g. Saul of Tarsus, opposed Jesus as not being the Christ; which persons, to whatever degree their sin may unhappily advance, are capable of enlightenment, repentance, and pardon:and (2) the blasphemy of those who, acknowledging God, and seeing his present power working by His Holy Spirit, openly oppose themselves to it, as did, or as were very near doing (for our Lord does not actually imply that they had incurred this dreadful charge), these Pharisees. They may as yet have been under the veil of ignorance; but this their last proceeding, in the sight of Him who knows the hearts, approximated very near to, or per-haps reached, this awful degree of guilt. The principal misunderstanding of this passage has arisen from the prejudice which possesses men's minds owing to the use of the words, 'the sin against the Holy Ghost.' It is not a particular species of sin which is here condemned, but a definite act shewing a state of sin, and that state a wilful determined opposition to the present power of the Holy Spirit; and this as shewn by its fruit, βλασφημία. The declaration, in substance, often occurs in the N. T. See 1 John v. 16, and note on ἀμαρτία there: 2 Tim. iii. 8: Jude 4, 12, 13: Heb. x. 26-31; vi. 4-8. Euthymius expands the sense well and clearly: δς μεν αν αμάρτη κατα της ανθρωπότητός μου, φησί, τουτέστιν, θετις αν είπη βλάσ-

^{yz} τούτφ τῷ ^{yz} αἰῶνι οὕτε ἐν τῷ ^{za} μέλλοντι. ³³ ἢ ^b ποι- ^{y Eph. i. 21.} ήσατε τὸ δένδρον ^c καλὸν καὶ τὸν ^c καρπὸν αὐτοῦ ^c καλόν, ^{al. fr.}, _{ch. ii. 7} ἢ ποιήσατε τὸ δένδρον ° σαπρὸν καὶ τὸν ° καρπὸν αὐτοῦ ις ch. mi. τος σαπρόν d ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον d γινώσκεται. ch. vii. 17, 18 (reft.). 31 e γεννήματα e ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν d John ii. 24. πονηροὶ ὄντες; [†] ἐκ γὰρ τοῦ ^g περισσεύματος τῆς καρδίας ^c chi ii. ⁷ τὸ στόμα ^f λαλεί. ³⁵ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ ^c (reft.) John iii. 31. ^c (reft.) ³⁵ ii. 41. xii.

g P L. Mark viii. 8, 2 Cor. viii. 14 bis only. Eccl. ii. 15 (only?).

for τουτω τα, τω νυν (see 1 Tim vi. 17: 2 Tim iv. 10: αφεθησεται $\aleph^1(\text{txt }\aleph^2(?)^3)$. Tit ii. 12) L rel Ath Bas Epiph Cyr Phot Thl: τω αι. τουτω ΚΧΔΠ Orig. Cyr-jer Did [Chr]: txt BCDN 1. 13. 33 Orig.

33. for 2nd καλον, αγαθον κ'(corrd eadem manu).

aft λαλει ins αγαθα 34. τα of γεννηματα is added over the line by κ' [appy].

D¹(and lat : om D⁴-gr).

35. om 1st o D1(ins D4) [Orig, (freely)].

τοιοῦτος συγγνωσθήσεται πάντως ώς οὐκ έθελοκακήσας, άλλ' ἐν ἀγνοία τῆς άλη-θείας βλασφημήσας ὁ δὲ βλέπων τὰς θεοπρεπείς μου ένεργείας, ας μόνος δύναται ποιείν ὁ θεός, καὶ τῷ Βεελζεβοὺλ ταύτας ἐπιγραφόμενος, ώς καὶ ὑμεῖς νῦν, καὶ ούτω βλασφημών κατά του πνεύματος τοῦ ἀγίου, ἤτοι κατὰ τῆς θεότητος (ταύτην γάρ νῦν καλεί πνεθμα άγιον (?)) ούτος ώς έθελοκακήσας προδήλως και έν γνώσει καθυβρίσας του θεον και άναπολόγητα πλημμελήσας οὐ συγχωρηθήσεται.

No sure inference can be drawn from the words οὖτε ἐν τῷ μέλλοντι—with regard to forgiveness of sins in a future state. Olshausen remarks that a parallel on the other side is found in ch. x. 41, 42, where the recognition of divine power in those sent from God is accompanied with promise of eternal reward. He himself however understands the passage (as many others have done) to imply forgiveness on repentance in the imperfect state of the dead before the judgment, and considers it to be cognate with 1 Pet. iii. 18 ff. Augustine speaks very strongly, de Civ. Dei xxi. 24, vol. vii.: 'Neque enim de quibusdam veraciter diceretur, quod non eis remittatur neque in hoc sæculo neque in futuro, nisi essent quibus, etsi non in isto, tamen remittatur in futuro.' See, on the whole subject, note on 1 Pet. iii. 18 ff. In the almost entire silence of Scripture on any such doctrine, every principle of sound interpretation requires that we should hesitate to support it by two difficult passages, in neither of which does the plain construction of the words absolutely re-The expressions αίων ούτος $(=\delta \nu \hat{\nu} \nu \alpha i \omega \nu, \text{ Tit. ii. } 12:2 \text{ Tim. iv. } 10;$ καιρός οὖτος, Mark x. 30; αἰὼν τοῦ κόσμου τούτου, Eph. ii. 2; αίων ἐνεστως πονηρός, Gal. i. 4) and αίων μέλλων (= αίων δ έρχομενος, Mark x. 30; αίων έκει-νος, Luke xx. 35; αίωνες έπερχομενοι, Eph. ii. 7) were common among the Jews, and generally signified respectively the time before and after the coming of the Messiah. In the N.T. these significations give place to-the present life, and that to come: the present mixed state of wheat and tares, and the future completion of Messiah's Kingdom after the great har-The expression κόσμος μέλλων is not found. αίων μέλλων, &c., seem to differ from βασιλ. τ. οὐρανῶν οτ τ. θεοῦ, in never being spoken of, or as in, individuals, but as an age of time belonging to the universal Church. 33, 34.] ποιήσατε, not, as generally understood, = 'ponite,'- 'represent as:' for then the clause $\frac{\partial}{\partial \kappa} \gamma \dot{\alpha} \rho \kappa \tau \lambda$. loses its meaning: — but literally, make. The verse is a parable, not merely a similitude. 'There are but two ways open: either make the tree and its fruit both good, or both bad: for by the fruit the tree is known.' How make, the parable does not say: but let us remember, the Creator speaks, and sets forth a law of his own creation, with which our judgments must be in accord. This verse resumes again the leading argument, and sets forth the inconsistency of the Pharisees in representing Him as in league with evil, whose works were uniformly good. But the words have a double reference: to our Lord Himself, who could not be evil, seeing that His works were good; and (which leads on to the next verse) to the Pharisees, who could not speak good things, because their works were evil. 35—37.] The treasure spoken of is

that inner storehouse of good and evil only

h ch. ii. 11 reff. h θησαυροῦ i ἐκβάλλει τὰ ἀγαθά, καὶ ὁ πουηρὸς ἄνθρω- BCDEG Isa. xxxiii. 6

1 = ver. 20.
ch. xiii. 52.
Luke x. 35 πος έκ τοῦ πονηροῦ θησαυροῦ Εκβάλλει πονηρά. 36 λέγω ΥΧΡΔΙΙ Luke x, 35 al. k ch. xx. 3, 6 reff. 1 Luke xvi. 2. Acts xix. 40. 1 Pet. iv. 5. Dan. vi. 2 δὲ ὑμῖν ὅτι πῶν ῥῆμα κ ἀργὸν ὁ λαλήσουσιν οἱ ἄνθρωποι. 1 ἀποδώσουσιν περί αὐτοῦ 1 λόγον ἐν m ἡμέρα κρίσεως. 37 έκ γὰρ τῶν λόγων σου "δικαιωθήση, καὶ ἐκ τῶν λόγων Dan. vi. 2 Theod. m ch. x. 15 reff. n Rom. ii. 13. iii. 20. Gal. ii. 16 al. Ps. 1. 4. calii. 2. o ver. 7 reff. Job xxxxiv. 29. σου ο καταδικασθήση. 38 Τότε ράπεκρίθησαν αυτώ τινες τών γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε θέλομεν ἀπὸ σοῦ η σημείον ίδεῖν. 39 ὁ δὲ ἀποκριθείς είπεν αὐτοῖς Γενεά πονηρά καὶ τμοιχαλὶς q σημείον s ἐπιp see ch. xi. 25 reff. ζητεί, καὶ η σημείον οὐ δοθήσεται αὐτη εἰ μη τὸ η σημείον reff. 4. 2 Pet. ii, 14 only. Prov. xxx. (see xxiv.) 20. Ezek. xvi. 38. xxiii. 45 bis. Hos. iii. 1. Mal. iii, 5 only. 6 h. vi. 32 reff.

rec aft 1st $\theta\eta\sigma$ aurou ins $\tau\eta$ s kardias (gloss), with lat- f_1 f_2 Clem Orig1, $\tau\eta$ s kardias autou L 1. 33 ev-w² gat(with mm) syr-eu æth arm Clem Ath Bas Chr-8-a-E Orig-int1 Gaud Fulg: om BCDN rel Scr's mss latt syrr copt Orig Dial Naz Nyss [Did] Chr(most mss) Thi Cypr Lucif Hil Ambrst. om τα (bef αγαθα) BD rel Did Chr-β Thi: ins CLUΔN 33 Ser's i (1 Ser's c d f k s, e sil) Orig [Chr]. aft 2nd καρδιας αυτου L 33. 115-57 syr-cu arm Chr-1-3-8-α-β-A-E Tich Fulg. aft 2nd Ongavpov ins Ths πονηρα LUΔ 13. 33. 157. 209 Ser's c d k s Chr-1-3-8-a-β.

36. rec aft o ins εαν, with C rel; αν L Orig: om BDN, quod latt Iren-int Cypr. rec λαλησωσιν, with LXΔ rel latt Orig Iren-int Cypr: λαλουσιν D: txt BCN. $a\pi o$ (of $a\pi o\delta \omega \sigma$.) was marked for erasure by \aleph^2 , but the marks have been removed.

37. for και, η D-gr lat-a c g, Hil Paulin. om 2nd σου 8.

38. rec om αυτω (possibly because an ecclesiastical lection began at απεκρ.), with X rel: ins BCDLMN 13. 33 latt syr-cu syr copt ath arm Chr. οm και φαρισαιων (homœotel?) B 59. 235 [Chr-comm]: φ. κ. γρ. K [Chr-txt-ms].

39. for αυτη, σοι D1-gr(txt D1).

seen by God and (partially) by ourselves. And on that account-because words, so lightly thought of by the world and the careless, spring from the inner fountains of good and ill, therefore they will form subjects of the judgment of the great day, when the whole life shall be unfolded and pronounced upon. See James iii. 2-12.

86.] βημα άργόν is nom. pendens, as ch. x. 14, 32. αίρετώτερον σοι έστω λίθον εἰκῆ βάλλειν, ἡ λόγον ἀργόν, Pythag, in Stobæus, xxxiv. 11. Wetst.

άργός = ἀεργός, and is perhaps best taken here in its milder and negative sense, as not yet determined on till the judgment: so that our Lord's saying is a deduction " a minori," and if of every δημα άργόν, then how much more of every δημα πονη-37.] The λόγος being the περίσσευμα της καρδίας, is a specimen of what is within; is the outward utterance of the man, and on this ground will form a subject of strict enquiry in the great day, being a considerable and weighty part 38.] St. Luke (xi. 15, of our works. 16) places the accusation of casting out devils by Beelzebub and this request together, and then the discourse follows. It seems that the first part of the discourse gave rise, as here related, to the request for a sign (from Heaven); but, as we might naturally expect, and as we learn from St. Luke, on the part of different persons from those who made the accusation. In consequence of our Lord declaring that his miracles were wrought by the Holy Ghost, they wish to see some decisive proof of this by a sign, not from Him-The account in self, but from Heaven. ch. xvi. 1-4 manifestly relates to a different occurrence: see notes there. Cf. John vi. 30, 31; xii. 28. yalis (see reff.), because they had been the peculiar people of the Lord, and so in departing from Him had broken the covenant of marriage, according to the similitude so common in the Prophets.

The expression σημείον οὐ δοθ. αὐτῆ does not, as De Wette maintains, exclude our Lord's miracles from being σημεία: but is the direct answer to their request in the sense in which we know they used $\sigma\eta$ - μ elov, 'a sign, not wrought by Him, and so able to be suspected of magic art, but one from Heaven.' Besides, even if this were not so, how can the refusing to work a miracle to satisfy them, affect the nature or signification of those wrought on Ἰωνᾶ τοῦ προφήτου. 40 τῶςπερ γὰρ ἢν Ἰωνᾶς ἐν τἢ tch. xiii. 40. xiv. 37, 34. Eccl. νο ικτας, αποιλία τοῦ ν κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, αποκικός ἔσται ὁ υἰὸς τοῦ ἀνθρώπου ἐν τἢ ν καρδία τῆς γῆς να th. xv. 17 al. σο τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες χ Νινευεῖται ν ἀναστήσονται ν ἐν τἢ ν κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ χολακί ιί. 5. με και λίδοὺ πλεῖον Ἰωνᾶ ὧδε. 42 βασίλισσα ε νότου αὐτήν, ὅτι αμετενόησαν εἰς τὸ κήρυγμα χ χολακί ιί. 6. τὶ τὶ τὰς γερθήσεται ἐν τἢ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ εἰς τὰ. Heb. χi. 1. Wish. 11. Wish. 12. Wish. 13. Wis

aft εσται ins και DEFL lat-a b ff, g, h 40. ωςπερι D om ην D-gr Scr's c. syr-cu copt arm Ign Eus, Chr Cyr Thl Iren-int Orig-int Ambr. 42. ins του bef 1st σολομ. D(so Scr: D1 Treg).

different occasions, and with a totally different view? And yet on ground like this it is (De Wette, vol. i. p. 147) that rationalistic systems are built. τί οὖν; οὐκ ἐποίησεν ἔκτοτε σημεῖον; ἐποίησεν, ἀλλὰ οὐ δι' αὐτούς, πεπωρωμένοι γὰρ ἦσαν, ἀλλὰ διὰ τὴν τῶν ἄλλων ἀφέλειαν. Euthym. in loc. Notice ἐπιζητεῖ; not merely quærit, but requirit; misses, and demands as a sine quâ non. See Palm and Rost's Lex. sub voce. The sign of and Rost's Lex. sub voce. Jonas is the most remarkable foreshadowing in the O. T. of the resurrection of our Lord. It was of course impossible that His resurrection should be represented by an actual resurrection, as his birth was by births (Isaac, Samson, Samuel, Mahershalalhashbaz), and His death by deaths (Abel; the substitute for Isaac; Zechariah the prophet; the daily and occasional sacrifices); so that we find the events symbolic of his resurrection (Joseph's history; Isaac's sacrifice; Daniel's and Jonah's deliverance), representing it in a figure (Heb. xi. 19, ἐν παραβολῆ). the case before us the figure was very remarkable, and easily to be recognized in the O. T. narrative. For Jonah himself calls the belly of the sea monster בַּטֵן שָׁאוֹל (Jonah ii. 2), 'the belly of Hades,' = καρ-δία τῆς γῆς here. And observe, that the type is not of our Lord's body being deposited in the tomb of Joseph of Arimathea, for neither could that be called 'the heart of the earth,' nor could it be said that 'the Son of Man' was there during the time; but of our Lord's personal descent into the place of departed souls:—see Eph. iv. 9: 1 Pet. iii. 19, and note on Luke xxiii. 43. 40. If it be neces-

sary to make good the three days and nights during which our Lord was in the heart of the earth, it must be done by having recourse to the Jewish method of computing time. In the Jerusalem Talmud (cited by Lightfoot) it is said "that a day and night together make up a יונה (a νυχθήμερον), and that any part of such a period is counted as the whole." See Gen. xl. 13, 20: 1 Sam. xxx. 12, 13: 2 Chron. x. 5, 12: Hosea vi. 2. 41.] In this verse there is no reference to the sign of Jonas spoken of above, but to a different matter, another way in which he should be a sign to this generation. See Luke xi. 29 f., and note. (But the preaching of Jonas to the Ninevites was a sign after his resurrection: so shall the preaching of the Son of Man by His Spirit in His Apostles be after His resurrection. Stier.)

41, 42. πλείον Ίωνα ώδε . . . πλείον Σολ. ωδε On the neuter, see above, ver. 6, note. There is more than Jonas here. No matter so worthy of arousing repentance had ever been revealed or preached as the Gospel: no matter so worthy of exciting the earnest attention of all. And the Lord Himself, the Announcer of this Gospel, is greater than all the sons of men: his preaching, greater than that of Jonah: his wisdom, than that of Solomon.

42. βασίλισσα νότου] Josephus, Antt. viii. 6. 5, calls her την της Αίγύπτου καί της Αίθιοπίας τότε βασιλεύουσαν γυναίκα, i. e. of Meroe (whose queens were usually called Candace. Plin. Hist. vi. 29). Abyssinian tradition agrees with this account, calls her Maqueda, and supposes her to have embraced the Jewish religion in Jerusalem. The Arabians on the other hand, h ch. x. 1 reff. i ∦ L. 2 Pet. ii. 17. Jude 12 only. Ps. 1xii. 1. Jer. ii. 6. k Ruth iii. 1 B Sir. xxiv. 7. 1 ch. xi. 29 reff. m ch. xxiv. 18 ∰ Gen. xliv. 13 al. n (∦ L. v. r.) xhv. 13 al. n (M L. v, r.) 1 Cor. vii. 5 only. Exod. v. 8, 17 bis. Ps. xlv. 10 only. τόπον σχολάζοντα, Plutarch. C. Gracchus, c. 12. Luke xv. 8 only +.

μώνος ώδε. 43" Όταν δὲ τὸ h ἀκάθαρτον h πνεθμα εξέλθη Ζοταν ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ι ἀνύδρων τόπων κ ζητοῦν kl ανάπαυσιν, καὶ οὐχ ¹ εὐρίσκει. 44 τότε λέγει Είς τὸν οἰκόν μου m ἐπιστρέψω ὅθεν ἐξῆλθον καὶ ἐλθὸν εὐρίσκει F εξηλ. η σχολάζοντα, ο σεσαρωμένον καὶ ^P κεκοσμημένον. 45 τότε BCDEF πορεύεται καὶ ^η παραλαμβάνει μεθ' έαυτοῦ έπτὰ έτερα UVXZ πνεύματα τ πονηρότερα έαυτοῦ, καὶ εἰςελθόντα κατοικεῖ έκει, και γίνεται * τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου t χείρουα των πρώτων. ούτως έσται καὶ τῆ γενεά ταύτη τῆ πονηρά.

p ch. xxiii. 29 al. Ezek. xxiii. 41. s 2 Pet. ii. 20. Rev. ii. 19. Ps. lxxii. 17.

q ch. xvii. 1 reff.

r compar...

44. rec επιστρεψω bef εις την οικιαν μου (from Luke xi. 24), with C rel latt syrr syr-cu arm Orig-int: txt BDZN 33 æth.—(υποστρεψω Z 1. 13. 124 Ser's g q r Chrελθων DFGXr 13. 33. 157 syr [Chr-ms]: εξελθον U: ηλθον Δ: om X1: txt BCN-corr1 rel. (Z def.) aft ευρισκει ins τον οικον D. ins και bef σεσαρωμένου C1 Z(appy) × 235 Ser's i m s ev-36 lat-a c h syrr syr-cu Chr-β-s(and Fd's mss exe e f) Th1: om BD rel vulg lat-b f g_1 syr-mg-gr copt wth arm. 45. $\epsilon \tau \epsilon \rho a$ bef $\epsilon \pi \tau a$ Z 240-4 Scr's i lat-b c Chr. for 2nd

for 2nd eautou, autou DE1 aft εσχατα ins αυτου D1. Scr's c evv-y-z. for $\chi \in (pova, \chi \in (pov D^1(txt D^2))$.

also claim her, calling her Balkis (Koran, c. xxvii., cited by Winer), which latter view is probably nearer the truth, Sheba being a tract in Arabia Felix, near the shores of the Red Sea, near the present Aden (see Plin. vi. 23), abounding in spice and gold and precious stones. 43.] ὅταν, not whenever;' the indefinite conj. does not assert universality, but is hypothetical; $\delta \epsilon$ connects strictly with what has preceded. This important parable, in the similitude itself, sets forth to us an evil spirit driven out from a man, wandering in his misery and restlessness through desert places, the abodes and haunts of evil spirits (see Isa. xiii. 21, 22; xxxiv. 14), and at last determining on a return to his former victim, whom he finds so prepared for his purposes, that he associates with himself seven other fiends, by whom the wretched man being possessed, ends miserably. In its interpretation we may trace three distinct references, each full of weighty instruction. (1) The direct application of the parable is to the Jewish people, and the parallel runs thus:—The old dæmon of idolatry brought down on the Jews the Babylonish captivity, and was cast out by it. They did not after their return fall into it again, but rather endured persecution, as under Antiochus Epiphanes. The emptying, sweeping, and garnishing may be traced in the growth of Pharisaic hypocrisy and the Rabbinical schools between the return and the coming of our Lord. The re-possession by the one, and

accession of seven other spirits more malicious (πονηρότερα) than the first, hardly needs explanation. The desperate infatuation of the Jews after our Lord's ascension, their bitter hostility to His Church, their miserable end as a people, are known to all. Chrysostom, who gives in the main this interpretation, notices their continued infatuation in his own day: and instances their joining in the impieties of Julian. (2) Strikingly parallel with this runs the history of the Christian Church. Not long after the Apostolic times, the golden calves of idolatry were set up by the Church of Rome. What the effect of the captivity was to the Jews, that of the Reformation has been to Christendom. The first evil spirit has been cast out. But by the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept, and garnished: swept and garnished by the decencies of civilization and discoveries of secular knowledge, but empty of living and earnest faith. And he must read prophecy but ill, who does not see under all these seeming improvements the preparation for the final development of the man of sin, the great re-possession, when idolatry and the seven πνεύματα πονηρότερα shall bring the outward frame of so-called Christendom to a fearful end. (3) Another important fulfilment of the prophetic parable may be found in the histories of individuals. By religious education or impressions, the devil has been cast out

46 "Ετι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ή μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω " ζητοῦντες αὐτῷ "Luke is.o. λαλήσαι. 47 εἶπεν δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ $\frac{1}{\text{kc. Exod.}}$... $\frac{1}{\text{i.i. 50}}$ do $\frac{1}{\text{i.i. 50}}$ do $\frac{1}{\text{i.i. 50}}$... $\frac{1}{\text{i.i. 50}}$... $\frac{1}{\text{i.i. 50}}$ οι άδελφοί σου έξω έστηκασιν "ζητοῦντές σοι λαλησαι. 48 ὁ δὲ ἀποκριθεὶς εἶπεν τῶ λέγοντι αὐτῶ Τίς ν ἐστιν ν ch. xxvi. 26 ή μήτηρ μου, καὶ τίνες ' εἰσὶν οἱ ἀδελφοί μου; 49 καὶ ν ἐκτείνας τὴν ν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν ν ch. viii. 3 reff. Exod. Ίδου ή μήτηρ μου καὶ οἱ ἀδελφοί μου. 50 ὅςτις γὰρ αν x ποιῆ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός x ch. vii. 21 reff. Ps. cxlii. μου άδελφὸς καὶ άδελφὴ καὶ μήτηρ ἐστίν.

46. rec aft ετι ins δε, with C rel syr æth: λαλουντος δε αυτου DLZ Syr [Orig,]: txt BN 33 vulg lat-c f copt arm. om 2nd autou Z N-corr(? but re-insd) 301: autou bef και οι αδελφοι vulg lat-a b f f_{1,2} g₁ b Orig Chr. λαλησαι bef αυτω DL 33. 80. 124 ev-36 latt syrr syr-cu Orig: om ζητ. αυτω λαλ. \aleph^1 (txt \aleph -corr¹).

47. om ver (homæotel) BLGN¹ lat ff_1 k syr-cu. aft τ is ins $\tau \omega \nu$ madh $\tau \omega \nu$ autou mg aut ω) K-corr¹. $\epsilon \sigma \tau$. bef $\epsilon \xi \omega$ D 33: om $\epsilon \xi \omega$ 1. $\epsilon \sigma \tau \eta \kappa \epsilon \iota \sigma \alpha \nu$ D¹(- $\kappa a \sigma a \nu$ (omg αυτω) N-corr1. D?) Ser's w: om K-corr¹ (vulg copt). λαλησαι bef σοι D lat-b c f ff, g, h syrr: for ζητ. σοι λαλ., ζητουσιν σε (|| Mark) X-corr [vulg copt].

48. rec (for λεγοντι) ειποντι, with CΠ1-corr rel: om τ. λ. X: txt BD Z(Treg, expr)

 Π^1 (appy) κ 33 ev-36. for και, η D lat- α $ff_{1,2}$ g_2 k arm. 49. om 1st αυτου Dκ¹(ins κ-corr¹) 235. 300 Ser's k vulg lat- α b ff_1 g_1 Orig [Aug]. 50. om αν D 235. rec ποιηση (from || Mark), with BN rel latt; ποιησει KLZΓ 13 Ser's h i evv-y-z copt: ποιει (omg av) facit D: txt CΔ.

of a man; but how often do the religious lives of men spend themselves in the sweeping and garnishing (see Luke xi. 39, 40), in formality and hypocrisy, till utter emptiness of real faith and spirituality has prepared them for that second fearful invasion of the Evil One, which is indeed worse than the first! (See Heb. vi. 4, 6: 2 Pet. ii. 20-22.)

46-50. HIS MOTHER AND BRETHREN SEEK TO SPEAK WITH HIM. Mark iii. 31-35. Luke viii. 19-21. In Mark the incident is placed as here: in Luke, after the parable of the sower. Mark iii. 21 we are told that his relations went out to lay hold on Him, for they said, He is beside Himself: and that the reason of this was his continuous labour in teaching, which had not left time so much as to eat. There is nothing in this care for his bodily health (from whatever source the act may have arisen on the part of his brethren, see John vii. 5) inconsistent with the known state of his mother's mind (see Luke ii. 19, 51). They stood $\xi \xi \omega$, i. e. outside the throng of hearers around our Lord; or, perhaps, outside the house. He meets their message with a reproof, which at the same time conveys assurance to His humble hearers. He came for all men, and though He was born of a woman, He who is the second Adam, taking our entire humanity on Him, is not on that account more nearly united to her, than to all those who are united to Him by the Spirit; nor bound to regard the call of earthly relations so much as the welfare of those whom He came to teach and to It is to be noticed that our Lord. though He introduces the additional term άδελφή into his answer, does not (and indeed could not) introduce πατήρ, inasmuch as He never speaks of an earthly Father. See Luke ii. 49. All these characteristics of the mother of our Lord are deeply interesting, both in themselves, and as building up, when put together, the most decisive testimony against the fearful superstition which has assigned to her the place of a goddess in the Romish mythology. Great and inconceivable as the honour of that meek and holy woman was, we find her repeatedly (see John ii. 4) the object of rebuke from her divine Son, and hear Him here declaring, that the honour is one which the humblest believer in Him has in common with her.

Stier remarks (Reden Jesu, ii. 57 note), that the juxtaposition of sister and mother in the mouth of our Lord makes it probable that the brethren also were his actual brothers according to the flesh: see note

on ch. xiii. 55.

Chap. XIII. 1. rec aft $\epsilon \nu$ ins $\delta \epsilon$, with CD rel lat-f h syrr copt: om BZN 33 latt with arm Orig Hil. $\epsilon \xi \eta \lambda \theta \epsilon \nu$, insg kai bef $\epsilon \kappa \alpha \theta \eta \tau \sigma$, D lat-a b e $f_{1,2}$ g_1 h Syr syr-cu om apo g_1 chi: om apo g_2 on apo g_3 late- g_4 definition of g_4 original chiral
2. rec ins το bef πλοιον, with D rel copt arm: om BCLZX 1. 33. om εμβαντα

εστηκει [for ειστ.] D¹(txt D⁵).

3. εν παραβολαίς bef πολλα C 157. 241-52 Scr's l m n [Orig₁]: om πολλα LV 236-43 copt. om του D.

CHAP. XIII. 1-52.] THE SEVEN PA-RABLES. (The parallels, see under each.)
1, 2.] Mark iv. 1.
1. ἐν τῆ ήμέρα ἐκείνη] These words may mean literally in the same day. But it is not absolutely necessary. The words certainly do bear that meaning in Mark iv. 35, and important consequences follow (see note there): but in Acts viii. 1 they are as evidently indefinite. The instances of their occurrence in John (xiv. 20; xvi. 23, 26) are not to the point, their use there being prophetical. άπὸ τῆς oik. perhaps implies that the foregoing discourse was delivered in a house, as some have thought: but the article need not (any more than τό before πλοΐον, see notes on ch. ix. 1, 28) imply any particu-3. έν παραβολαίς The lar house. senses of this word in the N.T. are various, and may be found in the lexicons. My present concern with it is to explain its meaning as applied to the "parables" of our Lord. (1) The Parable is not a Fable, inasmuch as the Fable is concerned only with the maxims of worldly prudence, whereas the Parable conveys spiritual truth. The Fable in its form rejects probability, and teaches through the fancy, introducing speaking animals, or even inanimate things; whereas the Parable adheres to probability, and teaches through the imagination, introducing only things which may possibly happen. ἔστι παραβολή λόγος ως περί γενομένου, μή γενο-μένου μεν κατά το ρητόν, δυναμένου δε γίνεσθαι. Origen, cited by Trench on the Parables, p. 4. (2) Nor is the Parable a Myth: inasmuch as in Mythology the course of the story is set before us as the truth, and simple minds receive it as the truth, only the reflective mind penetrating

to the distinction between the vehicle and the thing conveyed; whereas in the Parable these two stand distinct from one another to all minds, so that none but the very simplest would ever believe in the Parable as fact. (3) Nor is the Parable a Proverb: though παραβολή is used for both in the N.T. (Luke iv. 23; v. 36: Matt. xv. 14, 15), and παροιμία in John for a Parable (John x. 6; xvi. 25, 29). It is indeed more like a Proverb than either of the former; being an expanded Proverb, and a Proverb a concentrated Parable, or Fable, or result of human experience expressed without a figure. Hence it will be seen that the Proverb ranges far wider than the Parable, which is an expansion of only one particular case of a Proverb. Thus 'Physician heal thyself' would, if expanded, make a parable; 'ne sus Minervam,' a fable; 'honesty is the best policy,' neither of these. (4) Nor is the Parable an Allegory: inasmuch as in the Allegory the imaginary persons and actions are placed in the very places and footsteps of the real ones, and stand there instead of them, declaring all the time by their names or actions who and what they are. Thus the Allegory is self-interpreting, and the persons in it are invested with the attributes of those represented; whereas in the Parable the courses of action related and understood run indeed parallel, but the persons are strictly confined to their own natural places and actions, which are, in their relation and succession, typical of higher things. (5) It may well hence be surmised what a Parable is. It is a serious narration, within the limits of probability, of a course of action pointing to some moral or spiritual Truth ('Collatio per narratiunculam

σπείρειν. 4 καὶ 1 ἐν τῷ σπείρειν αὐτόν, k ἃ μὲν ἔπεσεν 1 constr., νεν. παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ 1 πετεινὰ m κατέφαγεν αὐτά. 15 αλλα δὲ ἔπεσεν ἐπὶ τὰ n πετρώδη, ὅπου οὐκ εἰχεν γῆν 1 εἰ. (I Control το λλήν, καὶ εὐθέως 0 ἐξανέτειλεν p διὰ τὸ μὴ ἔχειν βάθος 1 ἐἰκὶν 1 εἰκὶν 1 εἰκὶν 1 εἰκὶν 1 εἰκὶν 2 εἰκὶν 1 εἰκὶν 2 εἰκὶν 3 εἰχειν βίζαν 8 ἐξηράνθη. 7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς Γιςτοι 9 Γιςτὶν 9 Γιςτὶν 9 εἰχνὶι 9 εχειν βίζαν 8 ἐξηράνθη. 7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς Γιςτὶν 9 Γιςτὶν 9 Γιςτὶν 9 εἰχνὶι 9 εῖς 9 εἰχνὶι 9 εῖς 9 εῖς

10. xii. 4. xx. 9 only. (εσθίειν, Luke xx. 47 reff.) o | Mk. only. (trans. in LXX.) Gen. ii. 9. Ps. cxlvi. 8 al. 11 al. Judg. ii. 12. q ch. iv. 16 reff. r | Mk. Rev. xvi. 8, 9 only +. sch. xxi. 19, 20. James i. 11 al. Ps. cxxvii. 6.

σπειραι (from ||) DLMXN 1. 13. 33. 209-35 Just Orig. (Eus) Chr Thl.

4. om κ . en $\tau\omega$ specific (sp. to sp.) C. rec (for elbonta) $\eta \lambda \theta \epsilon \nu$, insg kai bek katemanyen (from || Mark), with CR rel Orig: $\eta \lambda \theta \epsilon \nu$ kai DLZ 33: txt B 13. 124 eventy. aft peterva ins tou ouranou (from || Luke) E¹KM π 13. 124 Ser's d p r w eventy vulg lat-b f_1^c h syr-cu syr with arm Orig.

H-y vulg lat-b ff_1 h syr-cu syr wth arm Orig. 5. for alla, a D Chr; quædam lat-b c d. evdus D 40. (transferred in L to next ver bef ekaum.) example $e^{-\frac{1}{2}}$ for odd example $e^{-\frac{1}{2}}$ for odd example $e^{-\frac{1}{2}}$ for $e^{-\frac{1}{2}}$ for all $e^{-\frac{1}{2}}$ for $e^{-\frac{1}{2}}$

τισεν Δ1: txt CZX rel.

7. for επι, εις (|| Mark) D 13. 124. 346 lat-a Just Orig; in spinis lat-b c D-lat.

fictam, sed veri similem, serio illustrans rem sublimiorem.' Unger, de Parabolis Jesu (Meyer)); and derives its force from real analogies impressed by the Creator of all things on His creatures. The great Teacher by parables therefore is He who needed not that any should testify of man; for He knew what was in man, John ii. 25: moreover, He made man, and orders the course and character of human events. And this is the reason why none can, or dare, teach by parables, except Christ. We do not, as He did, see the inner springs out of which flow those laws of eternal truth and justice, which the Parable is framed to elucidate. Our parables would be in danger of perverting, instead of guiding aright. The Parable is especially adapted to different classes of hearers at once: it is understood by each according to his measure of understanding. See note on ver. 12. The seven parables related in this chapter cannot be regarded as a collection made by the Evangelist as relating to one subject, the Kingdom of Heaven and its development; they are clearly indicated by ver. 53 to have been all spoken on one and the same occasion, and form indeed a complete and glorious whole in their inner and deeper sense. The first four of these parables appear to have been spoken to the multitude from the ship (the interpretation of the parable of the sower being interposed); the last three, to the disciples in the house.

From the expression $\eta \rho \xi a \tau o$ in \parallel Mk. compared with the question of the disciples in ver. 10,—and with ver. 34,—it appears that this was the *first beginning of our*

Lord's teaching by parables, expressly so delivered, and properly so called. And the natural sequence of things here agrees with, and confirms Matthew's arrangement against those who would place (as Ebrard) all this chapter before the Sermon on the Mount. He there spoke without parables, or mainly so; and continued to do so till the rejection and misunderstanding of his teaching led to His judicially adopting the course here indicated, $\chi\omega\rho$ ls $\pi\alpha\rho$. où δ è ν è λ á λ ει αὐτοῖs. The other order would be inconceivable: that after such parabolic teaching, and such a reason assigned for it, the Lord should, that reason remaining in full force, have deserted his parabolic teaching, and opened out his meaning as plainly as in the Sermon on the Mount. THE SOWER. Mark iv. 2-9. Luke viii. 4-8. See note on the locality in vv. 51, 3.] For the explanation of the parable see on vv. 19—23. δ $\sigma\pi$, generic, singular of oi $\sigma\pi$ elpov τ es—a sower; he that soweth. 4.] π apà τ. όδ., by (by the side of, along the line of) the path through the field. Luke inserts και κατεπατήθη, and after τὰ πετ., 5.] τὰ πετρώδη —τοῦ οὐρανοῦ. (= την πέτραν Luke), stony places where the native rock is but slightly covered with earth (which abound in Palestine), and where therefore the radiation from the face of the rock would cause the seed to spring up quickly, the shallow earth being heated by the sun of the day before.

6.] ρίζαν = ἰκμάδα Luke. If the one could have struck down, it would have found the other.
7.] ἐπὶ τ. ἀκ. =

t ἀκάνθας, καὶ ιι ἀνέβησαν αι t ἄκανθαι καὶ ν ἀπέπνιξαν t ch. vii. 16 x εδίδου x καρπου y ο μεν εκατου y ο δε εξήκοντα y ο δε ν Ε. Luke viii. τριάκοντα. 9 ὁ έχων ὧτα ἀκουέτω. 10 καὶ προςελθόντες

^a γνωναι τὰ ^{ab} μυστήρια της βασιλείας των οὐρανων, βασιλ 20. 2 | Mk. (bis). Zech. viii. 12. y ch. xxi. 35. έκείνοις δὲ οὐ ² δέδοται. 12 ὅςτις γὰρ ἔχει, δοθήσεται BCDEF $c^{\text{ch. xxi. 35.}}$ εκεινοις σε ου c^{o} σεοσται. c^{co} σςτις γαρ εχει, σοσησεται $c^{\text{ch. xxi. 35.}}$ $c^{\text{ch. xxi. 35.}$ $c^{\text{ch. xxi. 35.}}$ $c^{\text{ch. xxi. 35.}}$ $c^{\text{ch. xxi.$

005 μεν... z. μ. ch. xix. 11. 2 Tim. i. 18. Rev. iii. 21 al. Gen. xxxi. 7. Num. xxi. 23. al L. Wisd. ii. 22. see Eph. iii. 3. Col. ii. 2. b || only in Gospp. = Rom. xi. 25. 1 Cor. xiii. 2. xv. 51. Dan. ii. 29 al. cpass., ch. xxv. 29 only ‡. trans., 2 Cor. iv. 5 al3. (Paul) ‡. intr., ch. xiv. 20. Luke xii. 15 al. fr.

for απεπν., επνιξαν DN 13. 124. 346.

8. επεσαν C 33. [for επι, εις B¹(Tischdf): corrd eadem manu.] 9. rec aft ωτα ins ακουειν (from ||), with CDZN3a rel: om BLN late ff, k Tert.
10. aft προςελθοντες ins αυτω C copt. aft μαθηται ins αυτου CX Ser's g q r

lat- $a\ b\ c\ f\ g_1\ h$ D-lat Syr syr-cu syr-with-ast copt ath Eus Chr-6-8- η - ρ : om BDZN rel vulg lat- $a\ f^1\ g_2$ arm Orig. [$\epsilon\iota\pi\alpha\nu$, so BLN 33.] autois bef lakes $\aleph^1(\operatorname{txt} \aleph^2)$ [Eus₁].

11. om auτοις CZN lat-ff, copt with Eus Chr-6-8-η-ρ.

είς τὰς ἀκ. Mark; = ἐν μέσφ τῶν ἀκ. Luke. In places where were the roots of thorns, beds of thistles, or such like.

ανέβησαν . . . καί = συμφυείσαι Luke; ἀπέπν. = συνέπν. Mark, who adds και 8.] ἐδίδου = καρπόν οὐκ ἔδωκεν. φυέν ἐποίησεν Luke. After καρ. Mark inserts ἀναβαίνοντα καὶ αὐξανόμενον. Luke gives only έκατονταπλασίονα. common to all three Evangelists (Mark and Luke insert ἀκούειν).

10-17.] OUR LORD'S REASON FOR TEACHING IN PARABLES. Mark iv. 10-12. Luke viii. 9, 10, but much abridged.

10.] οἱ μαθηταί = οἱ π ερὶ αὐτὸν σὸν τοῖς δώδεκα Mark. This question took place during a pause in our Lord's teaching, not when He had entered the house, ver. 36. The question shews the newness of this method of teaching to the disciples. It is not mentioned in Mark: only the enquiry into the meaning of the parable just spoken: nor in Luke; but the answer implies it. 11.] The Kingdom of Heaven, like other Kingdoms, has its secrets (μυστήριον, -- see a definition by St. Paul in Rom. xvi. 25 f.,-viz. χρόνοις αίωνίοις σεσιγημένον, φανερωθέν δέ νῶν) and inner counsels, which strangers must not know. These are only revealed to the humble diligent hearers, univ: to those who were immediately around the Lord with the twelve; not excivous = τοις λοιποίς Luke, = ἐκείνοις τοις έξω Mark. (1 Cor. v. 12, 13.) οὐ δέδοται = ἐν παραβολαῖς Luke, and τὰ πάντα γίνεται Mark. 12. In this say-

ing of the Lord is summed up the double force-the revealing and concealing properties of the parable. By it, he who hath,-he who not only hears with the ear, but understands with the heart, has more given to him; and it is for this main purpose undoubtedly that the Lord spoke parables: to be to His Church revelations of the truth and mysteries of His Kingdom. But His present purpose in speaking them, as further explained below, was the quality possessed by them, and declared in the latter part of this verse, of hiding their meaning from the hard-hearted and sensual. By them, he who hath not, in whom there is no spark of spiritual desire nor meetness to receive the engrafted word, has taken from him even that which he hath ("seemeth to have," Luke); even the poor confused notions of heavenly doctrine which a sensual and careless life allow him, are further bewildered and darkened by this simple teaching, into the depths of which he cannot penetrate so far as even to ascertain that they exist. No practical comment on the latter part of this saying can be more striking, than that which is fur-nished to our day by the study of the German rationalistic (and, I may add, some of our English harmonistic) Commentators; while at the same time we may rejoice to see the approximate fulfilment of the former in such commentaries as those of Olshausen, Neander, Stier, and Trench. In ch. xxv. 29, the fuller meaning of this saying, as applied not only to

8—16. ἀρθήσεται ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς ἀ Gospp. hore only. Gal. vi. 2. Phil. i. 29. Δαλῶ, ὅτι βλέποντες οὐ βλέπονσιν καὶ ἀκούοντες οὐκ ii. 29. ii. 10 Thess. ii. 16. Gen. xxix. 6 Gen. xxix. 6 Gen. xxix. ή επροφητεία 'Ησαίου ή λέγουσα f' Ακοή ακούσετε καὶ οὐ μή συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μη ίδητε. 15 ε έπαχύνθη γὰρ ή καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ωσίν h βαρέως ήκουσαν, καὶ τούς όφθαλμούς αὐτων i ἐκάμμυσαν, μήποτε ίδωσιν τοις όφθαλμοις καὶ τοις ώσιν ακούσωσιν καὶ τῆ καρδία συνῶσιν καὶ k ἐπιστρέψωσιν, καὶ λάσομαι αὐτούς. 16 ὑμῶν δὲ μακάριοι οἱ ¹ ὀφθαλμοὶ ὅτι πατε χεντίι 27 (from l. c.) only.
 h Acts as above (from l. c.) only.
 i Acts as above only.
 i Acts as above only.
 i Luke x. 23.
 Gen. xxi. 3.
 Luke x. 12.
 Deut. xxix. 4.
 Deut. xxix. 4.

Esdr. i. 67.)

e = Gospp.,
here only.
Epp. (Rom.
xii. 6 al.),
2 Pet. i. 20,
21 only.
Rev. i. 3 al5.
2 Chron.
xxxii. 32.
f 1 Cor. xii. 17.
Heb. v. 11 al.
lsa. vi. 9.
Acts xviii

13. for autois lalw, lalei autois D^1 -gr: elalei autois D^2 -om autois L lat-c Iren Cyr-jer: $\lambda \alpha \lambda \omega$ bef $\alpha \nu \tau \sigma is$ 1. 13. 33. 124 evv-H-y-36 vulg lat- α b f $ff_{1,2}$ $g_{1,2}$ D-lat Syr syr-cu arm Chr Iren-int Orig-int Tert. wa bl. μη βλεπωσιν κ. ακ. μη ακουσοσιν κ. μη συνωσιν μη ποτε επιστρεψωσιν (from \parallel Mark) D 1 (ev-H) lat-b c #g₁ h syr-cu Eus Cyr-jer Iren-int Tert. συνωσιν D ev-H: συνιωσιν B² 1. 33 ev-z.

14. aft 1st kai ins $\tau \sigma \tau \in D$ 1 lat-a b c $ff_{1,2}$ g_1 b Eus. for avalyhopotai, $\pi \lambda \eta \rho \omega$ - $\theta \eta \sigma \tau a a$ D 17 Ser's s eve-H-y lat-c ff_1 g_1 b b: $\pi \lambda \eta \rho \rho \sigma \tau a a$ 1 lat-a ff_2 . rec ins $\epsilon \pi'$ bef avtois (explanatory), with DM¹ (Ser's s (and ev-y?), e sil) vulg lat-b f $ff_{1,3}$ b b Syr copt with Eus Iren-int: om autois lat-a c g_2 syr-cu: txt BCN rel Ser's mss am (with forj harl¹) syr arm [Bas Chr- β]. ins $\tau \sigma v$ bef $\eta \sigma \alpha \iota \sigma v$ D. for η $\lambda \epsilon \gamma \sigma \sigma \sigma a$, λεγουσα πορευθητι και ειπε τω λαω τουτω (from LXX) D lat-a b c $ff_{1,2}$ g_1 h Eus. ακουσατε Β1 [-σητε ΕΕGMUVΓ]. βλεψητε ΕΕGMUVΓΝ 33.

15. aft 1st ωσιν ins αυτων (from LXX) CR lat-b c g, h k Syr syr-cu copt ath arm aft 2nd ωσιν ins αυτων X2 Ser's i. Iren-int. om ακουσωσιν (homæotel) C. συνιωσιν CE2. επιστρεψουσιν EFGKVII. rec ιασωμαι, with E2KUXΔ1

1 latt [Chr-β]: txt BCDN rel [Chr]. **16.** om οι (aft μακαριοι) DM¹.

hearing, but to the whole spiritual life, is brought out by our Lord. 13.7 on βλ. οὐ βλέπουσιν κ.τ.λ. = (in Mark,Luke; similarly below) Ίνα βλ. μη βλέ- $\pi\omega\sigma\iota\nu$ $\kappa.\tau.\lambda$. In the deeper view of the purpose of the parable, both of these run into one. Taking the saying of ver. 12 for our guide we have ὅsτις οὐκ ἔχει = ότι βλέπ. οὐ βλέπουσιν,—and και δ έχει The difficulties raised on these variations, and on the prophecy quoted in vv. 14, 15, have arisen entirely from not keeping this 14, 15.] This prophecy is quoted with a similar reference John xii. 40: Acts xxviii. 26, 27; see also Rom. άναπληροῦται, is being fulfilled, 'finds one of the stages of its fulfilment:' a partial one having taken place in the contemporaries of the prophet. The prophecy is cited verbatim from the LXX, which changes the imperative of the Hebrew (' Make the heart of this people fat,' &c., E. V.) into the indicative, as bearing the same meaning. is a dat. of relation, 'with regard to them:' see Kühner Gramm. § 581.

ἐπαχύνθη, grew fat; from prosperity :- 'torpens, omni sensu carens' (Simonis Lex. under שֶׁמָן). ήκουσαν, heard heavily, sluggishly and imperfectly. ἐκάμμυσαν, closed (Heb. 'smeared over') their eyes. All this have they done: all this is increased in them by their continuing to do it, and all lest they should (and so that they cannot) hear, see, understand, and be saved. **ἰάσομαι αὐτ.** = ἀφεθη αὐτοῖς

Mark. This citation gives no countenance to the fatalist view of the passage, but rests the whole blame on the hard-heartedness and unreadiness of the hearers, which is of itself the cause why the very preaching of the word is a means of further darkening and condemning them (see 2 Cor. iv. 3, 4). On the fut. indic. after μήποτε, "verentis ne quid futurum sit, sed indicantis simul, putare se ita futurum esse ut veretur," see Winer, § 56. 2: Herm. ad Soph. Aj. 272. 16, 17.] Herm. ad Soph. Aj. 272. See ref. Prov. These verses occur again in a different connexion, and with the form of expression slightly varied, Luke x. 23, 24. It was a saying likely to be rem Job xxix. 11. 1 βλέπουσιν, καὶ τὰ m ὧτα [ὑμῶν] ὅτι m ἀκούουσιν. BCDEF GKLMS net xxii. 12. 1 βλέπειν. 14. 1 Γ΄ ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι UVXΡΔ Ελοί χχ. 14. 1 Γ΄ ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι UVXΡΔ ελοί χχ. 1 ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκούσατε τὴν mapaβολὴν τοῦ σπείραντος. 18 ὑμεῖς οὖν ἀκούσατε τὴν 18 γικες, γετ. 37 John χνί, 15. 19 η παντὸς ἀκούοντος τὸν 37 John χνί, 16. 10 Ιοίν 19 Λόγον τῆς 0 βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ 0 πουρός καὶ 0 ἀρπάζει τὸ ἐσπαρμένον ἐν τῆ καρδία αὐτοῦν 19 Λοίν παρά τινος ἀρπάσας, Xen. Cyr. iv. 6. 4.

om τα D ev-z. om 2nd υμων B 6. 75. 252 lat-a b c ff2 g1 Chr-ρ Hil. rec ακουει (gramml corrn), with L rel: txt BCDMXN 1. 33 Orig Eus Chr-η-ρ-2-9(and Fd) Cyr3 Damase Constt.

18. rec σπειροντοs (from ver 3, the parable having acquired that name, as with us, "the parable of the sower:" see below, on ver 39), with CDR^{3a} rel: txt BXR¹ 33 evvII-4 svr Chr.β-n.

19. συνιοντος DF ev-z: συνηωντος L. for εσπαρμένον, σπειρομένον D.

for autou, autwo D.gr.

peated. There it is $\mu \alpha \kappa \delta \rho$. of $\delta \phi \theta$. of $\beta \lambda \epsilon' \pi \sigma \nu \tau \epsilon \epsilon \delta \lambda' \epsilon' \pi \epsilon \tau$: and for $\delta \kappa \alpha \omega \omega$ we have $\beta \alpha \sigma \iota \lambda \epsilon' \delta \epsilon$. On the fact that prophets, &c. desired to see those things, see 2 Sam. xxiii. 5: Job xix. 23—27: also Exod. iv. 13, and Luke ii. 29—32.

18-23. INTERPRETATION OF THE PA-RABLE OF THE SOWER. Mark iv. 10-20. Luke viii. 9-18. Both of them incorporate with the answer of our Lord to the request of the disciples, much of our last section. 18.] ἀκούσατε, in the sense of the verse before—hear the true meaning of, 'hear in your hearts.' With regard to the parable itself, we may remark that its great leading idea is that μυστήριον της βασιλείας, according to which the grace of God, and the receptivity of it by man, work ever together in bringing forth fruit. The seed is one and the same every where and to all: but seed does not spring up without earth, nor does earth bring forth without seed; and the success or failure of the seed is the consequence of the adaptation to its reception, or otherwise, of the spot on which it falls. But of course, on the other hand, as the enquiry, 'Why is this ground rich, and that barren?' leads us up into the creative arrangements of God,-so a similar enquiry in the spiritual interpretation would lead us into the inscrutable and sovereign arrangements of Him who 'preventeth us that we may have a good will, and worketh with us when we have that will' (Art. X. of the Church of England). See, on the whole, my Sermons before the University of Cambridge, February, 1858.

19.7 In Luke we have an important preliminary declaration, implied indeed here also: ο σπόρος έστιν ο λόγος του θεου. This word is in this parable especially meant of the word preached, though the word written is not excluded: nor the word unwritten—the providences and judgments, and even the creation, of God. (See Rom. x. 17,18.) The similitude in this parable is alluded to in 1 Pet. i. 23: James i. 21. The sower is first the Son of Man (ver. 37), then His ministers and servants (1 Cor. iii. 6) to the end. He sows over all the field, unlikely as well as likely places; and commands His sowers to do the same, Mark xvi. 15. Some, Stier says, (Reden Jesu, ii. 76, ed. 2,) have objected to the parable a want of truthful correspondence to reality, because sowers do not thus waste their seed by scattering it where it is not likely to grow; but, as he rightly answers,-the simple idea of the parable must be borne in mind, and its limits not transgressed-'a sower went out to sow'-his sowing -sowing over all places, is the idea of the parable. We see him only as a sower, not as an economist. The parable is not about *Him*, but about the seed and what happens to it. He is the fit representative του διδόντος θεού πασιν απλώς καλ μη ονειδίζοντος, James i. 5. $\kappa.\tau.\lambda.$] an anacoluthon, to throw the emphasis on παντός κ.τ.λ., for ὁ πονηρός . . . κ. άρπάζει τὸ ἐσπ. ἐν τῆ καρδ. παντὸς καὶ μὴ συνιέντος is peculiar to Matthew, and very important; as in Mark and Luke this first class of hearers are without any certain index to denote them. The reason of μη συνιέντος is clearly set forth by the parable: the heart is hardened, trodden down; the 17-22.
οὖτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. ²⁰ ὁ δὲ ἐπὶ τὰ τνετ.5.

Σπετρώδη σπαρείς, οὖτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ κιν.5.

- 2-4: 21 οὐκ ἔχει δὲ 1 Chron. εὐθὺς ⁸ μετὰ χαρᾶς λαμβάνων αὐτόν, ²¹ οὐκ ἔχει δὲ ^{1 chron. xxix. 22. t} ρίζαν ἐν ἑαυτῷ, ἀλλὰ ¹¹ πρόςκαιρός ἐστιν, γενομένης δὲ thin. 1. 31. thron. xxix. 28. u | Mk. 2 cor. through the single construction of the single constructi

21. om $\epsilon \nu$ D¹-gr(ins D-corr¹). ευθεως D 33.

21. on $\epsilon \nu$ Diagrams Diagrams Diagrams of f_2 g_1 . recast tou awayos institute (explanatory), with C \aleph^2 (appy) related that f_2 g_1 syrrest copt ath Orige om BD \aleph^1 Ser's for late f_2 g_1 h k arm. $\pi \lambda outous$ D¹.

seed cannot penetrate. ό πονηρός = δ σαταναs (Mark, who also inserts $\epsilon \dot{\vartheta} \theta \dot{\vartheta} s)$, = $\dot{\delta}$ $\delta \iota \dot{\alpha} \dot{\beta} \delta \lambda \delta s$ (Luke). The parable itself is here most satisfactory as to the manner in which the Evil One pro-By fowls of the air-passing thoughts and desires, which seem insignificant and even innocent—does Satan do his work, and rob the heart of the precious seed. Luke adds the purpose of Satan in taking away the word: Ίνα μὴ πιστεύσαντες σωθῶσιν. δ... σπαρείς: not 'he that received seed by the way side,' but he that was sown by the way side. This is not a confusion of similitudes, -no 'primary and secondary interpretation' of σπόρος,—but the deep truth, both of nature and of grace. The seed sown springing up in the earth, becomes the plant, and bears the fruit, or fails of bearing it; it is therefore the representative, when sown, of the individuals of whom the discourse is. And though in this first case it does not spring up, yet the same form of speech is kept up: throughout they are οί σπαρέντες, as, when the question of bearing fruit comes, they must be. We are said to be ἀναγεγεννημένοι διὰ λόγου ζωντος θεοῦ, 1 Pet. i. 23. It takes us up into itself, as the seed the earth, and we become a new plant, a καινή κτίσις: cf. also below, ver. 38, τὸ δὲ καλὸν σπέρμα, 20, 21. In this ούτοί είσιν κ.τ.λ. second case, the surface of the mind and disposition is easily stirred, soon excited: but beneath lies a heart even harder than the trodden way. So the plant, springing up under the false heat of excitement, having no root struck down into the depths of the being, is, when the real heat from without arises which is intended to

plant, withered and destroyed. καιρός ἐστιν, not only 'endureth for a while,' but also 'is the creature of circumstances,' changing as they change. Both ideas are included. γενομ. σκανδ. = ἐν καιρῷ πειρασμοῦ ἀφίστανται Luke, thus accommodating themselves to that kaipos. 22.] In this third sort, all as regards the soil is well; the seed goes deep, the plant springs up; all is as in the next case, with but one exception, and that, the bearing of fruit— ακαρπος γίνεται = οὐ τελεσφοροῦσι Luke. And this because the seeds or roots of thorns are in, and are suffered to spring up in, the heart, and to overwhelm the plant. There is a divided will, a half-service (μέριμνα from μερίζω, see on ch. vi. 25) which ever ends in the prevalence of evil over good. This class is not confined to the rich: πλοῦτος in Scripture is not riches absolutely, as possessed, but riches relatively, as estimated by the desire and value for them. Mark adds kal al mepl τὰ λοιπὰ ἐπιθυμίαι, viz. the τὰ λοιπά which shall be added to us if we seek first the Kingdom of God and His righteousness. The identity of the seeds sown with the individuals of these classes, as maintained above, is strikingly shewn in Luke here: τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οῦτοί είσιν οἱ ἀκούσαντες κ.τ.λ. (viii. 14.) We may notice: (I) That there is in these three classes a PROGRESS, and that a threefold one: -(1) in TIME :- the first receives a hindrance at the very outset: the seed never springs up :- the second after it has sprung up, but soon after:the third when it has entered, sprung up, and come to maturity: or while it is so

strengthen and forward the healthy-rooted

α Ματκίν. 23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὖτός ἐστιν ὁ τὸν ΒΕΟΕΡ καὶ τὰ, 6, 10 τοι, 16, 10 τοι,

23. rec (for the kalpe gre) the gre in halpe (see $\|\operatorname{Mark})$, with D rel : txt BCLDK 1. 33 Orig. Arouse bef toe logged D latt Syr syr-cu. * $\operatorname{suple}(S)$ BDK Orig: $\operatorname{suple}(S)$ C rel . ($\operatorname{suple}(S)$ C, $\operatorname{suple}(S)$ EMUXFP, $\operatorname{suple}(S)$ GL, $\operatorname{suple}(S)$ for os dh, tote D lat-a b c h: os de Lev-y: et valg lat-f $\operatorname{ff}_1 g_{1,2} k^2 l$ (and spec) Syr syr-cu with arm.

24. [παρεθηκε is written over an erasure in B. ομοιωθη CFΔ ev-y Chr-ms.] rec σπειροντι, with CD rel lat-h syr-mg-ms Eus₂ [Chr]: txt BMX Δ-gr ΠΝ 13. 33 latt syrr syr-cu copt ach schol-Orig Ambr. (It is possible that -αντι might be an emendn to the sense: but far more probable that -αντι came from the foregoing parable: see on ver 39.) αγρω εαντου Β: ιδιω αγρω D Eus₂.

25. rec (for επεσπ.) εσπειρε (mistake '), with CD-gr rel lat-e Iren-gr₁: επεσπαρκεν

1: txt BN² 1. 13. 157 latt arm Iren, and int, Clem Orig Nyss Naz Ambr Fulg Zeno

coming .- (2) in APPARENT DEGREE. The climax is apparently from bad to better; -the first understand not: the second understand and feel: the third understand, feel, and practise. But also (3) in REAL DEGREE, from bad to worse. Less awful is the state of those who understand not the word and lose it immediately, than that of those who feel it, receive it with joy, and in time of trial fall away: less awful again this last, than that of those who understand, feel, and practise, but are fruitless and impure. been noticed also that the first is more the fault of careless inattentive CHILDHOOD; the second of ardent shallow YOUTH; the third of worldly self-seeking AGE. (II) That these classes do not EXCLUDE one They are great general divianother. sions, the outer circles of which fall into one another, as they very likely might in the field itself, in their different combina-23. Here also the fourth tions. class must not be understood as a decided well-marked company, excluding all the rest. For the soil is not good by nature: the natural man receiveth not the things of the Spirit of God; but every predisposition to receive them is of God:-even the shallow soil covering the rock, even the thorny soil, received its power to take in and vivify the seed, from God. So that divine grace is the enabling, vivifying, cleansing power throughout: and these sown on the good land are no naturally good, amiable, or pure class, but those prepared by divine grace-receptive, by granted receptive power. The sowing is not necessarily the first that has ever taken place: the field has been and is continually resown, so that the care of the husbandman is presupposed. Again, no irresistible grace or absolute decree of God must be dreamt of here. God working not barely upon, but with man, is, as we said above, the μυστήριον της βασιλείας here declared,—see Jer. iv. 3: Hosea x. 12: Gal. vi. 7. See note on Luke viii. 15. έκατόν, έξήκοντα, τριάκοντα, the different degrees of faithfulness and devotedness of life with which fruit is brought forth by different classes of persons. There is no point of comparison with the different classes in the parable of the talents: for he who had five talents yielded the same increase as he who had two. συνιών] So συνιοῦσιν ver. 13, and 2 Cor. x. 12 (rec.), and this word itself Rom. iii. 11, from συνιέω, i. q. συνίημι,—of which the inf. συνιείν is found in Theognis, 565. It should be accented συνιῶν, or συνίων (from συνίω), not συνιών, which would be from

σύνειμι. See Winer, § 14. 3.

24—30.] SECOND PARABLE. THE TARES OF THE FIELD. Peculiar to Mathew. For the explanation of this parable see below, vv. 36—43.

24.] ὁμοιώθη. ἀνθρώπφ, 'is like the whole circumstances about to be detailed; like the case of a man,' &c. A similar form of construction found in ch. xviii. 23, and in other parables in Matthew.

25.] τοὺς ἀνθ. not, 'the men' belonging to the owner of

1 ἀνὰ 1 μέσον τοῦ σίτου καὶ ἀπῆλθεν. 26 ὅτε δὲ $\frac{m}{\epsilon}$ βλάστη- $\frac{1}{31}$. (I. Cor. vi. σεν ο $\frac{n}{2}$ χόρτος καὶ καρπὸν $\frac{n}{\epsilon}$ ἐφάνη καὶ τὰ $\frac{5}{17}$ Rev. vii. $\frac{5}{17}$ Rev. viii. $\frac{5}{$ σεν ο ι χορτος και καρπον εποιησεν, τοτε εφανη και τα Ιτοπις. Μετ. Κίζι ται . 27 προςελθόντες δὲ οἱ δοῦλοι τοῦ ο οἰκοδεσπό . Του εἶπον αὐτῷ Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ και . 6. του εἶπον αὐτῷ Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ και . 6. τους αὐγρῷ; πόθεν οὖν ἔχει κ ζιζάνια; 28 ὁ δὲ ἔφη αὐτοῖς τους . 11. Τους . 29 ὁ δὲ συναν βάνου - πΜετ. Ν΄ . 28. Jer. ix. σιν Θέλεις οὖν ἀπελθόντες $^{\rm q}$ συλλέξωμεν αὐτά; $^{\rm 29}$ ὁ δὲ οἰκ. χ. 39 τεϊ. τους Θέλεις οὖν ἀπελθόντες $^{\rm q}$ συλλέξωμεν αὐτά; $^{\rm 29}$ ὁ δὲ οἰκ. χ. 39 τεϊ. τους . 30 ἄφετε $^{\rm q}$ συνανξάνεσθαι ἀμφότερα τὰ μα αὐτοῖς τὸν σῖτον. $^{\rm 30}$ ἄφετε $^{\rm q}$ συνανξάνεσθαι ἀμφότερα τὸ τοῦν θερισμοῦ, καὶ ἐν καιρῷ τοῦ $^{\rm q}$ θερισμοῦ ἐρῶ τοῖς τὸν 30 τοῦς τὸν σῖτον. $^{\rm 30}$ ἄφετε $^{\rm q}$ συνανξάνεσθαι ἀμφότερα τοῦς τὸν σῖτον. $^{\rm 30}$ ἄφετε $^{\rm q}$ συνανξάνεσθαι ἀμφότερα τοῦς τὸν σῖτον. $^{\rm 30}$ ἄφετε $^{\rm q}$ συνανξάνεσθαι ἀμφότερα τοῦς τὸν $^{\rm 30}$ τοῦς τὸν $^{\rm 30}$ στοῦς τὸν $^{\rm 30}$ στοῦ έως τοῦ $^{\rm v}$ θερισμοῦ, καὶ έν καιρ ω του υερως $^{\rm v}$ $^{\rm v}$ θερισταῖς $^{\rm q}$ Συλλέξατε πρῶτον τὰ $^{\rm k}$ ζιζάνια καὶ δήσατε $^{\rm 12.}$ $^{\rm Luke}$ xvii.6. $^{\rm Luke}$ xvii.6. $^{\rm Luke}$ χνίι.6. $^{\rm Jude}$ 12 only. $^{\rm Jude}$ 12 only. $^{\rm Jude}$ 12 only. $^{\rm Jude}$ 12 only. αὐτὰ × δέσμας πρὸς τὸ γκατακαῦσαι αὐτά, τὸν δὲ σῖτον

t Gospp., ch. xx. 1 only. Acts xxiv. 26. xxvii. 40. Paul, Rom. iii. 12 (from Ps. xiii. 3) al5. only. u here only +. 2 Macc. iv. 4 only. v John iv. 35 (bis) reff. w ver. 39 only +. Bel and Dr. 33 only. x here only. Exod. xii. 22 only. constr., Luke ix. 14. y ch. iii. 12 reff.

και (2nd) is written above the line by D1.

26. om 2nd και D 13. 124. 264 lat-a b c ff g f h syr-cu Chr-6-9-η-ρ(and Fd's mss

27. aft οικοδεσποτου ins εκεινου D. εσπειρες CD rel: εσπειραμεν M: txt BKLSUΓΔΠΝ 33 (1, e sil) [Chr]. rec ins τα bef ζιζανια, with LXX1 syr-mg copt arm-mss: om BCDX2 rel arm-zoh Chr. (33 def.)

28. rec aft oi de ins doudoi, with CR rel vulg lat-f ff_1 syr (wth arm): om B 157 lat- g_2 copt.— $\lambda\epsilon\gamma$. autw oi doudoi $\theta\epsilon\lambda\epsilon$ is D lat-a b c e ff_2 g_1 k (Syr syr-cu). rec (for autw $\lambda\epsilon\gamma$ ougiv) ϵ ipov autw, with L rel vulg lat-f ff_1 syr wth arm: $\lambda\epsilon\gamma$. autw DR: txt BC copt. om our D 252 latt(exc f) Syr arm Eulog Aug.

29. rec (for φησιν) εφη, with L rel lat-a syr-ed: λεγει αυτοις D 33 lat-h k Syr syr-cu æth arm: txt BCN vulg lat-b c f ff_{1,2} g_{1,2} syr-mg-ms. τον σιτον bef αμα αυτοις Ser's i: aft αμα ins συν Γ: αμα και τον σιτον συν αυτοις D 61. 99. 240-3-4 am syr-en

30. αμφοτερα bef συναυξανεσθαι D latt. rec (for εωs) μεχρι, with C χ2(appy) rel Chr-H-K: αχρι LN1-3(?) Chr-6-η-ρ(and Fd): txt BD Chr-2 Eulog. rec aft ev ins τω (not required after a preposition), with CELN1-3(?) syr-cu copt: om BDR2(appy) rel Epiph [Chr-ms]. om 1st αυτα D 24!. 125 late fh k Epiph Aug. rec ins ϵ is bef $\delta\epsilon\sigma\mu\alpha$ s, with BCN rel vulg lat ff_1 syr copt with arm-mss: om DLX Δ 1. 33 am(with em forj gat mm) lat-a b c [ef] ff_2^{-1} ff_{-2}^{-1} [h k] Syr syr-cu arm-zoh Orig Chrmss(in Matthæi, but see Fd). om 2nd $av\tau a$ D 86 latt(not f k) arm Aug.

the field, but men generally: and the expression is used only to designate 'in the night time,' not to charge the servants with any want of watchfulness.

ἐπέσπ.] 's superseminavit,' sowed over the first seed. ζιζάνια, apparently the darnel, or bastard wheat (lolium album), so often seen in our fields and by our hedgerows; if so, what follows will be explained, that the tares appeared when the wheat came into ear, having been previously not noticeable. It appears to be an Eastern word, expressed in the Talmud by יוֹנִין Our Lord was speaking of an act of malice practised in the East: -persons of revengeful disposition watch the ground of a neighbour being ploughed, and in the night following sow destructive weeds. (Roberts's Oriental Illustrations,

p. 541, cited by Trench on the Parables, p. 68.) (The practice is not unknown even in England at present. Since the publication of the first edition of this commentary, a field belonging to the Editor, at Gaddesby in Leicestershire, was maliciously sown with charlock (sinapis arvensis) over the wheat. An action at law was brought by the tenant, and heavy damages obtained against the offender.) 29.] Jerome in loc. says:
'Inter triticum et zizania quod nos appellamus lolium, quamdiu herba est, et nondum culmus venit ad spicam, grandis similitudo est, et in discernendo nulla aut perdifficilis distantia.' Jerome, it must be remembered, resided in Palestine. As regards the construction, aµa is not a prep. governing αὐτοῖς, but merely an

^{z ver. 24.}
^{a ll. ch. xvii.}
^{20.} Luek xvii. β συναγάγετε εἰς τὴν ^y ἀποθήκην μου. ³¹ 'Αλλην παρα- BCDEF GKLMS xvii. 6 only.

βολὴν ^z παρέθηκεν αὐτοῖς λέγων 'Ομοία ἐστὶν ἡ βασιλεία UVXΓα (a). John xii. τῶν οὐρανῶν ^{ab} κόκκῳ ^{ac} σινάπεως, ον ^d λαβὼν ἄνθρωπος (xv. 37 only).

είς σπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. ³² ο ^e μικρότερον μέν ἐστιν only.

σαιντικό το καιντών τῶν σπερμάτων ὅταν δὲ ¹ αὐξηθῆ, μεῖζον τῶν onlyτ.

δέ. Νυπ. iii. ²⁴ β λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥςτε ἐλθεῖν τὰ

6. e. ii. 11 reff. h πετεινὰ τοῦ h οὐρανοῦ καὶ ἱ κατασκηνοῦν ἐν τοῖς \(\frac{k}{k} \) κλάδοις f pass., l Pet. ii. 2 (or mid., Mark iv. 8. 2 Cor. x. 5. Col. i. 6, 100 only. Exod. i. 7. trans., 1 Cor. iii. 6, 7. 2 Cor. ix. 10 only. intr., ch. vi. 28. Luke i. 80 al. fr., but never in LXX. 2 only. Gen. ix. 3. 3 kings xx. (xxi.) 2. Ps. xxxvi. 2. Prov. xv., 17 only. h ch. vi. 26 reff. i l. Acts ii. 26 only. Ps. ciii. 12. k ||. ch. xxi. 8. xxiv. 32. Mark xiii. 28. Rom. xi. 16, &c. only. Ezek. xxxi. 7. Dan. iv. 9 (12) &c.

for συναγαγετε, συναγετε BΓ 1: συνλεγεται (= $-\tau$ ε) D. αποθην (sic) D¹(corrd D²). 31. for παρεθηκεν, ελαλησεν D 1. 13. 124 lat-a b c f f_2 h syr-cu (so also L, but παρεθ. substituted by original scribe).

32. om $\tau\omega\nu$ (aft $\pi a\nu\tau\omega\nu$) D¹(ins D̄7) 124. $a\nu\xi\eta\sigma\eta$ D 8³(appy, but corrd) 13. 124. 346. $\mu\epsilon\iota(\omega\nu$ D·gr Scr's f s w evv-II-z₁ [Chr-ms]. ins $\pi a\nu\tau\omega\nu$ bef $\tau\omega\nu$ $\lambda\alpha\chi a\nu\omega\nu$ (from || Mark) KII (76-7 e sil) 157. 218-37-41-2 Scr's a d l m n o p q r s² w ev-z₁ latt syrr syr-cu æth Euthym Hil Ambr. rec $\kappa\alpha\tau a\sigma\kappa\eta\nu \omega\nu\nu$ (for - $\nu\omega\nu$), with B²(sic) CN rel: txt B¹(sic in cod) D.

adv. used for elucidation; see Klotz, Devar. p. 97. Still the construction here would hardly bear its omission.

31, 32.] Third parable. The grain of mustard seed. Mark iv. 30—34. Luke xiii. 18, 19. On the connexion of this parable with the two last, Chrysostom observes (Hom. in Matt. xlvi. 2, p. 483), έπειδη γὰρ εἶπεν ὅτι ἀπὸ τοῦ σπόρου τρία μέρη ἀπόλλυται, καὶ σώξεται ἔν, καὶ ἐν αὐτῷ πάλιν τῷ σωζομένφ τοσαύτη γίνεται βλάβη, Ίνα μὴ λέγωσι 'καὶ τίνες καὶ πόσοι ἔσονται οἱ πιστοί;' καὶ τοῦτον ἐξαιρεῖ τὸν φόβον, διὰ τῆς παραβολῆς τοῦ σινάπεως ἐνάγων εἰς πίστιν αὐτούς καὶ δεικνὸς ὅτι πάντως ἐκπαθήσεται τὸ πρᾶγμα. The comparison of kingdoms to trees was familiar to the Jews: see Dan. iv. 10—12, 20—22: Ezek. xxxi. 3—9; xvii. 22—24: Ps. lxxx. 8—11. ἐν τ. ἀγρῷ = εἰς τ. κήπ. Luke.

32. $\mu \kappa \rho \sigma \tau \epsilon \rho \sigma \kappa . \tau . \lambda$.] less than all, not for the superlative. The words are not to be pressed to their literal sense, as the mustard seed was a well-known Jewish type for any thing exceedingly small.

The mustard tree attains to a large size in Judæa. Lightfoot quotes (Hor. Hebr. in l.) Hieros. Peah. fol. 20. 2, 'Caulis erat sinapis in Sichin, e quo enati sunt rami tres; e quibus unus decerptus cooperuit tentoriolum figuli, produxitque tres cabos sinapis. Rabbi Simeon ben Chalaphta dixit, Caulis sinapis erat mihi in agro meo, in quam ego scandere solitus sum, ita ut scandere solent in ficum.'

This parable, like most others respecting the kingdom of God, has a double reference—general and individual. (1) In the

general sense, the insignificant beginnings of the kingdom are set forth: the little babe cast in the manger at Bethlehem; the Man of sorrows with no place to lay His Head; the crucified One; or again the hundred and twenty names who were the seed of the Church after the Lord had ascended; then we have the Kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it. "He must increase," said the great Forerunner. We must beware however of imagining that the outward Church-form is this Kingdom. It has rather reversed the parable, and is the worldly power waxed to a great tree and the Churches taking refuge under the shadow of it. It may be, where not corrupted by error and superstition, subservient to the growth of the heavenly plant: but is not itself that plant. It is at best no more than (to change the figure) the scaffolding to aid the building, not the building itself. (2) The individual application of the parable points to the small beginnings of divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls 'all thoughts, all passions, all delights' to come and shelter under it. Jerome has a comment on this parable (in loc.) too important to be passed over: 'Prædicatio Evangelii minima est omnibus disciplinis. Ad primam quippe doctrinam, fidem non habet veritatis, hominem Deum, Deum mortuum, et scandalum crucis prædicans. Confer hujuscemodi doctrinam dogmatibus Philosophorum et

αὐτοῦ. ³³ "Αλλην παραβολὴν ἐλάλησεν αὐτοῖς, 'Ομοία ¹¹ ch. xs. 6. 11, 12. Luke ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ¹ ζύμη, ἡν ^d λαβοῦσα γυνὴ xn. 1. 1 °cor. γε, δ. c. (4. times). Galv. ^{and} goals and solutions of the state of m ἐνέκρυψεν εἰς n ἀλεύρου ο σάτα τρία, εως οὖ p ἐζυμώθη gonly. Εκο

m here (& || L. v. r.) only. Ezek iv. 12 vat. $(-\phi(\alpha,ib.~Gen.~xviii.~6.)$ n || only + Gen. xviii. 6 Aq and Sym (there also w. $+\tau\rho(\alpha)$. p || 1 Cor. v. 6 Gal. v. 9 only. Hos. vii. 4.

33. for ελαλησεν αυτοις, παρεθηκέν αυτοις C 243: om D 76 lat-k syr-cu: txt BN rel syrr. - add λεγων CLMUXX am lat-g2 h l arm.

libris eorum, et splendori eloquentiæ, et compositioni sermonum, et videbis quanto minor sit cæteris seminibus sementis Evangelii. Sed illa cum creverit, nihil mordax, nihil vividum, nihil vitale demonstrat, sed totum flaccidum, marcidumque et mollitum ebullit in olera et in herbas quæ cito arescunt et corruunt. Hæc autem prædicatio quæ parva videbatur in principio, cum vel in anima credentis, vel in toto mundo sata fuerit, non exsurgit in olera, sed crescit in arborem.'

33. FOURTH PARABLE. THE LEAVEN. Luke xiii. 20, 21. Difficulties have been raised as to the interpretation of this parable which do not seem to belong to it. It has been questioned whether toun must not be taken in the sense in which it so often occurs in Scripture, as symbolic of pollution and corruption. See Exod. xii. 15, and other enactments of the kind, passim in the law; and ch. xvi. 6: 1 Cor. v. 6, 7. And some few have taken it thus, and explained the parable of the progress of corruption and deterioration in the outward visible Church. But then, how is it said that the Kingdom of Heaven is like this leaven? For the construction is not the same as in ver. 24, where the similitude is to the whole course of things related, but answers to κόκκω σινάπεως, δν λαβών ἄνθ.: so ζύμη, ἡν λαβοῦσα γυνή. Again, if the progress of the Kingdom of Heaven be towards corruption, till the whole is corrupted, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand, on its own ground; but much less when we connect it with the parable preceding. The two are intimately related. That was of the inherent self-developing power of the Kingdom of Heaven as a seed containing in itself the principle of expansion; this, of the power which it possesses of penetrating and assimilating a foreign mass, till all be taken up into it. And the comparison is not only to the power but to the effect of leaven also, which has its good as well as its bad side, and for that good is used: viz. to make wholesome and fit for use that which would otherwise be heavy and insalubrious. Another striking point of comparison is in the fact that leaven, as used ordinarily, is a piece of the leavened loaf put amongst the new dough-(τδ ζυμωθέν ἄπαξ ζύμη γίνεται τῷ λοιπῷ πάλιν. Chrys. Hom. xlvi. 2, p. 484)-just as the Kingdom of Heaven is the renewal of humanity by the righteous Man Christ The Parable, like the last, has its general and its individual application: (1) in the penetrating of the whole mass of humanity, by degrees, by the influence of the Spirit of God, so strikingly witnessed in the earlier ages by the dropping of heathen customs and worship :- in modern times more gradually and secretly advancing, but still to be plainly seen in the various abandonments of criminal and unboly practices (as e. g. in our own time of slavery and duelling, and the increasing abhorrence of war among Christian men), and without doubt in the end to be signally and universally manifested. But this effect again is not to be traced in the establishment or history of so-called Churches, but in the hidden advancement, without observation, of that deep leavening power which works irrespective of human forms and systems. (2) In the transforming power of the 'new leaven' on the whole being of individuals. "In fact the Parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent (subsequent?) renewal by the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive." (Trench, p. 97.) Some have contended for this as the sole application of the parable; but not, I think, As to whether the yuvn has any especial meaning, (though I am inore and more convinced that such considerations are not always to be passed by as nugatory,) it will hardly be of much consequence here to enquire, seeing that γυναίκες σιτοποιοί would be every where a matter of course. εγκρύπτω has given rise to a technical word έγκρυφίας, signifying a leavened cake (which however, Passow, Lex. explains to be a cake baked under hot ashes, thus applying the έγκρύπτω differently : cf. ref. Ezek.). See

q ch. v. 2 reff.
PSa, lxxvii.
2,
r here only.
Ps. xviii. 2,
(έξερ., Ps.
cxviii. 171.)
s absol., here
only. = Luke
xi. 50 al.
elsw. in
N. T. w.
κόσμου,
etc. Heb. xi.
11 + (2 Macc.
n. 29 only.)
e Mark iv. 36
al. fr. Ps.
eiv. 30.
u ch. xv. 15
only. Job
vi. 24, xii. 8
only.

only. v ver. 25, &c. only †. ὅλον. ³⁴ Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβο- ΒΩΣΕΥ λαῖς τοῖς ὅχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει ΨΥΧΡΔ αὐτοῖς, ³⁵ ὅπως πληρωθῆ τὸ ἡηθὲν διὰ τοῦ προφήτου ^{ΠΝ 1.33} λέγοντος ^q ἸΑνοίξω ἐν παραβολαῖς τὸ ^q στόμα μου, ^τ ἐρεύ ξομαι κεκρυμμένα ἀπὸ ^s καταβολῆς.

 36 Τότε t ἀφεὶς τοὺς ὅχλους ἣλθεν εις τὴν οἰκίαν. καὶ προςῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες $^{u}*$ Φράσον ἡμὶν τὴν παραβολὴν τῶν v ζιζανίων τοῦ ἀγροῦ. 37 ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν ὁ νίὸς τοῦ ἀνθρώπου, 38 ὁ δὲ ἀγρὸς ἔστιν o w κόσμος, τὸ δὲ

w = N. T. passim‡. Wisd. xi. 17 al.

34. rec (for ουδεν) ουκ (from || Mark), with DN³³ rel latt Syr syr-cu copt(appy) ath Orig₁(and int₁) Eus₂ Tert: txt BCMΔN¹ lat-f syr arm Clem Orig₁ Chr₂.

ελαλησεν (from above) Δχ1(txt χ3a).

35. ins ησαιου bef προφητου (false gloss) κ¹ (om κ²) 1. 13. 33. 124. 253 [æth-ms] hom-Cl; also mss mentd by Eus, Jer, and Porph, and in catena on Psalms: Jer conjectures ασαφ.

rec aft καταβολης ins κοσμου (explanatory gloss: see also ch xxv. 34), with CDκ¹ rel latt [syrr copt] hom-Cl [Chr]: om B κ² (but re-insd) 1 lat-e k syr-cu æth (Orig).

36. $\epsilon_{\text{LS}}\eta\lambda\theta\epsilon\nu$ & Orig. rec aft ouncar ins o involves (beginning of an ecclesiastical lection), with C rel lat-f h syrr: aft $\eta\lambda\theta$. Γ ; autou 1. 118 evv-H- Γ -13-14-18 Orig. The synchronization BDN latt syr-cu copt with Orig. $\pi\rho\sigma\eta\lambda\theta$ at B 33: $-\theta\epsilon\nu$ \aleph^1 (but corrd to txt).

* $\delta \iota \alpha \sigma \alpha \phi \eta \sigma o \nu$ (the verb occurs only here and in ch xviii. 31) BN Orig₁, enarra lat-a b g₁ h: $\phi \rho \alpha \sigma \sigma \nu$ CDN a rel Orig₄. (dissere vulg lat-c f ff₁ g₂ [narra lat-ff₂ k].) 37. rec aft $\epsilon \iota \pi \epsilon \nu$ ins autois, with C rel gat lat-c f g₂ h syrr syr-cu arm [Chr]: om

BDN am(with em forj fuld) lat-a b ff12 g1 k l copt with Orig(appy).

reff. σάτον, ηκρ (Aram. κηκρ), = the third part of an ephah = μόδιον καὶ ἤμισυ Ἰταλικόν, Jos. Antt. ix. 4. 5. Three of these, an ephah, appears to have been the usual quantity prepared for a baking: see Gen. xviii. 6: Judg. vi. 19: 1 Sam. i. 24. This being the case, we need not perhaps seek for any symbolical interpretation: though Olsh.'s hint that the body, soul, and spirit may perhaps be here intended can hardly but occur to us, and Stier's, that "of the three sons of Noah was the whole earth overspread," is worth recording.

34, 35.] Conclusion of the parables spoken to the multitudes. Mark iv. 33, 34. 34. καὶ χωρ. π. οὐδ. ἐλ.] κατὰ τὸν καιρὰν ἐκεῖνον δηλαδή πολλά γὰρ πολλάκις ἐλάλησεν αὐτοῖς δίχα παραβολῆς. Euthym. 35. ὅπως πλ.] in order that &c., not 'so that thus,' or 'and in this way' (?) as Webst. and Wilk.,—here, or any where else. See note on ch. i. 22. The prophet, according to the superscription of Psalm lxxviii., is Asaph, so called 2 Chron. xxix. 30, LXX. The former clause of the citation is identical with the LXX; the latter = φθέγξομα προβλήματα ἀπ' ἀρχῆς, LXX. When we find De Wette, &c. maintaining that the

Psalm contains no parable, and that consequently these words can only be cited out of their context, we must remember that such a view is wholly inconsistent with any deep insight into the meaning of the Scripture record: for the whole Psalm consists of a recounting of events which St. Paul assures us τύποι ἡμῶν ἐγενήθησαν τυπικῶς συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν. 1 Cor. x. 6, 11.

36—43.] Interpretation of the Parable of the tares of the field. Peculiar to Matthew.

38.] This verse has been variously interpreted, notwithstanding that its statements are so plain. The consideration of it will lead us into that of the general nature and place of the parable itself. The field is the world; if understood of the Church, then the Church only as commensurate with the world, πορευθέντες είς τὸν κόσμον ἄπαντα κηρύξατε τὸ εὐαγγέλιον πάση τῆ κτίσει (Mark xvi. 15); The Church standing for the World, not, the world for the Church. (This latter view, Stier says, Augustine upholds against the Donatists: but I cannot find it in his Epcontra Donatistas (vol. ix.), where he several times plainly asserts the field to be

καλὸν σπέρμα, οὖτοί εἰσιν οἱ xy νίοὶ τῆς y βασιλείας, τὰ δὲ x th ix 15. Luke xx 34, y ζιζάνια εἰσὶν οἱ z νίοὶ τοῦ za πονηροῦ, 39 ὁ δὲ ἐχθρὸς ὁ $\frac{36 \text{ reff.}}{\text{crek. xxx.}}$ σπείρας αὐτὰ ἔστιν ὁ b διάβολος, ὁ δὲ c θερισμὸς d συντέ-y, th. viii. 12 y th. viii. 12 only.

z see Acts xiii. 10. a masc., ver. 19 reff. b ch. iv. 1 reff. Zech. iii. 1. c ver. d (in N. T. always w. ai.) ver. 49. ch. xxiv. 3. xxviii. 20. Heb. ix. 26 only. Deut. xi. 12. Dan. xii. 4, 13.

39. om αυτα D lateff. εστιν bef ο σπειρας αυτα B. (B does not om o bef

commensurate with the world, and the Church to be the 'triticum inter zizania.') And the parable has, like the former ones, its various references to various counterworkings of the Evil One against the grace of God. Its two principal references are, (1) to the whole history of the world from beginning to end; the coming of sin into the world by the malice of the devil, the mixed state of mankind, notwithstanding the development of God's purposes by the dispensations of grace, -and the final separation of the good and evil at the end. The very declaration 'the harvest is the end of the world' suggests the original sowing as the beginning of it. Yet this sowing is not in the fact, as in the parable, one only, but repeated again and again.

In the parable the Lord gathers as it were the whole human race into one lifetime, as they will be gathered in one harvest, and sets that forth as simultaneous, which has been scattered over the ages of time. But (2) as applying principally to the βασ. τ. οὐρ. which lay in the future and began with the Lord's incarnation, the parable sets forth to us the universal sowing of GOOD SEED by the Gospel: it sows no bad seed: all this is done by the enemy, and further we may not enquire. Soon, even as soon as Acts v. in the history of the Church, did the tares begin to appear; and in remarkable coincidence with the wheat bringing forth fruit (see Acts iv. 32-37). Again, see Acts xiii. 10, where Paul calls Elymas by the very name υίδς διαβόλου. And ever since, the same has been the case; throughout the whole world, where the Son of Man sows good seed, the Enemy sows tares. And it is not the office, however much it may be the desire, of the servants of the householder, the labourers in His field, to collect or root up these tares, to put them out of the world literally, or of the Church spiritually (save in some few exceptional cases, such as that in Acts v.); this is reserved for another time and for other hands, -for the harvest, the end; for the reapers, the angels. (3) It is also most important to notice that, as the Lord here gathers up ages into one season of seed time and harvest, so He also gathers up the various changes of human character and shiftings of human will into two distinct classes. We are not to suppose that the wheat can never become tares, or the tares wheat: this would be to contradict the purpose of Him who willeth not the death of a sinner, but rather that he should be converted and live; and this gracious purpose shines through the command ἄφετε συναυξάνεσθαι ἀμφότερα—let time be given (as above) for the leaven to work. As in the parable of the sower, the various classes were the concentrations of various dispositions, all of which are frequently found in one and the same individual, so here the line of demarcation between wheat and tares, so fixed and impassable at last, is, during the probation time, the time of συναύξησις, not yet determined by Him who will have all to be saved, and to come to the knowledge of the truth. In the very first example, that of our first parents, the good seed degenerated, but their restoration and renewal was implied in the promises made to them, and indeed in their very punishment itself; and we their progeny are by nature the children of wrath, till renewed by the same grace. The parable is delivered by the Lord as knowing all things, and describing by the final result; and gives no countenance whatever to predestinarian error. (4) The parable has an historical importance, having been much in the mouths and writings of the Donatists, who, maintaining that the Church is a perfectly holy congregation, denied the applicability of this Scripture to convict them of error, seeing that it is spoken not of the Church but of the world: missing the deeper truth which would have led them to see that, after all, the world is the Church, only overrun by these very tares. TO SE καλὸν σπ., οῦτοί εἰσιν strikingly sets forth again the identity of the seed, in its growth, with those who are the plants: see above on ver. 19. viol τ. βaσ.] not in the same sense as in ch. viii. 12,-sons there, by covenant and external privilege: here, - by the effectual grace of adoption : the KINGDOM, there, in mere paradigm, on this imperfect earth: here, in its true accomplishment,

ετετ. 30 only + λεια αἰῶνός ἐστιν, οἱ δὲ ο θερισταὶ ἄγγελοί εἰσιν. 40 ὥςπερ ἔσται ἐν τἢ d συντελεία τοῦ g αἰῶνος [τούτου]. 41 ἀποστε- Ρεν τη. λεῖ ὁ υίὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ f συλ- GKIM PSUVX λέξουσιν έκ της βασιλείας αὐτοῦ πάντα τὰ h σκάνδαλα καὶ ΓΔΙΙΝΙ.

n here only.
Ezek, xlui, 2,
Dan, xii, 3
Theod.-A.
o see Luke xii. 44 Όμοία ἐστὶν ή βασιλεία τῶν οὐρανῶν ^p θησαυρῶ κεκρυμμένω έν τω άγρω, δν εύρων άνθρωπος έκρυψεν p ch. ii. 11 reff. καὶ q ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα Prov. ii. 4. = ch. xiv. 26. έχει, καὶ ταγοράζει τὸν ἀγρὸν ἐκεῖνον. = Πάλιν ὁμοία xvii. 7. Luke xxiv. 4. John xxi. 6. Acts xii. 14 al. 2 Chron. v. 6. Ps. cvi. 34. r ch. xiv. 15 al. Gen. xli. 57. Deut. ii. 6. Isa. Iv. 1.

διαβ. as Btly.) rec ins του bef αιωνος, with CN32 rel copt (Orig,): του αι. τουτου G: η συντ. του al. Ser's g is ev-y Chr (corrns: the articles are omd before the verb): txt BD N-corr 13. 33. 124 Orig, (homeotel in N δε θερισμ. to δε θεριστ.)

rec катакалетал (from ver 30), with BR 1 [Cyr1], ката-40. συνλεγονται D. καιονται D: txt C rel Chr Damasc. om τουτου (to conform to ver 39) BDr 1 latt syr-cu æth arm Cyr Iren-int Orig-int Hil Lucif Aug : ins CP rel lat-fh syrr copt [Chr]. 42. βαλλουσιν D1X X1 (but corrd) fuld lat-e. 41. om 1st αυτου FN.

43. for εκλαμ., λαμψουσιν D 124. 238 Orig. rec aft ωτα ins ακουειν, with CDPN^{3a} rel vulg lat- $eff_{1,2}g_{1,2}h$ [syrr syr-cu copt] Orig Hil: om BN¹ am(with forj) lat-abek Hil-mss. (eferf 9 var read.)

44. rec ins $\pi a \lambda \iota v$ bef $o \mu o \iota a$ (from vv 45, 47), with CP rel lat-fh syrr arm Orig Hil:

ομ. δε N2: om BDN1 latt syr-cu copt æth. om εν τω αγρω X1 (ins X-corr1): om τω D Scr's dhilmnu evv-H-z Chr. for $\alpha\nu\theta\rho\omega\pi$ os, $\tau\iota$ s D. rec παντα οσα exet bef πωλει (see Mark x. 21), with CP rel lat-b syr æth arm Orig : txt (B)DN 1 latt Syr syr-cu copt Orig, [-int]. — om παντα B 38. 61. 113. 248 arm-mss Orig, (see Mark x. 21).

in the new heavens and earth wherein dwelleth righteousness: but in their state among the tares, waiting for the manifestation of the sons of God. 41. Tà σκάνδ.] generally understood of those men who give cause of offence, tempters and hinderers of others: Stier would rather understand it of things, as well as men, who are afterwards designated. On δ κλ. κ. δ βρ., see note at ch. viii. 12.

43. ἐκλάμψουσιν] shall shine out (their light here being enfeebled and obscured), as the sun from a cloud.

τοῦ πατρός, answering to oi viol, ver. 38. This sublime announcement is over and above the interpretation of the parable.

44.] FIFTH PARABLE. THE HIDDEN TREASURE. Peculiar to Matthew. This and the following parable are closely connected, and refer to two distinct classes of persons who become possessed of the treasure of the Gospel. Notice that these, as also the seventh and last, are spoken

not to the multitude but to the disciples.

In this parable, a man, labouring perchance for another, or by accident in passing, finds a treasure which has been hidden in a field; from joy at having found it he goes, and selling all he has, buys the field, thus (by the Jewish law) becoming the possessor also of the treasure. Such hiding of treasure is common even now, and was much more common in the East (see Jer. xli. 8 (cf. Hitzig in loc.): Job iii. 21: Prov. ii. 4). This sets before us the case of a man who pnexpectedly, without earnest seeking, finds, in some part of the outward Church, the treasure of true faith and hope and communion with God; and having found this, for joy of it he becomes possessor, not of the treasure without the field (for that the case sup-poses impossible) but of the field at all hazards, to secure the treasure which is in it: i.e. he possesses himself of the means of grace provided in that branch of the

ἐστὶν ἡ βασιλεία τῶν οὐρανῶν § ἀνθρώπῳ † ἐμπόρῳ ξη- κν. 28, 52. τοῦντι μαργαρίτας 46 εὐρὼν δὲ ενα μπολύ- βολημικίο δολημικίο δια καὶ τηγόρασεν αὐτόν. 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία καὶ τηγόρασεν αὐτόν. 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία καὶ τοῦν οὐρανῶν η σαγήνη βληθείση εἰς τὴν θάλασσαν καὶ δεκ παντὸς γενους ασυναγαγούση, 48 ἢν ὅτε ἐπληρώθη κοὶν τοὶν τοὶν δια καθί- ψοὶν δια καθ

| Tonly τ. | xch. xviii. 25. xxvi. 91. Acts it. 45. iv. 34. v. 4. | Rom. vii. 14 only. | Pt. 1. | Pt.

45. om ανθρωπω (passed over as superfluous) BR1 (ins R2) 50-9 Chr Ambr.

46. rec (for $\epsilon \nu \rho \omega \nu$ $\delta \epsilon$) os $\epsilon \nu \rho \omega \nu$ (simplification), with CP rel lat f syr copt [Chr Cyr]: txt BDLX 1. 33 latt Syr syr-cu with arm Cyr1 Cypr. om $\epsilon \nu \alpha$ (as superfluous) D 32 lat-a b e g_1 h syr-cu copt Cypr. for $\pi \epsilon \pi \rho \alpha \kappa \epsilon \nu$, $\epsilon \pi \omega \lambda \eta \sigma \epsilon \nu$ D. for $\pi \alpha \nu \tau \alpha$ osa, a D lat-a c $f f_2$ h.

48. for $\hat{\eta}_{\nu}$ or $\hat{\epsilon}_{\sigma}$ or $\hat{\epsilon}_{\sigma}$ or $\hat{\epsilon}_{\sigma}$ D lat-a b f ff_2 g_1 h Ambr Aug. $a\nu\epsilon\beta\iota\beta a\sigma\alpha\nu$ (for $-\sigma\alpha\nu\tau\epsilon$) D lat-a b f ff_2 g_1 h rec om $a\nu\tau\eta\nu$, with BCN rel vulg lat-c ff_1 with arm [Cyr₂]: ins DPSA Scr's s lat-a b e f ff_2 g_1 h Syr syr-cu Ambr Aug. (The Hellenistic constrate has been altered, (1) by $\sigma\epsilon$ $\hat{\epsilon}_{\sigma}$ &cs. (2) by omg $a\nu\tau\eta\nu$.) rec ins $\kappa\alpha\iota$, with BDPN¹⁻³(?) rel lat-b e f ff_2 g_1 h syrr syr-cu copt with arm; bef $\epsilon\pi\iota$ CN² 1 vulg lat-c ff_1 g_2 Cyr Origint: om L 13. 124. 346 lat- α .

Church, where, to use a common expression, he has "gotten his good:" he makes that field his own. 45, 46. SIXTH PARABLE. THE PEARL OF GREAT PRICE. In this parable our Lord sets before us, that although in ordinary cases of finding 'the truth as it is in Jesus,' the buying of the field is the necessary prelude to be-coming duly and properly possessed of it; yet there are cases, and those of a nobler kind, where such condition is not necessary. We have here a merchantman,—one whose business it is,—on the search for goodly pearls; i.e. a man who intellectually and spiritually is a seeker of truth of the highest kind. "He whom this pursuit occupies, is a merchantman; i.e. one trained, as well as devoted, to business. The search is therefore determinate, discriminate, unremitting. This case then corresponds to such Christians only as from youth have been trained up in the way which they should go. In these alone can be the settled habits, the effectual self-direction, the convergence to one point of all the powers and tendencies of the soul, which are indicated by the illustration." (Knox's Remains, i. 460.) But as the same writer goes on to observe, even here there is a discovery, at a particular time. The person has been seeking, and finding, goodly pearls; what is true, honest, just, pure, lovely, and of good report: but at last he finds one pearl of great price—the efficacious principle of inward and spiritual life. We hear of no

emotion, no great joy of heart, as before; but the same decision of conduct; he sells all and buys it. He chooses vital Christianity, at whatever cost, for his portion. But here is no field. The pearl is bought pure—by itself. It is found, not unexpectedly in the course of outward ordinances,-with which therefore it would become to the finder inseparably bound up,-but by diligent search, spiritual and immediate, in its highest and purest form. Trench instances (Parables, p. 100) Nathanael and the Samaritan woman as examples of the finders without seeking;-Augustine, as related in his Confessions (we might add St. Paul, see Phil. iii. 7), of the diligent seeker and finder. Compare with this parable Prov. ii. 3-9, and to see what kind of buying is not meant, Isa. lv. 1: ch. xxv. 9, 10. Also see Rev. iii. 18.

47–52.] SEVENTH PARABLE. THE DRAW-NET. Peculiar to Matthew.
47.] σαγήνη is a drag, or draw-net, drawn over the bottom of the water, and permitting nothing to escape it. The leading idea of this parable is the ultimate separation of the holy and unholy in the Church, with a view to the selection of the former for the master's use. We may notice that the fishermen are kept out of view and never mentioned: the comparison not extending to them. A net is cast into the sea and gathers of every kind (of fish: not of things, as mud, weeds, &c., as Stier supposes); when this is full, it is

σαντες ε συνέλεξαν τὰ καλὰ εἰς ι ἄγγη, τὰ δὲ ε σαπρὰ ἔξω e vv. 28, 30, f here only. Deut xxiv. 2 (xxii. 24) εβαλον. 49 ούτως εσται εν τη h συντελεία του αίωνος. έξελεύσονται οἱ ἄγγελοι καὶ ἱ ἀφοριοῦσιν τοὺς πονηροὺς al. (yelov, ch. xxv 4. 1 Kings ix. κ έκ μέσου των δικαίων, 50 1 καὶ βαλούσιν αὐτούς εἰς τὴν g ch. vu. 17, 18 reff. h vv. 39, 40 reff. 1 κάμινου τοῦ 1 πυρός ἐκεῖ ἔσται ὁ 1 κλαυθμὸς καὶ ὁ 1 βρυγμός των οδόντων. 51 m Συνήκατε ταῦτα πάντα; ...οδονich. xxv. 32 Tell. XX. 35
bis. Actis
xiii 2 al.
Lev. xx. 25.
k Acts xvii. 33. xxiii. 10. 1 Cor. v. 2. 2 Cor. vi. 17, from Isa. hi. 11. Col. ii. 14. 2 Thess. ii. 7 only. Jer. xxviii. SUVXP
(Ii.) 6.

Mactis xvii. 33. xxiii. 10. 1 Cor. v. 2. 2 Cor. vi. 17, from Isa. hi. 11. Col. ii. 14. 2 Thess. ii. 7 only. Jer. xxviii. SUVXP
m Luke ii. 50. xxiv. 45 al. Neh. viii. 5. Hos. xiv. 10.

AIIN I.

for καλα, καλλιστα D lat-a $b f_2 g_1$ syr-cu arm Ambr Aug. rec (for αγγη) αγγεια, with Δ rel Orig1: τα αγγια D: αγια L: αγγια C3PX: αγγειον 33: txt BC1M2N 1. 124 Orig₃ Cyr [?] Isid. εβαλαν D: εβαλλον VΔΝ¹(txt Ν², appy) Scr's q r.

50. βαλλουσιν D1-gr XN: txt D-corr N2 (appy). 49. for αιωνος, κοσμου D. 51. rec (at beg) ins λεγει αυτοις ο ιησους, with C rel lat-f h syrr arm: et dixit lat-a: dixit autem eis lat-g2: Jesus ait illis discipulis suis syr-cu: om BDN vulg lat-b c e $ff_{1,2}$ copt ath Orig. (Π ?) rec aft vai ins (for reverence sake?) kupie, with C rel lat-a b c e f $g_{1,2}$ h syrr copt arm [Chr] Orig-int: om BDN 1.13.124 vulg lat $ff_{1,2}$ k syr-cu syr-jer copt æth-pl Orig [Ath₁] Eus Hil. 52. om ο δε D vulg lat f ff₂ Syr syr-cu copt.

aft o δε ins inσous CU syr-mg.

for eimer, Leyel B2D latt.

drawn to shore, and the good collected into vessels, while the bad (the legally unclean, those out of season, those putrid or maimed) are cast away. This net is the Church gathering from the sea (a common Scripture similitude for nations: see Rev. xvii. 15: Isa. viii. 7: Ps. lxv. 7) of the world, all kinds (see Rev. vii. 9); and when it is full, it is drawn to the bank (the limit of the ocean, as the συντέλεια is the limit of the aiών), and the angels (not the same as the fishers, as Olshausen maintains; for in the parable of the tares the servants and reapers are clearly distinguished) shall gather out the wicked from among the just, and cast them into everlasting punishment. It is plain that the comparison must not be strained beyond its limits, as our Lord shews us that the earthly here gives but a faint outline of the heavenly. Compare the mere έξω ξβαλον of the one, with the fearful antitype of vv. 49, 50. On δ κλ. κ. δ βρ. see note on ch. viii. 12. 51, 52.] So-LEMN CONCLUSION OF THE PARABLES. When our Lord asks, 'Have ye understood all these things?' and they answer, 'Yea, Lord,' the reply must be taken as spoken from their then standing-point, from which but little could be seen of that inner and deeper meaning which the Holy Spirit has since unfolded. And this circumstance explains the following parabolic remark of our Lord: that every γραμματεύς (they, in their study of the Lord's sayings, answering to the then yeauματείs in their study of the Law) who is

μαθητευθείς, enrolled as a disciple and taught as such, is like an householder (the Great Householder being the Lord Himself, compare ch. xxiv. 45), who puts forth from his store new things and old; i.e. 'ye yourselves, scribes of the Kingdom of Heaven, instructed as ye shall fully be in the meaning of these sayings, are (shall be) like householders, from your own stores of knowledge respecting them hereafter bringing out, not only your present under-standing of them, but ever new and aeeper meanings.' And this is true of $\pi \hat{a}s$ $\gamma \rho$. $\kappa.\tau.\lambda$. Every real spiritually-learned scribe of the Kingdom of Heaven is able, from the increasing stores of his genuine experimental knowledge of the word (not merely from books or learning, or the Bible itself, but ἐκ τοῦ θησ. αὐτοῦ), to bring forth things new and old. The Sià τοῦτο is an expression of consequence, but not a strong one: answering nearly to our Well, then. This is perhaps the fittest place to make a few general remarks on this wonderful cycle of Parables. We observe, (1) How naturally they are evolved from the objects and associations surrounding our Lord at the time (see on this the very interesting section of Stanley, Sinai and Palestine, ch. xiii. § 2, p. 420 ff., "On the Parables"). He sat in a boat in the sea, teaching the people who were on the land. His eye wandered over the rich plain of Gennesareth, (where παν πεφυτεύκασιν οί νεμόμενοι, Jos. B. J. iii. 10. 8, and Robinson, iii. 290):-the field-paths, the stony places, the neglected spots choked with η γραμματεύς ο μαθητευθείς τη βασιλεία των ουρανών η ch. ii. 4 reft. ομοιός εστιν ^p ανθρώπω ^q οἰκοδεσπότη, ὅςτις ^τ εκβάλλει εκ ^{ch. xxvii. 57} τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

 53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παρα $_i$ 3ολὰς $_{\rm q}^{\rm cet, 35\, reff.}$ ταύτας $_{\rm q}^{\rm s}$ μετῆρεν ἐκεῖθεν. $_{\rm reff.}^{\rm 54}$ καὶ ἐλθὼν εἰς τὴν $_{\rm reff.}^{\rm t}$ πατρίδιι $_{\rm reff.}^{\rm reff.}$ εἰς τὰντοῦ ἐδίδασκεν αὐτοὺς ἐν τῆ συναγωγῆ αὐτῶν, ὥςτε $_{\rm reff.}^{\rm const.}$ τοις $_{\rm reff.}^{\rm const.}$ ιι ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτω ή σοφία αύτη καὶ αίν δυνάμεις; 55 οὐχ οὖτός ἐστιν ὁ τοῦ w τέκ-

44. Heb. xi. 14 only. Jer. xxii. 10. w || Mk. only. 4 Kings xxii. 6. u ch. xi. 20, 21 reff. Wisd. xiii. 4.

(intr.), xxviii. 19. Acts xiv. 21 only †. trans, in LXX. t here bis and Mk. Luke iv. 23, 24. John iv. v ch. vii. 22 reff.

rec εις την βασιλειαν (gloss, or perhaps the εις of the previous word repeated, and then the case changed), with L O(which exists, but is almost illegible, from ver 46 to 55. This is the only reading quoted) Π-marg rel: εν τη βασιλεια (corrn) DM latt Chr [Cyr-palic] Iren-int Hil Ambr Aug: txt ВСКПК 1. 13. 33 lat-e k Syr copt æth arm Orig, Ath Cyr, Procop. ομοια (sic) X1.

54. αντιπατριδα (sic) Ν1. rec εκπληττεσθαι, with KMΓ(S, e sil): txt BCDN rel

Eus. (EFL εκπλησεσθαι.) ins πασα bef η σοφια D æth Eus,.

wild vegetation (οὕτε γὰρ αὐτή τι φυτόν άρνεῖται διὰ τὴν πιότητα, ib.), the plots of rich and deep soil, were all before him. The same imagery prevails in the parable of the tares of the field, and in that of the mustard seed; and the result of the tilling. of the land is associated with the leaven in the lump. Then He quits the sea-shore and enters the house with the disciples. There the link to the former parable is the exposition of the tares of the field. From the working of the land for seed to finding a treasure in a field the transition is easyfrom the finding without seeking to seeking earnestly and finding, easy again: from the seed to the buried treasure, from the treasure to the pearl,—the treasure of the deep,-again simple and natural. The pearl recalls the sea; the sea the fishermen with their net; the mixed throng lining the beach, the great day of separation on the further bank of Time. (2) The seven Parables compose in their inner depth of connexion, a great united whole, beginning with the first sowing of the Church, and ending with the consummation. We must not, as Stier well remarks, seek with Bengel, al., minutely to apportion the series prophetically, to various historical periods: those who have done so (see Trench, p. 142, edn. 4) have shewn caprice and inconsistency; and the parable, though in its manifold depths the light of prophecy sometimes glimmers, has for its main object to teach, not to foretell. More than a general outline, shewn by the prominence of those points to which the respective parables refer, in the successive periods of the Church, we can hardly expeet to find. But as much we unques-

tionably do find. The apostolic age was (1) the greatest of all the seed times of the Church: then (2) sprang up the tares, heresies manifold, and the attempts to root them out, almost as pernicious as the heresies themselves: nay the so-called Church Catholic was for ages employed in rooting up the wheat also. Notwithstanding this
(3) the little seed waxed onward—the kingdoms of the earth came gradually in -(4) the leaven was secretly penetrating and assimilating. Then is it, (5) during the period of dissensions, and sects, and denominations, that here and there by this man and that man the treasure shall be found: then is it, (6) during the increase of secular knowledge, and cultivation of the powers of the intellect, that merchantmen shall seek goodly pearls up and down the world, and many shall find, each for himself, the Pearl of Price. And thus we are carried on (7) through all the ages during which the great net has been gathering of every kind, to the solemn day of inspection and separation, which will conclude the present state.

53-58. Teaching, and rejection, AT NAZARETH. Mark vi. 1-6. See Luke iv. 16-29 and notes. 53, 54.] την πατ. αὐ., viz. Nazareth. Perhaps the proceedings of ch. viii. 18—ix. 34 are to be inserted between these two verses. In Mark iv. 35, the stilling of the storm and voyage to the Gadarenes are bound to the above parables by what appears a distinct note of sequence: ἐν ἐκείνη τῆ ἡμέρᾳ ὀψίας γενομένης: for we can hardly interpret οψ. γεν. on any other hypothesis than that ἐν ἐκ. τ. ἡμ. means ' on the same day.' The teaching was on the Sabbath τουος υίος; οὐχ ή μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οί ... αυτου άδελφοι αὐτοῦ Ἰάκωβος και Ἰωσήφ και Σίμων και Ἰούδας; BCD EG

55. rec (for 2nd ουχ) ουχι, with D rel Eus, [Chr]: nonne lat-a b: txt BCMΔN 33 N 1.33 for μαριαμ, μαρια C 127 Ser's h evv-y-z, [latt (as usually) copt-ms] Origa Eus, rec ιωσης, with K! ΔΠ lat-k Syr syr-txt Origi(but txt2) Eus [Chr-2-6-9-7-7-P]. æth arm-zoh: ιωση S-marg 24. 118-57. 218 Ser's s: ιωαννης D X1(appy) rel Ser's b c fhkoevv-н-z Orig₁: et johannes et joseph gat mm: txt BC N-corr¹ 1.33 ev-y latt syr-cu syr-mg copt arm-ms Orig, Eus, Jer.

55. οἱ ἀδελφοὶ αὐτοῦ] It is an enquiry of much interest and some difficulty, who these were. After long examination of the evidence on the subject, I believe that the truth will best be attained by disencumbering the mind in the first place of all à priori considerations, and traditions (which last are very inconsistent and uncertain), and fixing the attention on the simple testimony of Scripture itself. I will trace the ἀδελφοί αὐτοῦ or ἀδ. κυρίου through the various mentions of them in the N. T., and then state the result; placing at the end of the note the principal traditions on the subject, and the difficulties attending them. (I) The expression of αδ. αὐτοῦ occurs nine times in the Gospels, and once in the Acts. Of these the three first are in the narratives of the coming of His mother and brethren to speak with Him, Matt xii. 46: Mark iii. 31: Luke viii. 19: the two next are the present passage and its || in Mark vi. 3, where they are mentioned in connexion with His mother and sisters; the four others are in John ii. 12; vii. 3, 5, 10, in the first of which He and his mother and brethren and disciples are related to have gone down to Capernaum: and in the three last His brethren are introduced as urging Him to shew Himself to the world, and it is stated that they did not believe on Him. The last is in Acts i. 14, where we read that the Apostles 'continued in prayer and supplication with the women, and with Mary the mother of Jesus, and with his brethren.' In another place, 1 Cor. ix. 5, Paul mentions οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδ. τ. κυρίου, κ. Κηφας. Such are all the places where the meaning is undoubted, that persons called, and being in some usual sense, brethren of the Lord, are mentioned. (Besides these the Lord Himself uses the words οἱ ἀδελφοί μου Matt. xxviii. 10: John xx. 17, but apparently with a wider meaning, including at least the eleven Apostles in the term, as He does in Matt. xii. 49 ||.) Now I would observe (a) that in all the mentions of them in the Gospels, except those in John vii., they are in connexion with His mother:

the same being the case in Acts i. 14. (B) That it is no where asserted or implied that any of them were of the number of the twelve; but from John vii. 5, following upon vi. 70 (by μετὰ ταῦτα vii. 1), they are excluded from that number. John would certainly not have used the words οὐδὲ γὰρ οἱ ἀδ. αὐτ. ἐπίστ. εἰs αὐτόν, had any of them believed on Him at that time (see this substantiated in note ad loc.): - and again in Acts i. 14, by being mentioned after the Apostles have been enumerated by name, and after the mother of Jesus, they are indicated at that time also to have been separate from the twelve, although then certainly believing on Him. (γ) Their names, as stated here and in Mark vi. 3, were JACOB, JOSEPH (or JOSES), SIMON, and JUDAS, all of them among the commonest of Jewish names. Of JOSEPH (or JOSES;certainly not the Joseph Barsabas Justus of Acts i. 23; see ib. ver. 21) and SIMON (not Simon Cananæus or Zelotes: see above) we know from Scripture nothing. Of the two others we have the following traces-(5) JACOB (JAMES) appears in the apostolic narrative as ὁ ἀδελφὸς τοῦ κυρίου, Gal. i. 19: he is there called an apostle. This however determines nothing as to his having been among the twelve (which is a very different matter); for Paul and Barnabas are called apostles, Acts xiv. (4) 14, and Paul always calls himself such. See also Rom. xvi. 7: 1 Thess. ii. 7 compared with i. 1. That he is identical with the James of Gal. ii. 9, whom Paul mentions with Cephas and John as having given him and Barnabas the right hand of fellowship, fourteen years after the visit related ib. i. 19, does not appear for certain, but has been pretty generally assumed. (See this whole subject discussed in the prolegg, to the Epistle of James.) (ϵ) The JUDE who has left an epistle, and was brother of James, not only does not call himself an apostle, ver. 1 (as neither does James, nor indeed John himself, so that this cannot be urged), but in ver. 17 (see note there) seems to draw a distinction between himself and the Apostles. Whether this indicate that the James and Jude,

Z -δαλιζοντο... 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι $^{\times}$ πρὸς ἡμᾶς εἰσιν ; 18 Mk. Mark πόθεν οὖν τούτ φ ταῦτα πάντα ; 57 καὶ y ἐσκανδαλίζοντο ἐν $^{1.1}$. I John yeh. xi.6, ver. 21 Jah, fe.

56. παντα bef ταντα D rel latt Orig₁ [Bas₁]: txt BCMUΓΠΝ 1. 33 (S, e sil) Eus_t.

the authors of the Epistles, were two of these ἀδελφοί τ. κυρίου, is uncertain; but it may at least be mentioned in the course of I shall now state the reour enquiry. sult of that enquiry, which has been based on Scripture testimony only. (1) That there were four persons known as of ab. αὐτοῦ or τ. κυρίου, NOT OF THE NUMBER OF THE TWELVE. (2) That these persons are found in all places (with the above exception) where their names occur in the Gospels, in immediate connexion with Mary, the mother of the Lord. (It is a strange phænomenon in argument, that it should have been maintained by an orthodox writer, that my inference from this proves too much, because Joseph is here introduced as His father: as if a mistake of the Jews with regard to a supernatural fact, which they could not know, invalidated their cognizance of a natural fact which they knew full well.) (3) That not a word is any where dropped to prevent us from inferring that the ἀδελφοί and άδελφαὶ αὐτοῦ were His relations in the same literal sense as we know ή μήτηρ αὐτοῦ to have been: but that His own saying, where He distinguishes His relations according to the flesh from His disciples (ch. xii. 50 ||), seems to sanction that inference. (4) That nothing is said from which it can be inferred whether Joseph had been married before he appears in the Gospel history; -or again, whether these àδ. were, according to the flesh, older or younger than our Lord. (5) That the silence of the Scripture narrative leaves it free for Christians to believe these to have been real (younger) brethren and sisters of our Lord, without incurring any imputation of unsoundness of belief as to His miraculous conception. That such an imputation has been cast, is no credit to the logical correctness of those who have made it, who set down that, because this view has been taken by impugners of the great Truth just mentioned, therefore, it eventually leads, or may fairly be used, towards the denial of it (see Dr. Mill on the Brethren of our Lord, p. 224); for no attempt is made to shew its connexion with such a conclusion. The fact is, that the two matters, the miraculous conception of the Lord Jesus by the Holy Ghost, and the subsequent virginity of His Mother, are ES-SENTIALLY AND ENTIRELY DISTINCT; see

note on Matt. i. 25: see also, respecting a supposed difficulty attending this view, note on John xix. 27. (11) I will now state the principal traditionary views respecting the brethren of the Lord. (1) That they were all sons of Alphaus (or Clopas) and Mary the sister of the mother of our Lord: and so cousins of Jesus. and called agreeably to Jewish usage His This is the view taken in the remarkable fragment of Papias, quoted in Dr. Mill, p. 238, adopted by Jerome (cont. Helvidium 13, vol. ii. p. 219), and very generally received in ancient and modern times. But it seems to me that a comparison of the Scripture testimonies cited above will prove it untenable. One at least of the sons of this Alphæus was an apostle, of the number of the twelve, viz. Ἰάκωβος ὁ τοῦ 'Admaior (see all the lists, on ch. x. 3); which (see above) would exclude him from the number of the brethren of the Lord. But even if one of the four could be thus detached (which, from John vii. 5, I cannot believe), it is generally assumed that Ἰούδας Ἰακώβου (see Luke's two lists as above) is Jude the brother of James; and if so, this would be another son of Alphæus, and another subtraction from the number who did not believe on Him. Again Matthew (see note on Matt. ix. 9), if identical with Levi (Mark ii. 14), was another son of Alphaus: which would make a fifth brother, and leave therefore, out of five, three believing on Him at the time when it was said οὐδὲ γὰρ οἱ ἀδ. . . . κ.τ.λ. This view besides labours under the difficulty arising from these brethren accompanying and being found in con-nexion with Mary the mother of our Lord, whereas throughout that time their own mother was living. The way in which the assertors of this view explain John vii. 5, is either by supposing that all the brethren are not there implied, or that all are not here mentioned; both suppositions, it seems to me, very unlikely (compare e.g. John's minute accuracy where an exception was to be made, ch. vi. 33, 24). (2) That they were children of Joseph by a former marriage (or even by a later one with Mary wife of Clopas, to raise up seed to his dead brother,-as Clopas is said to have been: but this needs no This view was taken by refutation). several early Fathers, e. g. Hilary, Epiphanius, and mentioned by Origen, who

 24 Mk. 1 Cor. 24 Δὐτ $\hat{\varphi}$. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης BCDEG chly. 183. 22 ἄτιμος εἰ μὴ ἐν τῆ 1 πατρίδι καὶ ἐν τῆ οἰκία αὐτοῦ. YXZI2 he Mk. Mark 58 καὶ οὐκ ἐποίησεν ἐκεῖ a δυνάμεις πολλὰς διὰ τὴν b ἀπισ-

xvi. 14.
Rom. iii 3.
xi. 20. Heb.
πi. 12, 19
al.τ Wisd.

XIV. 1 ΧΙΥ. 1 Έν ἐκείνω τω καιρω ήκουσεν Ἡρώδης ὁ

for einev, Leyel Z Orig,. ins ιδια bef πατριδι CZN 13. 57. om ingous N. rec aft τη πατριδι ins αυτου, with C rel vulg lat-b c f 124 Ser's u lat-ff, Orig. If g, h syrr syr-cu copt wth arm Origg: om BDZN 33 lat-a k. 58. τας απιστειας incredulitates D lat-k.

Chap. XIV. 1. $\eta \kappa o \nu \sigma \epsilon \nu \eta \rho \omega \delta \eta s$ bef $\epsilon \nu \epsilon \kappa$. $\tau \omega \kappa \alpha \iota \rho \omega \aleph^1$ (but corrd). aft ev ekeivw ins δε D 300 Syr syr-cu copt. τετραφρχης СΖΔΝ.

(Winer, Realwörterbuch, i. p. 663) says respecting it, οί ταθτα λέγοντες τὸ ἀξίωμα της Μαρίας έν παρθενία τηρείν μέχρι τέ-λους βούλονται. This however, while by no means impossible, and in some respects agreeing with the apparent position of these brothers as older (according to the flesh) than the Lord (John vii. 3), has no countenance whatever in Scripture, either in their being called sons of any other woman, or in any distinct mention of Joseph as their father, which surely in this case would be required. (III) On the à priori considerations which have influenced opinions on this matter, see note on Matt. i. 25; and on the traditional literature, see the tract of Professor Mill on the Brethren of our Lord. See also Winer, Realwörterbuch, Art. Jesus, § 3. Greswell, Dissertations, vol. ii. Diss. iii. Blom, Disputatio Theologica de τ. ἀδ. τ. κ. Lug. Bat. 1839. Wieseler, Stud. und Kritiken, 1842, i. 96 ff. (these two last I have not seen); also, a letter on this my note, referred to above under I. 2, in the Journal of Sacred Literature for July, 1855. This letter is too much based on à priori considerations, but contains some valuable suggestions on this confessedly difficult question. Leben J. p. 48, brings out the importance of the view which I have above, under (I), endeavoured to justify, as shewing that the account of the miraculous conception is not mythical, in which case all would have been arranged to suit the views of virginity from which it had arisen, -but strictly historical, found as it is with no such arrangements or limitations. 58.] οὐκ ἐποί~ ησεν = οὐκ ἠδύνατο ποιῆσαι, Mark vi. 5, where see note. On the identity, or not, of this preaching at Nazareth with that related much earlier by Luke iv. 16 sq., see note there.

CHAP. XIV. 1-12. HEROD HEARS OF

THE FAME OF JESUS. PARENTHETICAL ACCOUNT OF THE DEATH OF JOHN THE BAPTIST. Mark vi. 14-29. Luke ix. 7 -9, who does not relate the death of John.

1.] This Herod was Herod ANTI-PAS, son of Herod the Great, & Maxθάκης της Σαμαρείτιδος, and own brother of Archelaus (Jos. B. J. i. 28. 4). The portion of the kingdom allotted to him by the second will of his father (in the first he was left as king) was the tetrarchy of Galilee and Peræa (Jos. Antt. xvii. 8. 1). He married the daughter of the Arabian king Aretas; but having during a visit to his half-brother Herod Philip (not the tetrarch of that name, but another son of Herod the Great, disinherited by his father) become enamoured of his wife Herodias, he prevailed on her to leave her husband, and live with him. (See below, on ver. 4.) This step, accompanied as it was with a stipulation of putting away the daughter of Aretas, involved him in a war with his father-in-law, which however did not break out till a year before the death of Tiberius (A.D. 37, U.C. 790; Jos. Antt. xviii. 5. 1-3), and in which he was totally defeated and his army destroyed by Aretas; a divine vengeance, according to the Jews, for the death of John the Baptist (Josephus, ibid.). He and Herodias afterwards went to Rome at the beginning of Caligula's reign, to complain of the assumption of the title of king by Agrippa his nephew, son of Aristobulus; but Caligula having heard the claims of both, banished Antipas and Herodias to Lyons in Gaul, whence he was afterwards removed to Spain, and there died: Jos. Antt. xviii. 7. 1, 2. lowing events apparently took place at Machærus, a frontier fortress between Peræa and Arabia: see below on ver. 10.

τὴν ἀκοὴν Ἰησοῦ] It was the fame of the preaching and miracles of the twelve, on

αὐτοῦ Οὖτός ἐστιν Ἰωάντης ὁ βαπτιστής αὐτὸς τηγέρθη ε w. ἀπό, ch. από τῶν g νεκρῶν, καὶ διὰ τοῦτο αἰ h δυνάμεις i ἐνεργοῦσιν h i Μκ. Ματκ ἐν αὐτῷ. 3 ὁ γὰρ Ἡρώδης j κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἐν τῆ k ψυλακῆ i ἀπέθετο διὰ Ἡρωδιάδα i καὶ i Μκ. Ματκ τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ. 4 ἔλεγεν γὰρ αὐτῷ 5 Λειί εἰκοντήν. 5 καὶ θέλων 6 ἀντης Οὐκ m ἔξεστίν σοι n ἔχειν αὐτήν. 5 καὶ θέλων 6 καὶ 5 Αικοντής 5 Αικοντήν.

2. ins $\mu\eta\tau\iota$ numquid bef outos D gat mm lat-b f g aft $\epsilon\gamma\omega$ aft $\epsilon\gamma\omega$ aft $\epsilon\kappa\epsilon\phi$ alta (from || Mark) D 5 gat tol lat-a b ff_1 g_2 h.

C 1. 61 D-lat Orig1-ms Chr. om dia touto B¹ (ins B²-marg). aft βαπτιστης ins ov for autos, outos $D^1(\text{txt }D^8)$. om $\epsilon \nu \text{ Z Scr's g s ev-z.}$

3. aft ηρωδης ins τοτε B 13. 124. om αυτον (as unnecessary) Bκ¹(ins κ-corr¹) lat-ff, h Origi(ins,). rec και εθετο εν φυλακη, with C rel vulg lat-b c f ff, g, syrr and \mathcal{F}_1 in original. The art event while \mathcal{F}_1 is the control of the system of the control of the con anetero, which was changed to every, or as above, and transposed: then by erasures before and after $\epsilon \nu \tau$. ϕ ., disappeared, and was variously reinstated in the text.) rec om τη (bef φυλακη) (as unnecessary or misunderstood), with B1CN1 rel Orig1: ins Fee oil τη (we φυλακη) (as almeessing of magnetic stock), with B CK let Oh_{51} . In B In written over by origl scribe) DZN^{3a} 1 copt $Orig_2$. rec ins φιλιππου bef του $a\delta\epsilon\lambda\phi\upsilon$ (from \parallel Mark, where none omit it), with BCZN rel gat(and mm) lat- $\lfloor b \rfloor ff_2$ g_2 h syrr syr-cu [with arm] Orig [Chr]: om D vulg lat-a c e ff_1 g_1 k Aug. 4. o $\omega a \nu \nu \eta s$ bef $a \nu \tau \omega$ BZN^{3a}: om $a \nu \tau \omega$ N^1 26-8: txt CD rel 1. 33 latt Orig.—om δ

DX Scr's b f evv-H1-z.

their mission, of which Herod heard,probably in conjunction with the works of Christ: see | Mark. 2.] παίς = δοῦλος. αὐτός | emphatic; equivalent in English to "it is he, that"... In Luke ix. 7 it is said that Herod διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάνν. ἐγήγ. κ.τ.λ. There is no inconsistency in these accounts: the report originated with others: but if Herod διηπόρει concerning it, he, in the terrors of a guilty conscience, doubtless gave utterance to these words himself. There is no evidence that Herod was a Sadducee, or a disbeliever in the resurrection as then held by the Pharisees. See also note on Mark viii. 14. is no allusion here to metempsychosis, but to the veritable bodily resurrection, and supposed greater power acquired by having passed through death. This is an incidental confirmation of John x. 41, where we read that John wrought no miracle 4. The marriage was while living. unlawful for these three reasons: (1) The former husband of Herodias, Philip, was still living. This is expressly asserted by Josephus, Antt. xviii. 5. 4, Ἡρωδιάς, ἐπὶ συγχύσει φρονήσασα τῶν πατρίων, Ἡρώδη γαμεῖται τοῦ ἀνδρὸς τῷ ὁμοπατρίῳ ἀδελφῷ, διαστᾶσα ζῶντος. (A reply to the attempt made by some to interpret these last words, 'having previously been

divorced from him while living,' is hardly needed, in the presence of the two unqualified synchronous participles, φρονήσασα and διαστασα. Besides, the part. is not aποστάσα, as erroneously quoted by the Bp. of Exeter [Philpotts]: see his published speech of Feb. 25, 1851, note.) The same is surely implied by the whole narrative, and the word μετοικίσασθαι, Antt. xviii. 5. 1. (2) The former wife of Antipas was still living, and fled to her father Aretas on hearing of his intention to marry Herodias: Jos. ibid. (3) Antipas and Herodias were already related to one another within the forbidden degrees of consanguinity. For θυγάτηρ ην 'Αριστοβυίλου, και ούτος ἀδελφός αὐτῶν (of Antipas and Philip), Jos. ib. See the Bp.'s note, and a reply to it in substance the same as the foregoing, in the Quarterly Journal of Sacred Lit. for Oct. 1852 and Jan. 1853. I may add that the remark of Josephus (Antt. xviii. 5. 4), that Salome's birth had taken place previously to the infidelity of Herodias, is not given, as understood by the Bp. (after Tertullian, adv. Marcion. iv. 34, vol. ii. p. 443), as the technical reason why her conduct was έπι συγχύσει τῶν πατρίων, but as a moral aggravation of her unnatural crime. It was unlawful by Levit. xviii. 16. 5.7 This verse is further expanded in Mark: ὁ γὰρ Ἡρ. ἐφοβεῖτο

αὐτὸν ἀποκτείναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην 5 = ch. xxi. 26, 46. Phil. ii. 29. αὐτὸν ο είχον. 6 ρ γενεσίοις δὲ γενομένοις τοῦ Ἡρώδου Philem. 17. n donly +. 9 ωρχήσατο ή θυγάτηρ της Ἡρωδιάδος ἐν τῷ τμέσῳ καὶ = ἡμέρα = ημερα
γενεσεως,
Gen. xl. 20.
q || Mk. ch. xi.
17 || L. only.
2 Kings vi.
16, 20, 21.
r = Mark iii.
3 || L. xiv. 60.
John [viii. 4,
9 || xx. 19, 26.
8 || Mk. only in s ήρεσεν τῷ 'Ηρώδη. 7 t ὅθεν μεθ' μδρκου ν ώμολόγησεν αὐτῆ δοῦναι δ αν αἰτήσηται. 8 ή δὲ * προβιβασθεῖσα ύπὸ της μητρὸς αὐτης Δός μοι φησὶν ὧδε ἐπὶ × πίνακι την κεφαλην Ἰωάννου τοῦ βαπτιστοῦ. 9 καὶ γλυπηθεὶς Θ -πισ.

| And the start of the start o

5. for οτι, επει B1.

6. rec γενεσιων δε αγομενων (the gen was an emendn of the constr, and αγομ. a gloss on γεν.), with X rel syr-mg: -ιων δε γενομενων CK Chr.: -ιοις δε αγομενοις 1: die natalis latt: txt BDLZN syrr syr-cu copt æth arm. for της ηρωδιαδος, αυτου ηρωδιας D.gr.

7. µета N. for ωμολ., ωμοσεν Z 13. 124. 346 ev-y Syr Chr. rec (for av)

ear, with CZN rel: txt BD 33.

8. for δ 0s μ 01 δ 01 δ 0s μ 01 D lat- δ 2 f f_2 h l Syr syr-cu æth.— ϵ 1 π 6 τ 9 was perhaps written by δ 2 but erased. om ϵ 1 π 1 τ 1 τ 2 τ 2 om τ 1 τ 1 τ 1 Om τ 1 τ 1 τ 2).

9. rec ελυπηθη (emends of constr), with CLN rel vulg lat-b c f ff_{1,2} g₁ h syrr syr-cu copt with arm: txt BD 1. 13. 124 lat-a. (Z 33 def. Θ?) rec aft δια ins δε, with CZ N rel vulg lat-[c] f g2 syrr copt arm: om BDL1 1.13.124 lat-a b ff12 g1 h æth. ins δια bef τους συνανακειμενους D lat-a b c f.ff. 2 g, h syr-cu æth.

τὸν Ἰωάν. εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἄγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ήκουεν. Josephus, not being aware of any other grounds for his imprisonment, alleges purely political ones: δείσας 'Ηρώδης τὸ έπλ τοσόνδε πιθανόν αὐτοῦ τοῖς ἀνθρώποις μή ἐπὶ ἀπυστάσει τινὶ φέροι . . . πολὺ κρεῖττον ἡγεῖται, πρίν τι νεώτερον ἐξ αὐτοῦ γενέσθαι, προλαβὼν ἀναιρεῖν Antt. xviii. 5. 2. elxov literally, 'possederunt eum tanquam prophetam; and thus Meyer maintains it must be rendered: but as our 'hold,' so $\xi \chi \omega$ comes to be applied to the estimate formed of a man or thing, which subjectively is our possession of him or it.

6. yeverious] the birthday. This name was given in classical Greek to an anniversary celebration of the memory of the dead. So Herod., iv. 26, having described such a celebration among the Issedones, adds, παις δέ πατρί τοῦτο ποιέει κατάπερ οἱ Ελληνες τὰ γενέσια. Phrynichus, Hesych., and Ammonius lay it down that γενέσια is not to be used for γενέθλια, a birthday. But the adj. was certainly so used in later Greek: e. g. άγοντες τ. γενέσιον ἡμέραν τ. παιδίου, Jos. Antt. xii. 4. 7 (in Dio Cassius xlvii. 18, lvi. 46, lxvii. 2, usually cited, the γενέσια, though bearing this meaning, are in each case in honour of a Jead person). See

Suicer, Thes. under γενέθλια, and Lobeck's note, Phryn. p. 103. Heins., Grot., al., hold that the word here means the feast of Herod's accession: but they give no proof that it ever had such a meaning. Among the seasons kept by the Gentiles, enumerated in the Rabbinical work Avoda Sara, we have גנוסיא של מלכים: see Lightfoot in loc. [On the dative "compare the examples quoted by Jelf, § 699." Moulton's Winer, p. 276, note 1.] A great feast was given to the nobility of Galilee, Mark vi. 21. The damsel's name was Salome (Jos. Antt. xviii. 5. 4), daughter of Herodias by her former husband Philip. She afterwards married her uncle Philip, tetrarch of Ituræa and Trachonitis: and he dying childless, she became the wife of her cousin Aristobulus, son of Herod king of Chalcis, by whom he had three sons, Herod, Agrippa, The dance was and Aristobulus. probably a pantomimic dance. ὁ βασιλεύς was a title which Herod never properly possessed. Subsequently to this event, Herodias prevailed on him to go to Rome to get the title, which had been granted to his nephew Agrippa. He was opposed by the emissaries of Agrippa, and was exiled to Lugdunum. See note on ver. 1, and Josephus there Herod was grieved because he heard John gladly (Mark vi. 20), and from

I. av-

εχωρη-

h || Mk. only. 2 Kings xv. 17 vat. (only?) (πεζεύειν, Acts xx. 13.) ich. ix. 36 reff. k. Mark vi. 5, 13. xvi. 18. 1 Cor. xi. 30 only. 3 Kings xiv. 5 A Ald. &c. (see xil. 24 sq. B.) Mal. i. 8. Sir. vii. 35 only. (-τεῖν, 2 Kings xii. 18. - ττημας, Sir. x. 10. -ττάι, P. x. 1. 3.)

10. rec ins τον bef ιωαννην, with CDN32 rel: om BZΘN1 1.

11. ins τω bef πινακι D (1. 13).

12. for $\pi\rho\sigma$ serb., erb. Z Orig. * $\pi\tau\hat{\omega}\mu\alpha$ (|| Mark) BCDLN 1. 13. 33. 124 Syr syr-cu copt: $\sigma\omega\mu\alpha$ X rel syr. (Z def. Θ ?) add $a\nu\tau\sigma\nu$ DL N(marked for erasure; but marks removed) 157 Scr's d i ev-y vulg lat- $ff_{1,2}g_2h$ h l Syr syr-cu ath. rec (for $a\nu\tau\sigma\nu$) $a\nu\tau\sigma$ (|| Mark), with CD N²(appy) rel vulg lat-b c: txt B Θ N³ lat-a ff_1 . (Z 33 def.)

13. rec (for akousas $\delta\epsilon$) kai ak. (as more appropriate copula), with C rel syr wth arm: txt BDLZN 1. 13. 33. 124. 209 lat-f k (Syr syr-cu copt) Orig Chr. om o insous Θ Ser's e. $\pi\epsilon$ (or I_cLZN 157. 225-45 Ser's s ev-z vulg lat-b c &c syr-mg.

14. rec aft $\epsilon \xi \epsilon \lambda \theta \omega \nu$ ins o involve, with $\mathrm{CI_c}$ rel lat-f h syrr Orig: aft $\epsilon i \delta \epsilon \nu$ L evv-P·z lat-a (beginning of an eccles lection): om BDN 1. 33. 124 vulg lat-b c $ff_{1.2}$ g_1 syr-cu [copt wth arm]. (Θ ?) $o\chi \lambda o \nu$ bef $\pi o \lambda u \nu$ D 33. 435 latt Chr. rec $\epsilon \pi^*$ autous, with 33 (Scr's 1 p q r s, e sil): $\epsilon \pi^*$ autou I_c [Orig₁]: $\epsilon \nu$ autois L: $\pi \epsilon \rho \iota$ autou D: txt BCN rel Orig₁. $a \rho \rho \omega \sigma \tau o \nu \nu \tau a s$ D.

15. προσηλθαν B 33. rec aft μαθηται ins αυτου, with CD rel lat-a c syrr syr-cu

policy did not wish to put him to death on so slight a cause. This is not inconsistent with his wishing to put him to death: his estimate of John was wavering and undecided, and he was annoyed at the decision being taken out of his hands by a demand, compliance with which would be irrevocable. 10.] It appears from the damsel's expression δός μοι ὧδε and this verse, that the feast was held either at Machærus or at no great distance from it. Antipas had a palace near, τὰ πλησίον Ἰορδάνου Βασίλεια κατὰ Βηθαράμαθον, B. J. ii. 4. 2; but he was not there on account of the war with Aretas,—see above.

13—21.] FEEDING OF THE FIVE THOUSAND. Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13, where also see notes.

13.] There is some difficulty here in conceiving how the narration is to proceed continuously. The death of the Baptist is evidently retrospectively and parenthetically inserted: and yet the retirement of our Lord in this verse seems to be the immediate consequence of his hearing of that

occurrence. But this may well have been so: for (1) the disciples of John would be some days in bringing the news from Machærus to Capernaum, and the report mentioned in ver. 1 might reach Herod meantime; (2) the expression with which that report is introduced, ἐν ἐκείνω τῷ καιρώ, extends it over a considerable space of time; and (3) the message which the disciples of John brought to our Lord might have included both particulars, the death of their Master, and the saying of Herod respecting Himself. He went across the lake (John vi. 1) into a desert place belonging to the city called Beth-saïda (Luke ix. 10). His retirement (Luke, ibid., and Mark vi. 30) was connected also with the return of the twelve from their mission: compare the full and affecting account of the whole transaction in Mark 14.] ἐξελθών, from his at. 15.] This ὀψία vi. 30-35. place of retirement. was the first evening, the decline of the day, about 3 p.m.; the òvía in ver. 23, after the miracle, was late in the night.

1 - Acts xxvii, 9, Gen. xli. 53. Dan. ii. 9 Theod. m t Mk. L. ch. xv. 23 al. Ps. xxxvii. γοντες Έρημός έστιν ό τόπος, και ή ώρα ήδη Ιπαρήλθεν. m ἀπόλυσον [οὖν] τοὺς ὄχλους ἵνα ἀπελθόντες εἰς τὰς κώμας η άγοράσωσιν έαυτοις ο βρώματα. 16 ο δε Ίησους Ραγοραείπεν αὐτοῖς Οὐ τρείαν ἔχουσιν ἀπελθεῖν τδότε αὐτοῖς ΒΕΙΣΕΝ tit. n ch. xiii. 44 al. Gen. xlii. 7. o Luke iii. 11. John iv. 34 ύμεις ⁹ φαγείν. ¹⁷ οι δε λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε ΜΡΣΙΔΟ εὶ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 ὁ δὲ εἶπεν Φέρετέ ΠΝ Ι. 33 al. Gen. xli. μοι ώδε αὐτούς. 19 καὶ κελεύσας τοὺς ὄχλους τ ἀνακλι- ...και γησεν, καὶ ν κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οί ... r ch. viii. 11 reff. δέ μαθηταί τοις όχλοις. 20 καὶ ἔφαγον πάντες καὶ είχορs ch. vi. 30 al. plu., here τάσθησαν καὶ ηραν τὸ * περισσεῦον τῶν * κλασμάτων u ch. xxvi. 26. 1 Cor. x. 16 al. Gen. i. 22, 28. 1 Kings ix. 13. w Phil. iv. 12. James ii. 16. Hev. xix. 21 al. Ps. xxxvi. 19. Iviii. 15. y || (J. bis). ch. xv. 37 || Mk. Mark viii. 19, 20 only. Lev.

copt ath Origo [Chr]: om B Z[from the space | \$33 lat-b k arm Origo (Ic def.) παρηλθεν bef ηδη Z(appy) \aleph 1 Orig₂. rec on ow (as $\|$ Mark, or perhaps passed over from the -ov preceding), with BDI_c rel vss Orig: ins CZ \aleph 1 syr-mg copt Orig₂. ins κυκλω bef κωμαs (from $\|$ Mark Luke) C¹ 33. 61. 108 Scr's w^2 ev- P^1 syr-mg syr-jer arm. χωρας Δ -gr \aleph^1 (xx \aleph^3 a).

16. om invous DN (ins N3a) 61 lat-k Syr syr-cu copt ath arm. vueis payein bef autois D.

17. for $\lambda \in \gamma \circ \upsilon \sigma : \upsilon$, (. . .) $\circ \upsilon$ ($\varepsilon : \pi \circ \upsilon$ or $\varepsilon \lambda \in \gamma \circ \upsilon$) Z, dixerunt lat-f ff, g_1 . aprovs bef ει μη πεντε X1(txt X3a).

rec auτους bef ωδε (to bring auτους nearer the verb), 18. aft ειπεν ins αυτοις P. with CP rel vulg lat-f syrr with: om ωδε D 1 lat-a b c ff g h syr-cu copt: txt BZN 33. (Ic def.)

19. κελευσατε B1 (imperative as in || Luke John): εκελευσεν Z(appy) X ev-y [Orig.], * τοῦ χόρτου BC¹I_c 1. 33 τον οχλον D-gr latt arm-zoh. jussit lat-ff. Ser's o latt Syr syr-cu syr-mg copt with arm Orig4: του χορτους L: τον χορτον D 16. for the solution of the state of the unusual plural and accus?): τους χορτους \mathbb{C}^2P rel Ser's mss syr-txt [Chr]. rec ins και bef λαβων, with \mathbb{C}^1 L_c $\mathbb{X}(\operatorname{Treg})$ \mathbb{X} lat- ff_1 h copt arm: om $\mathbb{B}\mathbb{C}^2(\mathbb{D})$ \mathbb{P} rel latt syr Orig Thl.—for λαβων, ελαβεν \mathbb{D} . [\mathbb{O} ?]

20. om των κλασματων Θ lat-a ff, g.

ή ωρα the time of the day is now late, ην της ώρας μικρον προ δύντος ήλίου, Xen. Hell. vii. 2. 22. 16, 17.] δότε αὐτοῖς ὑμεῖς φ., which is common to the three first Evangelists, is considerably expanded in the more detailed account of John, vv. 3-7; it was Andrew who spoke in our ver. 17, and the five loaves and two fishes were brought by a lad: John vi. 8, 9. They were barley loaves and (salt) fish; ibid. And we have (perhaps, but see note there) the vast concourse accounted for in John by the fact that the Passover was at hand, and so they were collected on their journey to Jerusalem. See a very similar miracle in 2 Kings iv. 42-44; only then there were twenty barley loaves and an hundred men. See also Num. xi. 21, 22.

19. ηὐλόγησεν] Luke supplies αὐτούς, the loaves and fishes: John has for it εὐχαριστήσας. Both are one. The thanks

to heaven is the blessing on the meat. & Σωτήρ πρώτον ανέβλεψεν είς του οὐρανόν ταῖς ἀκτῖσι τῶν ὀφθαλμῶν αὐτοῦ οίονεὶ καταβιβάζων δύναμιν ἐκεῖθεν τὴν ἀνακραθησομένην τοῖς ἄρτοις καὶ τοῖς ἰχθύσι μέλλουσι τρέφειν τοὺς πεντακιςχιλίους, και μετά τοῦτο ηὐλόγησε τ. π. άρτους κ. τ. δ. ἰχθ., τῷ λόγφ κ. τῆ εὐλογία αὔξων κ. πληθύνων αὐτούς. Orig. in loc. This miracle was one of symbolic meaning for the twelve, who had just returned from their mission, as pointing to the δωρεάν έλάβετε, δωρεάν δότε of ch. x. 8 in a higher sense than they then could have understood it:—but see the symbolic import of the miracle treated in the notes to John vi.

Meyer well remarks that the process of the miracle is thus to be conceived: -the Lord blessed, and gave the loaves and fishes to the disciples, as they were; and then, during their distribution of them,

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δώδεκα ² κοφίνους πλήρεις. ²¹ οι δὲ ἐσθίοντες ῆσαν ἄνδρες ² οι xi. 3. Mk. mly. Judg. vi. 19. Judg. vi. 19. Judg. vi. 19. Jag. vi

 χ^{22} Καὶ εὐθέως c ἢνάγκασεν τοὺς μαθητὰς d ἐμβῆναι d d ἐμβῆναι d d είς τὸ πλοίον καὶ επροάγειν αὐτὸν είς τὸ πέραν, έως οὖ ι ἀπολύση τοὺς ὄχλους. 23 καὶ ι ἀπολύσας τοὺς ὄχλους 5 -ch. xr. 38, 26 καὶ εἰνεβη εἰνεβη εἰς τὸ ε ὅρος 16 κατ εἰδίαν προςεύξασθαι. 1 ὀψίας 66 κατ κατ εδίαν προςεύξασθαι. 1 ὀψίας 66 κατ κατ εδίαν προςεύξασθαι. 1 ὸψίας 66 κατ κατ εδίαν προςεύξασθαι. 1 ὸψίας 66 κατ κατ εδίαν προςεύξασθαι. 1 ὸψίας 66 κατ κατ εδίαν προςεύξασθαι. 1 Ακτ κατ εδίαν το εδίαν κατ εδίαν το εδίαν κατ κατ εδίαν κατ ε ΒCDEF δε ι γενομένης μόνος ην έκει. 24 το δε πλοίον ήδη κ μέσον ΘΙΙΝ 1. γὰο η ἐναντίος ὁ ἄνεμος. 25 τετάρτη δὲ ο φυλακή της νυκ- ο

g ch. v. 1 reff. hver, 13, i ch. viii. 16. ver, 15 (see note there al. fr. k. constr., John i .26. Num. xxxv. 5. μέσον Ἰωνίης, Herod. i. 170. 1 = || Mk. only. (2 Pet. ii. 8 al.) in ch. viii. 24 reff. nabsol., Acts xxvii. 4 only. Ezek. xviii. 18, but not -. (see Mark xv. 39.) w. dat., || Mk. σ. || Mk. ch. xxiv. 43. Luke ii. S (2), xii. 38 only. Exod. xiv. 24. 22. Rev. x. 9. Gen. xxiv. 56. Exod. iv. 19. etc. ii. a. 22. Rev. x. 9. Gen. xxiv. 56. Exod. iv. 19. etc. ii. 32. etc. here is only, gen., || Job ix. 8.

21. for wsei, ws DI. △ 1. 33: om ⊕ 241-7 latt(not f) Syr syr-cu copt Orig: txt transp γυναικων and παιδιων D 1 lat-a b c &c (not f) copt Origo BCPN rel [Chr].

22. om ευθεως C1X1 (ins X2) lat-ff syr-cu [Chr-γ]. rec aft ηναγκασεν ins ο ιησους (beg of an eccl lection), with C3L rel: bef ηναγκ. lat-a b c ff g g1.2 h: om BC1DIcPΔΘΧ 1. 33 Ser's c¹ k am(with em forj fuld tol) lat- $efff_1$ syrr syr-eu syr-jer copt æth arm Orig₂ Chr Arnob. [T_c?] rec aft $\mu\alpha\theta\eta\tau\alpha$ s ins $\alpha\nu\tau\sigma\nu$ (|| Mark), with BEFKPX Π lat-a b c ff_{12} $g_{1.2}$ h syrr syr-cu copt ath: om CDI_cN rel vulg lat-a0 f1 arm Origexpr Chr Euthym Arnob. (T_c?) om τo (bef $\pi \lambda o \iota o \iota v$) B 1. 33. 124 Ser's s arm Eus Chr-2-9-G-H: ins CDIcPN rel Orig, om autov (see | Mark) D 37. 49 ev-y, lat-a b e ff g, h arm Arnob: autous Ic @ ev-H1.

23. om απολυσας τους οχλους χ¹(ins X-corr¹) ev-P¹.

24. om ηδη (see || Mark) D 253 ev-36 Ser's ol vulg lat-a f ff, l Syr syr-cu copt æth ην εις μεσον της θαλ. βασανιζ. D late: σταδιους πολλους απο της γης απειχεν βασανιζ. B 13. 124 Syr syr-cu (syr-jer copt) arm: txt CPN rel syr æth Orig

[Chr] Hil (O?) for $\eta \nu \gamma \alpha \rho$, $\eta \gamma \alpha \rho D^1$.

ηλθεν (απηλθ. not being understood) BC2 P(Treg) 25. τεταρτης δε φυλακης D. TcX 1. 33 latt syrr syr-cu copt æth arm Orig, Eus, Bas Chr: ερχεται syr-mg: txt C1(appy) D P(Tischdf) rel syr-txt. rec ins o ιησους bef προς αυτους, with C3L rel lat-a b c e f ff₂ g₂ h Syr syr-cu arm Eus: om BC DPST_cVΓΔ Θ(appy) × 1. 33 vulg lat-f ff₁ g₁ l syr copt æth Orig Bas Chr Arnob.

περιπατων bef προς αυτους D. rec επι της θαλασσης, with CD rel Eusz: txt BPTcΔΘN 1 Origi.

the miraculous increase took place, so that they broke and distributed enough for all.

20. κοφίνους] in the construction, is in apposition with τὸ περισσεῦου. The cophinus was the usual accompaniment of the Jew: see Juv. Sat. iii. 14- Judæis, quorum cophinus fœnumque supellex;' and Sat. vi. 542. Reland, whom Schöttgen (in loc.) follows, supposes that the basket was to carry their own meats on a journey, for fear of pollution by eating those of the Gentiles, and the hay to sleep on for the same reason. 21. χωρίς γυν. κ. παιδ. is peculiar to Matt., although this might have been inferred from avopes being used in the other three Evangelists. See note on John vi. 10.

22-33.] JESUS WALKS ON THE SEA. Mark vi. 45-52. (Luke omits this incident.) John vi. 16-21. The conviction of the people after the foregoing miracle

was, that Jesus was the Messiah; and their disposition, to take Him by force, and make Him a king. See John vi. 14, 15. For this reason he constrained His disciples to leave Him, because they were but too anxious to second this wish of the multitude: and their dismissal was therefore an important step towards the other.

22. εἰς τὸ πέραν] Mark adds πρὸς Βηθσαϊδάν, John εἰς Καφαρναούμ: for the Bethsaïda, the city of Philip and Andrew and Peter, was distinct from Bethsaïda Julias, in whose neighbourhood the miracle took place,—and in the direction of Capernaum. 25.] The fourth watch according to the Roman calculation, which was by this time common among the Jews (who themselves divided the night into three parts or watches). This would be, -near the vernal equinox which this was,-between three and six in the mornr. ch. ii. 3 al. 26 καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ٩ ἐπὶ τῆς θαλάσσης s Mk. only t. Wisd. xvii. ^q περιπατούντα ^τ έταράχθησαν λέγοντες ὅτι ^s φάντασμά t ch. xiii. 44 1eif. u John iv. 26. έστιν, καὶ t ἀπὸ τοῦ δόβου έκραξαν. 27 εὐθέως δὲ ελάλησεν αὐτοῖς [ὁ Ἰησοῦς] λέγων Θαρσεῖτε, " ἐγώ " εἰμι, al. Deut. μη φοβείσθε. 28 ν αποκριθείς δε αυτώ ο Πέτρος είπεν v = ch. xii. 38 al. w = here only. Ezek, xxvii. Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρός σε ἐπὶ τὰ ὕδατα. 29 ὁ δὲ εἶπεν Ἐλθέ. καὶ * καταβὰς ἀπὸ τοῦ πλοίου .. ειπεν x ch. xviii. 6 anly, 2 Kings Π έτρος 3 περιεπάτησεν 9 έπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν 6 Θ. 2 Ματκ, here only. Mark viii. 23. Luke ix. 47 αl. Exod. iv. ἀρξάμενος x καταποντίζεσθαι ἔκραξεν λέγων Κύριε σῶσόν x κι. 33 Ίησοῦν. ³⁰ βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ Ρετίν με. 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χείρα γ ἐπελάz ch. vi. 30. viii. 26. xvi. 8. Luke xii. 28 only+. βετο αὐτοῦ καὶ λέγει αὐτῷ z 'Ολιγόπιστε a els a τί b ἐδίστασας; 32 καὶ ε ἀναβάντων αὐτῶν εἰς τὸ πλοίον α ἐκό-Mark xv. 34 only. Wisd, Mark xv. 33 οἰ δε εν οἰ ἄνεμος. 33 οἰ δε εν iv. 17. bch. xxviii. 17 σοι y+. ε = || Mk. ch. xv. 39. John xxi. 11. Acts xxi. 6. Jon. i. 3 Ed-vat. (not ABN.) viii. 1. Jon. i. 11, 12. e w. dat., ch. ii. 2 reff. πασεν ὁ ἄνεμος. 33 οἱ δὲ ἐν τῶ πλοίω [ἐλθόντες] · προςεκύνησαν αὐτῶ λέγοντες 'Αληθῶς f θεοῦ υιος εἶ.

d | Mk. Mark iv. 39 only. Gen. f ch. 1v. 3.

26. οι δε μαθ. bef ιδοντες αυτον (from || Mark) BD N-corr 13. 61. 124 lat-f: ιδοντες δε αυτον (omg οι μ.) X1 lat-a b e ff_{1,2} g₁ h [Eus₁]: και ιδ. αυτ. 1 vulg lat-c g₂ [Eus₁] Chr-γ Arnob Aug: txt CP rel syrr syr-cu copt æth. (Tc?) περιπ. bef επι τ. θαλ. T_c 33 lat-g₁ syrr syr-cu Eus. Eus₂ Chr Thl. ree την θαλασσαν, with P rel: txt BCDT & 1. 33

27. ευθυς (from || Mark) BDTcN: txt C[P] rel Eus [Chr]. om ο ιησ. DTcN 231 lat-ff1 syr-cu copt Eus: ins bef αυτοις B N-corrl 131: aft CP rel lat-f syr æth

arm: ο ιησ. ελ. αυτ. latt Syr. θαρρειτε D.

28. om αυτω Δ 157. 209 Ser's c l m n w evv-H-y-z vulg lat-a c æth Euthym: ο πετρος eiper bef autw B 120. 240-4-5 lat- g_1 Syr copt: txt CD[P]\$ rel lat-b e f $f_{1,2}$ g_2 h syr arm Eus. (T_c ?)—om o D. ei σv ei bef $\kappa v \rho \iota e$ h. for μe , μo : (Δ Ser's s. ree $\pi \rho o s$ σe bef $\epsilon \lambda \theta \epsilon u \nu$, with L[P] rel vulg-ed: txt BCD $\Delta \Theta h$ 1. 33 am lat-a b c &c syrr syr-cu [copt] with arm Eus. (T_c ?)

29. rec ins o bef πετρος, with C[P] rel: om BDK Eus. (Tc?) for ελθειν, και ηλθεν (corrn from the less usual infinitive) B (not C1, if Tischoff has accurately edited it : there is not room) syr-cu arm Chr : et veniens wth : ελθιν ηλθεν ουν X1 : txt C2(C1?)

D[P]N3a rel latt(ut veniret) Orig. [Tc?]

30. om ισχυρον B1-txt & 33 copt: ins B1-marg rel &c. [Tc?]

31. ευθυς Ν. om o D [om o ιησ. E¹]. 32. rec εμβαντων, with CP rel: txt BDT_cN 13. 33. 124 Orig Cyr-jer.

33. om ελθοντες BC'TcN 1 lat-ff; copt ath Orig Did: txt DP rel latt syrr syr-cu m. υιος θεου ει and add συ D lat-a b. arm.

ἀπηλθεν πρὸς αὐτ.] a mixed construction for ἀπηλθεν ἀπὸ τοῦ ὅρους και ήλθεν πρός αὐτ. The words περιπατ. ἐπὶ τὴν θάλ. (or τῆς θαλάσσης, - the gen. of the mere appearing on the spot, the accus. of motion, -over the sea. Webst. and Wilk. cite έπλ πολλά ἀλήθην Od. ξ. 120, -- ἐπ' ἔννεα κεῖτο πέλεθρα Οd. λ. 577) are common to the three Evangelists, and can have no other meaning here, than that the Lord walked bodily on the surface of the water. The passages commonly cited to shew that επί with a gen. can mean 'on the bank of,' are not applicable here, being all after verbs of rest, not of

motion. 4 Kings ii. 7: Dan. viii. 2 Theod.: John xxi. 1. In ref. Job we read of the Almighty, δ τανύσας τον οὐρανον μόνος και περιπατών ως έπ' έδάφους έπι θαλάσσης. Mark adds και ήθελεν παρελθείν αὐτούς: John, καὶ ἐγγὺς τοῦ πλοίου γινόμενον. See notes on John. This narrative respecting Peter is peculiar to Matthew. It is in very strict accordance with his warm and confident character, and has been called almost a 'rehearsal' of his denial afterwards. It contains one of the most pointed and striking revelations which we have of the nature and analogy of faith; and a notable 34 Καὶ ε διαπεράσαντες ηλθον εἰς τὴν γῆν Γεννησαρετ. $\frac{a}{h}$ ch. x. al. 85 καὶ $\frac{b}{h}$ έπιγνόντες αὐτὸν οἱ ἄνδρες $\frac{i}{h}$ τοῦ τόπου ἐκείνου $\frac{20}{h}$ Luke xiv. 16, 31. ἀπέστειλαν εἰς ὅλην τὴν $\frac{k}{h}$ περίχωρον ἐκείνην, καὶ προς- $\frac{30}{32,33}$. 33, 33, 33, 33. ήνεγκαν αὐτῷ πάντας τοὺς $\frac{1}{h}$ κακῶς $\frac{1}{h}$ ἔχοντας, $\frac{36}{h}$ καὶ καὶ $\frac{21}{21,22}$. $\frac{21}{21,22}$. $\frac{21}{100}$ παρεκάλουν αὐτὸν ἵνα μόνον $\frac{n}{h}$ ἄψωνται τοῦ $\frac{n}{h}$ κρασπέδου $\frac{1}{h}$ Chron. $\frac{1}{h}$ τοῦ ἱματίου αὐτοῦ, καὶ ὅσοι $\frac{n}{h}$ ήψαντο $\frac{n}{h}$ διεσώθησαν.

XV. 1 Τότε προςέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσο- $^{\rm main}_{\rm Mrk}$ ν. $^{\rm io}_{\rm n}$ γραμματεῖς καὶ Φαρισαῖοι λέγοντες 2 Διὰ τί οἱ $^{\rm main}_{\rm n}$ ν. $^{\rm io}_{\rm n}$ ν. $^{$ βυτέρων; οὐ γὰρ τα νίπτονται τὰς α χεῖρας αὐτῶν ὅταν οἰκ xeii. 5 reft. Zein. 2.

 $\overset{\circ}{a}$ ρτον $\overset{\circ}{e}$ σθίωσιν. $\overset{\circ}{3}$ $\overset{\circ}{o}$ δε $\overset{\circ}{a}$ ποκριθεὶς εἶπεν $\overset{\circ}{a}$ υτοῖς V $\overset{\circ}{\Delta}$ ιὰ V $\overset{\circ}{\Delta}$ tὶα $\overset{\circ}{\pi}$ t' V Luke vii. 3. Acts xxiii. 43, 44. xxviii. 1, 4. 1 Pet. iii. 20 only. Jer. viii. 29. $\overset{\circ}{\alpha}$ Acts i. 25 (2 John 9 v. r.) only. Isa. xxiv. 5 A. Sir. x. 19. $\overset{\circ}{\epsilon}$ Phere, &e. and $\overset{\circ}{\gamma}$. 1 Cor. xi. 2. Gal. i. 14. Col. ii. 8. 2 Thess. ii. 15. iii. 6 only £. (Jer. xxxii.) 4. xli. (xxxiv.) 2 only. $\overset{\circ}{s}$ = $\overset{\circ}{\gamma}$. Heb. xi. 2 only. tch. vi. 17 reff. th. vi. 17 reff.

34. επι την γην γενν. (as in || Mark) C1 13. 124-57 Chr-2-6-9-η-ρ: επι την γην εις γενν. (combn of Matt and Mark) BDTcΔN 33 syr arm: alii aliter: txt P rel copt arm

35. om εκεινου NTc. (No readings of Tc are given from this point to ch xv. 2.)

36. om auto B1(insd in marg a prima manu [by B3, appy, Tischdf]) Orig, Chr. aft ooot ins av C Ser's m. for διεσωθ., εσωθησαν N.

Chap. XV. 1. for προσερχ., προερχονται D1-gr(txt D3). for τω ιησου, προς αυτον D latt(exc f) with Hil [Aug₁]: aurw 1 Orig. om of (as in the way: that it should have been inself from || Mark, as Meyer, is improb, seeing that the form of the sentence there is different) BDN 1. 124\dagger. 209 Ser's a c ev-y copt Orig₂: ins CP rel. transp γραμματεις and φαρισαιοι (see || Mark) BDN 1. 13. 33. 124 late Syr copt arm Orig: txt CP rel syr-cu syr æth Hil.

2. om αυτων (as unnecessary : see also Mark vii. 3) B[Tc]ΔN 1. 2291 lat-f g, arm

Orig₂ [Cyr₁] Chr-γ-L.
3. om aυτοις D lat-e copt.

example of the power of the higher spiritual state of man over the inferior laws of matter, so often brought forward by our Lord. See ch. xvii. 20; xxi. 21. 32.] John (vi. 21) adds καλ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ῆν ὑπῆγον:— see note there. 33.] These persons were probably the crew of the ship, and distinct from the disciples. On θεοῦ νίός, see note, ch. iv. 3. It is the first time that our Lord is called so by men in the three synoptic Gospels. See ch. iii. 17; iv. 3; viii. 29: and John i. 34, 50. This feeling of amazement and reverence pervaded the disciples also: see the strong expressions of Mark vi. 52. 34-36.7 Mark vi. 53-56. Gennesar or Gennesaret, a district from which the lake was also occasionally so called, extended along its western shore. See Josephus's glowing description of the beauty and fertility of this plain, B. J. iii. 10. 7. At its northern end was Capernaum, near which our Lord landed, as would appear from John vi. 24, 25. 36. παρεκάλ. "va] For a discussion of the con-VOL. I.

struction of verbs of entreaty, &c. with Iva and $\delta\pi\omega s$, see note, 1 Cor. xiv. 13.

On κρασπ. see note on ch. ix. 20. διεσ. as E. V., were made perfectly whole. Chap. XV. 1-20.] DISCOURSE CON-CERNING EATING WITH UNWASHED HANDS. Mark vii. 1—23. From Mark it appears that these Scribes and Pharisees had come expressly from Jerusalem to watch our Lord: most probably after that Passover which was nigh at the time of feeding the five thousand, John vi. 4.

2. The Jews attached more importance to the traditionary exposition than to the Scripture text itself. They compared the written word to water; the traditionary exposition to the wine which must be mingled with it. The duty of washing before meat is not inculcated in the law, but only in the traditions of the Scribes. So rigidly did the Jews observe it, that Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands.

πρεσβύτεροι are not the elders, but the

w ch. iv 6"
(from Ps. xc.
11). xix. 7
al. Gen. ii. καὶ ύμεις παραβαίνετε την έντολην του θεου διὰ την ... την εν. $^{16.}$ χις 19 $^{\rm X}$ Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ $^{\rm Y}$ Ὁ $^{\rm Z}$ κακολογῶν $^{\rm BCDEF}$ 12. $^{\rm Prov.}$ πατέρα $^{\rm A}$ μητέρα $^{\rm A}$ θανήτω $^{\rm A}$ τελουτίσει $^{\rm X}$ $^{\circ}$ Os $\mathring{a}v$ $\epsilon \mathring{i}\pi \eta$ $\tau \mathring{\varphi}$ $\pi a \tau \rho \mathring{i}$ $\mathring{\eta}$ $\tau \mathring{\eta}$ $\mu \eta \tau \rho \mathring{i}$ $^{\circ}$ $\Delta \mathring{\omega} \rho o v$ \mathring{o} $\mathring{\epsilon} \grave{a}v$ $\mathring{\epsilon} \mathring{\xi}$ $\mathring{\epsilon} \mu o \mathring{v}$ $^{\circ}$ Evon. xxi. z Mk. Mark ix. 39. Acts xix. 9 only. Prov. xx. 20. ο ἀφεληθης. 6 [καὶ] οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ [ຖ] την μητέρα αὐτοῦ]· καὶ ἀ ήκυρώσατε τὸν νόμον τοῦ θεοῦ 1 Kings iii. 13. a l. Exod. l. c. see John xii. 33. Rev. ii. 23. Lev. διὰ τὴν ⁹ παράδοσιν ύμῶν. ⁷ ὑποκριταί, ^e καλῶς ^f ἐπροφήτευσεν περὶ ύμῶν 'Ησαΐας λέγων 8 g 'Ο λαὸς οὖτος τοῖς b = ch. v. 23, 24 al. Lev. xxvii. 9. c ch. xvi. 26. Mark v. 26 al. Jer. ii. 11. vii. 8. d \parallel Mk. Gal. iii. 17 only \uparrow . Esdr. vi. 32 only. (\uparrow pos, Prov. i. 25. v. 7.) e = \parallel Mk. Mark xii. 28, 32 al. Jer. i. 12. f ch. xi. 13 al. Jer. xx. 1. g Isa. xxix. 13.

om Kai X1 (ins X2) Iren-int,.

4. for $\epsilon \nu \epsilon \tau$. λεγ., $\epsilon \iota \pi \epsilon \nu$ (from || Mark) BDT_cN^{3a}(appy: but corrd) 1.124 latt Syr syr-eu syr-mg copt with arm Ptol Orig Cyr Iren-int Jer: txt CΘN¹ rel lat-f. rec aft τον πατερα ins σου (Mark), with C2 [E1(certe σ scriptum erat. Tischdf) KL MUΠ 33 am lat-a b c f ff₂ g₁ Syr syr-en syr-with ob copt arm ([Ptol] Orig₁): om BC DN rel vulg-ed(with forj harl¹) lat-e ff₁ g₂ ath Orig₁ Chr₁ [Cyr₁] Iren-int Cypr Aug.

6. at beg ins συδεν εστιν Ν'(N.corr¹ or 3 disapproving). om και (to simplify

the construction) BCDT_cx 1. 33 lat-a b e ff. g_1 syr-cu copt with Orig Cyr₂: ins L rel vulg lat-e f syrr arm Jer Quwst. rec $\tau \iota \mu \eta \sigma \eta$ (to corresp with $\epsilon \iota \pi \eta$ above), with LN rel Cyr,: txt BCDE2Tc \DON2N 1. 33 Orig Cyr, Aug Jer. οιιι η τ. μητ. αυτου (possibly from homeotel) BDN lat-a e syr-cu [om autou Tc 33 Chr Cyr, Jer]. ree (for τον νομον) την εντολην (from Mark vii. 9), with LΘ rel vulg lat-c f g₁ syr-txt arm-mss Orig₁[and int₁] Cyr: τον λογον (from Mark vii. 13?) BD κ^{3a}(appy, but νομον restored) lat-a b e $ff_{1,2}$ Syr syr-cu syr-mg copt with arm [Orig₁] Eus Iren-int Aug: txt CT_cN¹ 13, 124, 346 Ptol.

8. rec ins εγγιζει μοι bef ο λαος ουτος and adds τω στοματι αυτων και (as LXX-B),

ancients. See ref. Heb. 3. καὶ ὑμ.] The καί implies that there was a παράβασις also on their part—acknowledging that on the part of the disciples. The $\hat{\epsilon} \nu \tau$. τ . θ .] A remarkable testimony from our Lord to the divine origin of the Mosaic law: not merely of the Decalogue, as such, for the second command quoted is not in the Decalogue, and it is to be observed that where the text has o beos ένετείλατο, Mark (vii. 10) has Μωυσής εἶπεν. 4.] θανάτω τελ. is a Hebraism, αργ τοια: see reff. LXX. 5.] Lightfoot on this verse shews that the expression cited by our Lord did not always bind the utterer to consecrate his property to religious uses, but was by its mere utterance sufficient to absolve him from the duty of caring for his parents: see further on the word Corban in Mark vii. 11. The construction of this and the following ver. is: But ye say, Whosoever shall say to his father or mother, That from which thou mightest have been oenefited by me, is an offering (consecrated to God; see above) . . . (understand, is free). [And] such an one will certainly not honour his father [or his mother]. So || Mark, οὐκέτι ἀφίετε κ.τ.λ.

The joining of [καl] οὐ μὴ κ.τ.λ. to the bs du above, and making the aposiopesis after μητ. αὐτοῦ, is inconsistent with the usage of οὐ μή, which contains in itself an apodosis, being an elliptical construction for οὐ δέος μή or the like; see Hartung, Partikellehre, ii. p. 155 ff. The future ind. after οὐ μή makes the certainty more apparent: so και τούτο γάρ εὖ εἰδέναι χρη ότι οὐ μὴ δυνήσεται Κῦρος εύρεῖν Xen. Cyr. viii. 1. 5. See more examples in Hartung, ib. Of course the apodosis is our Lord's saying, not that of the Phari-8. The portion of Isaiah from which this citation is made (ch. xxiv.xxxv.) sets forth, in alternate threatenings and promises, the punishment of the mere nominal Israel, and the salvation of the true Israel of God. And, as so often in the prophetic word, its threats and promises are for all times of the Church ;the particular event then foretold being but one fulfilment of those deeper and more general declarations of God, which shall be ever having their successive illustrations in His dealings with men. prophecy is nearly according to the LXX, which compare. The citation in Mark is (if the spurious words in the rec. here be .xv. 8

4—15. ΚΑΙΑ ΜΙΑ 1 χείλεσίν με τιμᾶ, ἡ δὲ καρδία αὐτῶν 1 πόρρω 1 ἀπέχει ἀπ' h from 1. c. Rim. ii. 13. εἰμοῦ. 9 κ μάτην δὲ 1 σέβονταί με διδάσκοντες 10 διδασκα- 10 Καὶ προςκαλεσάμενος 10 καὶ προςκαλεσάμενος 10 καὶ συνίετε. 11 οὐ τὸ 10 γι. 2. Μαὶ. 16. Μκ. Luke (appy)Tc $^{\circ}$ εἰςερχόμενον εἰς τὸ στόμα $^{\mathsf{p}}$ κοινοῖ τὸν ἄνθρωπον, ἀλλὰ $^{\circ}$ κιν $^{\circ}$ καινοῖ τὸν $^{\circ}$ κοινοῖ τὸν $^{\circ}$ καινοῖ τὸν $^{\circ}$ καινοῦς τὸν $^{\circ}$ καινοῦς τὸν $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ τὸν $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ καινοῦς $^{\circ}$ καινοῦς $^{\circ}$ τὸν $^{\circ}$ τὸ τὸ τὸ τὰ ἐκπορευομενον επ ἄνθρωπον. 12 τότε προςελθόντες οἱ μαθηται το λόγον αὐτῷ Οἰδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον 13. Τοεκ. 1.10. Να το εσκανδαλίσθησαν; 13 ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα ε φυτεία κιμένες ἡν οὐκ τ ἐφύτευσεν ὁ τατήρ μου ὁ το οὐράνιος τ ἐκριζωθή-1 κcts xvi. 14. Να κα το τους το δηγοί εἰσιν τυφλοὶ τυφλῶν κιμένες το δηγοί εἰσιν τυφλοὶ τυφλῶν κιμένες το δηγη, ἀμφότεροι εἰς ε βόθυνον κιμένες αὐτούς το δηγη, ἀμφότεροι εἰς ε βόθυνον κιμένες τὸ δηγη, ἀμφότεροι εἰς ε βόθυνον κιμένες το δηγη καμφότεροι εἰς ε δηγη καμφότεροι εἰς ε διακοι καμφότεροι

only, Eph. iv. 14 al. Prov. ii. 17.

only, Eph. iv. 14.

only, Eph. iv. 14.

only, Eph. iv. 15.

only, Eph. iv. 18.

only, E

with C rel lat-f syr: om BDLTcx 33. 124 latt Syr syr-cu copt ath arm Clem-rom Just Ptol Clem Orig(expr: παρέθετο βητόν ἀπό τοῦ Ἡσαΐου, ὅπερ αὐταῖς λέξεσιν οὕτως έχει, και είπε κύριος Ἐγγίζει μοι δ λαός οῦτος ἐν τῷ στόματι αὐτῶν και τὰ έξῆς και προείπομέν γε ότι οὺκ αὐταῖς λέξεσιν ἀνέγραψεν ὁ Ματθαῖος το προφητικόν. Comm in Matt, tom xi. 11, vol iii. p 492) [Eus,] Bas Chr Cyr Tert Cypr Hil Ambr Ambrst Jer Gaud Juv. (ο λαος ουτ. εγγ. μοι(alone) 1.) est a me Hil lat-ff(exc Tert Cypr). for απεχει, εστιν D lat-a b c Clem,

11. aft ov ins may D. for ειςερχ., ερχομενον B. aft στομα ins τουτο (see lelow) N1(N3a disapproving). κοινωνει D1(twice: txt D4?), communicat D-lat (and lat-c the second time) Tert Jer(verbum communicat proprie scripturarum est et publico sermone non teritur ("non teritur" is quoted "conteritur" by Tischdf)) Aug(and in vv 18, 20): coinquinat most latt. for τουτο, εκεινο D.

12 rec aft μαθηται ins αυτου (|| Mark), with C rel vss: om BDN 13. 61. 124. rec (for λεγουσιν) ειπον (change to historic tense), with C rel latt syr ath [Chr], ειπαν

X: txt BD 1. 13. 33. 61. 124 lat-ff, Syr syr-cu arm.

14. for αυτους, τους τυφλους D. for οδ. εισιν τυφλοι τυφλων, τυφλοι εισιν οδηγοι BD : οδ. εισι τυφλων K : οδ. εισιν τυφλοι \aleph^1 : τυφλοι εισιν οδ. τυφλων L Z(appy) N3a(but former readg restored) 1. 33 vulg lat-a c syrr ath Orig, Basoft Cyr, Cypr Jer Gild (all apparently emends of the arrangement, or mistakes owing to the recurrence of τυφλοι τυφλων): txt C rel syr-cu. for βοθυνον, βοθρον D 1 Cyr: εμπεσουνται DF 99. 238-40-4-6-8-50-3-9 εις βοθ. is aft the verb in DLZ 1 æth. Scr's 1 m n o ev-y [Bas, (and mss,)] Chr Cyr.

15. αυτω bef ειπεν Β.

cancelled) verbatim the same with that in the text. Stier however maintains (vol. · ii. p. 142) that the words in question ought to be supplied in Mark, because έγγίζει is wanted to oppose to πόρδω ἀπέχει, and στόματι to connect with στόμα in ver. 11. 9.] ΙΧΧ, ἐντάλματα ἀνθ. καl διδασκαλίας. The two are here in apposition, as in E. V. 10. \ \cdot \kappa \kap μέν έπιστομίσας καὶ καταισχύνας ἀφῆκεν ως ανιάτους τρέπει δε τον λόγον προς τον όχλον ώς αξιολογώτερον. Euthym. 12. This took place after our Lord had entered the house and was apart from the multitude: see Mark ver. 17. λόγον] the saying addressed to the multitude in ver. 11. 13.] The plant is the teaching of the Pharisees, altogether of human, and not of divine planting. That this is so, is clear by ἄφετε αὐτούς following, and by the analogy of our Lord's parabolic symbolism, in which seed, plant, &c., are compared to doctrine, which however in its growth becomes identified with, and impersonated by, its recipients and disseminators. See this illustrated in notes

...χερσιν

a ch xiii. 36 only. Job vi. 24. xii. 8 ^a Φράσον ήμιν την παραβολήν [ταύτην]. 16 ο δε είπεν ... 15 Θ. ^b 'Ακμήν καὶ ύμεῖς ^c ἀσύνετοί ἐστε ; ¹⁷ οὔπω νοεῖτε ὅτι πᾶν only.
b here only.
ο οχλος τὸ d εἰςπορευόμενον εἰς τὸ d στόμα εἰς τὴν e κοιλίαν f χωρεῖ άκμην καὶ εἰς ε ἀφεδρῶνα ἐκβάλλεται; 18 τὰ δὲ λ ἐκπορευόμενα διεβαινε. Xen. Anab. iv. 3. 26. c a Mk. Rom. i. έκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα 21, 31, x. 19 (from Deut. h κοινοί τὸν ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας ἐξέρχονxxxii. 21) only. Wisd. ται ιδιαλογισμοί πονηροί, φόνοι, κ μοιχείαι, ι πορνείαι, only. 4 stat.
i. 5. d here only.
see ver. 11.
e t. 1 Cor. vi. 13.
Rev. x. 9, 10
al. 2 Kings
xx. 10.
2 Chron. xxi.
15, 19.
f = & w. eis,
2 Pet. iii. 9
only‡. (ch.
xix. 11, 12 al.
2 Maec. xv. ^m κλοπαί, ⁿ ψευδομαρτυρίαι, ^o βλασφημίαι. έστιν τὰ h κοινούντα p τὸν ἄνθρωπον τὸ δὲ q ἀνίπτοις

χερσίν φαγείν οὐ h κοινοί P τὸν ἄνθρωπον.

21 Καὶ έξελθων έκειθεν ὁ Ἰησους τ ανεχώρησεν είς τὰ ΒΕΙΕΙ s μέρη Τύρου καὶ Σιδῶνος. 22 καὶ ἰδοὺ γυνὴ Χαναναία VXZrΔ xix. 11, 12 at 2 Macc. xv. άπὸ τῶν t ὁρίων ἐκείνων ἐξελθοῦσα u * ἐκραύγασεν λέγουσα

g | only t.

om ταυτην (as not in Mark vii. 17) BZX 1 copt Orig: ins CDΘ rel latt [syrr syr-eu with arm, αυτην Δ , bef τ . παραβ. 13. 124.

16. rec ins iησουs bef είπεν, with CL rel lat-f syr arm: om BDZN 33 latt Syr syr-cu

copt æth.

17. for ουπω, ου (see | Mark) BDZ 33 latt Syr syr-cu ath: txt CX rel syr copt. for ειςπορευομ., ειςερχομενον B Orig, [txt,]. ins τον bef αφεδρωνα ΓΧ [Chr].

18. om from εξερχεται to εξερχ. next ver (homæotel) κ'(ins κ-corr'). κοινωνει D¹[(and lat) Aug1].

κακεινα, εκεινα D lat-c f_1^* copt. κοινωνει 19. βλασφημεια D¹-gr lat-e syr-cu syr æth.

20. εισιν τα κοινωνουντα, and κοινωνει D1.

22. * ἔκραζεν (more usual word) BDN32 1 lat-c ff1 syr-cu copt arm: εκραξεν ΖΝ vulg lat-a ef $g_{1,2}$ syr Orig Chr Hil: εκραυγαζεν M: εκραυγασεν C rel. rec aft εκρ. ins αυτω, with L rel lat-f: f_1^r syr; οπισω αυτου D: aft λεγουσα ins αυτω vulg

on the parable of the sower, ch. xiii. ' ouτόν, natura: φυτεία, cura.' Bengel. On this verse see John xv. 1, 2. 15. The saying in ver. 11, which is clearly the subject of the question, was not strictly a πάραβολή, but a plain declaration; so that either Peter took it for a parable,or $\pi \alpha \rho \alpha \beta$. must be taken in its wider sense of 'an hard saying.' Stier thinks that their questioning as to the meaning of parables in ch. xiii. had habituated them to asking for explanations in this form.

16. The saying in ver. 11 was spoken for the multitude, who were exhorted ακούετε κ. συνίετε: much more then ought the disciples to have understood it. $\dot{a}\kappa\mu\dot{\eta}\nu = adhuc$ is a later Greek word: Phrynichus (p. 123, ed. Lobeck) says that Xenophon uses it once (ref.): but this is not in the sense of έτι, but ἄρτι, 'even now,' 'in articulo ;' see Lobeck's note, where he gives more examples.

17.] στόματι, δι' οδ γίνεται θνη-

τῶν μέν, ὡς ἔφη Πλάτων, εἴςοδος, ἔξοδος δὲ ἀφθάρτων. ἐπειςέρχεται μὲν γὰρ αὐτῷ σιτία καὶ ποτά, φθαρτοῦ σώματος φθαρταί τροφαί. λόγοι δὲ ἐξίασιν, ἀθα-νάτου ψυχῆς ἀθάνατοι νόμοι, δι' ὧν δ λογικὸς βίος κυβερνᾶται. Philo de Opif.

Mundi, 40, vol. i. p. 29. 21—28.] The Canaanitish woman. Mark vii. 24-30: omitted by Luke. It is not quite clear whether our Lord actually passed the frontier into the land of the heathen, or merely was on the frontier. The usage of els tà μέρη in Matthew favours the former supposition: see ch. ii. 22; xvi. 13; also for δρια, ch. ii. 16; iv. 13; viii. 34. Exod. xvi. 35, εἰς μέρος της Φοινίκης, 'to the borders of Canaan,' has been quoted as supporting the other view; but the usage of our Evangelist himself seems to carry greater weight. And the question is not one of importance; for our Lord did not go to teach or to heal, but, as it would appear, to avoid the pre...α. µαθ. Z.

'Ελέησον με κύριε υίος Δαυείδ. ή θυγάτηρ μου κακώς. w δαιμονίζεται. 23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῆ × λόγον. καὶ προςελθόντες οι μαθηται αυτού η ηρώτουν αυτον λέγοντες

ch. xxn. 15. xxi. 41. (John xxni. 23. Acts James IV. 3.)

lat-e g₁: om BCZN 1 am lat-a e Syr syr-cu copt with arm Orig [Chr-2]. rec (for υιος) υιε, with CZN rel lat-a c d Orig: txt BD Bas.

rec ηρωτων, with E2L rel, -τον E1M: txt BCDXX. 23. om λογον Z.

24. aft προβατα ins ταυτα D.

25. προσεκουησεν (corrn to historical tense) CK3 rel vulg lat-a f l syrr syr-cu copt

Chr Thi: txt BD M($\nu\eta$) \aleph^1 1. 33 lat-b c $f_{1,2}$ $f_{1,2}$ $f_{1,2}$ k arm Orig. 26. rec (for $\epsilon\xi\epsilon\sigma\tau\nu$) $\epsilon\sigma\tau\iota$ $\kappa\alpha\lambda\nu\nu$ (from || Mark), with BCR rel vulg lat-e f g_2 k [syrrsyr-cu] Orig. [Chr]: txt D(and perhaps no other ms) lat-a b c $f_{1,2}$ g_1 t Orig. hom-Cl Bas-sel Hil2 Ambr Ambrst Jer.

sent indignation of the Pharisees. Mark's account certainly implies that the woman was in the same place where our Lord was wishing to be hid, and could not. ἀπὸ τ. ὁρ. ἐκ. . . does not belong to ἐξελθ., but means of or from those parts.

¿ξελθ.] coming out (they were going by the way, see ver. 23): i.e. from her house, or town, or village. The inhabitants of these parts are called Canaanites, Num. xiii. 29: Judg. i. 30, 32, 33; and Phœnicians, Exod. vi. 15 (LXX): Josh. v. 1 (LXX). Mark calls her Έλληνίς, i.e. a heathen by religion, and Σύρα Φοινίκισσα τώ γένει: and describes her only as having come to our Lord in the house. But by the account in our text, she had been crying after the Lord and the disciples by the way previously; and Mark's account must be understood to begin at our ver. 25. From Mark iii. 8, Luke vi. 17, we learn that the fame of our Lord had been spread in these parts, and multitudes from thence had come to Him for healing. It was not this woman's dwelling-place, but her de-scent, which placed the bar between her and our Lord's ministrations. The expression vids Δαυείδ shews her acquaintance with Jewish expressions and expectations; but the whole narrative is against De Wette's supposition, that she may have been a proselyte of the gate.

23.] The reason alleged by the disciples must be coupled with our Lord's unwillingness to be known, stated by Mark

(vii. 24), and means, 'she will draw the attention of all upon us.' The word ano-Augor does not necessarily imply granting her request, nor the contrary; but simply dismiss her, leaving the method to our 24.] See ch. x. 5. Lord Himself. Such was the purpose of our Lord's personal ministry; yet even this was occasionally broken by such incidents as this. The 'fountain sealed' sometimes broke its banks, in token of the rich flood of grace which should follow. See Rom. xv. 8.

25.] ἐλθοῦσα, i.e. into the house where our Lord was. See Mark vii. 24.
26. κυναρίοις] No further con-

tempt is indicated by the diminutive, still less any allusion to the daughter of the woman: the word is commonly used of tame dogs, as diminutives frequently express familiarity. So in Xen. Cyr. viii. 4. 20, εί δὲ μεγάλην γαμείς, ήν ποτε βούλη αὐτὴν ὀρθὴν φιλῆσαι, προςάλλεσθαί σε δεήσει ως τὰ κυνάρια. 27.] The sense of kai yap is not given by 'yet' in the E. V. The woman, in her humility, accepts the appellation which our Lord gives her, and grounds her plea upon an inference from it. Her words also have a reference to άφες πρώτου χορτασθήναι τὰ réκνα, expressed by Mark vii. 27. The Vulgate has rightly, 'Etiam Domine: nam et catelli edunt.' Yea, Lord: for even the dogs eat: or, for the dogs too eat Our Lord in the use of the familiar diminutive, has expressed not the uncleanι ἀπό, Gen. γὰρ τὰ h κυνάρια i ἐσθίει ἀπὸ τῶν k ψιχίων τῶν hπιπτόν- BCDEG κιμ. 1,2,5 των ἀπὸ τῆς ¹ τραπέζης τῶν κυρίων αὐτῶν. ²⁸ τότε ΥΧΓΔΠ (dayeiv). ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῆ ἸΩ γύναι, μεγάλη σου ἡ ΝΙ. 33 w. ek, 1 Cor. ix. 7 al. ix. 7 al.
k || (Luke xvi.
21 v.r.)
only +.
1 Luke xvi. 21.
m ch, viii. 13.
ix. 29. Luke
i. 38. πίστις· m γενηθήτω m σοι ως θέλεις. καὶ ιάθη ή θυγάτηρ αὐτης ἀπὸ της ώρας ἐκείνης.

29 Καὶ η μεταβάς η ἐκείθεν ὁ Ἰησοῦς ἡλθεν παρὰ τὴν Ρμεταi. 38.
n ch. xi. 1 reff.
o ch. v. 1 reff.
p ch. xi. 5 al.
fr. 1sa.
xxxv. 6.
q ch. ix. 32 al.
Hab. ii. 18.
r ch. xviii. 8
Mk. only †.
sch. ix. 36.
xxvii. 5. θάλασσαν της Γαλιλαίας καὶ ο άναβας είς ο τὸ όρος έκάθητο έκεί. 30 καὶ προςήλθον αὐτῶ ὄχλοι πολλοὶ έχοντες μεθ' έαυτων ^p χωλούς, τυφλούς, ^q κωφούς, ^r κυλλούς καὶ έτέρους πολλούς· καὶ ε έρριψαν αὐτούς παρά Η παρα.. xxvii. 5. Luke iv. 35. xvii. 2. Acts xxvii. 19, 29 τούς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς, 31 ώςτε τον οχλον θαυμάσαι βλέποντας η κωφούς λαλούντας, Γοχλους χανιι. 19,50 του όχλου θαυμασαι βλέπουτας ⁴ κωφους λαλουντας, Fοχλ = 2 Μαες. iii. τ 15. (-πτεΐν. Αcts xxii. 23.)

27. om γαρ (as superfluous : see also in || Mark) B lat-e Syr. εσθιουσιν Dev-v,. for ψιχιων, ψειχων D. for κυριων, κυναριων D'(not lat).

syr-eu add et vivunt.]

28. om ο ιησ. D[Γ] fuld syr-eu. om ω D 259 forj.

30. χωλ. κυλλ. τυφλ. κωφ. Β: χωλ. κωφ. τυφλ. κυλλ. CKπ: χωλ. τυφλ. κυλλ. D

219 Ser's c lat-g, l: κωφ. χωλ. τυφλ. κυλλ. LMΔ am(with fuld) syr: χωλ. τυφ. κυλλ. κωφ. N lat-a b ff : κωφ. τυφλ. χωλ. κυλλ. 1(Tischdf) 33 ev-y vulg-ed æth Origo: [χωλ. κωφ. κυλ., omg τυφ. S:] al vary: txt P rel syr syr-cu copt arm. for παρα, υπο D rec (for αυτου) του ιησου, with CP rel lat-f syrr æth: txt lat-b.—om π . τ . \mathbb{C}^1 . BDLN 33 latt syr-cu copt arm Chr Aug. aft [last] αυτους add παντας D lat-b cff_2g_1 : auтоіs C^1 .

31. rec τους οχλους (perhaps to conform to οχλοι above and βλεποντας below), with BP rel: txt CDUΔX 1. 33 ev-y Orig, Chr-γ-H-K. βλεποντας bef θαυμασαι B: βλεποντα 33. 237 ev-H¹ Chr-γ.

th: add και D 13. 157 syrr.

for λαλουνταs, ακουονταs B 59. 115. 238 syr-mg om κυλλους υγιεις κ 1 ev-y latt syr-cu copt with Jer(" ubi Latinus interpres transtulit debiles, in Græco scriptum est κυλλούs, quod non generale debilitatis sed unius infirmitatis est nomen, ut quomodo claudus dicitur qui uno claudicat pede, sic κυλλός appelletur, qui unam manum debilem habet. Nos proprietatem hujus verbi non habemus. Unde et in consequentibus Evangelista cæterorum debilium exposuit sanitates, horum tacuit. Quid enim sequitur? 'Et curavit &c.' De κυλλοιs tacuit, quia quid e contrario diceret non habebat." Comm in loc. Tischdf, ed 2, made Jer state "interpretem id præteriisse;" in ed 8 (simly ed 7) he says "Hieron. de interprete latino de κυλλοῖs tacuit quia quid" &c: it will be seen from the full quotation given above that for "interp. lat." Tischdf ought to have written "evangelista," what Jer says of the interp. lat. having ref to κυλλούς ver 30). rec om και (bef χ.), with L rel latt arm: ins BCDMPΔX 1 lat-f syrr syr-cu

ness of the dog so much, as his attachment to and dependence on the human family: she lays hold on this favourable point and makes it her own, 'if we are dogs, then may we fare as such; -- be fed with the crumbs of Thy mercy.' She was, as it were, under the edge of the table-close on the confines of Israel's feast. Some say that the \(\psi \chi \chi \alpha \are the \) pieces of bread on which the hands were wiped, είς δ τὰς χείρας ἀποματτόμενοι είτα κυσιν ἔβαλλον (Eustathius, cited by Trench on Mir. p. 342); but the πιπτόντων looks more like accidental falling, and the ψίχια like minute crumbs.

In Mark, διὰ τοῦτον τὸν λόγον, ὕπαγε. The greatness of the woman's faith consisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request. Mark gives the additional circumstance, that on returning to her house she found the devil gone out, and her daughter lying on the bed.

29-39.] Healing by the Sea of Galilee. Peculiar to Matthew (see Mark vii. 31-37). Feeding of the four thousand. Mark viii. 1-10.

λοὺς βλέποντας, καὶ ' ἐδόξασαν τὸν ' θεὸν ' Ἰσραήλ. ' το ch. ν. 16. 18. 32 ὁ δὲ ' Ἰησοῦς προςκαλεσάμενος τοὺς μαθητὰς αὐτοῦ $\frac{1}{2}$ το ch. ν. 16. $\frac{1}{2}$ καὶ ' Σπλαγχνίζομαι ἐπὶ τὸν ὅχλον, ὅτι ἤδη ' ἡμέραι το constr. Ι Με. Τρεῖς ' προςμένουσίν μοι καὶ οὐκ ' ἔχουσιν τί φάγωσιν. ' κοι τι. 18. καὶ ' ἀπολῦσαι αὐτοὺς ' λνήστεις οὐ θέλω, μήποτε ' $\frac{1}{6}$ κ- $\frac{1}{4}$ καὶ ' $\frac{1}$ καὶ ' $\frac{1}{4}$ καὶ ' $\frac{1}{4}$ καὶ ' $\frac{1}{4}$ καὶ ' $\frac{1}{4$

καὶ $^{\rm Z}$ ἀπολῦσαι αὐτοὺς $^{\rm A}$ νήστεις οὐ $^{\rm A}$ θέλω, μήποτε $^{\rm b}$ έκ- $^{\rm c}$ $^{\rm c}$ $^{\rm Acts}$ v.7.

43. xviii. 18. 1 Tim. i. 3. v. 5 only. Judg. iii. 25 A. Wisd. iii. 9 only. y ch. viii. 20 reff. $^{\rm c}$ eyer. 23. a $^{\rm a}$ only. Dan. vi. 16 LXX only. b $_{\parallel}$ Mk. Gal. vi. 9. Heb. xii. 3, 5 only. Judg. viii. 15. 1 Kings xiv. 28. 1 Macc. iii. 17.

copt with. ins τους bef τυφλους D. εδοξαζου LR 1. 33 Ser's d l m n p ev-y latt(not D-lat) syr-cu arm Orig Chr Thl.

32. om autou \aleph . for eigen, legel C: add autois CKNR-corrl copt. (See Mark viii. 1.) aft oclosed add toutou DE² Ser's c late b c f copt Hil. om $\eta \delta \eta$ B 106. 301 late l: idou Syr copt. rec q μ eras $(gramml\ emendation)$, with E(Treg) \aleph Origing [Chr]: txt BCDP rel [Bas]— η eras γ eight κ ai D arm (also an emendation, but testifying to η eras being the original). for η eras γ \aleph .

29. 70 opos is the high land on the coast of the lake, not any particular mountain. From this account it is uncertain to which side of the lake our Lord came; from Mark vii. 31 we learn that it was to the eastern side, ἀνὰ μέσον των δρίων Δεκαπόλεως. 30. Γκυλλοί are persons maimed in the hands; see Jerome in var. readd. (But it is also used of the feet, τί δεῦρο πόδα σὰ κυλλὸν ἀνὰ κύκλον κυκλεῖς; Aristoph. Av. 1379.) The meaning need not be, that a wanting member was supplied to these persons; but that a debility, such as that arising from paralysis or wound, was healed.

ϵρριψαν, not in neglect, but from haste and rivalry.
 31.] Mark (vii. 32-37) gives an instance of κωφούς λαλοῦντας.

τὸν θ. Ἰσραήλ] Perhaps this last word is added as an expression of the joy of the disciples themselves, who contrasted the fulness and abundance of the acts of mercy now before them with the instance which they had just seen of the difficulty with which the faith of a Gentile had prevailed to obtain help. 32.7 The modern German interpreters assume the identity of this miracle with that narrated in ch. xiv. 14 ff. If this be so, then our Evangelists must have forged the speech attributed to our Lord in ch. xvi. 9, 10. But, as Ebrard justly remarks (Evangelienkritik, p. 532), every circumstance which could vary, does vary, in the two accounts. The situation in the wilderness, the kind of food at hand, the blessing and breaking, and distributing by means of the disciples, these are common to the two accounts and were likely to be so: but here the matter is introduced by our Lord Himself with an expression of pity for the multitudes who had continued with Him three days: here also the provision is greater, the numbers are less than on the former occasion.

But there is one small token of authenticity which marks these two accounts as referring to two distinct events, even had we not such direct testimony as that of ch. xvi. 9, 10. It is, that whereas the baskets in which the fragments were collected on the other occasion are called by all four Evangelists κόφινοι, those used for that purpose after this miracle are in both Matt. and Mark σπυρίδες. And when our Lord refers to the two miracles, the same distinction is observed; a particularity which could not have arisen except as pointing to a matter of fact, that, whatever the distinction be, which is uncertain, different kinds of baskets were used on the two occasions. Perhaps the strangest reason for supposing the two identical (given by De Wette, Schleiermacher, and others) is an imagined difficulty in the question of the disciples, πόθεν ήμεν κ.τ.λ., so soon after the former miracle; as if the same slowness to believe and trust in divine power were not repeatedly found among men, and instanced in Scripture itself;—compare Exod. xvi. 13 with Num. xi. 21, 22; and read in Exod. xvii. 1-7 the murmurings of the Israelites immediately after their deliverance at the Red Sea. And even could we recognize this as a difficulty, it is not necessarily implied in the text. Our Lord puts the matter to them as a question, without the slightest intimation of His intention to supply the want supernaturally. They make answer in the same spirit, without venturing (as indeed it would have been most unbecoming in them to do, see John ii. 3, 4) to suggest the working of a miracle. De Wette's assumption that the usage of κόφινοι and σπυρίδες shews two different traditional sources used by the author, would make it necessary to suppose that the forger of ch. xvi. 9, 10 has been skilful enough to preserve this distinction; an only †.
o ch. xiv. 15 reff.
q ver. 22 reff.

c Gen. xlii. 39. λυθώσιν ε έν τη όδώ. 33 καὶ λέγουσιν αὐτώ οι μαθηταί BCDEF d = ch. xiii. 27, 54 al. Num. xi. 13. d Πόθεν ήμιν εν e ερημία άρτοι τοσούτοι f ώςτε g χορτάσαι mpsuv κι το καὶ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ΧΥΔΙΙΝ χι 38 οιιγ. Εεελ. ΧΧΧΧ. ἄρτους έγετε: οἱ δὲ εἰπου Ἑπτά, καὶ ολίγα, μι λθύδια. άρτους έχετε; οι δε είπου Επτά, και ολίγα h ιγθύδια. 11 Cor. xiii. 2. 35 καὶ ἐκέλευσεν τοῖς ὅχλοις ἱ ἀναπεσεῖν ἐπὶ τὴν γῆν ξελ. xi.ν. 36 καὶ λαβὼν τοὺς ἐπτὰ ἄρτους καὶ τοὺς ἰχθύας ἑ εὐχακι 36 καὶ λαβὼν τοὺς ἐπτὰ ἄρτους καὶ τοὺς ἰχθύας ἑ εὐχακι 36 καὶ λαβὼν τοὺς ἐπτὰ ἄρτους καὶ τοὺς ἰχθύας ἱ εὐχακι 30 Ναὶς νι. 30 Ναὶς 37 καὶ ἔφαγον πάντες καὶ εἰς ἐχορτάσθησαν, 37 Ναὶς ἱ 37 Ναὶς Judith xii. 16. kaì τ ò m π kabsol, che kaì τ ò m π label, che xivi. 26, 27. 1 Thess. v. 18 + t. Wisd. xviii. 2. 1 ch. xiv. 1.0 reff. m ch. xiv. 20 τ où's σ χ ou reff. nl. ch. xvi. 10 ll. Actà xi. 25. Mayaδáv. Actà xi. 25. δας πλήρεις. 38 οί δὲ ἐσθίοντες ήσαν τετρακιςχίλιοι ἄνδρες χωρίς γυναικών καὶ παιδίων. 39 καὶ ο ἀπολύσας πασοτοὺς ὄχλους ^p ἀνέβη εἰς τὸ πλοίον καὶ ἡλθεν εἰς τὰ ^q ὅρια

p = ch. xiv. 32 || Mk. John xxi. 11. Acts xxi. 16. Jon. i. 3 Ed-vat. (not B).

33. rec aft μαθηται ins αυτου (from || Mark), with CDP rel late f syrr syr-cu æth: om BR 1. 237 vulg lat-a b e ff, 2 g, l copt arm. aft ποθεν ins ουν D 1 latt(not f) for ερημια, ερημω τοπω (ch xiv. 13, 15: Luke ix. 12) C copt Orig. æth arm.

34. ειπαν Ν 33. aft ειπ. ins αυτω D-gr 106 syrr syr-cu.

35. for εκελευσεν, παραγγειλας (see | Mark) BDN 1.13.33.124 copt Orig(expr. ἐνθάδε οὐ κελεύει, ἀλλὰ παραγγέλλει), præcipit latt, cum jussisset D-lat: txt CP rel arm Hil(turbis jubetur discumbere). τω οχλω (as || Mark) B D[-gr] N 1. 13. 33. 124 vulg lat-b c $ff_{1,2}$ $g_{1,2}$ l syr ath arm Orig: covs ox\text{\text{ovs}} CU\text{\text{T}} Sets Cir-2-6-9- η -ho(and Fd): txt P U¹-corr rel lat-a e f k [D-lat] Syr syr-eu copt Chr- κ -L-M Hil.

36. for και λαβων, ελαβεν (grammatical emendation) BDN 1. 13. 33. 124 copt: txt ins δυο bef ιχθυας (ch xiv. 19) X1(N3a disapproving). και bef ευχ. BDN 1 latt Syr syr-cu copt. ευχαριστησεν (omg εκλασεν) C'(appy) for εδωκεν, εδιδου (from | Mark) BDN 1. 13. 33. 124 Chr Thdor-mops: (lat-a?). rec aft μαθηταιs ins αυτου (from || Mark), with CP rel vulg txt CP rel vss. lat-a b f syrr syr-cu: om BDN 1.13.33.124 em lat-c ff1 g2 copt arm Chr. rec τω οχλω (from || Mark), with CDP rel latt(populo) syr arm [Chr]: txt BKLMΠX 1. 13. 33. 124 lat-e f ff, Syr syr-cu copt.

37. rec ηραν bef το περ. των κλ. (from || Mark), with CPN rel lat-f ff, (syrr syr-cu)

copt arm [Chr]: txt B D(written over an erasure) 1. 33 latt æth.

38. ins ωs bef τετρακιςχιλιοι (from || Mark &c) B κ(ωςι) 1. 13. 33. 124 lat-ff, syr æth arm.—ανδρες bef ωςι τετρ. N. transp γυναικών and παιδιών DR 1. 124

latt(not f) syr-cu copt æth Aug.

39. rec ενεβη (emendation to more usual word, | Mark also having εμβας), with BX (S 1. 33, e sil); ενβαινει D: txt C rel (and 15 of Ser's mss) Chr. rec μαγδαλα, with L rel syr wth arm [Chr]: $\mu \alpha \gamma \delta \alpha \lambda \alpha \nu$ CM 33 copt: txt B D($\tau \eta s \mu \alpha \gamma$.) \aleph^1 syr-cu(-don) syr-jer, also $\mu \alpha \gamma \epsilon \delta \alpha \nu$ \aleph^{3a} latt Jer Aug, and magado Syr. (Txt appears to have been original, and the better known name Magdala to have been substituted: see note.)

accuracy seldom found in interpolations of early Christian times. Οη ήμέρια τρεις see reff. and Winer, § 62. 2, note. 37.] The σπυρίς (commonly derived from $\sigma\pi\epsilon\hat{i}\rho\alpha$, as being of woven work; or by some from πυρός, wheat, as being το των πυρῶν ἄγγος. Hesych.) was large enough to contain a man's body, as Paul was let down in one from the wall of Damascus, ref. Acts. Greswell (Diss. viii. pt. 4, vol. ii. p. 325) supposes that they may have been used to sleep in, during the stay in the desert. 39.] Of Magadan nothing

Lightfoot (Centurio Chorois known. graph. Marco præmissa, p. 413) shews Magdala to have been only a sabbathday's journey from Chamnath Gadara on the Jordan, and on the east side of the lake: but probably he is mistaken, for most travellers (see Winer, Realwörterbuch, in v.) place it about three miles from Tiberias, on the west side of the lake, where is now a village named Madschel. Dalmanutha, mentioned by Mark (viii. 10), seems to have been a village in the neighbourhood.

XVI. 1 Καὶ προςελθόντες οἱ Φαρισαῖοι καὶ Σαδτόκις 1 κειράζοντες ἐπηρώτησαν αὐτὸν 3 σημεῖον ἐκ τοῦ τεl. xii. 3 τel. xii. 3 οὐρανοῦ 1 ἐπιδεῖξαι αὐτοῖς. 2 το δὲ ἀποκριθεὶς εἶπεν αὐτοῖς 2 κτιν. 3 τel. xii. 3 τel. xii. 3 τel. xii. 3 τel. τοῦρανός 3 καὶ πρωὶ Σήμερον 2 χειμών, 3 πυἢράζει γὰρ 3 αἰ. Sir. 1. 3 αἰ. Sir. 1. 3 αἰ. Sir. 1. 3 αἰ. Y στυγνάζων ὁ οὐρανός 3 καὶ πρωὶ Σήμερον 2 χειμών, 3 πυἢράζει γὰρ 3 αἰ. Sir. 1. 3 αι. Sir.

y Mark x 22 only, Took, xxvii, z Luke xii 56, James i, 11, Ps, b = 1 Cor, xi, 29, (ch. xx, 21 al.) Job xii, 11, e ch. xii, 39 reff. fch, vi, 32 reff.

Chap. XVI. 1. om of 1.33.124 ev-y Orig. ins of bef sad. Degree of sampwingar D. ins of bef sad. Degree of sampwingar Degree of the sampwingar \mathbf{N}^1 1.13 copt Orig: $n\rho\omega \tau \eta \sigma a\nu$ \mathbf{N}^{3a} , but former readgrestored.

2. om autois D ev-y lat-a c f_1^* g_1 . om oftas to end of ver 3 BV X-txt IX mssmentd-by-Jer syr-cu arm-zoh Orig(appy): with asterisks in E: ins CD rel latt syrr copt ath Eus-canon Chr Thl Euthym Hil Juv. (The own has prob arisen from the similar passage, ch xii. 38.)

3. for our avos, and D-gr. rec ins upor distribution before μ successful the problem of the p

4. om και μοιχαλις D lat- α e $ff_{1,2}$ g_1 Prosp. for $\epsilon \pi \iota \zeta \eta \tau \epsilon \iota$, $\alpha \iota \tau \epsilon \iota$ B¹(sic, from inspection): $\zeta \eta \tau \epsilon \iota$ (and bef $\sigma \eta \mu \iota \alpha \nu$ (sic)) D¹-gr, $q \iota \alpha \nu \iota \iota$ latt: txt B¹[marg] CN rel.

CHAP. XVI. 1-4.] REQUEST FOR A SIGN FROM HEAVEN. Mark viii. 11-13. but much abridged. See also Luke xii. 54 and notes. 1. σημείον έκ τοῦ οὐρανοῦ] see notes at ch. xii. 38. There is no ground for supposing that this narrative refers to the same event as that. What can be more natural than that the adversaries of our Lord should have met His miracles again and again with this demand of a sign from heaven? For in the Jewish superstition it was held that domons and false gods could give signs on earth, but only the true God signs from heaven. In the apocryphal Epistle of Jeremiah, ver. 67, we read of the gods of the heathen, $\sigma\eta\mu\epsilon\hat{\imath}\dot{\alpha}$ $\tau\epsilon$ έν έθνεσιν έν οὐρανῷ οὐ μὴ δείξωσιν And for such a notion they alleged the bread from heaven given by Moses (see John vi. 31), the staying of the sun by Joshua (Josh. x. 12), the thunder and rain by Samuel (1 Sam. xii. 17, compare Jer. xiv. 22), and Elijah (James v. 17, 18). And thus we find that immediately after the first miraculous feeding the same demand was made, John vi. 30, and answered by the declaration of our Lord that He . was the true bread from heaven. And what more natural likewise, than that our Lord should have uniformly met the demand by the same answer, - the sign of Jonas, one so calculated to baffle his ene-

mies and hereafter to fix the attention of His disciples? Here however that answer is accompanied by other rebukes sufficiently distinctive. It was now probably the evening (see Mark viii. 10, εὐθύs) and our Lord was looking on the glow in the west which suggested the remark in ver. 2. On the practice of the Jews to demand a sign, see 1 Cor. i. 22. 2.] Mark viii. 12 adds καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ . . . , omitting however the sentences following. The Jews were much given to prognosticating the rains, &c. of the coming season in each year. See Lightf. who cites examples. 3.] Polybius iv. 21. 1, speaks of the ἠθῶν αὖστηρίαν (of the Arcadians) ήτις αὐτοῖς παρέπεται διὰ τὴν τοῦ περιέχοντος (ἀέρος) ψυχρότητα καὶ στυγνότητα. 'Si circa occidentem rubescunt nubes, serenitatem futuræ diei spondent; concavus oriens pluvias prædicit; idem ventos cum ante exorientem eum nubes rubescunt: quod si et nigræ rubentibus intervenerint (πυβράζει στυγνάζων) et pluvias.' Plin. Hist. Nat. xviii. 35. πρόςωπον, because στυγνός and στυγνάζω are properly used of sadness and obscurity in the visage of man. τῶν καιρῶν, of times, generally. The Jews had been, and were, most blind to the signs of the times, at all the great crises of their history ;-

g ch. viii. 18, Ἰωνᾶ. καὶ καταλιπών αὐτοὺς ἀπηλθεν. 5 Καὶ ἐλθόντες BCDEF 28, xiv. 22 al. Mt. Mk. οί μαθηταί ε είς τὸ επέραν η έπελάθοντο άρτους λαβείν. MSUYX al. Mt. Mk.
only, exc.
Luke viii. 22.
Judg. xi. 29.
g. Luke xii.
6. Phtl. iii.
14. Heb. vi.
10. xiii. 2, 16.
James i, 24
only. Gen.
xh. 30. Ps.
exviii. 16. 6 ὁ δὲ Ἰησοῦς είπεν αὐτοῖς 'Ορᾶτε καὶ προςέγετε ἀπὸ ΓΔΙΙΝ 1. της Ιζύμης των Φαρισαίων και Σαδδουκαίων. 7οί δέ k διελογίζοντο έν έαυτοις λέγοντες "Οτι άρτους οὐκ ἐλάβομεν. 8 γνούς δε ό Ίησους είπεν Τί κδιαλογίζεσθε έν έαυτοις Ιολιγόπιστοι, ότι άρτους οὐκ ἐλάβετε; 9 οὔπω Exod. xii. 15. νοείτε οὐδὲ m μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντα-Εχοί, χιι, 10. νοείτε ουσε μνημονέθετε τους πεντε αρτος, ταν πιετ., τ.ν. 11, 12. Luke χιλίων, καὶ πόσους η κοφίνους ελάβετε, 10 οὐδὲ τοὺς γ. 6, κες σαι ν. 9 οπιγείδας σαι ν. 9 οπιγείδ

rec aft ιωνα ins του προφητου (from ch xii. 39), with C rel latt syrr syr-eu copt æth

arm Orig: om BDLN am(with em forj fuld harl tol) lat-ff₁ g₁ l Hil.

5. εις το περαν επελαθοντο bef οι μαθηται D lat-a b c e ff_{1,2} g syr-cu Hil.—om οι μαθ. rec aft μαθηται adds αυτου, with L rel latt syrr syr-cu copt with Orig: om Δ 301. BCDN 209. 346 ev-y lat-e arm Hil. λαβειν bef aprovs (see || Mark) ΒΚΠ Ser's e w lat-e.

6. om autois \aleph ev-y.

7. for oide, τ ote D 4 lat-abe e ff_2 g_1 Lucif.

8. rec aft $\epsilon i \pi \epsilon \nu$ ins autois, with C X(Treg) rel lat-a ff_1 Syr syr-cu copt: om BDKLMS X(Tischdf) $\Delta \Pi \aleph$ 1. 33. 124 Ser's a e w^1 ev-y vulg lat-c e f g_2 l syr with arm Orig Thl [Lucif]. for $\epsilon \lambda a \beta \epsilon \tau \epsilon$, $\epsilon \chi \epsilon \tau \epsilon$ (from || Mark) BD \aleph 13. 124 latt syrms-mg copt with arm Lucif: txt C rel lat-f syrr syr-cu Orig, [Eus,] Chr.

9. om ουδε μνημουευετε ΧΝ¹(ins Ν³a). aft μνημουευετε ins στε quando DΔ. τοις πεντακιςχιλειοις D(and so τοις τετρ. below), simly lat-c f ff² g².
11. rec αρτου, with D-gr rel latt Orig Lucif Ambr: txt BCKLMSΠΝ 1. 33 lat-e f lat syr-ms copt Chr. υμιν bef ειπου C.209-37-59: om υμιν D lat-a b ff² Lucif. D-lat syr-ms copt Chr.

and also particularly to the times in which they were then living. The sceptre had departed from Judah, the lawgiver no longer came forth from between his feet, the prophetic weeks of Daniel were just at their end; yet they discerned none of these things. 4.7 See note on ch. xii. 39.

5-12.] WARNING AGAINST THE LEA-VEN OF THE PHARISEES AND SADDUCEES. 5. This cross-Mark viii. 13—21. ing of the lake was not the voyage to Magadan mentioned in ch. xv. 39, for after the dialogue with the Pharisees, Mark adds (viii. 13), πάλιν ἐμβὰς ἀπῆλθεν ἐπελάθ.] not for a είς το πέραν. pluperfect: After they had come to the other side, they forgot to take bread; viz. on their land journey further. This is also to be understood in Mark (viii. 14), who states their having only one loaf in the ship, not to shew that they had forgotten to take bread before starting, but as a reason why they should have provided some on landing. 6. της ζύμης] see beginning of note on ch. xiii. 33. It is from the penetrating and diffusive power of leaven that the comparison, whether for good or bad, is derived. In Luke xii. 1, where the warning is given on a wholly different occasion, the leaven is explained to mean, hypocrisy; which is of all evil things the most penetrating and diffusive, and is the charge which our Lord most frequently brings against the Jewish In Mark we read, kal the Couns sects. The Herodians were more a Ήρώδου. political than a religious sect, the dependants and supporters of the dynasty of Herod, for the most part Sadducees in religious sentiment. These, though directly opposed to the Pharisees, were yet united with them in their persecution of our Lord, see ch. xxii. 16: Mark iii. 6. And their leaven was the same, -hypocrisy, -however it might be disguised by external difference of sentiment. They were all 7.] έν έαυunbelievers at heart. τοις = πρός άλλήλους Mark viii. 16. This is an important parallelism to which I may have occasion to refer again.

8-12. Not only had they forgotten these miracles, but the weighty lesson given them in ch. xv. 16-20. The reproof is much fuller in Mark, where see On κοφίνους and σπυρίδας, see note.

P προςέχετε δε άπο της P ζύμης των Φαρισαίων και Σαδ- p ver. 6. δουκαίων. 12 τότε συνήκαν ότι οὐκ εἶπεν η προςέχειν ἀπὸ δουκαίων. 12 τοτε συνηκαν στι συκ είπεν προχλίτης 12 τών 4 ch. vii. 28 . 7 τῆς 9 ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς 9 διδαχῆς τῶν 4 ch. vii. 28 . 13 Ελθὼν καὶ Σαδδουκαίων. 13 Έλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ τ μέρη Καισαρείας τῆς 7 κ. 21. Ματε Φιλίππου ἦρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγου- 14 οἱ δὲ 10 Εκοά, xiv. 35.

σιν οι άνθρωποι είναι τὸν υίον τοῦ ἀνθρώπου; 14 οί δὲ

rec (for προσεχετε δε) προσεχειν, with X rel syr-cu syr arm: προσεχετε D1 13. 124 latt (Syr) Lucif Ambr: προσεχειν προσεχετε δε C2 33. 237-521. 316 Ser's a d i2 p: προσεχειν αλλ' [M2] 3. 76. 238-43-7 evv-y-z Thl (all emendations from misunderstanding txt): txt BC1LN 1. 6. 148. 2342 copt ath Orig .- [aft (vuns ins de X.]

12. rec (for των αρτων) του αρτου, with C rel latec f: om D 1241 latea b ff, arm Lucif: των φαρισαιων και σαδδουκαιων κ lat-ff, syr-cu, των φαρ. 33: txt BL κ a 1 ev-y (rec aλλ, with EF [SV, e sil]: om 33: txt B(see vulg lat-g1.2 l syr-ms copt ath. διδασκαλιας X1(txt X3a) 153 Chr. transp φαρ. and σαδ. B. table) CDN rel.)

rec ins με bef λεγουσιν (from || Mark Luke. This is more 13. om αυτου D. apparent from the readings in C and D), with L rel syrr syr-cu Origs [Cyrg-p] Hil Aug Leo: τ iνα λεγουσιν με κ.τ.λ. C: τ iνα με οι ανθ. λ. είναι κ.τ.λ. D lat-a b g_2 Irenint: txt B(N) vulg lat-c syr-jer copt with Iren-[int-]ms Orig, or 2 Ambr. — οι ανθρωποι ειναι λεγ. \aleph^1 : οι αν. λεγ. ειν. \aleph^{3a} . om τον D.

note, ch. xv. 36. This voyage brought them to Bethsaïda: i.e. Bethsaïda Julias, on the North-Eastern side of the lake: see Mark viii. 22, and the miracle there related.

13-20.] Confession of Peter. Mark viii. 27-30. Luke ix. 18-21. Here St. Luke rejoins the synoptic narrative, having left it at ch. xiv. 22. We here begin the second great division of our Saviour's ministry on earth, introductory to His sufferings and death. Up to this time we have had no distinct intimation, like that in ver. 21, of these events. This intimation is brought in by the solemn question and confession now before us. And as the former period of His ministry was begun by a declaration from the Father of His Sonship, so this also, on the Mount of Transfiguration. 13. Καισαρείας της Φ.] A town in Gaulonitis at the foot of Mount Libanus, not far from the source of the Jordan, a day's journey from Sidon, once called Laish (Judg. xviii. 7, 29) and afterwards Dau (ibid.), but in later times Paneas, or Panias, from the mountain Panium, under which it lay (Jos. Antt. xv. 10. 3. Φιλίππου Καισαρείας, ἡν Πανεάδα Φοίνικες προς-αγορεύουσι, Euseb. H. E. vii. 17). The tetrarch Philip enlarged it and gave it the name of Cæsarea (Jos. Antt. xviii. 2. 1). In after times King Agrippa further enlarged it and called it Neronias in honour of the Emperor Nero (Jos. Antt. xx. 9. 4). This must not be confounded with the Cæsarea of the Acts, which was Cæsarea Stratonis, on the Mediterranean. See Acts

x. 1, and note. The following enquiry took place ἐν τῆ ὁδῷ, Mark viii. 27. St. Luke gives it without note of place, but states it to have been asked on the disciples joining our Lord, who was praying alone, Luke ix. τίνα λέγουσιν] who do men say that the Son of Man is? τον υίον τοῦ $\partial \nu \partial \rho$, being equivalent to $\mu \epsilon$ in the corresponding sentence below, ver. 15. Of those who read $\mu\epsilon$ in the text, some would render as if our Lord had said, ' Who say men that I am? the Son of Man?' i. e. the Messiah? (Beza, Le Clerc, and others,) but this is inadmissible, for the answer would not then have been expressed as it is, but affirmatively or negatively. Equally inadmissible is Olshausen's rendering ἐμὲ τον υίον τοῦ ανθ. (ώς οἴδατε) ὅντα, ' Me, who am, as ye are aware, the Son of Man?' an expression, Olshausen says, by which the disciples would be led to the idea of the Son of God. But then this would destroy the simplicity of the following question, But who say ye that I am? because it would put into their mouths the answer intended to be given. The E.V. has beyond doubt the right rendering of this reading: and τὸν νί. τ. ἀνθ. is a pregnant expression, which we now know to imply the Messiahship in the root of our human nature, and which even then was taken by the Jews as = the Son of God, (see Luke xxii. 69, 70,) which would serve as a test of the faith of the disciples, according to their understanding of it. οι ανθρωποι (generic: = oi $\mathring{v}\chi\lambda\sigma\iota$ in Luke), i. e. the $\sigma\grave{a}\rho\xi$ κ. αίμα of ver. 17, the human opinion.

14.] It is no contradiction to this verdict

ch.i.1 refl. tch. xxvi. 63 class vi. 15. Rom. ix. 26 class xiv. 15. Rom. ix. 26 class xiv. 15. Rom. ix. 26 class xiv. 15. Rom. ix. 26 class vi. 15. Yhel? δὲ τίνα με λέγετε εἶναι ; 16 ἀποκριθεὶς δὲ Σίμων 12418 i. 11 class vi. 20 class vi. 20 class vi. 21 class vi. 20 class vi. 21 class vi. 22 class vi. 23 class vi. 26 class vi. 27 class vi. 27 class vi. 27 class vi. 28 class vi. 26 class vi. 27 class vi. 27 class vi. 28 class vi. 28 class vi. 28 class vi. 29 class vi. 26 class vi. 26 class vi. 26 class vi. 27 class vi. 27 class vi. 27 class vi. 28 class vi. 28 class vi. 28 class vi. 29 class vi. 26 class vi. 26 class vi. 26 class vi. 27 class vi. 27 class vi. 27 class vi. 28 class vi. 28 class vi. 29
14. ϵ_i παν ΒΠ¹ 33. om οι μεν (see || Mark Luke) D lat-a b e f_1 g_1 : αλλοι Δ. for αλλοι, οι B Eus Chr.

15. aft αυτοις ins ο is C 33 vulg lat-b cf g, arm-zoh.

16. aft ειπεν ins αυτω D lat-ff1 arm-usc. for του ζωντος, το(του D-corr1)

σωζοντος salvatoris D¹(txt D8).

17. rec (for $\alpha\pi\sigma\kappa\rho$, $\delta\epsilon$) kai $\alpha\pi\sigma\kappa\rho$, with C rel lat $f(f_1)$ syr: om syr-cu: txt BDR 1.

13. 33 vulg lat-b $c(f_2)$ $g_{1,2}$ b copt Eus.

14. and a and

that some called him the Son of David (ch. ix. 27; xii. 23; xv. 22); for either these were or were about to become His disciples, or are quoted as examples of rare faith, or as in ch. xii. 23, it was the passing doubt on the minds of the multitude, not their settled opinion. The same may be said of John vii. 26, 31; iv. 42. On our Lord's being taken for John the Baptist, see ch. xiv. 2, from which this would appear to be the opinion of the Herodians. τῶν προφ. = ὅτι προφ. τις τῶν ἀρχαίων ἀνέστη, Luke ix. 19. It was not a metempsychosis, but a bodily resurrection which was believed. On 'Halav, see note at ch. xi. 14. Jeremiah was accounted by the Jews the first in the prophetic canon (Lightfoot on Matt. xxvii. 9). τί οὖν τὸ στόμα τῶν ἀποστόλων δ Πέτρος, δ πανταχοῦ θερμός, δ τοῦ χοροῦ τῶν ἀποστόλων κορυφαίος; πάντων ἐρωτηθέντων αὐτὸς ἀποκρίνεται, Chrysost. Hom. liv. 1, p. 546. The confession is not made in the terms of the other answer: it is not 'we say' or 'I say,' but Thou art. It is the expression of an inward conviction wrought by God's Spirit. The excellence of this confession is, that it brings out both the human and the divine nature of the Lord: & xptστός is the Messiah, the Son of David, the anointed King: ὁ υίὸς τοῦ θεοῦ τοῦ ζῶν-Tos is the Eternal Son, begotten of the Eternal Father, not 'Son of God' in any inferior figurative sense, not one of the sons of God, of angelic nature, but THE SON OF THE LIVING GOD, having in Him the Sonship and the divine nature in a sense in which they could be in none else. This was a view of the Person of Christ quite distinct from the Jewish Messianic idea, which appears to have been (Justin Mart. Dial. § 48, p. 144) that he should

be a man born from men, but selected by God for the office on account of his eminent virtues. This distinction accounts for the solemn blessing pronounced in the τοῦ ζῶντος must not for a next verse. moment be taken here as it sometimes is used, (e. g. ref. Acts,) as merely distinguishing the true God from dead idols; it is here emphatic, and imparts force and precision to viós. That Peter, when he uttered the words, understood by them in detail all that we now understand, is not of course here asserted: but that they were his testimony to the true Humanity and true Divinity of the Lord, in that sense of deep truth and reliance, out of which springs the Christian life of the Church.

17.] μακάριος, as in ch. v. 4, &c., is a solemn expression of blessing, an inclusion of him to whom it is addressed in the kingdom of heaven, not a mere word of praise. And the reason of it is, the fact that the Father had revealed the Son to him (see ch. xi. 25-27); cf. Gal. i. 15, 16, in which passage the occurrence of oapkl καλ αίματι seems to indicate a reference to this very saying of the Lord. The whole declaration of St. Paul in that chapter forms a remarkable parallel to the character and promise given to St. Peter in our text,—as establishing Paul's claim to be another such πέτρα or στύλος as Peter and the other great Apostles, because the Son had been revealed in him not of man nor by men, but by God Himself. The name Simon Bar Jonas is doubtless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual state, name, and blessing, which follow. The same 'Simon son of Jonas' is uttered when he is reminded by the thrice repeated enquiry,

18 κὰγὰ δὲ σοὶ λέγω ὅτι σὰ εἶ Πέτρος, καὶ ἐπὶ ταύτη τῆ $^{\text{w Gasps. ch.}}$ πέτρα οἰκοδομήσω μου τὴν $^{\text{w}}$ ἐκκλησίαν, καὶ $^{\text{x}}$ πύλαι $^{\text{only. Acts.}}$ xy άδου οὐ z κατισχύσουσιν αὐτῆς. 19 [καὶ] δώσω σοὶ τὰς

passim. Prov. v. 11. 1 Chron. xiii.

x here only. Isa. xxxviii. 10. 3 Macc. v. 51. see Rev. i. 18. 36. xxiii. 23 only. Exod. xvii. 11. Jer. xv. 18. Wisd. vii. 30 AN.

y ch. xi. 23 al.

z Luke xxi.

18. ταυτην την πετραν D Eus. την εκκλησιαν bef μου D latt Tert Cypr. 19. om kai B1C2DN 1. 33 Syr syr-cu. σοι bef δωσω DL vulg lat-b c &c Chr

'Lovest thou me?' of his frailty, in his previous denial of his Lord. name Hérpos (not now first given, but prophetically bestowed by our Lord on His first interview with Simon, John i. 43) or Kηφαs, signifying a rock, the termination being only altered to suit the masculine appellation, denotes the personal position of this Apostle in the building of the Church of Christ. He was the first of those foundation stones (Rev. xxi. 14) on which the living temple of God was built: this building itself beginning on the day of Pentecost by the laying of three thousand living stones on this very foundation. That this is the simple and only interpretation of the words of our Lord the whole usage of the New Testament shews: in which not doctrines nor confessions, but men, are uniformly the pillars and stones of the spiritual building. See 1 Pet. ii. 4-6: 1 Tim. iii. 15 (where the pillar is not Timotheus, but the congregation of the faithful) and note: Gal. ii. 9: Eph. ii. 20: Rev. iii. 12. And it is on Peter, as by divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the Apostles in the strength of this faith, as himself founded on the one foundation, 'Iησοῦς χριστός, 1 Cor. iii. 11-that the Jewish portion of the Church was built, Acts ii!—v., and the Gentile, Acts x. xi. After this we hear little of him; but during this, the first building time, he is never lost sight of: see especially Acts ix. 34, 40; x. 25, 26. We may certainly exclaim with Bengel (Gnomon, p. 117), 'Tute hæc omnia dicuntur; nam quid hæc ad Romam?' Nothing can be further from any legitimate interpretation of this promise, than the idea of a perpetual primacy in the successors of Peter; the very notion of succession is precluded by the form of the comparison, which concerns the person, and him only, so far as it involves a direct promise. In its other and general sense, as applying to all those living stones (Peter's own expression for members of Christ's Church) of whom the Church should be built, it implies, as

Origen (in Matt. tom. xii. 11, vol. iii. p. 525) excellently comments on it, kal el τις λέγει τούτο πρός αὐτόν, οὐ σαρκός καὶ αίματος ἀποκαλυψάντων αὐτῷ, ἀλλὰ τοῦ ἐν τοις ουρανοίς πατρός, τεύξεται των είρημένων, ως μέν το γράμμα τοῦ εὐαγγελίου λέγει, πρός ἐκεῖνον τὸν Πέτρον, ὡς δὲ τὸ πνεθμα αὐτοῦ διδάσκει, πρὸς πάντα τὸν γενόμενον όποιος δ Πέτρος ἐκείνος. The application of the promise to St. Peter has been elaborately impugned by Wordsw., whose note see. His zeal to appropriate whose note see. This zear to appropriate $\pi \epsilon \tau \rho a$ to Christ has somewhat overshot itself. In arguing that the term can apply to none but God, he will find it difficult surely to deny all reference to a rock in the name $\Pi \epsilon \tau \rho \sigma s$. To me, it is equally difficult, nay impossible, to deny all reference, in ἐπὶ ταύτη τῆ πέτρα, to the preceding πέτρος. Let us keep to the plain straightforward sense of Scripture, however that sense may have been misused by Rome. In this as in so many other cases we may well say, 'Non tali auxilio, nec defensoribus In the prefixing of mov to Thu έκκλησίαν, there is no mystic sense, nor solecism, as Wordsw. fancies (nor even emphasis, which is never expressed by the abbreviated enclitic form µov, but always by ἐμοῦ): it is the very commonest arrungement. Cf. ch. vii. 24, ὅςτις ἀκούει μου τ. λόγους: ib. 26; ch. viii. 8; xvii. 15: Mark xiv. 8: Luke vi. 47; xii. 18 al. freq. ἐκκλησίαν] This word occurs but in one place besides in the Gospels, ch. xviii. 17 bis, and there in the same sense as here, viz., the congregation of the faithful: only there it is one portion of that congregation, here the whole.
πύλαι ἄδου] The gates of Hades by a

well-known oriental form of speech, = the power of the kingdom of death. The form is still preserved when the Turkish empire is known as 'the Ottoman Porte.' This promise received a remarkable literal fulfilment in the person of Peter in Acts xii. 6-18, see especially ver. 10. The meaning of the promise is, that over the Church so built upon him who was by the strength of that confession the Rock, no adverse power should ever prevail to extinguish it.

19. Another personal promise to

a Luke xi. 52. Rev. i. 18. iii. 7. ix. 1 lonly. Let λ iii. 19. ix. 1 lonly. 20 λ iii. 19. ix. 10 λ iii. 19. ix. 10 λ iii. 19. ii. 19. iii. 19. ii. 1

Cypr. rec (for $\kappa\lambda\epsilon\iota\delta\alpha s$) $\kappa\lambda\epsilon\iota s$, with Br(sic, from inspection [B3, Tischdf]) CDN3a rel Orig₁ Eus Chr Phot: txt Bl\(^1\text{LN}^1\text{ Orig}_{5}\) rec (for $\alpha\nu$) $\epsilon\alpha\nu$, with CN rel: txt BD

1 Orig. $\tau \eta \nu \gamma \eta \nu \aleph^1(\text{txt }\aleph^{3a})$. for $\epsilon \alpha \nu$, $\alpha \nu D 1$.

20. for διεστείλατο, επετιμησεν (from || Mark Luke) B¹D mss-mentd-by-Orig syr-cu arm Hil, comminatus est D-lat: txt Br(sic, from inspection [Tischdf ascribes a similar marginal corrn to his B² or even to B¹]) CLXN rel 1. 33 syr-cop txth Orig₁. rec aft μαθηταιs ins αυτου, with L rel latt syrr syr-cu copt ath Orig₃: om BCDN arm Orig₃ Hil. oυτοs DU. rec ins ιησους bef ο χριστος, with CN³a rel vulg latf g₂ t D-lat syr copt with: aft ο χρ, D-gr fuld lat-e f₂: om BL X(Tischdf) ΓΔΠΝ¹ 1 lat-a b e f₁ f₁ Syr syr-cu arm Orig₄ Chr Thl-ed Euthym Hil Ambr. (Prob the insn of ιησ. was a mere mechanical mistake of an inattentive copyist.)

21. rec ins o bef ιησ., with CLN³b rel Origon: om BDN¹. (-o preceding might hare

int Hil. for απο, υπο D.

Peter, remarkably fulfilled in his being the first to admit both Jews and Gentiles into the Church; thus using the power of the keys to open the door of salvation. As an instance of his shutting it also, witness his speech to Simon Magus, -οiκ ϵστιν σοι μϵρls οiδϵ κλῆρος <math>ϵν τφ λόγφ τούτφ, Acts viii. 21. Those who deny the reference of ver. 18 to St. Peter, will find it very difficult to persuade any unbiassed Greek scholar, that the kal δώσω σοί, with σοι thus lying unemphatically behind the verb, is not a continuation of a previous address, but a change of address altogether. δ αν δήσης κ.τ.λ.] This same promise is repeated in ch. xviii. 18, to all the disciples generally, and to any two or three gathered together in Christ's name. It was first however verified, and in a remarkable and prominent way, to Peter. Of the binding, the case of Ananias and Sapphira may serve as an eminent example: of the loosing, the δ έχω, τοῦτό σοι δίδωμι, to the lame man at the Beautiful gate of the Temple. But strictly considered, the binding and loosing belong to the power of legislation in the Church committed to the Apostles, in accordance with the Jewish way of using the words and החיר for prohibuit and licitum fecit. They cannot relate to the remission and retention of sins, for (as Meyer observes) though λύειν άμορτίας certainly appears (reff. LXX) to mean to forgive sins, δέειν άμαρτ. for retaining them would be altogether without example, and, I may add, would bear no meaning in the interpretation: it is not the sin, but the sinner, that is bound, ένοχος αἰωνίου άμαρτήματος (Mark iii. 29). Nor can the ancient custom of fastening doors by means of cord be alluded to; for the expressions, & av, ô čáv, clearly indicate something bound and something loosed, and not merely the power of the keys just conferred. The meaning in John xx. 23, though an expansion of this in one particular direction (see note there), is not to be con-20.7 See note on founded with this. ch. viii. 4.

21–28.] OUR LORD ANNOUNCES HIS APPROACHING DEATH AND RESURRECTION. REBUKE OF PETER. Mark viii. 31–ix. 1. Luke ix. 22–27. See note on ver. 13. Obscure intimations had before been given of our Lord's future sufferings, see ch. x. 38: John iii. 14, and of His resurrection, John ii. 19 (x. 17, 18?), but never yet plainly, as now. With Mark's usual precise note of circumstances, he adds, και παβόπσία τὸν λόγον ἐλάλει.

21.] On δεῖ, which is common to the three Evangelists, see Luke xxiv. 26: John iii. 14, and ch. xxvi. 54. πολλὰ παθεῖν = ἀποδοκιμασθῆναι in Mark and Luke. These πολλά were afterwards ex-

ρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, h ch. x. s. καὶ τῆ τρίτη ἡμέρᾳ $^{\rm h}$ ἐγερθῆναι. $^{\rm 22}$ καὶ $^{\rm i}$ προςλαβόμενος $^{\rm int, 2:il.}_{\rm max}$ αὐτὸν ὁ Πέτρος λέγει αὐτῷ $^{\rm k}$ ἐπιτιμῶν $^{\rm 1''}$ Ιλεώς σοι κύριε, $^{\rm k}$ επιτιμῶν $^{\rm 1''}$ Ιλεώς σοι κύριε, $^{\rm k}$ επιτι $^{\rm int, 2:il.}$ οὐ μὴ $^{\rm m}$ ἔσται $^{\rm m}$ σοι τοῦτο. $^{\rm 23}$ ὁ δὲ στραφεὶς εἶπεν τῷ $^{\rm the.}$ νίιί. $^{\rm 12}$ (from Jer. οὐ μὴ $^{\rm m}$ ἔσται $^{\rm m}$ σοι τοῦτο. 23 ο δε στραφεις ενπεν $^{\rm r}$ $^{\rm m}$ έκται $^{\rm m}$ σοι τοῦτο. $^{\rm n}$ σατανα, $^{\rm o}$ σκάνδαλον εἰ έμοῦ $^{\rm m}$ (grail, 18) [axxii, 13] only, 18 (mg) $^{\rm m}$ Mark xi, 21. Luke

xiv. 45 A. 2 Kings xx. 20. xxiii. 17. 1 Chron. xi. 19. 1 Macc. ii. 21. ii. 10. xiv. 10. τί σφιστυ έσται. Xen. Anab. 1. 7. 8. 3 Kings xi. 14. o ch. xiii. 41 al. fr. Ps. cxviii. 165.

for τη τριτη ημ., μετα τρεις ημέρας D, post tertium diem lat-a b c e ff., g, copt.

for εγερθηναι, αναστηναι D (Just), resurgere latt Hil.

23. επιστραφεις (from | Mark) DKLΠ: txt BCN rel Orig₂. rec (for ει εμου) μου ει (for perspically), with L rel Orig₆ [Cyr₂-p]: ει εμου D latt Marcell-in Eus Jer:

plicitly mentioned, ch. xx. 18: Luke xviii. πρεσβ. κ. άρχ. κ. γραμ.] The various classes of members of the Sanhe-On the prodrim: see note on ch. ii. 4. phecy of the resurrection, some have objected that the disciples and friends of our Lord appear not to have expected it (see John xx. 2: Luke xxiv. 12). But we have it directly asserted (Mark ix. 10 and 32) that they did not understand the saying, and therefore were not likely to make it a ground of expectation. Certainly enough was known of such a prophecy to make the Jews set a watch over the grave (Matt. xxvii. 63), which of itself answers the objection. Meyer in loc. reasons about the state of the disciples after the crucifixion just as if they had not suffered any remarkable overthrow of their hopes and reliances, and maintains that they must have remembered this precise prophecy if it had been given by the Lord. But on the other hand we must remember how slow despondency is to take up hope, and how many of the Lord's sayings must have been completely veiled from their eyes, owing to their non-apprehension of His sufferings and triumph as a whole. He Himself reproaches them with this very slowness of belief after His resurrection. It is in the highest degree improbable that the precision should have been given to this prophecy after the event, as Meyer supposes: both from the character of the Gospel History in general (see Prolegomena), and because of the carefulness and precision in the words added by Mark; 22.] The same Peter, who see above. but just now had made so noble and spiritual a confession, and received so high a blessing, now shews the weak and carnal side of his character, becomes a stumbling-

block in the way of his Lord, and earns the very rebuff with which the Tempter before him had been dismissed. Nor is there any thing improbable in this, as Schleiermacher would have us believe (Translation of the Essay on St. Luke, p. 153); the expression of spiritual faith may, and frequently does, precede the betraying of carnal weakness; and never is this more probable than when the mind has just been uplifted. as Peter's was, by commendation and lofty promise. προςλαβ. αὐτ.] by the dress or hand, or perhaps ἀντί τοῦ παραλαβὼν κατ' ἰδίαν. Euthym.

ίλεώς σοι] Supply είη ὁ θεός. Ίλεως with a dative is practically equivalent to the Hebrew חלילה, for which (see reff., especially 1 Chron. xi. 19 compared with the Heb.) the LXX have sometimes used it.

οὐ μὴ ἔσται I cannot think with Winer (§ 56. 3) that this means, 'absit, ne accidat;' it is an authoritative declaration. as it were, on Peter's part, This shall not happen to Thee, implying that he knew better, and could ensure his Divine Master against such an event. It is this spirit of confident rejection of God's revealed purpose which the Lord so sharply rebukes. On où μή with the future, see note on ch. xv. 6: and consult Winer, as above. 23.] As it was Peter's spiritual discernment, given from above, which made him a foundation-stone of the Church. so is it his carnality, proceeding from want of unity with the divine will, which makes him an adversary now. Compare ch. iv. 10, also Eph. vi. 12. σκάνδα-λον ετ έμοῦ] Thou art my stumblingblock (not merely a stumbling-block to me; the definite article is omitted before a noun thrust forward for emphasis, but in English it must be supplied), my πέτρα

r 1Mk, only in στι οὐ p φρονεῖς q τὰ τοῦ θεοῦ ἀλλὰ q τὰ τῶν ἀνθρώπων. BCDEF Guspp. Acts r τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει MSUVX r 1 Macc. al. 1 x. 20. τ όπίσω μου έλθειν, st άπαρνησάσθω s έαυτον και άράτω ΓΔΙΙΝ 1. χ. 20, η ο ο τιστο του ελυείν, παπαρνησασσω εαυτον και αρατω γείν. 19 τε το του μου ελυείν, παπαρνησασσω εαυτον και αρατω γείν. 19 τε του ποταυρον παύτοῦ καὶ ἀκολουθείτω μοι. 25 δς γὰρ έὰν θέλη τὴν τ ψυχὴν αὐτοῦ σῶσαι, τ ἀπολέσει αὐτήν ος s 'Mk. (L. v. r.) δ' αν ν άπολέση την ν ψυχην αυτου ένεκεν έμου, ευρήσει only. t as above (s). elsw. of Peter's denial αὐτήν. 26 τί γὰρ w ἀφεληθήσεται ἄνθρωπος, ἐὰν τὸν (ch. xxvi. 34, &c. ii) only, exc. Luke xii. * κόσμον * όλον * κερδήση, την δὲ * ψυχην αὐτοῦ * Δα ζημι-Isa. xxxi. ωθή; ή τί be δώσει άνθρωπος ed αντάλλαγμα της ψυχής $\frac{9.18a. \text{ xxx1.}}{\text{ronly.}}$ $\omega\theta\hat{\eta}$; $\hat{\eta}$ τί $\frac{\text{bc}}{\delta}$ δώσει ἄνθρωπος $\frac{\text{cd}}{\delta}$ ἀντάλλαγμα τῆς Ψυχῆς $\frac{\text{cd. x. 38.}}{\text{xxxii.}}$ αὐτοῦ; $\frac{27}{6}$ $\frac{\text{e}}{\mu}$ έλλει γὰρ $\frac{\text{c}}{\delta}$ υίὸς τοῦ ἀνθρώπου ἔρχεσθαι ι έν τη δόξη του πατρός αὐτου μετὰ τῶν ἀγγέλων αὐτου. 39. Luke svii. 33. Sir. καὶ τότε g ἀποδώσει ἐκάστω κατὰ τὴν h πρᾶξιν αὐτοῦ. w cl. xv. 5 reff.

Prov. x. 2, xi. 4 A Ald.

ii. 13+, Job xxii. 3 Symm.

iii. 15-, 2 Cor, vii. 9, Phil. as above only.

(xxii.) 2 A. Jer, xv. 13.

d. Mk. only. Sir, vi. 15.

e - ch. ii. 3 d. J. Sa. xv. 34.

h Luke xxiii. 51. Acts xix. 18.

Rom. viii. 13. Rom. i. 8 al. 2 Mace. viii. 18.

y ii. ch. xvv. 17, &c. James

a | Mk. L. 1 Cor.

b ch. xvvii. 10. Gen. xxv. 34.

c 3 Kings xx.

d. Mk. only. Sir, vi. 15.

e - ch. ii. 13 al. Jsa. xlviii, 6. Job iii. 8.

g = ch. vi. 4, &c. Rom. ii. 6, 2 Tim. iv. 8, 14.

k Luke xxiii. 51. Acts xix. 18.

Rom. viii. 13. xii. 4. Col. iii. 9 only. 2 Chron. xii. 15.

Sir. xxxii. (xxxv.) 19.

μοι ει V latte f copt Hil₃ Aug Ruf: μου CN³: txt BN¹. αλλα(or αλλ' ά?) του ανθυωπου sed que (sunt D7) hominis D lat ff. suh ath Aug_{stin}.

ανθρωπου sed quæ (sunt D7) hominis D lat f_1^r sah aeth Aug_{aliq}. 24. om o (bef ιησ.) B¹(Mai, expr [so also Tischdf N. T. Vat.]).

25. [εαν, so BCR.] for απολεση, απολεσει (itacism?) DHLΔ 33: txt BCR rel

26. rec ωφελειται (from || Luke: this is much more prob than with Meyer, to believe the fut to have been an emendation to suit δωσει below), with CD rel latt arm Just [Ps-Ign] Clem Hil Lucif: txt BLN 1. 33 gat lat-ef syrr syr-cu coptt Orig₃ Chr₁ Cyr_{oft} Cypr. σταν κ^{3a}(but εαν restored). [κερδανη LΠ Orig₁:] κερδη D.

27. ins agiwv bef aggerwin (|| Luke), τ . agg. τ . agiwv C (|| Mark). for $\tau\eta\nu$ $\pi\rho\alpha\xi\nu$, $\tau\alpha$ erga $\aleph^1(\text{txt }\aleph^{3a})$ Γ^1 1 latt(incl D-lat, but not am gat-e g_2) syrr [syr-cu] coptt

arm [Chr₁-2-6-9- η - ρ (txt₁) Cyr Avit].

σκανδάλου (in Peter's own remarkable words, 1 Pet. ii. 7, 8,-joined too with the very expression, δν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, which, as above noticed, occurs in this passage in Mark and Luke). Wordsw.'s note here, "our blessed Lord keeps up the metaphor of πέτρος, or a stone: thou who wert just now, by thy faith in confessing Me, a lively stone, art now by thy carnal weakness a stumbling stone to Christ," seems to shew that his strong repudiation of any allusion to πέ-τρος in the πέτρα of ver. 18 has not carried full conviction to its writer. Before this rebuke St. Mark inserts καl ἰδών τοὺς μαθητάς αὐτοῦ, that the reproof might be before them all. 24.] προςκαλεσά-μενος τον σχλον σύν τοῖς μαθ. αὐτοῦ, Mark viii. 34; έλεγε δὲ πρὸς πάντας, Luke ix. 23. This discourse is a solemn sequel to our Lord's announcement respecting Himself and the rebuke of Peter: teaching that not only He, but also His followers, must suffer and self-deny; that they all have a life to save, more precious than all else to them; and that the great

day of account of that life's welfare should be ever before them. On this and the following verse, see ch. x. 38, 39. After τον στ. αὐτοῦ, Luke inserts καθ' ἡμέραν. 26.] There is apparently a reference

26.] There is apparently a reference to Psalm xlviii. (LXX) in this verse. Compare especially the latter part with ver. 8 of that Psalm. τὴν ψ. ζημιωθῆ = ἐαντὸν δὲ ἀπολέσας Luke. Compare also 1 Pet. i. 18. In the latter part of the verse, ἄνθρωπος and αὐτοῦ refer to the same person:—ἀντάλλαγμα = ἐξίλασμα, τὴν τιμὴν τῆς λυτρώσεως τῆς ψ. αὐτοῦ Ps. xlviii. 7, 8. What shall a man give to purchase back his life? ψυχή, not soul, but life, in the higher sense. 27.] A further revelation of this important

The truther revelation of this important chapter respecting the Son of Man. He is to be JUDGE OF ALL—and, as in ch. xiii. 41, is to appear with His angels, and in the glory of His Father—the $\delta \delta \xi \alpha \ \hat{\eta} \nu \ \delta \hat{\epsilon} \delta \omega - \kappa \hat{\alpha} s \ \mu o i$, John xvii. 22. Mark and Luke place here, not this declaration, but that of our ch. x. 33. Our Lord doubtless joined the two. Compare ch. xxiv. 30; xxv. 31.

.. auτου

28 1 ἀμὴν λέγω ὑμῖν, εἰσίν τινες τῶν ὧδε ἐστώτων, k οἵτινες i ch. U. I. steff οὐ μὴ 1m γεύσωνται 1 θανάτου ἔως ἄν ἴδωσιν τὸν n υίὸν τοῦ 1 1 . John vii. n ἀνθρώπου o ἐρχόμενον ἐν τῆ o βασιλεία αὐτοῦ.

XVII. ¹ Καὶ μεθ' ἡμέρας εξ η παραλαμβάνει ὁ Ιησοῦς η οι Δοίλας η εh. viii. 20 reft. ο Luke xxiii. 42. ρ = ch. ii. 13, &c. iv. 5, 8 sl. Num. xxiii. 14.

Снар. XVII. 1. aft кан ins еуеvето D lat-a b c eff 1,2 g 1,2 Hil.

not without reason that I thus speak: a time will come when the truth of what την πρ.] his 28.] I say will be shewn." work, considered as a whole. This declaration refers, in its full meaning, certainly not to the transfiguration which follows, for that could in no sense (except that of being a foretaste; cf. Peter's own allusion to it, 2 Pet. i. 17, where he evidently treats it as such) be named 'the Son of Man coming in His Kingdom, and the expression, τινές . . . οὐ μη γ. θ., indicates a distant event, - but to the destruction of Jerusalem, and the full manifestation of the Kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a type and earnest of the final coming of Christ. See John xxi. 22, and compare Deut. xxxii. 36 with Heb. x. 30. This dreadful destruction was indeed judgment beginning at the house of God. The interpretation of Meyer, &c., that our Lord referred to His ultimate glorious παρουσία, the time of which was hidden from Himself (see Mark xiii. 32: Acts i. 7), is selfcontradictory on his own view of the Person of Christ. That our Lord, in His humanity in the flesh, did not know the day and the hour, we have from His own lips: but that not knowing it, He should have uttered a determinate and solemn prophecy of it, is utterly impossible. His άμὴν λέγω ὑμῖν always introduces His solemn and authoritative revelations of divine truth. The fact is, there is a reference back in this discourse to that in ch. x., and the coming here spoken of is the same as that in ver. 23 there. Stier well remarks that this cannot be the great and ultimate coming, on account of οὐ μη γεύσ. θανάτου εως αν ίδωσιν, which implies that they should taste of death after they had seen it, and would therefore be inapplicable to the final coming (Reden Jesu, ii. 224).

This is denied by Wordsw., who substitutes for the simple sense of $\partial \nu \mu \eta \gamma \epsilon \nu \sigma$. $\theta \alpha \nu$. the fanciful expositions, "shall not feel its bitterness," "shall not taste of the death of the soul," and then, thus interpreting, gives the prophecy the very opposite of its plain sense: "they will not taste of death till I come: much less will they taste of it then." It might be difficult to account for such a curious wresting of meaning, had he not added, "the signification of $\tilde{\epsilon}\omega s \, \tilde{\kappa}\nu$ here may be compared to $\tilde{\epsilon}\omega s \, \tilde{\nu}$ in Matt. i. 25." "Latet anguis in herba."

CHAP. XVII. 1-13. THE TRANSFI-GURATION. Mark ix. 2-13. Luke ix. 28-36. This weighty event forms the solemn installation of our Lord to His sufferings and their result. Those three Apostles were chosen to witness it, who had before witnessed His power over death (Mark v. 37), and who afterwards were chosen to accompany Him in His agony (ch. xxvi. 37), and were (John xx. 2: Mark xvi. 7) in an especial sense witnesses of His resurrection. The Two who appeared to them were the representatives of the law and the prophets: both had been removed from this world in a mysterious manner:-the one without death,-the other by death indeed, but so that his body followed not the lot of the bodies of all; both, like the Greater One with whom they spoke, had endured that supernatural fast of forty days and nights: both had been on the holy mount in the visions of God. And now they came, endowed with glorified bodies before the rest of the dead, to hold converse with the Lord on that sublime event, which had been the great central subject of all their teaching, and solemnly to consign into His hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power. And then follows the Divine Voice, as at the Bap-

Vor. I.

q=0.000 Mk. Luke τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν BCDER xxiv.51 Luke τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν BCDER xxiv.51 αὐτοῦ, καὶ q ἀναφέρει αὐτοὺς εἰς τόρος τύψηλὸν r κατ r MSUVP r ch. iv. 8 ref., r s το r ch. iv. 8 ref., r s το r ch. iv. 8 ref., r s το r ch. iv. 8 ref., r s r ch. iv. 8 ref., r s r ch. iv. 8 ref., r s r ch. iv. 8 ref., r ch. iv. 13 r ch. iv. 15 r ch. iv. 15, 16 reft. r see Ps. ciii. 2. r ch. Luke i. 11. xxii. 40 al. Exod. xxiv. 11.

ins τ ov bef $(\alpha \kappa \omega \beta ov \ DN 33 \ [Cyr_1]$, and bef $(\omega, \ D^1 \ 253 \ [Cyr_1]$. avays: D-gr 1 latt Orig. for $\kappa \alpha \tau$ idian, leas nimis D $[Eus_1]$.

2. μεταμορφωθείς ο ίησ., omg και below, D. for το φως, χίων D latt syr-cu æth arm-mss Dion Hil, Aug Juv.

3. rec ωφθησαν (gramml corrn), with C rel vulg-ed(with forj al) lat-f ff1: txt BDN

tism, commanding however here in addition the sole hearing and obedience of Him whose power and glory were thus There can be no doubt of the absolute historical reality of this narration. It is united by definite marks of date with what goes before; and by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there any thing mentioned which casts a doubt on the reality of the appearances (see below, on δραμα, ver. 9). The persons mentioned were seen by all-spoke-and were recognized. The concurrence between the three Evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event, which it was not part of his purpose to relate; John i. 14. Another of the three spectators distinctly makes mention of the facts here related, 2 Pet. i. 16-18. (I cannot but add, having recently returned from the sight of the wonderful original at Rome, that the great last picture of Raffaelle is one of the best and noblest comments on this portion of the Gospel history. The events passing, at the same time, on, and under, the Mount of Transfiguration, are by the painter combined, to carry to the mind of the spectator the great central truth, There is none but Christ to console and to glorify our nature. It is a touching reflection, that this picture was left unfinished by the painter, and carried in his funeral procession. July, 1861.)

1.] μεθ' ἡμέρας ἔξ = μετὰ τοὺς λόγους

1.] μεθ' ἡμέρας ἔξ = μετὰ τοὺς λόγους τούτους ὡςεὶ ἡμ. ὀκτώ Luke ix. 28. The one computation is inclusive, the other not; or perhaps, from the ὡςεί being inserted, the one is accurate, the other roughly stated. The time of the transfiguration was probably night, for the following reasons. (1) Luke informs us that the Lord had gone up to the mount to pray; which He usually did at night (Luke vi. 12; xxi. 37; xxii. 39: Matt. xiv.

23, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were asteep, and are described, Luke, ver. 32, as 'having kept awake through it' (diaγρηγορήσαντες). (4) They did not descend till the next day (Luke, ver. 37), which would be almost inexplicable had the event happened by day, but a matter of course if by night. oρos ὑψ. The situation of this mountain is uncertain. It was not, probably, Tabor, according to the legend; for on the top of Tabor then most likely stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Panium, near Cæsarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. Luke speaks of it merely as 70 opos. Stanley, Sinai and Palestine, p. 399, contends for Hermon: as does, though doubtingly, Dr. Thomson, The Land and the Book, p. 231. Stanley thinks that our Lord would still be in the neighbourhood of Cæsarea Philippi: and that "it is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles ('the lofty peak') was derived from this very circumstance, and not be struck with its appropriateness to the scene High up on its southern slopes there must be many a point where the disciples could be taken 'apart by themselves.' Even the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine, should not perhaps be wholly overlooked." 2.] μετεμορ. 2.] μετεμορ. = ἐγένετο τὸ είδος τοῦ προςώπου αὐτοῦ ἔτερον Luke. In what way, is not stated; but we may conclude from what follows, by being lighted with radiance both from

αὐτοῖς Μωυσῆς καὶ Ἡλίας μετ' αὐτοῦ * συλλαλοῦντες. * 11. μετά. Ακτ. 12. 4 γ ἀποκριθείς δὲ ὁ Πέτρος εἶπεν τῶ Ἰησοῦ Κύριε εκιλον Acts xxv. 12.

προς, Luke
iv. 36. dat.,
i. Luke xxii.
4 only.
Exod. xxxiv.
35. Isa. vii.
6. έστιν ήμας ώδε είναι εί θέλεις, ποιήσω ώδε τρείς ^a σκηνάς, σοὶ βμίαν καὶ Μωυσεῖ βμίαν καὶ Ἡλία βμίαν. 5 ἔτι σοὶ 6 μίαν και Μωυσει 6 μιαν και Πκιμ μιαν. 6 αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη 6 φωτεινὴ 6 ἐπεσκίασεν αὐ- 6 τούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὕτός ἐστιν 7 ἐπ. Χ.Ι. Χ.Ι. 2 Ν.Κ. Ν.Ι. ὐτοῦ. 6 καὶ ἀκούσαντες οἱ μαθηταὶ n επεσαν επι n προς n αὶ μος ελικινι n επον αὐτῶν καὶ i ἐφοβήθησαν ik σφόδρα. 7 καὶ προς ελικινι n n εξενι x. 11) al. b ch. xx. 12. 1 Kings x 3. c ch. vi. 22. f.uke xi. 34, 36 bis only 7. φοβείσθε. 8 η επάραντες δε τους η όφθαλμους αυτών οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον. 9 καὶ ο καταβαι-

31. xxiii, 19 only.

d (. Luke i, 35. Acţs v, 15 only. Exod, xl. 29 (35).

e ch, iii.

17 d, 2 Pet, i, 17. Gen, xxii, 2.

f ch, iii. 17. xii. 18. Isa, Isa, 4. Hag, 1. ε.

g Deut, xviii. 15, 19.

24. Judg, xiii. 20.

m ch, xxvii. 5, 10 al. Deut, i, 2h.

m ch, xxvii. 5, 10 al. Deut, i, 2h.

xiii. 10. 1 Chron, xxi. 16 al.

o (but w. ἀπό, ch, viii. 1.) Exod, xxxiv, 29 B (ἀπό Λ), ἐκ, elsw, of οὐρανός, ch, xxviii. 2 al.

33 am(with em fuld gat mm to!) lat-a b c e $g_{1,2}$ b Bede.

autou BR 1 lat- $ff_{1,2}$ Syr syr-cu coptt æth Orig_ Chr Cyr.

4. rec π ouhawev (from \parallel Luke), with C³D rel vulg lat-a c &c syrr syr-cu coptt æth arm Orig_: txt BC¹R lat-b ff_1 g_1 . σ khaw bef τ res B lat-e.

rec μ ian bef η la, with B rel arm: txt CDKLATR 1. 33 latt syrr syr-cu æth [Bas, Chr].

5. επεσκιαζεν D¹(txt D⁴). rec αυτου bef ακουετε (from || Luke—as also it has been corrd in | Mark), with C rel latt [Chr] Tert Cypr Hil: txt BDN 1. 33 lat-ff, Hipp Orig Tert.

6. for $\kappa \alpha \iota$ akous., akous. $\delta \epsilon$ D sah. $(επεσαν, so BCD\aleph 33.)$

7. κ. προςηλθέν ο ιησ. κ. αψαμένος αυτ. είπ. BR: κ. προςηλθέν ο ι. κ. ηψ. αυτ. κ. είπ. for εγερθητε, εγειρεσθαι I). D latt Syr syr-cu: txt C rel.

8. aft αυτων ins ουκετι C1. for τον, αυτον B'(κ [but aft ιησ.]). μονον bef τον ιησουν D latt. add μεθ εαυτων (from | Mark, C2 33.

without and from within. λευκά ώς τὸ φῶς = λευκὸς εξαστράπτων Luke; = λευκά λίαν, οδα γναφεύς έπλ της γης οὐ δύναται οὕτως λευκᾶναι Mark.

3.] There need be no question concerning the manner of the recognition of Moses and Elias by the disciples: it may have been intuitive and immediate. We can certainly not answer with Olshausen, that it may have arisen from subsequent information derived from our Lord, for Peter's words in the next verse preclude this. Luke adds, οδ δφθέντες έν δόξη έλεγον την έξοδον αὐτοῦ ην έμελλεν πληροῦν ἐν Ἱερουσαλήμ. 4.] Luke inserts, that the Apostles had been asleep, but wakened through this whole occurrence;-thereby distinguishing it from a mere vision of sleep; and that this speech was made ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ. Both Mark and Luke add, that Peter knew not what he said: and Markἔκφοβοι γὰρ ἐγένοντο. The speech was probably uttered with reference to the sad announcement recently made by our Lord, and to which his attention had been recalled by the converse of Moses and Elias.

A strange explanation of this verse is adopted by Meyer from Paulus, 'It is fortunate that we disciples are here: let us make,' &c. Surely the words καλόν έστιν ήμας ώδε είναι will not bear this.

It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Pet. i. 14, 15, σκήνωμα and έξοδος have just been mentioned before the allusion to this event: see note there. κύριε = ραββεί Mark, = ἐπιστάτα Luke. 5.] αὐτούς, viz. 5. αὐτούς, viz. our Lord, Moses, and Elias. Luke adds. έφοβήθησαν δὲ ἐν τῷ εἰςελθεῖν αὐτοὺς εἰς τὴν νεφέλην. That the Apostles did not enter the cloud, is shewn by the voice being heard ἐκ τῆς νεφέλης. The ἀκούετε αὐτοῦ, and disappearance of the two heavenly attendants, are symbolically connected, -as signifying that God, who had

p here only, exc. Acts vii. 31 al10. νόντων αὐτῶν ἐκ τοῦ ο ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς Ζ του λέγων Μηδενὶ εἴπητε τὸ ροραμα, εως οῦ ὁ νίὸς τοῦ ἀν- BCDEF Exod. ni. 3. Exod. m. 3. q w. &x \(\nu_{\text{.}}\) w. &\(\nu_{\text{.}}\) v. \(\nu_{\text{.}}\) (Mark vi. 14, 16 v. r.) Luke ix. 7. John n. 22. xu. 1, &c. xxi. 14. Acts in. 15. Rom iv. 24 θρώπου ἐκ νεκρῶν ٩ ἐγερθῆ. 10 καὶ ἐπηρώτησαν αὐτὸν οί MSUVZ μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν 33 ὅτι ' Ηλίαν ' δεῖ ἐλθεῖν πρῶτον; 11 ὁ δὲ ἀποκριθεὶς εἶπεν nem iv. 24
al. ἀπὸν,
ch. xiv. 2.
r Mat. iv. 5.
s ch. xvi. 21
al. Dan. ii.
28. [αὐτοῖς] 'Ηλίας μὲν ^t ἔρχεται καὶ ^u ἀποκαταστήσει πάντα· 12 λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ὁπέγνωσαν αὐτόν, ἀλλὰ ἐποίησαν Εν αὐτῶ ὅσα ἡθέλησαν οὕτως t pres., ch. xi. καὶ ὁ υίὸς τοῦ ἀνθρώπου * μέλλει πάσχειν ὑπ' αὐτῶν. u. Mk. ch. xii. 13 . Mark vii. 25. Acts 13 τότε γ συνήκαν οί μαθηταί ὅτι περὶ Ἰωάννου τοῦ βαπ-5. Acts i. 6. Heb. xiii. 19 only. Mal. iv. 6. Jer. xvi. 15. τιστοῦ εἶπεν αὐτοῖς. 14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον Χκαι ελπρος ηλθεν αὐτῷ ἄνθρωπος ² γονυπετῶν αὐτὸν καὶ λέγων (-στασις, Acts ii. 21.) v ch. xiv. 35 al. 1 Kings xxvi. 17. 15 Κύριε ελέησον μου τον υίον, ότι a σεληνιάζεται καὶ w Luke xxii, 37, xxiii, 31, -1 Cor, ix, 15, - Gen, xxxiv, 7, but? x - ver, 22 al, 2 ch, xxvii, 29, - Mark (i, 40) x, 17 only +, γονυπετοῦσα, Polyb. xv. 29, 9

rec (for εκ) απο, with K1 Orig, : txt BCD 9. καταβαινοντες, omg αυτων, D. K¹-corr(appy) ℵ rel Orig, Chr Thl Euthym. rec (for εγερθη) αναστη (from

|| Mark), with CZN rel Orig, [Chr]: txt BD sah.
10. om αυτου LZN 1. 33 latt coptt arm Orig: ins BCD rel lat-f syrr syr-cu æth

[Chr].

y ch. xiii. 23, 51 al. a ch. iv. 24 only †.

11. rec aft o δε ins ιησους, with C rel lat-f with: om BDLZX 1.33 latt syrr copit. om αυτοις BD 33 am lat-a b c e ff2 coptt: ins bef ειπεν 1: txt CZN rel vulg-ed lat f g_1 syrr syr-cu æth arm. ins ott bef $\eta \lambda \iota \alpha s$ κ . rec aft $\epsilon \rho \chi \epsilon \tau \alpha \iota$ ins $\pi \rho \omega \tau \circ \iota$ (from || Mark, and ver 10), with CZ rel syrr æth: bef $\pi \alpha \nu \tau \alpha$ L: om BDN 1. 33 latt syr-cu coptt arm Just Hil Aug. атоката т тоа, omg каг, D lat-a b c ff g g Syr syr-cu sah : και αποκαθιστησι L.

12. om $\eta \delta \eta$ Z(appy) Syr syr-cu. (alla, so CDKMII 33.) om ev DFUN lat-a b c &c syr-txt copt Just [Chr-γ]: oin εν αυτω Δ. ουτως to υπ' αυτων is after

ver 13 in D lat-a b c &c(not f).

14. for ελθοντων, ελθων (from || Mark) D latt syr-cu syr-jer copt-ms Hil Aug. rec aft ελθ. ins αυτων, with C rel syrr copt æth arm Orig Chr: om (perhaps from similarity of endings) B(D)ZR 1 sah. rec (for αυτον) αυτω, with (E1?)[M1?] Orig : ενπροσθεν αυτου D latt syr : om αυτ. lat-e f ff l Syr syr-cu arm Hil : txt BCZN (E1-corr?) rel [Orig-ed,] Thl.

15. om KUPLE ZN. μου τον υιον μου Β1.

spoken in times past to the Fathers by the Prophets, henceforth would speak by His Son. Vv. 6, 7 are peculiar to Matthew.

 No unreality is implied in the word ὅραμα, for it = å εἶδον in Mark, and ὧν ξωράκασιν in Luke: see Num. xxiv. 3, 4. St. Luke, without mentioning the condition of time imposed on them, remarkably confirms it by saying, οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ... 10.] The occasion of this enquiry was, that they had just seen Elias withdrawn from their eyes, and were enjoined not to tell the vision. How (ov) should this be? If this was not the coming of Elias, was he yet to come? If it was, how was it so secret and so short? On ver. 12, see note on ch. xi. 14.

Our Lord speaks here plainly in the future, and uses the very word of the prophecy Mal. iv. 6. The double allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy which announces the real Elias (the words of Malachi will hardly bear any other than a personal meaning), who is to forerun His greater and second coming.

14-21.] HEALING OF A POSSESSED LUNATIC. Mark ix. 14-29. Luke ix. 37-42. By much the fullest account of this miracle is contained in Mark, where see notes. It was the next day: see Luke ix. 37, and note on our ver. 1. Our Lord found the Scribes and the disciples dis-

b κακώς b * πάσχει πολλάκις γαρ πίπτει είς το πύρ, και hiere only. πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προςήνεγκα αὐτὸν τοῖς : 19. Phil. n. 15. Deut μαθηταίς σου, καὶ οὐκ ήδυνήθησαν αὐτὸν θεραπεῦσαι. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ω ο γενεὰ ἀ ἄπιστος καὶ " ce διεστραμμένη, f έως πότε μεθ' ύμων έσομαι; f έως πότε ce ce διεστραμμένη, f έως πότε ce ce διεστραμμένη, f έως πότε ce ce ce διεστραμμένη, f έως πότε ce c ...ωδε Ζ. ε ἀνεξομαι ύμῶν ; φέρετέ μοι αὐτὸν ὧδε. 18 καὶ · h ἐπετίμη-BCDEF GHKL $\sigma e \nu$ $a\dot{\nu} \tau \hat{\omega}$ \dot{o} ' $I \eta \sigma o \hat{v}_S$, $\kappa a \dot{i}$ ' $\dot{e} \xi \hat{\eta} \lambda \theta e \nu$ $\dot{a} \pi$ ' $a\dot{\upsilon} \tau o \hat{v}$ ' $\delta a \iota \mu \dot{o} - \iota$ ' Mk have Lamburg MSUVX τωπεί νιον, καὶ εθεραπεύθη ο παίς ἀπὸ τῆς ώρας εκείνης. 19 τότε προςελθόντες οι μαθηταί τῷ Ἰησοῦ k κατ' k ίδίαν g είπου Διὰ τί ήμεις οὐκ ήδυνήθημεν Ι έκβαλείν αὐτο; 20 ό δὲ λέγει αὐτοῖς Δ ιὰ τὴν $^{\rm m}$ * ὀλιγοπιστίαν ὑμῶν. ἀμὴν γὰρ $^{\rm h}$ chi xxi. $^{\rm 2}$ $^{\rm h}$ $^{\rm h}$ chi xxi. $^{\rm 10}$ chi xxi. $^{\rm 10}$ chi $^{\rm 10}$ ἐρεῖτε τῷ ὄρει τούτῳ ™ Μετάβα Ϥ ἔνθεν τ ἐκεῖ, καὶ ¾ μεταβή- Υπ.29, 30. σεται. καὶ οὐδὲν $^{\rm t}$ ἀδυνατήσει ὑμῖν. $[^{21}$ τοῦτο δὲ τὸ $^{\rm k.ch.\, kiv.\, 13}$ reff. $^{\rm u}$ γένος οὐκ $^{\rm v}$ ἐκπορεύεται εἰ μὴ $^{\rm w}$ ἐν προςευχ $\hat{\eta}$ καὶ $^{\rm x}$ νη- $^{\rm m}$ here only $^{\rm t}$. στεία. άπιστ., ch. xiii. 58. Mark xvi. 14 Rom. tv. 20

22 γ Αναστρεφομένων δὲ αὐτῶν ἐν τῆ Γαλιλαία εἶπεν

* εχει (perhaps substitution of more usual expression, or perhaps emendation, κακ. πασχ. appearing pleonastic) BL Z(appy) & sah Orig, [Chr-2-mss]: πασχει CD rel vulg lat-a c &c. (torquetur lat-b.) for (2nd) πολλακις, ενιστε D 1 lat-a b c aliquando) arm Origo(ὅτι δὲ και εἰς τὸ πῦρ σπανιώτερον) Aug: sæpius D-lat(1st aliquotiens).

θεραπευσαι bef αυτον D latt 16. ηδυνασθησαν Β: ηδυναντο Z: txt CDN rel.

puting (Mark).

I de ...

17. for αποκρ. δε, ο δε αποκρ. (omg ο ιησ.) ℵ¹: τοτε αποκρ. Ζℵ³a ev-y, forj copt æth: et respondens lat-a: respondens (alone) am lat-b ff1.2 g1 l Syr syr-cu sah. είπεν ins αυτοίς Ν. for απιστος, πουηρα Z ev-y₁. διεστρεμμένη Z. rec εσομαι bef μεθ' υμών, with L rel latt syrr æth [Chr] Hil: txt BCDZN 1. 33 lat ff Orig. 18. om o παις N.

20. rec aft o δε ins inσους, with C rel vulg lat-b c e f syrr: om BDN 33 am (with forj tol) lat- $a f_{1,2}^{c} g_{1,2} n$ syr-cu coptt æth arm. rec (for λεγει) ειπεν, with C rel vulg lat-a f g_3 arm: txt BDN 1. 13. 33. 124 am(with forj fuld) lat-b c e $ff_{1,2}$ g_1 n.

*rec ἀπιστίαν (see reff), with CD rel latt syrr arm-ms Chr: ολιγοπιστιαν BR 1.33 syr-cu coptt with arm Orig Chr-γexpr Hil. aft umin ins oti C ev-27 coptt Orig. коккоз D1(txt D2): коко L. rec μεταβηθι εντευθεν (see John vii. 3), with C rel Eus; μεταβηθι ενθεν D Orig, : txt BN 1 Orig.

21. om ver BR1 33 lat-e ff, syr-cu syr-jer copt-mss sah: ins CD κ3b(but εκβαλλεται)

rel latt syrr copt-ed ath-pl arm Orig Chr Thl Euthym Hil Ambr Aug Juv.

22. συστρεφομένων (perhaps to prevent the word being understood of return into Gal: see below) BR 1, conversantibus vulg lat-a b f ff g g12 D-lat Hil.—αυτων δε αναστρ. D-gr.

15.] He was an only son, Luke ix. 38. The dæmon had deprived him of speech, Mark ix. 17. 17.] Bengel remarks, "severo elencho discipuli accensentur turbæ," Compare the διά την δλιγοπιστίαν ύμων, ver. 20, which

however does not make this so certain, linked as it is to & yeved aniotos, as in μεθ' ὑμῶν 19.] It was in the rec. text: see digest. = mods buas Luke. the house, Mark ix. 28.

22, 23.] OUR LORD'S SECOND AN-

ХГАПВ

 $\frac{\text{b.s. ch. xxvi.}}{32. \text{ xxvii.}} \frac{32}{32}$ δίδοσθαι εἰς χεῖρας ἀνθρώπων, $\frac{23}{3}$ καὶ ἀποκτενοῦσιν αὐτόν, BCDEF al. $\frac{\text{GHI, K}}{\text{iv. 31.}}$ καὶ τῆ τρίτη ἡμέρα $\frac{\text{c. e.}}{\text{c. e.}}$ εγερθήσεται. καὶ $\frac{\text{c. e.}}{\text{c. e.}}$ και τη τρίτη ἡμέρα $\frac{\text{c. e.}}{\text{c. e.}}$ καὶ τη τρίτη ήμερα $\frac{\text{c. e.}}{\text{c. e.}}$ καὶ τη τρίτη ήμερα $\frac{\text{c. e.}}{\text{c. e.}}$ iv. 31. cch. xiv. 9. xvii. 31. xix. 22. 2 Cor. ii. 2, &c. vi. 10 al. Neh. v. 6. d ver. 6. e here (bis) d σφόδρα. 24 Έλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προςῆλθον οί τὰ ° δίδραχμα ^f λαμβάνοντες τω Πέτρω καὶ εἶπαν 'Ο only. Gen. xxiii. 15, 16 al. fr. for Heb. g διδάσκαλος ύμων οὐ h τελεῖ τὰ e δίδραχμα; 25 λέγει Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν Exod. xxx. j γης k ἀπὸ τίνων fk λαμβάνουσιν Ιτέλη ἡ m κηνσον; ἀπὸ $\frac{1}{2}$ $\frac{1$

only. h = Rom, xiii. 6 (ch. x. 23 al.) only ‡. 11V.

Rom., xiii. 6 (ch. x. 23 al.) only ‡.

126, from Ps. ii. 2. Rev. vi. 15 al.

1 = Rom., xiii. 7 (ch. x. 22 al. fr.) only. Num., xxxi. 28, &c. 1 Manc. x. 31.

17 [Mk., 19 only †. ... = φόρος, Luke xx. 22.

n see ch. viii. 12. xiii. 38.

σ = John x. 5. Heb. 17 / Mk., 19 only t. = φόρος, Luke xx. 22. zi. 34. Ps. xlvni. 10.

23. αποκτεινουσιν D-gr. for τη τριτη [τρι B¹, τη added by B³, appy, Tischdf] пиера, иета трег пиераз D copt; post tertiam diem lat-a b c n, post triduum lat-e. for εγερθησεται, αναστησεται (from | Mark) B 13. 124. 209 Ser's f Orig, Chr.

24. for ελθ. δε, και ελθ. D latt(not f) Syr syr-cu. τα διδραγματα (1st) D (didragma am(with forj fuld gat) lat-ff2). και ειπαν bef τω πετρω D syr-jer. (ειπαν, so BDN3a.) om 2nd Ta DN1 (ins N3a).

25. rec (for ελθοντα) στε εισηλθεν (explanatory corrn), with Id rel vulg lat-c e f ff g1.2 syrr coptt arm; στε ηλθον C ev-27; στε ειςηλθον U 241-2-61-7-51 syr-cu: ελθοντων αυτων 33: ειςελθοντι D lat-b: ειςελθοντων 13. 124. 346: ειςελθοντα X1.3b(?): txt B ℵ3a(?) 1 æth. τινος B (sah?) with arm [Cyr-p(txto, Tischdf)].

26. for λεγει αυτω, ειποντος δε (emendn of style—see below) B I coptt æth-rom arm Orig Chr: ο δε εφη R: txt D rel syrr syr-cu (æth-pl?), and (but see below) CL. (Id rec aft αυτω ins o πετρος, with C rel lat-f syr; πετρος H; σιμων Syr syr-cu:

NOUNCEMENT OF HIS DEATH AND RE-SURRECTION. Mark ix. 30-32. Luke ix. 43-45. This followed immediately after the miracle (Mark ix. 30); -our Lord went privately through Galilee; ἐδίδασκεν γὰρ κ.τ.λ.:—the imparting of this knowledge more accurately to His disciples, which He had begun to do in the last chapter, was the reason for His privacy. For more particulars, see Luke, ver. 45: Mark, ver. 32.

24-27. DEMAND OF THE SACRED TRIBUTE, AND OUR LORD'S REPLY. Peculiar to Matthew. The narrative connects well with the whole chapter, the aim of the events narrated in which is, to set forth Jesus as the undoubted Son of 24. οί τὰ δίδρ. λαμβ. This tribute, hardly properly so called, was a sum paid annually by the Jews of twenty years old and upwards, towards the temple in Jerusalem. Exod. xxx. 13: 2 Kings xii. 4: 2 Chron. xxiv. 6, 9. The LXX reckon according to the Alexandrian double drachma, and have therefore, as in the first of the above places, ημισυ τοῦ διδράχμου: but Josephus and Philo reckon as here, and Aquila, Exod. xxxviii. 26, and an anonymous interpreter (see Hexapla), and apparently Jerome, Gen. xxiv. 22,

translate ξης by δίδραχμ. Josephus (Β. J. vii. 6. 6) says of Vespasian, φόρον δὲ τοῖς ὅπου δήποτ' οὖστν Ἰουδαίοις ἐπέβαλε, δύο δραχμὰς ἕκαστον κελεύσας ανα παν έτος είς το καπετώλιον φέρειν, ώς περ πρότερον είς τον εν Ίεροσολύμοις νεών συνετέλουν. See, for more particulars, Winer, RWB., art. Sekel.

It does not quite appear whether this payment was compulsory or not; the question here asked would look as if it were voluntary, and therefore by some declined.

Many Commentators both ancient and modern, and among them no less names than Clement Alex., Origen, Jerome, and Augustine, have entirely missed the meaning of this miracle, by interpreting the payment as a civil one, which it certainly was not. oi τ. δ. λαμβ. are not the publicans, but they who received the didrachma, i. e. one for each person. Peter answered in the affirmative, probably because he had known it paid before.

25, 26. The whole force of this argument depends on the fact of the payment being a divine one. It rests on this: 'if the sons are free, then on Me, being the Son of God, has this tax no claim.

หกุ้งoos, money taken according to the

...apa C. 'Απὸ τῶν ° ἀλλοτρίων. ἔφη αὐτῷ ὁ 'Ιησοῦς $^{\rm p}$ 'Άρα $^{\rm p}$ γε peh.vii. 20 Zapa... BDEFG $^{\rm q}$ ἐλεύθεροί εἰσιν οἱ υἰοί. 27 ἵνα δὲ μὴ $^{\rm r}$ σκανδαλίσωμεν $^{\rm q}$ $^{\rm el}$ Cor. vii. Ms.UVX αὐτούς, πορευθεὶς εἰς θάλασσαν $^{\rm s}$ βάλε $^{\rm st}$ ἄγκιστρον, καὶ $^{\rm 16}$ καὶ $^{\rm 16}$ καὶ $^{\rm 25}$ Λ/Β $^{\rm 18}$ τὸν $^{\rm u}$ ἀναβάντα πρώτον ἰχθὺν ἄρον καὶ ἀνοίξας τὸ $^{\rm x.7.}$ (ef.). 1 Μαες. $^{\rm x.7.}$ στόμα αὐτοῦ εὐρήσεις $^{\rm v}$ στατῆρα· ἐκεῖνον $^{\rm w}$ λαβὼν δὸς $^{\rm rch, v. 12}_{\rm reff.}$ αὐτοῖς $^{\rm x}$ ἀντὶ ἐμοῦ καὶ σοῦ. XVIII. $^{\rm I}$ Έν ἐκείνη τῆ $^{\rm there \, only.}$ ώρα προςήλθον οι μαθηταί τω Ἰησού λέγοντες Τίς άρα " here only ν μείζων έστιν έν τη βασιλεία των ουρανών; 2 και 2 προςκαλεσάμενος παιδίον έστησεν αυτό ^a έν μέσω αυτών

θαλάσσης άναβάς, Æsop. Fab.

95. v here only t. Exod. xxxviii. 24 Aq. w ch. xiii. 31, 33 reff. x = ch. x, 38, but? rather ch. xx. 28. y ch. xiii. 32 al. z ch. x. 1 al. Gen. xxviii. 1. a ch. x. 16. ver. 20 al. Ezek. xliii. 7.

om BDN 1 latt syr-jer coptt æth arm Cyr. (Id def.) ins ειποντος δε αυτου απο των αλλοτριων bef εφη C 732 ath rom(not pl): so but omg αυτου LK.

27. σκανδαλιζωμεν LZR. rec ins την bef θαλασσαν (art supplied, but not necessary aft a prepn: cf Middleton vi. 1), with DEFGHSX [Chr]: om Bl_dZR rel Did. αναβαινοντα E²FGI_dSX Z(appy) ΓΔ Cyr₁: txt BDR rel Orig Chr [Bas Cyr-p]. aft euphoeis ins ekei D lat-a b c g.

CHAP. XVIII. 1. aft εκεινη ins δε BM copt sah-ms. for ωρα, ημερα 1. 33 lat-a b c &c(not f) syr-cu arm Orig(κατὰ μέν τινα τῶν ἀντιγράφων ἐν ἐκ. τ. ώρα . . ., κατὰ δὲ ἄλλα, ἐν ἐκ. τ. ἡμέρα,—and he leaves it undecided: Com in Matt tom xiii. 14, vol iii. p 588) Hil. μειζω D¹(txt D²).

2. rec aft προκαλεσαμενοι ins ο ιησους, with DI_d rel vulg lat-e f g₁ syrr syr-cu sah arm Orig: pref, lat-a b c g₂: om BFLV¹ 1 copt æth Chr. (Z 33 def.)

παιδιον ins έν D [lat-e] syr-cu.

reckoning of the census,-a capitation tax: a Latin word. άλλοτρίων, all who are not their children; those out of their family. 27. In this, which has been pronounced (even by Olshausen) the most difficult miracle in the Gospels, the deeper student of our Lord's life and actions will find no difficulty. Our Lord's words amount to this :- "that, notwithstanding this immunity, we (graciously including the Apostle in the earthly payment, and omitting the distinction be-tween them, which was not now to be told to any), that we may not offend them, will pay what is required—and shall find it furnished by God's special providence for us." In the foreknowledge and power which this miracle implies, the Lord recalls Peter to that great confession (ch. xvi. 16), which his hasty answer to the collectors shews him to have again in part forgotten. Of course the miracle is to be understood in its literal historic sense. The natural interpreta-tion (of Paulus and Storr), that the fish was to be sold for the money (and a wonderful price it would be for a fish caught with a hook), is refuted by the terms of the narrative, -and the mythical one, besides the utter inapplicability of all mythical interpretation to any part of the evangelic history,-by the absence of all

possible occasion, and all possible significancy, of such a myth. four drachmæ,-the exact payment required. avrí, because the payment was a redemption paid for the person, Exod. xxx. 12-to this also refers the έλεύθεροι above. ἐμοῦ κ. σοῦ—not $\dot{\eta}\mu\hat{\omega}\nu$,—as in John xx. 17:—because the footing on which it was given was dif-

CHAP. XVIII. 1-35.7 DISCOURSE RE-SPECTING THE GREATEST IN THE KING-DOM OF HEAVEN. Mark ix. 33-50. Luke 1. In Mark we learn that this discourse arose out of a dispute among the disciples who should be the greatest. It took place soon after the last incident. Peter had returned from his fishing: see ver. 21. The dispute had taken place before, on the way to Capernaum. It had probably been caused by the mention of the Kingdom of God as at hand in ch. xvi. 19, 28, and the preference given by the Lord to the Three. In Mark it is our Lord who asks them what they were disputing about, and they are apa need not necessarily refer to the incident last related. As De Wette remarks, it may equally well be understood as indicating the presence in the mind of the querist of something that had passed in the preceding dispute.

b John xii. 40.
Acts vii. 39.
1 Kings x. 6.
c ch. xxiii. 12.
Luke xiv. 11.
xviii. 14.
James iv. 10
al. Prov.
xiii. 7.
d constr. see

3 καὶ εἶπεν 'Αμὴν λέγω ὑμῖν, ἐὰν μὴ ἡ στραφῆτε καὶ γένησθε ώς τὰ παιδία, οὐ μη εἰς έλθητε εἰς τὴν βασιλείαν ...ου μη των ούρανων. 4 όςτις ουν c ταπεινώσει έαυτον ώς το BDEFG παιδίου τοῦτο, οὖτός ἐστιν ὁ γ μείζων ἐν τῆ βασιλεία τῶν ΕΥΧΣΡ παιδιον τουτο, ουτος εστιν ο 5 μειζων εν τη βασιλεια των υνλαν donstr. see John 1. 9 reft. ο 6 σρανών. 5 καὶ 6 6 εὰν 6 εὰν 6 εξηται 6 6 παιδίον 6 τοιοῦτον 6 Γοι. xix. 5 reft. Deut. xxviii. 5 ε ε 6 των 6 των 6 μικρών τούτων των 6

Acts viii, 10

al. Zech, xiii, 7.

i w. \(\epsilon i \), John ii, 12 reff.

j ch. v. 29, 30 reff.

k ch. x. 25, 1 Cor. iv. 3.

l w. \(\epsilon i \), here only, ch. xxii. 40.

Luke xxiii, 39.

Acts v. 30.

x. 39.

xxiii. 4.

Gal. iii. 13 (from Deut. xxi.

23) only, 1 Macc. i. 61.

m | Mk. ch. xxiv. 41.

(Luke xvii, 2 v. c.) Rev. xviii. (21 v. r.) 22 only. 2 Kings

xi. 21.

n | Mk. (L. v. r.) only +.

o ch. xiv. 30 only.

Ps. lxviii. 15.

p Acts xxvii.

p here only +.

Ser's mss Orig₁ [Bas]. (33 def.) αυτον LFΔ.

5. for εαν, αν DLZ Orig₁: txt BN rel Orig₂ [Chr].—om latt Lucif: εαν μη Δ. ree παιδιον τοιουτον bef εν, with E rel: παιδ. εν τοι. GN syr arm: om εν SXΔ lat-e Syr coptt Chr: txt BDLZ 1 latt [æth] Orig₃ Lucif.—τοιουτο B(Mai [and Tischdf]) 6. for μ, ονικος, μυλος (Δ.)

6. for μ. ονικος, μυλος (. .)υλικος (see Luke xvii. 2) Z: λιθος μυλικος L ev-y2. rec επι (more usual than εις), with DU: περι (from || Mark and Luke xvii. 2) BLZN 28. 157 Ser's p evv-y-tisch¹ Orig, Bas [Cyr₂] Bas-sel: txt G rel 1. 13. 22. 124-31. 209 Ser's mss(18 in number) latt(in collo) copt arm Orig, Chr.

2.7 From Mark ix. 36 it appears that our Lord first placed the child in the midst, and then took it in His arms: possibly drawing a lesson for His disciples from its ready submission and trustfulness.

3.] $\sigma \tau \rho \alpha \phi \tilde{\eta} \tau \epsilon = \mu \epsilon \tau \alpha \nu \sigma \tilde{\eta} \tau \epsilon$: it also conveys the idea of turning back from the course previously begun, viz. that of ambitious rivalry. Without this they should not only not be pre-eminent in, but not even admitted into, the Christian statethe Kingdom of Heaven. ώς τὸ παιδ. τ. ταπεινοῖ έαυτό: 'iste par-vulus non se humilitat, sed humilis est.' Valla (in Meyer). 'Quales pueri natura sunt, ab ambitu scilicet alieni, tales nos esse jubemur τη προαιρέσει.' Grotius.

5.] Having shewn the child as the pattern of humility, the Lord proceeds to shew the honour in which children are held in His heavenly kingdom; and not only actual, but spiritual children-for both are understood in the expression εν παιδίον τοιοῦτον. The receiving in My name is the serving (ἔσται πάντων διάκονος Mark ix. 35) with Christian love, and as belonging to Christ (see also ch. xxv. 40).

6. Here St. Mark and St. Luke insert the saying of John respecting one casting out dæmons in Jesus' name, who followed not with the Apostles: which it appears gave rise to the remark in this verse. St. Luke however goes on no further with the discourse: St. Mark inserts

also our ch. x. 42. The verbs κρεμασθή, καταποντισθη, may perhaps be understood in their strict tenses: it is better for him that a millstone should have been hanged, &c., and he drowned before the day when he gives this offence. But this is somewhat doubtful. The aorists more probably, as so often, denote an act complete in itself and accomplished at once: without any strict temporal reference. The punishment here mentioned, drowning, may have been practised in the sea of Galilee ('secundum ritum provinciæ ejus loquitur, quo majorum cri-minum ista apud veteres Judæos pæna fuerit, ut in profundum ligato saxo de-mergerentur.' Jerome in loc.). De Wette however denies this, saying that it was not a Jewish punishment; but it certainly was a Roman, for Suetonius mentions it as practised by Augustus on the rapacious attendants of Caius Cæsar (Aug. ch. lxvii.):-and a Macedonian (Diod. Sic. xvi. 35, δ δε Φίλιππος του μεν 'Ονόμαρχον εκρέμασε, τους δ' άλλους ώς ίεροσύλους κατεπόντισε). Compare also Livy i. 51, where Turnus Herdonius (" novo genere leti," it is true) "dejectus ad caput aquæ Ferentinæ, crate superne injecta, saxisque congestis, mergitur." as belonging to a mill turned by an ass, and therefore larger than the stones of a handmill. In the Digests, the 'mola jumentaria' is distinguished from the

..θαλασ- τῆς θαλάσσης. ^{7 τ}οὐαὶ τῷ κόσμῳ εἀπὸ τῶν [†] σκαν- rch. xi. 21 al. fr. Hos. ix. δάλων ἀνάγκη γὰρ ἐλθεῖν τὰ [†] σκάνδαλα, πλὴν οὐαὶ τῷ, ^{12 al.} (ch. xii. al. aft. al.) aft. ανθρώπῳ ἐκείνῳ δι' οὖ τὸ [†] σκάνδαλον ἔρχεται. ^{8 u} εἰ ⁴ ονας, here ένὸς τῶν ^b μικρῶν τούτων λέγω γὰρ ὑμῖν ὅτι οἱ z : Mk. only.

13. Rom. ii. 4 al. Prov. xiii. 13.

b ver. 6 reft.

7. rec ins εστιν bef ελθειν, with DN rel latt syr-cu syr Orig₂ [Chr] Hil Lucif: om BL 1. 33 Syr sah wth Chr-2 [Cyr₁ Damase-ms]. aft πλην ins δε D¹. om εκεινω DFLN 1 am(with forj) lat-9, syrr syr-cu copt: ins B(Mai, expr [and Tischdf]) rel latt sah wth arm Dial [Bas] Hil Lucif.

8. for εκκοψον, εξελε κ¹(txt κ³a).
latt Syr syr-cu sah æth arm Hil Lucif.
κυλλον η χωλον (transposition to suit χειρ and πουs) Βκ 157 Scr's f latt.
τransp χειρας and ποδας D lat-a b c Chr-L(-H-K-2).
9. for και ει, το αυτο ει και D.

10. τουτων bef των μικρων DL vulg lat-a b ff m Syr syr-cu (sah?) Orig, Lucif:

'mola manuaria;' and in Cato, de re rustica, c. 10, we have 'molas asinarias duas, trusatiles unas.' πελάγει, i.e. the deep part, in the open sea. 7.]
See 1 Cor. xi. 19. Stier suggests that Judas, who took offence at the anointing in Bethany, may have been on other occasions the man by whom the offence came, and so this may have been said with special reference to him. Still its general import is undeniable and plain. See also Acts ii. 23. 8.] The connexion is— Wilt thou avoid being the man on whom this woe is pronounced?—then cut off all occasion of offence in thyself first.' The cautions following are used in a wider sense than in ch. v. 29, 30. In Mark, the 'foot' is expanded into a separate iteration of the command. $\kappa \alpha \lambda \delta \nu \dots , \hat{\eta} \dots , \alpha$ mixture of the two constructions, καλδνκαὶ μὴ ..., and κάλλιον ... ἢ ... See reff. τὸ πῦρ τὸ αἰώνιον, which here first occurs, is more fully in Mark τὸ πῦρ τὸ ἄσβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτά καὶ τὸ πῦρ οὐ σβέννυται.

9.] μονόφθαλμος, in classical Greek, is 'born blind of one eye;' here it is used for ἐτερόφθαλμος. See Herod. iii. 116.

10.] Hitherto our text has been parallel with that of Mark ix.; from this, Matthew stands alone. The warning against contempt of these little ones must not be taken as only implying 'maxima debetur puero reverentia' (Juv. xiv. 47). nor indeed as relating exclusively, or even principally, to children. We must remember with what the discourse begana contention who should be greatest among them: and the μικροί are those who are the furthest from these 'greatest,' the humble and new-born babes of the spiritual kingdom. And καταφρονήσητε must be understood of that kind of contempt which ambition for superiority would induce for those who are by weakness or humility incapacitated for such a strife. There is no doubt that children are included in the word μικροί, as they are always classed with the humble and simple-minded, and their character held up for our imitation. The little children in the outward status of the Church are in fact the only disciples who are sure to be that in reality, which their Baptism has put upon them, and so exactly answer to the wider meaning here conveyed by the term: and those who would in afterlife enter into the kingdom must turn back, and become as these little childrenas they were when they had just received the new life in Baptism. The whole discourse is in deep and constant reference to the covenant with infants, which was to be made and ratified by an ordinance, in the Kingdom of Heaven, just as theu. On the reason assigned in the latter part

c άγγελοι αυτών εν τω ουρανω d διά παντός e βλέπουσιν c Acts xii. 15. Rev. i. 20, &c. d Mark v. 5. Luke xxiv. τὸ επρόςωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. [11 ἢλθεν γὰρ ὁ υίὸς τοῦ ἀνθρώπου σῶσαι τὸ f ἀπολωλός.] Ιασωσαι 53. Acts ii. 25, from Ps. 12 τί ύμιν δοκεί; ἐὰν ε γένηταί τινι ἀνθρώπω έκατὸν πρό- ΒDEFG xv. 8 al. here only, see Acts xx. 25, 38. 1 Thess, iii. 10. 4 Kings xxv. 19. Jer. lii. 25, βατα, καὶ h πλανηθη εν έξ αὐτῶν, οὐχὶ i ἀφεὶς τὰ εννενη- MSÜVX κονταεννέα ή έπὶ τὰ ὄρη πορευθείς ζητεῖ τὸ ἡ πλανώμενον; ΤΔΠΝ 1.

f == ch. x. 6. xv. 24 al. Ps. cxviii. 176. v. 2. 1 Pet. ii. 25. Isa. xiii. 14. liii. 6, 2. xxvii. 45. g Rom. vii. 3, 4. Lev. xxii. 12. Jer. iii. 1. Hos. iii. 3. h = Heb. i = ch. iv. 11, 20, 22. John x. 12 al. j ch. xiii. 2. xxiv.

add $\tau\omega\nu$ πιστευοντων εις εμε D lat-b c $f_{1,2}^{\epsilon}$ $g_{1,2}$ syr-cu sah Hil. rec (for εν τω ουρανω) εν ουρανοις (to conform to following), with DN rel latt syrr syr-cu copt ath arm Lucif; εν τοις ουρανοις Η: txt B: εν ουρανω 33 .- om altogether (as superfluous, ev oup. occurring again below: but it is here solemn and characteristic, and could by no possibility have been interpolated) 1. 13. 245 lat-e ff Syr-ed sah Clem₂ Orig₄ Bas Chr Thdrt Hil. (r is cited by Tischdf, ed 8, both for rec and for the omn.) ins rots bef ovpavots DV 33 Orig Eus.

11. om ver BL'N 11. 33 lat-eff, syr-jer coptt æth-ms-iii Orig Eus-Canon [Hil] Jer Juv: ins DI_d rel latt syrr syr-cu copt-ms with arm Chr.—aft ανθρ. ins ζητησαι και G lat-c with syr; ($\eta\tau\eta\sigma\epsilon$ $\sigma\omega\sigma\epsilon$ L². (That this verse has not been inserted from Luke xix. 10 appears, 1st, from the absence of any sufficient reason for insn; 2ndly, from the nearly unanimous omn of Luke's ζητησαι και wh wd have exactly suited the ζητει of

ver 12.)

12. aft τι ins δε D [Ser's q] lat-a syr-cu copt. for apeis, appoei BL 1 am lat-a. b c &c ath arm: αφιησιν D vulg-ed lat-ff coptt (probably emendns of style to avoid the two participles): txt Idx rel syrr syr-cu. aft εννενηκον. ins προβατα B 13 arm. om επι τα ορη X1(ins X-corr1). ins και (see above) bef πορευ. BDL latt Syr

syr-cu copt æth arm : om Idx rel syr sah.

of this verse (λέγω γὰρ κ.τ.λ.), there have been many opinions; some of which (e. g. that given by Webster and Wilkinson, 'άγγελοι, their spirits after death:' a meaning which the word never bore, -see Suicer sub voce, - and one respecting which our Lord never could have spoken in the present tense, with διὰ παντός) have been broached merely to evade the plain sense of the words, which is-that to individuals (whether invariably, or under what circumstances of minor detail, we are not informed) certain angels are allotted as their especial attendants and guardians. We know elsewhere from the Scriptures, both of the Old and New Testament (Ps. xxxiv. 7; xci. 11: Heb. i. 14 al.), that the angels do minister about the children of God: and what should forbid that in this service, a prescribed order and appointed duty should regulate their ministrations? Nay, is it not analogically certain that such would be the case? But this saying of our Lord assures us that such is the case, and that those angels whose honour is high before God are entrusted with the charge of the humble and meek,-the children in age and the children in grace.

The phrase λέγω γὰρ ὑμῖν, or λέγω ύμῖν, as in Luke xv. 7, 10, is an introduction to a revelation of some previously unknown fact in the spiritual world.

Stier has some very beautiful remarks on the guardian angels, and on the present general neglect of the doctrine of angelic tutelage, which has been doubtless a reaction from the idolatrous angel-worship of the Church of Rome (see Acts xii. 15: Dan. xii. 1: in the former case we have an individual, in the latter a national, guardianship). βλέπουσιν τὸ πρόςωπον κ.τ.λ., i. e. are in high honour before God; not perhaps especially so, but the meaning may be, 'for they have angelic guardians, who always,' &c. See Tobit [11. The angels are the serxii. 15. vants and messengers of the Son of Man; and they therefore (ἦλθ. γὰρ κ.τ.λ.) are appointed to wait on these little ones whom He came to save: and who, in their utter helplessness, are especially examples of τὸ ἀπολωλός. 'Here,' remarks Stier (ii. 241), 'is Jacob's ladder planted before our eyes: beneath are the little ones; then their angels;—then the Son of Man in heaven, in whom alone man is exalted above the angels, Who, as the Great Angel of the Covenant, cometh from the Presence and Bosom of the Father; - and above Him again (ver. 14) the Father Himself, and His good pleasure.'] 12, 13.] See notes on Luke xv. 4-6, where the same parable is more expanded. Compare also Ezek. xxxiv. 6, 11, 12. έπὶ τὰ ὅρη

for πορευθεις, πορευομένος D.

69 mm Kat ...

13 καὶ ἐὰν κ γένηται εύρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι κ Acts xx. 16. Gal. vi. 14. G γαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς Gen. xliv. 7, 3 Kings ¹ χαίρει επ΄ αὐτω μαλλον η επι τοις εννενηκονταεννεα τοις τοις μη επεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα m μικ επι τοις του θέλημα m μικ επι τοις εννενηκονταεννεα τοις m επι τοις εστιν θέλημα m μικ επι τοις εστιν επι τοις εστιν επι τοις επι τοι viii. 12.
1 Kinks xxiv.
10 = Luke iii. 19, 1 Tim. v. 20, Gen. xxi. 25. Lev. xix. 17.
iv. 10 al2,
q = 1 Cor. 1x. 19. 1 Pet. iii. 1 τ.
b Deut. xix. 15.

t Mark xiii. 9. Acts xxiv. 20. 2 Cor. xiii. 1, from 1. c. A. η δύο, είνα t ἐπὶ στόματος δύο μαρτύρων η τριῶν t σταθη

14. om εμπροσθεν \aleph syr-cu copt Orig₁. for υμων, μου (to suit ver 10, and more usual) BFHI_dΓ 33 Syr-ms syr-txt coptt æth arm Orig₃: ημων (also corrn from the unusual υμων) D¹-gr harl¹ Chr-2-6-9-η- ρ -G: txt D²L \aleph rel latt Syr syr-mg syr-cu Chr(Fd) (B does not omit 2nd rov, as Vercellone.) aft ev ins Tois D(E'VI, * Ev (perhaps gramml corrn) BDLM2 33 harl1 lat-e1: els Id appy) 33 Origa. rel latt Origa.

15. αμαρτη 33. 77 Orig Chr [Bas₄] Damasc: αμαρτησει (and ακουσει) L. (not B as artol.) om εις σε (see note) BN 1. 22. 2341 sah Orig [Bas₃ Cyr₁]. rec ins και bef ελεγξον, with Id rel latt copt with Hil Lucif: om BDN 1. 33 lat-ff 12 syrr syr-cu

sah arm Orig Bas, Chr Cyr, Damase Cypr Ambr. εκερδησες D.

16. aft μη ins σου (from ver 12) LΔ 33 latt(not forj) Syr syr-cu coptt æth [Bas, Cyr,] Orig-int, for σου, σεαυτου N[KLM] 1. 13. 33. 69. 77. 157. 346 Orig Bas ετι ενα η δυο bef μετα σου B lat- f_1 copt. οπ μαρτυρων D 435 Aug₁: ins bef duo L: aft $\tau \rho \iota \omega \nu \aleph$ 1 vulg lat- $e f_1^{\epsilon} g_{1,2}^{\epsilon} h$ Syr syr-cu coptt æth arm Orig3 Tert Lucif. $\sigma \tau a \theta \eta \sigma \epsilon \tau a \iota_{\rm d} M U \Delta$ 33 lat- $e f_1^{\epsilon}$ Orig.

belongs to aφείs, not to πορευθ. See var. The preposition of motion, ἐπί, gives the idea of the wandering and scattering of the flock over the mountains. If we join the words to πορευθείς, we give them an unmeaning emphasis, besides destroying the elegance of the sentence.

14.] This verse sets forth to us the work of the Son as accomplishing the will of the Father; -for it is unquestionably the Son who is the Good Shepherd, searching for the lost, ver. 11. For similar declara-tions see Ezek. xviii. 23; xxxiii. 11: 2 Pet. The inference from this verse is-'then whoever despises or scandalizes one of these little ones, acts in opposition to the will of your Father in Heaven.' Observe, when the dignity of the little ones was asserted, it was πατρός μου: now that a motive directly acting on the conscience of the Christian is urged, it is πατρός ύμῶν.

15-20. OF THE METHOD OF PROCEED-ING WITH AN OFFENDING BROTHER: AND OF THE POWER OF THE CHRISTIAN AS-SEMBLY IN SUCH CASES. connexion of this with the preceding is: Our Lord has been speaking of σκάνδαλα, which subject is the ground-tone of the whole discourse. One kind is, when thou sinnest against another, vv. 7-14. A second kind, when thy brother sins against thee. The remedy for the former must be, in each individual being cautious in his own person,-that of the latter, in the exercise of brotherly love, and if that fail, the authority of the congregation, vv. 15-17. Then follows an exposition of what that authority is, vv. 18-20.

On this verse see Levit. xix. 17, 18. direction is only in case of personal offence against ourselves, and then the injured person is to seek private explanation, and that by going to his injurer, not waiting till he comes to apologize. The stop must be after μόνου, as ordinarily read, and not after autou, as proposed by Fritzsche and Olshausen, which construction would be contrary to the usage of the An attempt has apparently been made (see var. readd.) to render the passage applicable to sin in general, and so to give the Church power over sins upon ἐκέρδησας, in the higher sense, reclaimed, gained for God, see reff.: and for thyself too: πρῶτον γὰς εζημίου τοῦτον, διὰ τοῦ σκανδάλου δηγνίμενον από της άδελφικής σου συνυ Luk. 37. πᾶν υ ρῆμα. 17 ἐὰν δὲ ν παρακούση αὐτῶν, ν εἰπὲ τῆ $\frac{1}{2}$ ἐκκλησία. ἐὰν δὲ καὶ τῆς ἐκκλησίας ν παρακούση, ἔστω (Ματκ. 36) σοὶ ὥςπερ ὁ $\frac{1}{2}$ ἐθνικὸς καὶ ὁ $\frac{1}{2}$ τελώνης. $\frac{1}{2}$ ἀμὴν λέγω τις κινι. $\frac{1}{2}$ οὐρανῷ, καὶ ὅσα ἐὰν αλύσητε $\frac{1}{2}$ ἐπὶ τῆς γῆς ἔσται αδεδεμένα $\frac{1}{2}$ ἐτὶ. $\frac{1}{2}$ τις κινι. $\frac{1}{2}$ οὐρανῷ, καὶ ὅσα ἐὰν αλύσητε $\frac{1}{2}$ ἐπὶ τῆς γῆς ἔσται αλελυμένα. $\frac{1}{2}$ τις $\frac{1}{2}$ εσται αλελυμένα. $\frac{1}{2}$ τις $\frac{1}$ τις $\frac{1}{2}$ τις $\frac{1}{2}$ τις $\frac{1}{2}$ τις $\frac{1}{2}$ τις πᾶν ^υ ρημα. ¹⁷ ἐὰν δὲ ^ν παρακούση αὐτῶν, ^κ εἰπὲ τῆ ΒDEFG * έκκλησία. έὰν δὲ καὶ τῆς ἐκκλησίας * παρακούση, ἔστω MSÜYX σοὶ ὥςπερ ὁ ζ ἐθνικὸς καὶ ὁ ζ τελώνης. 18 ἀμὴν λέγω 33,69 (Kws. Gal. ματος οὖ ἐὰν αἰτήσωνται, ε γενήσεται αὐτοῖς ^f παρὰ τοῦ (.xws. Gal. ματος οὖ ἐὰν αἰτήσωνται, ε γενήσεται αὐτοῖς † παρὰ τοῦ τει. 14. ματος οὖ ἐὰν αἰτήσωνται, ε γενήσεται αὐτοῖς † παρὰ τοῦ τει. 15. ματος δ. κ. xi. 19 τει. Ε = ch. xii. 19 τει. ε = ch. xii. 19 τει. ε = ch. xii. 13 al. f. ch. xxi. 42 μk., from Ps. cxvii. 23. τά. . . . χωρία μοι ἔσεσθαι παρὰ σοῦ, Χεη. Απαδ. vii. 2. 25.

ins ωs bef ο τελωνης D 301 lat-ff, syr syr-cu. 17. ειπον LN Origi. 18. rec (for 1st αν) εαν, with Id rel Orig; txt BDKLΓΠ 69 [Bas,]. δεδ. to της γης (homœotel) D1. δεδεμενον X1 (appy, but corrd eadem manu or by rec (twice) εν τω ουρ. (insn of art as usual), with X rel Orig : εν τοις ουρ. (twice) D(1st D7) L 33 lat-f coptt: δεδ. εν τω ουρ. and λελ. εν τοις ουρ. M: δεδ. ev τοις oup. and λελ. εν oup. N: txt B Origi. (Id def.) for ear, av D7LN1(txt.

83.3) Bas.

19. rec om αμην, with DLFX 1 vulg lat-ff, I Syr copt arm Orig: for αμην, δε ΜΔ [with Chr]: txt B I_d (appy) rel mm lat-a b c f $g_{1,2}$ h n syr-cu sah Bas. Suo bef $\epsilon \alpha \nu$ rec συμφωνησωσιν, with B(sic, from inspection) rel Orige [Bas, Chr]: txt DEHLILVAN 33. rec om εξ, with Id rel late arm Orig: ins BDLN (69 vulg lat-b c f syrr syr-cu) æth Orig, Chr [Cypr].—rec υμων bef συμφ., with Id rel Orig: txt for ear, ar D. ins του bef πραγματος D'. autois bef yevnoetai X.

αφείας. Euthym. 16. παρ. . . ἔτι] Go again, and take . . . The first attempt of brotherly love is to heal the wound, to remove the offence, in secrecy: to cover the sin: but if this cannot be done, the next step is, to take two or three, still, in case of an adjustment, preventing publicity; but in the other event, providing sufficient legal witness. Sec reff. and John viii. 17. ρημα, not thing, Cf. St. Paul's but word, as always. apparent reference to these words of our 17. παρακούση] Lord, 2 Cor. xiii. 1. a stronger word than μη ακ., implying something of obduracy. τη έκκλησία, by what follows, certainly not 'the Jewish synagogue' (for how could vv. 18 -20 be said in any sense of it?), but the congregation of Christians; i.e. in early times, such as in Acts iv. 32, the one congregation,-in after times, that congregation of which thou and he are members. That it cannot mean the Church as represented by her rulers, appears by vv. 19, 20,—where any collection of believers is gifted with the power of deciding in such cases. Nothing could be further from the spirit of our Lord's command than proceedings in what were oddly enough called 'ecclesiastical' courts. έστω σοί κ.τ.λ.] 'let him no longer be accounted as a brother, but as one of those without,' as the Jews accounted Gentiles and Pub-

licans. Yet even then not with hatred. see 1 Cor. v. 11, and compare 2 Cor. ii. 6, 7, and 2 Thess. iii. 14, 15. The articles ὁ ἐθν., ὁ τελ., are generic; the expressions being the singulars of οι έθνικοί, οι τελώvai. And thus the quality expressed by έθνικός and τελώνης, rather than the individual who may happen to bear these characters, is prominent in the sentence: the $\partial \theta \nu$, or the $\tau \in \lambda$, inasmuch and as far as he is $\epsilon \theta \nu$. or $\tau \epsilon \lambda$. But this is not, as Words, the effect of the article only; the predicate εθνικός conveys plainly enough. that it is as a heathen, not as a man, that he is here introduced. verse reasserts in a wider and more general sense the grant made to Peter in ch. xvi. 19. It is here not only to him as the first stone, but to the whole building. See note there, and on John xx. 23, between which and our ch. xvi. 19 this is a middle point. 19. παντὸς πρ.] 'every thing: -but the construction is an instance of attraction: πῶν πρῶγμα, the subject of the sentence, is thrown into government after the verb: the plain construction would be ὅτι πῶν πρ., ἐὰν δύο ύμ. συμφ. έπὶ τ. γ. περὶ αὐτοῦ, οδ ἐὰν αἰτήσωνται, γενήσεται κ.τ.λ.: so that παντὸς πρ. amounts in English to any thing. This refers to that entire accordance of hearty faith, which could hardly have place except also in accordance with

TOU Id.

6ch. xiii. 24, &c.

p ch. xiii. 45, 52 reff.
5 Ed-vat. (and Bt). (σ. λόγ. = συλλογίζεσθαι, Lev. xxv. 50.)
20. xxvii. 27. 1 Pet. iii. 18 only. Gen. xlviii. 9.
12. xv. 27. Gal. v. 3 only.†. there and ch. xxv. 15, &c. only. Exod. xxv. 39 al. (-τιαίος, Rev. xvi. 21.)

u Luke vii. 42. xii. 4. xiv. 14. Eph. iv. 28. Heb. vi. 13.

20. οπου \aleph^2 (appy: txt $\aleph^{1\cdot 3}$) Orige(txt₂) Eus_{oft} Constt₁ Ath₁ Bas₂.—ουκ εισιν γαρ, and παρ' οις ουκ ειμι D^1 (ου γαρ εισιν D^1 , non enim sunt D-lat), simly lat- g_1 . om η \aleph^1 (ins \aleph^2).

rec αυτω bef πετρος είπευ, with LN^{3a} rel lat-α (b c) syr copt (sah) arm Chr Lucif_a:
 om αυτω N Damasc: txt B D(om δ) Orig.
 o αδελφος μου bef εις εμε B 69. 124. 346.

22. (αλλα, so BD.) επτακις D1 lat-a b c Lucif.

24. $\operatorname{rec} \pi \rho o \operatorname{sgne}_{\mathbf{X}} \theta \eta$ (more usual word, see ch xii. 22; xix. 13, and for $\pi \rho o \operatorname{sgn}_{\mathbf{X}} \theta \eta$, reff), with LN rel latt Orig_2 [Chr Damasc₁] Lucif: txt BD Orig_2 . $\widehat{\epsilon ls}$ bef $\operatorname{aut}_{\mathbf{W}} \operatorname{BN}^1$ (txt \mathbf{N}^{3a}). for $\operatorname{\muup}_1$, $\operatorname{\piohle}_{\mathbf{W}} \mathbf{N}^1$ (txt \mathbf{N}^{3a}) coptt $\operatorname{Orig}_7[\operatorname{txt}_1(\operatorname{and int}_1)]$ Juv.

the divine will. It was apparently misunderstood by the Apostles James and John;—see St. Mark's account, ch. x. 35, in which they nearly repeat these words. Notice again the ἀμὴν λέγω ὑμῖν: see on ch. xvi. ult. 20.] A generalization of the term ἐκκλησία, and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against pseudo-catholicism in all its forms: cf. 1 Cor. i. 2. ἐκει εἰμί must be understood of the presence of the Spirit and Power of Christ, see chap. xxviii. ult.

21—35.] REPLY TO PETER'S QUESTION RESPECTING THE LIMIT OF FORGIVENESS; AND BY OCCASION, THE PARABLE OF THE FORGIVEN BUT UNFORGIVING SERVANT. See Luke xvii. 3, 4. It is possible that Peter may have asked this question in virtue of the power of the keys before (ch. xvi. 19) entrusted to him, to direct him in the use of them: but it seems more likely, that it was asked as in the person of any individual: that Peter wished to follow the rules just laid down, but felt a difficulty as to the limit of his exercise of forgiveness.

The Rabbinical rule was, to forgive three times and no more; this they justified by Amos i. 3, &c.: Job xxxiii. 29, 30 LXX, and marg. E. V. The expression 'seven times' is found Prov. xxiv. 16, in con-

nexion with sinning and being restored: see also Levit. xxvi. 18-28. In our Lord's answer we have most likely a reference to Gen. iv. 24. Seventy times seven, not 'seven and seventy times,' is the rendering. οὐκ ἀριθμὸν τιθείς ἐνταῦθα, ἀλλά τδ άπειρον και διηνεκές και αεί. Chrys. Hom. lxi. 1, p. 611. 23. διὰ τοῦτο] because this is so,' because unlimited forgiveness is the law of the Kingdom of Heaven. The δούλοι here are not slaves, but ministers or stewards. By the $\pi \rho \alpha \theta \hat{\eta}$ val of ver. 25 they could not be slaves in the literal sense. But in Oriental language (see Herodotus passim) all the subjects of the king, even the great ministers of state, are called δοῦλοι. The individual example is one in high trust, or his debt could never have reached the enormous sum mentioned. See Isa. i. 18.

24.] Whether these are talents of silver or of gold, the debt represented is enormous, and far beyond any private man's power to discharge. 10,000 talents of silver is the sum at which Haman reckons the revenue derivable from the destruction of the whole Jewish people, Esth. iii. 9. Treuch remarks (Parables, p. 124) that we can best appreciate the sum by comparing it with other sums mentioned in Scripture. In the construction of the tabernacle, twenty-nine talents of gold were used (Exod. xxxviii. 24): David pre-

*** την γυναῖκα [αὐτοῦ * ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος *** πραθῆναι, ...εκε*** καὶ τὴν γυναῖκα [αὐτοῦ] καὶ τὰ τέκνα καὶ πάντα ὅσα * ἔχει, ἀν. λ.
*** χρτεν., John i.
*** ἐψειν. ἐνειν.
25. rec aft kurios ins autou (to avoid misunderstanding), with E rel vulg lat-b c eff_{1,2} h syrr coptt with arm [Damasc_1]: om BDLN 1 am(with em forj harl) lat-a g_2 Jer Lucif. aft γuv . om autou BN 1 lat-h. for $\tau \epsilon \kappa uz$, $\pi \epsilon (i. e. ai)$ bia N Chr. rec $\epsilon \kappa uz \epsilon$ (for conformity: but the pres in such cases is idiomatic,—see reff), with DN rel latt Lucif: txt B 1. 124 syrr syr-cu sah Origenpress for anodom, anodoma D.

26. for our, de D ev-y latt syr-txt sah (wth) arm Lucif. aft dours ins ekeins (from below) DLDN32 33 latt syrr syr-cu copt wth Lucif: om BN rel sah arm [Damasc₁]. rec aft $\lambda\epsilon\gamma\omega\nu$ ins expie, with LN rel lat-f ff₂ g₁ syrr coptt wth arm [Damasc₁]; aft $\epsilon\pi$. $\epsilon\mu$., gat mu; aft $\mu\alpha\kappa\rho$., lat-b: om BD ev-y vulg lat-a c e ff₁ g₂ h l syr-cu Orig Lucif. (The omn conforms to ver 29, but the insn to the spiritual interpretation.) $\epsilon\mu$ DL. rec soi bef $\alpha\pi\delta\delta\omega\sigma\omega$, with Δ rel lat-f [Chr Damasc]: $\alpha\pi\delta\delta$. soi BLN 33. 69 vulg lat-a c g₁ h syrr syr-cu coptt wth arm Orig Lucif: $\alpha\pi\delta\delta$. (omg soi) D lat-b e ff_{1,2} copt.

27. от ексиот В 1. 124.

28. om εκεινος B [245] arm-zoh. δηναρια hef ρ D. rec aft αποδος ins μοι (supplementary and explanatory), with C rel lat-ef syrr syr-cu arm [Chr]: om BDLΠ¹Χ 1.33 ev-y latt coptt ath Orige Damase Lucif. rec (for ει τι) ο τι, with 69-marg latt(quod) ath arm Lucif: txt BCDN rel Ser's mss Orige Chr Damase Thl Euthym Thphn.

pared for the temple 3000 talents of gold, and the princes 5000 (1 Chron. xxix. 4-7): the Queen of Sheba presented to Solomon 120 talents (1 Kings x. 10): the King of Assyria laid on Hezekiah thirty talents of gold (2 Kings xviii. 14): and in the extreme impoverishment to which the land was brought at last, one talent of gold was laid on it, after the death of Josiah, by the King of Egypt (2 Chron. xxxvi. 3). 25. ἐκέλευσεν αὐτ.... κ.τ.λ.] See Exod. xxii. 3: Levit. xxv. 39, 47: 2 Kings iv. 1. The similitude is however rather from Oriental despotism: for the selling was under the Mosaic law softened by the liberation at the year of jubilee. The imprisonment also, and the tormentors, vv. 30, 34, favour this view, forming no part of the Jewish law. ἀποδοθηναι, impersonal, as in E. V., pay-26. Luther exment to be made.

ἀποδοθῆναι, impersonal, as in E. V., payment to be made. 26.] Luther explains this as the voice of mistaken self-righteousness, which when bitten by sense of sin and terrified with the idea of punishment, runs hither and thither, seeking help, and imagines it can build up a righteousness before God without having

yet any idea that God Himself will help the sinner. Trench remarks, "It seems simpler to see in the words nothing more than exclamations characteristic of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold." p. 127. 28. Perhaps we must not lay stress on $\dot{\epsilon}\xi\epsilon\lambda\theta\acute{\omega}\nu$, as indicating any wrong frame of mind already begun, as Theophylact does: - the sequel shews how completely he had 'gone out' from the presence of his Lord. At all events the word corresponds to the time when the trial of our principle takes place: when we 'go out' from the presence of God in prayer and spiritual exercises, into the world. We may observe, that forgiveness of sin does not imply a change of heart or principle in the sinner. The fellow-servant is probably not in the same station as himself, but none the less a fellow-servant. The insignificance of the sum is to shew us how trifling any offence against one another is in comparison to the vastness of our sin against God. Chrysostom finely remarks: δ δε οὐδε τὰ

ούν ο e σύνδουλος αυτού [είς τους πόδας αυτού] k παρ- keh. viii. 6. εκάλει αὐτὸν λέγων ΕΜακροθύμησον ἐπ' * ἐμέ, καὶ ἀποδώσω εκάλει αὐτὸν λέγων 1 Μακροθύμησον ἐπ' * εμέ, καὶ ἀποδώσω 1 Εsth. τιι σοι. 30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν 1 εld. compl. εἰς 1 φυλακήν, m εως ἀποδῷ τὸ ὀφειλόμενον. 31 ἰδόντες οὖν m Luke τι. 4. οί ^e σύνδουλοι αὐτοῦ τὰ γενόμενα ^a ελυπήθησαν ^{no} σφόδρα (Ps. lxi. 7) καὶ ἐλθόντες ^pδιεσάφησαν τῷ κυρίω ἐαυτῶν πάντα τὰ nch xnn. 23 γενόμενα. 32 τότε 9 προςκαλεσάμενος αὐτὸν ὁ κύριος ο ch. ii. 10 αὐτοῦ λέγει αὐτᾳ Δοῦλε πονηρέ, πᾶσαν τὴν $^{\rm r}$ ὀφειλὴν $^{\rm ril.}$ ἐκείνην $^{\rm s}$ ἀφῆκά σοι, ἐπεὶ $^{\rm k}$ παρεκάλεσάς με $^{\rm s3}$ οὐκ $^{\rm t}$ ἔδει $^{\rm t. fonly}$. $^{\rm t. fonly}$ καὶ σὲ ^u ἐλεῆσαι τὸν ^e σύνδουλόν σου ὡς κἀγώ σε ^u ἢλέησα; ^{desta} ^{cont} ^{con} ^{cont} ^{con} ^{cont} ^{cont} ^{cont} ^{cont} ^{cont} ^{con} ^{cont} ^{cont} ^{con} ^{con} ^{cont} ^{cont} ^{cont} ^{cont} ^{cont} ^{cont} ^{cont} ^{cont} ^{con} xxv. 27 al. u ch. ix. 27. xv. w here only t. (-ιστήριου, Jer. xx. 2 Symm.)

22 al. Ps. vi. 2. cxxii. 3.

v ch. v. 22 reff.

29. om εις τους ποδας αυτου BC1DGLN 1 latt syr-cu sah Orig Lucif: ins C2 Δ(sic) rel lat-f syrr arm. (Meyer would omit it, as a gloss on πεσων. But then how comes it, that no such gloss was insd above, ver 26? There would be two reasons for omg the words, (1) the desire to conform the ver to ver 26: (2) the homocoteleuton autou to autov: -but none for insg them, which would not apply equally to ver 26.)

*rec $\dot{\epsilon}\mu o i$, with BN rel: $\dot{\epsilon}\mu\dot{\epsilon}$ CDL. (All our MSS conform the two verses, except possibly C, which is deficient in ver 26, so that we have nothing to guide us.) for και, καγω D. rec aft και ins παντα (to conform to ver 26), with C2LΓΠΝ^{3α} 1. 33 vulg lat-cf $ff_{1,2}$ $g_{1,2}$ Syr syr-mg coptt with [Chr]: aft σoi , K: om BC DN rel lat-a b e h Syr-ms syr-cu syr-txt arm Damasc Thl Euthym Lucif. σοι bef αποδωσω С²ГП 33. 69 Ser's e f p w ev-y lat-f Chr.

30. $\eta\theta$ ελησεν D 69. 124 latt Damisc Lucif. for αλλα, και $\aleph^1(\text{txt }\aleph^{3a})$, rec aft εωs ins ou, with D rel: om BCL \aleph arm. αποδη $\aleph^1(\text{txt }\aleph^{3a})$. παν bef το οφειλομένον C 124. 245 tol lat-g, sah-mss Chr, [Damasc].

31. rec (for ουν) δε, with C N3a(but ουν restored) rel latt syrr syr-cu coptt æth [Chr Damase | Lucif: txt BDX1 33 lat-e. autou bef or συνδουλοι B. γινομένα D(γειν.) L X3a(but γεν. restored) latt Chr Euthym Lucif. for Kai, or δε rec (for εαυτων) αυτων, with DHL S(αύτων) 1: txt BCR rel Origion

32. om αυτω D 22 [64].

33. aft ουκ εδει ins ουν D latt(not forj e) syr-cu sah arm Aug. (καγω, so BDLX 33 Orig.)

34. om ob B arm Orig. om παν D (64) ev-y Chr(Fd: παν added only in mss-G-γ). rec aft οφειλομένον ins αυτω, with C K(marks for erasure added, but removed) rel syrr coptt æth [Damase]: om BD latt syr-cu arm Orig.

φήματα ήδέσθη δι' ὧν ἐσώθη καὶ γὰρ αὐτὸς ταὐτὰ εἰπὼν ἀπηλλάγη τῶν μυρίων ταλάντων καὶ οὐδὲ τὸν λιμένα ἐπέγνω δι' οῦ τὸ ναυάγιον διέφυγεν οὐ τὸ σχημα της ίκετηρίας ανέμνησεν αυτόν της του δεσπότου φιλανθρωπίας άλλὰ πάντα έκεινα ύπο της πλεονεξίας και της ωμότητος καλ της μνησικακίας έκβαλών, θηρίου παντός χαλεπώτερος ήν, άγχων τον σύνδουλον. τί ποιείς, άνθρωπε; σεαυτύν άπαιτῶν οὐκ αἰσθάνη, κατὰ σεαυτοῦ τὸ ξίφος ἀθῶν, καὶ τὴν ἀπόφασιν καὶ τὴν δωρεάν ανακλούμενος; Hom. lxi. 4, p. 616.

επνιγεν] So 'obtorto collo ad prætorem trahor,' Plaut. Pænul. iii. 5. 45. See other examples in Wetstein. The ex τι ὀφείλεις, which is beyond doubt the true reading, must be understood as a haughty expression of one ashamed to meet the mention of the paltry sum really owing, and by this very expression generalizing his unforgiving treatment to all who owed him aught. 31.] The fellow-servants έλυπήθησαν, the lord οργίζεται. Anger is not man's proper mood towards sin, but sorrow (see Ps. cxix. 136), because all men are sinners. These fellow-servants are the praying people of God, who plead with Him against the oppression and tyranny in the world. 32.] ὅτε μὲν μυρία τάλαντα ὤφειλεν, οὐκ ἐκάλεσε πονηρόν, οὐδὲ εβρισεν, ἀλλ' ἡλέησεν. Chrysost. Hom. lxi. 4, p. 616. 34. τοῖς βασανισταίς] not merely the prison-keepers, but x here only. See the v. 48 yelf. 1 $\frac{35}{1000}$ σ καὶ \dot{o} x πατήρ μου \dot{o} [xy $\dot{e}\pi$] ουράνιος ποιήσει BCDEF \dot{v} μοιν, $\dot{e}\dot{a}$ μη \dot{v} ἀφητε έκαστος τ $\dot{\omega}$ ἀδελφ $\dot{\omega}$ αὐτοῦ \dot{v} ἀπὸ τῶν MSUVT AIRN 1. 2 Mace. 14. 2 Mace. 12 Mac \dot{v} ΧΙΧ. 1 Καὶ έγένετο ὅτε ἐτέλεσεν \dot{o} Ἰησοῦς τοὺς Theod. A. Δόςτους τούτους \dot{v} μετέρες \dot{v} $\dot{v$

11 al. bch. ii. 16 reff. bch. xii. 19 reff. cch. iv. 15 al. Gen. l. 10. dch. iv. 23, 24 reff. ech. iv. 1, 3. xvi. 1. xxii. 19 sl. xii. 19 reff. gch. v. 31, 32 reff. h - ch. xiii. 18 ch. xiii. 19 al. i Luke viii. 47. Acts x. 21. 2 Tim. i. 6, 12 al. Gen. iv. 13. 2 Macc. xii. 40. Prov. xxviii. 17.

35. ουρανιος (more usual phrase: see also ch vi. 14) BC2DKLΠN 33 Orig. Damase: επουρανιος C¹ rel Chr. υμιν ποιησει bef ο πατ. μ. ο ουρ. D lat-a b c (Orig.) Lucif. rec at end adds τα παραπτωματα αυτων (from ch vi. 14, 15: Mark xi. 25, 26), with C rel lat-f h syrr sah-mnt arm [Chr Damase]: om BDLN 1 latt syr-cu coptt æth Orig Lucif Ambr Jer Aug.

Chap. XIX. 1. for $\epsilon \tau \epsilon \lambda \epsilon \sigma \epsilon \nu$, $\epsilon \lambda a \lambda \eta \sigma \epsilon \nu$ D lat-a b c e $f\!\!f_{1,2}$ g_1 Hil. Kai $\eta \lambda \theta \epsilon \nu$ is repeated by \aleph , but marked for erasure.

3. rec ins oi bef φαρισαίοι (so also in || Mark: it was natural to supply the art), with DN rel sah Orig, Naz: txt BCLMΔΠ 1. 33 Ser's w evv-H-y copt [Damase, ms]. for λεγουτες, λεγουσων D¹(and lat: txt D³). rec aft λεγ. ins αυτω, with D rel lat-c h syr Op: om BCKLM¹ΓΠΝ 1 vulg lat-a b &c Syr syr-cu coptt æth arm Orig Naz Hıl. rec aft εξεστιν ins ανθρωπω (see ver 5, and also || Mark), with CDN⁵ rel latt syrr syr-cu coptt Orig, Naz [Damase,] Hil Op: om BLTN¹ 125¹ Ser's f Aug.

the torturers. Remember he was to have been sold into slavery before, and now his punishment is to be greater. The condition following would amount in the case of the sum in the parable to perpetual imprisonment. So Chrysostom, $\tau ov\tau \epsilon \sigma \tau$ $\delta \tau - \gamma \lambda \rho \lambda \sigma \delta \omega \sigma \epsilon \iota \pi \sigma \tau \epsilon$. Hom. lxi. 4, p. 617. See note on ch. v. 26.

There is a difficulty made, from the punishment of this debtor for the very debt which had been forgiven, and the question has been asked, 'utrum peccata semel di-missa redeant.' But it is the spiritual meaning which has here ruled the form of the parable. He who falls from a state of grace falls into a state of condemnation, and is overwhelmed with 'all that debt,' not of this or that actual sin formerly remitted, but of a whole state of enmity to God. Meyer (Comm. in loc.) well remarks, that the motive held up in this parable could only have full light cast on it by the great act of Atonement which the Lord was about to accomplish. We may see from that consideration, how properly it belongs to this last period of His ministry. 35. ό π. μου] not ὑμῶν, as in the similar declaration in ch. vi. 14, 15. This is more solemn and denunciatory (οὐ γὰρ ἄξιον τοῦ τοιούτου πατέρα καλεῖσθαι τὸν Θεόν, τοῦ οὕτω πονηροῦ κ. μισανθρώπου. Chrys. Hom. lxi. 4, p. 617). ἐπουράνιος is not elsewhere used by our Evangelist.

Chap. XIX. 1—12.] Reply to the Pharisees' question concerning divorce. Mark x. 1—12. This appears to be the journey of our Lord into the region beyond Jordan, mentioned John x. 40. If so, a considerable interval has elapsed since the discourse in ch. xviii.

δρια τῆς 'Ιουδ. πέρ. τοῦ 'Ιορδ. form one continuous description. Bethany, where He went, was beyond Jordan, but on the confines of Judæa. See notes on Mark x. 1, and Luke ix. 51.

2.] This agrees with what is said John x. 41, 42. For ἐθεράπ., St. Mark has ἐδίδασκεν.

3.] This was a question of dispute between the rival Rabbinical schools of Hillel and Shammai; the former asserting the right of arbitrary divorce, from Deut. xxiv. 1, the other denying it except in case of adultery. It was also, says De Wette, a delicate question in the place where our Lord now was,—in the dominions of Herod Antipas.

K. πῶσσν αίτ., as E. V., for every cause;—i.e. is any charge which a man may choose to bring against his wife to justify him in divorcing

τοτιο... είπεν Ούκ ἀνέγνωτε ότι ό k ποιήσας k ἀπ' ἀρχής lm ἄρσεν k see Isa. xh. καὶ $^{\ln}$ θῆλυ ἐποίησεν αὐτοὺς 5 καὶ εἶπεν $^{\circ\prime\prime}$ Ενεκα τούτου 11 sik. Rom. in 12 καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ 12 Gen. i. 23 conty. 14 κολληθήσεται τἢ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο 1 εἰς 12 conty. 12 σάρκα μίαν; 6 ὥςτε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία 5 ο 12 conty. , παтера... N elow δυο... οὖν ὁ θεὸς εσυνέζευξεν, ἄνθρωπος μὴ τχωριζέτω. 7 λέ-ο οιν. 124. γουσιν αὐτῷ Τί οὖν ^u Μωυσῆς ἐνετείλατο δοῦναι ^v βιβλίον ^{p Luke v. 28.}

1, c, Gen. xliv. 22. q Acts v. 13, ix. 26 al. Ruth ii. 8, 2 Kings xx. 2. rch. xxi 42. Luke iii. 5, Rom. ii. 26, Gen. xv. 6, s. Mk. only, Ezek. i. 11, 23 A only, t Rom. viii. 35, 39, 1 Cor, vii. 10, &c. Ezek. xlvi. 19. Lev. xiii. 46. u Drut. xxiv. 3 (1). v = || (from 1, c.) only, 4 Kings x, 1, &c.

4. rec aft $\epsilon \iota \pi \epsilon \nu$ ins autois, with C rel vulg lat-b f $g_{1,2}$ syrr syr-cu (arm) [Damasc] Op: om BDLN lat-a c e ff_{1,2} h coptt with Orig. for ποιησας, κτισας B 1. 22. 33. 124 coptt arm Orig₂ hom-Cl Meth Tit-bostr Ath: txt CDZN rel latt [Constt₁ Naz₁ Chr

Damasc₁] Orig-int₁ [Aug]. θηλυν D¹.
5. rec ενεκεν, with CD rel Constt [Meth]: txt BLZ* Orig. aft πατερα ins aυτου CEId 1.33 syrr syr-cu coptt ath arm-mss Constt Tit-bostr [Chr] Damase, Origint, Op spec : om BDZN rel latt Thph Ath Orig-int,. aft μητ. ins αυτου Γ 69 syrr syr-eu coptt with Thiph Ath Thi Orig-int₁[om₁] Op. rec προςκολληθησεται (from Lxx), with CKLMZrΔΠΝ [Tit-bostr Ath₁ Chr Damasc₁]: adhærebit lat-b c: txt BDI_d rel Orig(but κολλαται comm) Epiph. om ot Z.

6. μια bef σαρξ DN latt. om o (bef $\theta \epsilon os$) Z 6 [Cyr₁]. aft συνεζευξεν ins eis ev D lat-a e2 ff1,2 h Aug Chrom. αποχωριζετω D.

7. ins o bef μωυσης D. aft ενετειλατο ins ημιν N.

her? So Jos. Antt. iv. 8. 23, yuvaikds της συνοικούσης βουλόμενος διαζευχθήναι καθ' &ς δηποτοῦν αἰτίας,—πολλαὶ δ' &ν τοῖς ἀνθρώποις τοιαῦται γίνοιντο, -- γράμμασι μέν περί τοῦ μηδέποτε συνελθεῖν 4-6. On these verses ισχυριζέσθω. we may remark (1) that our Lord refers to the Mosaic account of the Creation as the historical fact of the first creation of man; and grounds his argument on the literal expressions of that narrative. (2) That He cites both from the first and second chapters of Genesis, and in immediate connexion; thus shewing them to be consecutive parts of a continuous narrative, which, from their different diction, and apparent repetition, they have sometimes been supposed not to be. (3) That He quotes as spoken by the Creator the words in Gen. ii. 24, which were actually said by Adam; they must therefore be understood as said in prophecy, divino afflatu, which indeed the terms made use of in them would require, since the relations alluded to by those terms did not yet exist. Augustin. de Nupt. ii. 4 (12), vol. x. pt. i., 'Deus utique per hominem dixit quod homo prophetando prædixit.' (4) That the force of the argument consists in the previous unity of male and female, not indeed organically, but by implication, in Adam. Thus it is said in Gen. i. 27, not ἄνδρα καὶ γυναῖκα ἐποίησεν αὐτούς, but ἄρσεν καὶ θῆλυ ἐπ. αὐ. He made them (man, as a race) male (not, a male) and female: but then the male

and female were implicitly shut up in one; and therefore after the creation of woman from man, when one man and one woman were united in marriage they should be one flesh, ἕνεκεν τούτου, because woman was taken out of man. The answer then is, that abstractedly, from the nature of marriage, it is indissoluble. The words oi δύο are in the LXX and the Samaritan Pentateuch, but not in the Hebrew.

5. els σάρκα μίαν | elvar els is not Greek, but a Hebraism, הָהָה (Meyer). Stier remarks, that the essential bond of marriage consists not in unity of spirit and soul, by which indeed the marriage state should ever be hallowed and sweetened, but without which it still exists in all its binding power:-the wedded pair are ONE FLESH, i. e. ONE MAN within the limits of their united life in the flesh, for this world: beyond this limit, the marriage is broken by the death of the flesh. And herein alone lies the justification of a second marriage, which in no way breaks off the unity of love in spirit with the former partner, now deceased. Vol. ii. p. 267, edn. 2. 7-9.] In this second question, the Pharisees imagine that they have overthrown our Lord's decision by a permission of the law, which they call a command (compare ἐνετείλατο, ver. 7, with ἐπέτρεψεν, ver. 8). But He answers them that this was done by Moses on account of their hardness and sinfulness, as a lesser of evils, and belonged to that dispensation

w d. ch. v. 3 (reff.) only.

** ἀποστασίου καὶ ** ἀπολῦσαι αὐτήν ; ** δέγει αὐτοῖς "Ότι BCDER x ver. 3.

** Mωυσῆς πρὸς τὴν ** σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν LMNS l. M. Sir. xvi. 10 only. (διος, ρτον. xvii. 10 only. (διος, οὕτως. 9 λέγω δὲ ὑμῖν, ὃς ἀν ** ἀπολύση τὴν γυναῖκα lik 1. 33. 69 prov. xvii. 20. Εzek. iii. τ.)

** αὐτοῦ μὴ ἐπὶ ** πορνεία καὶ γαμήση ἄλλην, ** μοιχᾶται l. l. λέγουσιν s. vi. 15, κει. aὐτοῦ μὴ ἐπὶ ** πορνεία καὶ γαμήση ἄλλην, ** μοιχᾶται l. λέγουσιν s. vi. 15, κει. aὐτοῦ μὰ θηταὶ [αὐτοῦ] Εἰ οὕτως ἐστὶν ἡ b αἰτία τοῦ (χεύειν, ch. v. 28, γ2 reff. c. αὐτῷ οἱ μαθηταὶ [αὐτοῦ] Εἰ οὕτως ἐστὶν ἡ b αἰτία τοῦ l. γεθε.)

b – here only.

c = 1 Cor. vii. 1.

d w. inf., John xviii. 14. 2 Cor. xii. 1. Esth. iii. 8. absol.,

om authr (see \parallel Mark) DLZK 1 vulg lat-a e ff_1 $g_{1,2}$ h l syr-jer sah-mnt æth arm Orig₂ Aug Op: ins BC I_d(appy) N rel lat-f syrr [Damasc] (autas coptt, uxorem gat mm lat-b c ff_2 syr-cu Iren-int Ambr).

 ins και bef λεγει D¹-gr æth. aft αυτοις ins ο is ℵ ev-z: pref M lat-α b c. προς . . . υμιν bef μωυσης D lat-α b c &c(not g₂). for ου γεγονεν, ουκ

εγενετο D hom-Cl Chr.

10. om αυτω \aleph^1 (ins \aleph^{32}). om αυτου $B\aleph$ lat- $eff_1^*g_1$ sah-ms [Damasc₁-ms]. om $\epsilon\iota$ \aleph^1 . for $a\nu\theta\rho\omega\pi\sigma\nu$, $a\nu\delta\rho\sigma$ (corrn for precision) D ev-y lat-a b $cff_2^*g_1$ h

arm(appy) Ambr Op Ambrst: om lat-ff, Augon.

which παρειςηλθεν, Rom. v. 20; των παραβάσεων χάριν προςετέθη, Gal. iii. 19. This He expresses by the buw, buiv, ύμῶν, as opposed to ἄνθρωπος, and to ἀπ' άρχης. Only that πορνεία, which itself breaks marriage, can be a ground for dissolving it. The question, whether demonstrated approaches to πορνεία, short of the act itself, are to be regarded as having the same power, must be dealt with cautiously, but at the same time with full remembrance that our Lord does not confine the guilt of such sins to the outward act only: see ch. v. 28. St. Mark gives this last verse (9) as spoken to the disciples in the house; and his minute accuracy in such matters of de-tail is well known. This enactment by our Lord is a formal repetition of what He had said before in the Sermon on the Mount, ch. v. 32. Notice, as on ch. v. 32, ἀπολελυμένην without the art., and thus logically confined to the case of her who has been divorced μη ἐπὶ ποονεία. This not having been seen, expositors (e.g. of late

Bp. Wordsworth) have fallen into the mistake of supposing that the dictum applies to the marrying a woman divorced ἐπλ πορνεία, which grammatically would require τὴγ ἀπολελυμένην. The proper English way of rendering the word as it now stands, would be, a woman thus divorced viz with ἐπλ πουνεία.

divorced, viz., μη ἐπὶ πορνεία.

10.] alτία, not the cause of divorce just mentioned; nor, the condition of the man with his wife: but the account to be given, 'the original ground and principle,' of the relationship of man and wife: - ἐὰν τοιαύτη ἐστὶν ἡ αἰτία τῆς συζυγίας, Euthym., who however mentions other renderings. The disciples apprehend that the trials and temptations of marriage would prove sources of sin and misery. This question and its answer are peculiar to Matthew. Meyer refers aἰτία back to the αἰτία in ver. 3, and understands it to mean the only reason justifying divorce; but the above interpretation seems to me preferable.

11 ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες εχωροῦσιν τὸν λόγον ε 2 Cor. νιι. τοῦτον, ἀλλ' οἶς $^{\rm f}$ δέδοται. 12 εἰσὶν γὰρ $^{\rm g}$ εὐνοῦχοι οἴτινες $^{\rm feh}$, χιιί. $^{\rm h}$ ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καί εἰσιν $^{\rm g}$ εὐνοῦ- $^{\rm ghree}$ ($^{\rm here}$ ($^{\rm geh}$) $^{\rm cent}$ $^{\rm chree}$ χοι οἵτινες $^{\rm i}$ εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καί $^{\rm cent}$ $^{\rm chree}$ $^{\rm cent}$ $^{\rm chree}$ ἰσιν ^g εὐνοῦχοι οἵτινες ⁱ εὐνούχισαν έαυτοὺς διὰ τὴν ** xxix.1. h Luke i.15. βασιλείαν των οὐρανων. ὁ δυνάμενος ε χωρείν ε χωρείτω.

... προςnve N.

[...xix.

...κω· λυετε Ι_α BCDEF

13 Τότε προςηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας κ ἐπιθῆ αὐτοῖς καὶ προςεύξηται. οἱ δὲ μαθηταὶ ¹ἐπετί- κοπιτ. χ. 2. γ. μησαν αὐτοῖς. 14 ὁ δὲ Ἰπσοῦς εἶπει m. Α. μ. μησαν αὐτοῖς. 14 ο δὲ Ἰησοῦς εἶπεν m"Αφετε τὰ παιδία καὶ μὴ πκωλύετε αὐτὰ ἐλθεῖν πρός με ο τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 15 καὶ k ἐπιθεὶς τὰς n ch, iii. 16 reft. χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν. 16 Καὶ ἰδοὺ p εἶς προςελθῶν αὐτῷ εἶπεν q Διδάσκαλε, $^{35, 39}$ n L. Luke xi. 52. xiii. 2 al. Num. xi. 28. ο constr., 1 Cor. iii. 21. vi. 19. p n Mk. see ch. viii. 19 reft. n n ch. xvii. 24 reft.

11. om $\tau o \nu \tau o \nu \to B$ 1 ev-y lat-e æth $Orig_2$ $Cypr_2$: ins CDI_dNZR rel latt $Clem_1$ [Damasc,] Orig-int Ambr Aug Philast. (om $\tau o \nu \lambda o \gamma o \nu \tau o \nu \tau o \nu \tau o \nu Chr.)$ 12. om $\gamma a \rho \ R^1$ (ins R^{3a}). $\delta \nu \nu o \mu \epsilon \nu o s \ B^1$ (sic).

13. rec προσηνεχθη (gramml corrn), with Id(appy) [Π] rel Orig-comm [Chr]: txt BCDLN 33 Orig-txt. επιθη bef τας χειρας D sah æth. επετιμων C latt Hil. 14. aft $\epsilon_{l}\pi\epsilon_{\nu}$ ins autois CDLMN vulg lat-f $g_{1,2}$ l Syr syr-cu syr-with ast copt with chr: om BI_d rel latt sah arm. $\kappa\omega\lambda\nu\sigma\eta\tau\epsilon$ D 13. $69^2(-\sigma\epsilon\tau\epsilon$ $69^1)$. $\epsilon_{\mu}\epsilon$ $L\Delta$ N.

15. rec auτοιs bef τας χειρας, with C rel latt syr arm [Chr]: txt BDL Δ-corr (N) 69 Syr syr-cu coptt æth Orig₂.—επ' auτους N, επ aυτα Scr's q r.

16. τω καιρω εκεινω νεανισκος τις προςηλθεν τω $ι\bar{\nu}$ γονυπετων αυτον και λεγων C^3 , simly G2 Ser's s2 x evv-H-P-y-z. rec ειπεν bef αυτω (to avoid ambiguity), with C rel syrr syr-cu Orig [Bas₁]: $\lambda \epsilon \gamma \epsilon \iota$ auto D vulg: txt BN 69 sah æth arm Hil. rec aft $\delta \iota \delta a \sigma \kappa a \lambda \epsilon$ ins $a \gamma a \theta \epsilon$ (from \parallel Mark Luke), with C rel vulg lat-b c f ff_2 $g_{1,2}$ h syrr syr-cu coptt arm [Bas₁ Cyr-jer₁ Chr] Iren-int Hil₁ Aug: om BDLN 1 lat-a e ff_1

11, 12.] τὸν λόγον τοῦτον, this saying of yours, viz. οὐ συμφέρει γαμῆσαι. The γάρ in ver. 12 shews that the sense is carried on: see ch. i. 18. Our Lord mentions the three exceptions, the ols δέδοται οὐ γαμῆσαι. 1. Those who from natural incapacity, or if not that, inaptitude, have no tendencies towards marriage: 2. Those who by actual physical deprivation, or compulsion from men, are prevented from marrying: 3. Those who in order to do the work of God more effectually (as e. g. Paul), abstain from marriage, see 1 Cor. vii. 26. The εὐνοῦχοι and εὐνουχίζω in the two first cases are to be taken both literally and figuratively in the latter, figuratively only. It is to be observed that our Lord does not here utter a word from which any superiority can be attributed to the state of celibacy: the imperative in the last clause being not a command but a permission, as in Rev. xxii. 17. His estimate for us of the expediency of celibacy, as a general question, is to be gathered from the parable

of the talents, where He visits with severe blame the burying of the talent for its safer custody. The remark is Neander's, and the more valuable, as he himself lived and died unmarried. See his Leben Jesu, edn. 4, p. 584. 12.] χωρεῖν, as Jesu, edn. 4, p. 584. 12.] χωρε in E. V. and in ver. 11, to receive it.

13-15.] THE BRINGING OF CHILDREN TO JESUS. Mark x. 13-16. Luke xviii. 15-17. After the long divergence of ch. ix. 51-xviii. 14, Luke here again falls into the synoptic narrative. This incident is more fully related in Mark, where see Our Evangelist gives τὰs χ. έπιθ. αὐτ. κ. προςεύξ. (see Gen. xlviii. 14: Acts vi. 6), where the other two have only 'that He should touch them.' The connexion in which it stands here and in Mark seems to be natural, immediately after the discourse on marriage. Some further remarks of our Lord, possibly on the fruit of marriage, may have given rise to the circumstance.

16-30. Answer to the enquiry or A RICH YOUNG MAN, AND DISCOVESE

τί ἀγαθὸν ποιήσω ίνα σχῶ τζωὴν ταὶώνιον; 17 ὁ δὲ ΒCDEF τι ωγαυον ποιησω ινα σχω 'ζωήν ' αίωνιον ; 17 δ δὲ BCDEF GHK! 18 κιν τι ωγαυον ποιησω ινα σχω ' ζωήν ' αίωνιον ; 17 δ δὲ BCDEF GHK! 18 κιν τι της εἶπεν αὐτῷ Τ΄ με ἐρωτᾶς περὶ τοῦ ἀγαθοῦ ; εἶς ἐστιν ΜΝυντ Dan. xiι. 28 ι. 18 λέγει 18 χε την 18 ζωὴν 18 εἰςελθεῖν, 17 τήρει 18 33. 69 Dan. xii. 29 κολ. xxiii. 19 γ τὰς 19 εὐτολάς. 18 λέγει αὐτῷ 19 Ποίας ; 19 δὲ Ἰησοῦς 18 Εὐπεν 18 Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ John yii. 51, κε. 1 John 11 χε ψευδομαρτυρήσεις, 19 τίμα τὸν πατέρα καὶ τὴν μητέρα, 19 1 τον. iii. 19 γ καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 20 λέγει 1 John iii. 22 χε 19 Γιλια ταῦτα 19 ἐφύλαξα τί ἔτι 19 νατεκχεχί. 19 Δε 19 $^$ r H. ver. 29 H. ch. xxv. 46. Luke x. 25

xxxiv, (xxxii) 23.
v ch. xxi 22, &c. reff.
l. c. Mark xiv, 56, 57 only. (-pia, ch. xv. 19.)
51 (bis v. r.). xvi. 5. Luke vii. 14. Acts ii. 17 (from Joel ii. 28). v. 10. 1 John ii. 13, 14 only.
b LL Luke xi. 28. Acts vii. 53. xvi. 4. xxi 24. Lev. xviii. 5. Eccl. xii. 13.
c constr., 2 Cor. xi.
5. xii. 11. Ps. xxxviii. 4. (|| Mk. Luke xv. 14. xxii. 35. Rom, iii. 23. 1 Cor. i. 7 al.)

with Orig Hil. $\pi oig\sigma$ as, omg iva, (|| Luke) LN 28. 33 [Bas_1 Chr Iren-int_1]. rec $\epsilon \chi \omega$ (more usual), with C(now) rel [Bas_1 Cyr-jer_1 Chr]: $\kappa \lambda \eta \rho ovo \mu n \sigma \omega$ (LN 33) syr-cu syr-mg copt (with Iren-int) Orig_-comm [Bas_1]: txt B C¹(perhaps) D Orig-txt.

-C. al. bef κληρ. LX 33 æth Iren-int.

17. rec τι με λεγεις αγαθον (from | Mark Luke), with C rel lat-f Syr syr-txt sah Just Chr Cyr, Euthym Thl Iren-int Hil3 Op: τι με αγαθον Δ: om Γ: txt (om του D Orig,) BDLN 1. 22. 251 latt syr-cu syr-mg syr-jer copt ath arm Orig4(expr.: δ μέν οὖν Ματθ. ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτῆρος ἐν τῷ 'τί ἀγαθον ποιήσω;' ανέγραψεν· δ δε Μάρκος και Λουκας φασί τον σωτ. είρηκεναι 'τί με λέγεις αγαθόν; οὐδείς άγαθὸς εἰ μὴ εἶς ὁ θ.') Eus Cyr, Dion-areop Antch Novat Jer Aug Juv. ayabos ει μη εις (also from || Mark Luke), with C rel lat-f g₁ syrr sah æth Eus Chr ayabos ει μη εις (also from || Mark Luke), with C rel lat-f g₁ syrr sah æth Eus Chr Dion-areop [Antch] (Hil) Ambr Op spec: txt B[om εις B¹: ins B²·3, Tischdf N. T. Vat] DLN 1 latt syr-cu syr-jer copt arm Iren Orig₂ [Novat Jer]. (om o D 1 Iren.) rec adds ο θεος, with CΔ rel(om δ U) vulg lat-b c f ff² g₁ h l syrr syr-cu coptt æth Eus Antch Novat (Hil): om BDLN 1. 22 lat-α syr-jer arm Orig₂ rec εἰεκλ-

θειν bef εις την ζωην, with Δ rel syrr syr-cu coptt [Chr]: εις τ. ζ. ελθειν D lat-a b c e ff₂ g₁ Lucif Ambr: txt BCKLN 33 vulg lat-f ff₁ ath Orig hom-Cl Iren-int Cypr Jer. rec τηρησον (more usual tense), with CN rel Orig₂ [Chr]: txt BD hom-Cl.
 18. ποιας φησιν (omg αυτω) LN. for ειπεν, εφη B(but λεγει above) 13.

om ου μοιχ. ου κλεψ. χ1(ins X-corr1). om To DM ev-y.

19. rec aft πατερα ins σου, with C² 33. 69 vulg lat-a b f ff_{1,c} h syrr syr-cu coptt æth Aug: om BC¹DN rel am lat-c e g_{1,2} arm Orig₂ Iren-int Cypr Hil Aug Jer Ambr.

20. ταυτα bef παντα (from || Mark Luke) BDHKM 1. 69 syrr syr-cu æth Orig₁ Hil

Ambr Op: txt CN rel latt Orig, Ath Cypr. rec εφυλαξαμην (from || Mark), with C rel Orig [Chr]: txt BDLN 1. 22 Ath[-ms] Cypr. rec adds εκ νεοτητος μου (from || Mark), with CN3b rel latt syrr syr-cu coptt æth arm Orig Hil Op : εκ νεοτητος (from | Luke) D: om BLN 1 am(with em forj fuld harl) lat-ff g12 Iren-int Cypr Ambr Jer Aug Juv Promiss Bede.

THEREUPON. Mark x. 17-31. Luke xviii. 16. From Luke ver. 18 we learn that he was a ruler: from Mark ver. 17, that he ran to our Lord. The spirit in which he came, -which does not however appear here so plainly as in the other Gospels, from the omission of ayabé, and the form of our Lord's answer, -seems to have been that of excessive admiration for Jesus as a man of eminent virtue, and of desire to know from Him by what work of exceeding merit he might win eternal life. This spirit He reproves, by replying that there is but One Good, and that the walking by His grace in the way of holiness is the path to life. On the question and answer, as they stand in the received text,-and on their doctrinal bearing, see

notes to Mark. This passage furnishes one of the most instructive and palpable cases of the smoothing down of apparent discrepancies by correcting the Gospels out of one another and thus reducing them to conformity. 18.] De Wette observes well, that our Lord gives this enumeration of the commandments to bring out the self-righteous spirit of the young man, which He before saw. He only mentions those of the second table, having in ver. 17, in His declaration respecting ἀγαθός, included those of the first. Mark has the addition of μη ἀποστερήσης, representing probably the tenth commandment. 19.] καὶ ἀγαπ. κ.τ.λ. is peculiar to Matthew. 20.7 We may remark that this young man, though self-

ρῶ; 21 ἔφη αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις ἀ τέλειος εἶναι, ἀ ch. v. 48 refi. Z πωλη- ύπαγε πώλησον σου τὰ ε ύπάρχοντα καὶ δὸς τοῖς πτωχοίς, καὶ έξεις βθησαυρον έν ουρανοίς, καὶ η δεύρο ἀκολούθει μοι. ²² ἀκούσας δὲ ὁ ² νεανίσκος τὸν λόγον [τοῦτον] ἀπηλθεν ι λυπούμενος, κ ην γὰρ ἔχων ι κτήματα al.) X axovgaş... BCDEF πολλά. 23 ο δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ ᾿Αμὴν λέγω ύμιν ότι πλούσιος m δυςκόλως είςελεύσεται είς την ΧΣΤΔΝ λέγω ὺμῖν ὅτι πλουσιος το δυςκολως ειςελευσεται εις την 21. ΧΣΤΔΝ 1.33.69 βασιλείαν τῶν οὐρανῶν. 24 πάλιν δὲ λέγω ὑμῖν, το εὐκο- με l. John κι. Acta vii. Acta vii. πώτερον έστιν ° κάμηλον διὰ P τρυπήματος 4 ραφίδος * είς ελθείν, ή πλούσιον είς την βασιλείαν * των οὐρανων. 25 ἀκούσαντες δὲ οἱ μαθηταὶ τ ἐξεπλήσσοντο s σφόδρα λέ-

xxiv, 47. xxv, 14. Luke xi, 21 al5. 1 Cor. xiii, 3. Heb. x, 34. Prov. vi. 31. (dat., Luke viii, 3 43. Acts vii. 3 (from Gen. xii. 1 . so Ed-vat. not A. B def.)]), 34 (Rom. i.

ήσσοντο ^s σφόδρα λέ- ^{13).} Rev. xvii. 1. xxi. 4 xvii. 1. xxi. 9 only. Judg. k constr., Mk. ii. 18. xiii. 25. Luke i. 10, 20, 21. v. 16, 1 ch. xvii. 23 reff. k constr., Mk. ii. 18. xiii. 25. Luke i. 10, 20, 21. v. 16, &c. Exod. iii. 1. li Mk. Acts ii. 45. v. 1 only. Prov. xxxi. 16. m ii only. (λος, Mark x. 24.) n ii. ch. ix. 5 π. Luke xvi. 17 only. 1 Macc. iii. 18 Sir. xxii. 16 only. oii. ch. iii. 4 Mk. xxiii. 24 only. LXX, passim. phere (iv. r.) only τ. = τρυμαλίας | Mk. τρήματος, q | Mk. (L. v. r.) only τ. (-φιδευτής, Exod. xxvii. 6.) r ch. vii. 28 reff. s ch. ii. 10 reff. Jon. iv. 9.

21. for εφη, λεγει (to conform to ver 20) B 69.124 Cypr. for $\epsilon i \nu \alpha i$, $\gamma \epsilon \nu \epsilon \sigma \theta \epsilon (=-\alpha i)$ Cyr-jer [Chr]: ins BD coptt. rec ουρανω (from || Mark), with ZN rel latt copt arm Orig₂[and int₂ Ath Bas] Cypr₂: txt BCDr lat-e g₁ sah Cyr-jer Chr [Cyr₁] Isid Cypr₁ Hil Aug. rec om rois (as in || Mark Luke), with CZN rel [Clem2] Origs Bas

22. om δε D forj lat-f h. (D-corr has v above the line after o, as if beginning ouv.) om τον λογον LZN Chr: ins BCD rel vulg lat ff 2 g12 syr copt arm Orig Chrrec om τουτον, with CDZN rel: ins B lat-a b c ff Syr syr-cu copt-ms

χρηματα B Chr(Fd's and Mt's mss exc L). sah.

23. rec δυσκολως bef πλουσιος, with X rel late f ff h syrr syr-cu arm Orig, [Damasc] Hil Aug: txt BCDLZN 1. 33. 69 latt wth Orig, [Chrom].
24. aft υμιν ins στι CLM Z(appy) N syrr syr-cu coptt wth. καμιλον (itacism? but see notes) 59.61.225-35 evv-x-31-32. τρυμαλιας (from | Mark) CKMU Orig, Eus: τρηματος (from | Luke) BN1 Orig-mss: txt DZN3a rel [Clem,] Orig.

* rec διελθείν (as easier word; and see | Mark), with BDGXΓ (SV, e sil) latt syr-cu (appy) Orig, [Damasc,] Hil [Arnob]: εισελθειν CZR rel syrr coptt ath(appy) arm Orig3 * rec τοῦ θεοῦ (perhaps from || Mark Luke), with BCDN rel syrr coptt æth arm Orig₃ [Damase] Arnob: των ουρανων Z 1.33.157. 236 ev-48 latt syr cu Clem Orig, Eus Chr Hil Ambr Jer Aug. rec at end of ver ins ειsελθειν (see | Mark Inke), with C rel syr [Damasc1] Hil: aft πλουσιον, BD latt Syr coptt with

Orig₁: om LZN 1. 33. 61. 124-57. 235 lat f_1 , g_1 syr-cu Orig₃ Eus Chr Arnob Aug. 25. om $\delta \in \aleph^1$ (ins \aleph -corr^{1.3}). rec aft or $\mu a \theta \eta \tau a \iota$ ins $a \nu \tau \sigma \nu$, with \mathbb{C}^3 rel lat f_1 syr-cu æth [Damasc] Op: BC1DKLZAN 33. 69 latt syrr coptt arm Hil Aug.

εξεπλ. add και εφοβηθησαν D mm lat-a b c e ff. g. syr-cu.

righteous, was no hypocrite, no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments. Accordingly Mark adds, that Jesus looking upon him loved him: in spite of his error there was a nobleness and openness about him, contrasted with the hypocritical bearing of the Pharisees and Scribes. 21, 22.] Our Lord takes him on his own shewing. As Mark and Luke add, " One thing is wanting to thee." Supposing thy statement true, this topstone has yet to be laid on the fabric. But then it is to be noticed, that part of that one thing is δεῦρο ακολούθει μοι (άρας τον σταυρόν, Mark).

Stier remarks, that this was a test of his observance of the first commandment of the first table: of breaking which he is by the result convicted. ην γαρ έχ. κτ. π. is common to Mark, verbatim. 24. No alteration to κάμιλον is necessary or admissible. That word, as signifying a rope, or cable, seems to have been invented to escape the fancied difficulty here; see Palm and Rost's or Liddell and Scott's Lex. sub voce, and for the scholia giving the interpretation, Tischendorf's note here. Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an elephant: we have a case in ch. xxiii. 24, of a camel being

26. om $\pi \alpha \rho \alpha \alpha \nu \theta \rho \omega \pi \sigma \iota s$ (homæotel) \aleph (ins \aleph -corr¹). α of advertor is added by D-corr¹. ins $\tau \omega$ bef $\theta \epsilon \omega$ DM [Damasc]. $\delta \upsilon \nu \alpha \tau \alpha$ bef $\pi \alpha \nu \tau \alpha$ LZR copt. rec adds $\epsilon \sigma \tau \iota$ (from \parallel Mark Luke), with C³DEFGMV² latt Op: om BC'ZR rel syrr arm Orig Chr [Damasc] Thl Paulin.

27. om τοτε C. (αποκριθεις δε, omg τοτε (beg of pericope), evv-H.P.y-z.)

ηκολουθηκαμέν $D^1(txt D^2)$.

28. for autois, auto D 53 ev-H 1 . κ abhoesbe (itacism, hardly a var reading) BD 2 GLMUX Δ N 69 1 Orig $_4$ (txt $_1$): κ abesbhoesbhoesbe Z 1. 435 Did. for views, autoi DLZN 1. 124 Orig $_2$ Ambr $_2$ Gaud. deka duo D (1st time). om τ as D 1 (ins D 2).

29. rec (for ostis) os (see || Mark Luke), with X rel vulg lat-a b f ff2 g1 Hil: txt BCDE¹KLΔΝ 1. 33. 69 lat-c e ff1 g2 h Orig2 Bas Chr Cyr [Damasc1] Thl Iren-int. rec aft αφηκεν ins οικιας η, omg η οικιας below (|| Mark Luke), with BC³D rel lat-e syrr syr-cu sah [Bas1 Damasc1] (οικιαν η Κ 33 latt [arm Hil]): txt C¹LΝ-corr¹ 1 (forj) syr-jer copt (æth Iren-int) Orig2 [Chr Cyr1].—Ν¹ omits η οικ. altogether. om η πατερα D lat-b ff1, syr-cu Hil Paulin spec. rec ins η γυναικα bef η τεκνα (from || Luke), with CN rel vulg lat-c g2 h syrr syr-cu copt arm [Chr Bas Cyr1 Damasc1] Ambr1 Promiss: om BD 1 lat-a b e ff1,2 n syr-jer Orig(expr: οὐ συγκατηρίθμηται δὲ τούτοις γυνή) Iren-int Hil Ambr1 Paulin. ενεκα DN [Cyr1]. τον εμου ονοματος BN 124. rec (for πολλαπλασιονα) εκατονταπλασιονα (from || Mark), with CD²N rel copt Clem(appy): εκατονταπλασιον D¹, centuplum latt Iren-int Hil: txt BL sah syr-jer Orig4(expr1, addg ἡ ὡς ὁ Μάρκος φησὶν ἐκατονταπλασίονα) Eus Cyr.

put for any thing very large: and we must remember that the object here was to set forth the greatest human impossibility, and to magnify divine grace, which could accomplish even that. 25.] rís, not τίς πλούσιος, which would have been a far shallower and narrower enquiry, but a general question-what man? Besides the usual reason given for this question, 'since all are striving to be rich,' we must remember that the disciples yet looked for a temporal Kingdom, and therefore would naturally be dismayed at hearing that it was so difficult for any rich man to enter it. 26. ἐμβλέψας] Probably to give force to and impress what was about to be said, especially as it was a saying reaching into the spiritual doctrines of the Gospel, which they could not τοῦτο, salvation in yet apprehend. general, and even of those least likely to be saved. rapá in both cases, as in E. V., with, 'in the estimation of,' 'penes:' a subjective force of the preposition derived from its local meaning of close juxtaposition, in which sense we have it only once in the N.T. John vix 25.

once in the N. T., John xix. 25.
27.] The disciples, or rather Peter speaking for them, recur to the ἔξεις θησ. ἐνουρ. said to the young man, and enquire what their reward shall be, who have done all that was required of them. He does not ask respecting salvation, but some pre-eminent reward, as is manifest by the answer. The 'all' which the Apostles had left, was not in every case contemptible. The sons of Zebedee had hired servants (Mark i. 20), and Levi (Matthew?) could make a great feast in his house. But whatever it was, it was their all.

28-30.] We may admire the simple truthfulness of this answer of our Lord. He

καὶ 'ζωὴν ' αἰώνιον ' κληρονομήσει. 30 πολλοὶ δὲ ἔσονται (ver. 16. πρῶτοι h ἔσχατοι, καὶ ἔσχατοι πρῶτοι. ΧΧ. l ὁμοία 8 ch. v.5. xxv. γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν hi ἀνθρώτω hk οἰκοδεσ- ich xiii. 45. Gen. ir. 20. k.ch. x. 25. xiii. 37 al. k.ch. x. 25. xiii. 37 al. χει.

30. εσχατοι πρωτοι κ. πρωτ. εσχ. LN æth-rom. 22. 69 Scr's c p.

ins οι bef 2nd εσχατοι CM

Chap. XX. 1. for ome gar essen, eigen o is the parabolin tauthe omeober ${\bf C}^3$ and evangelistatia.

does not hide from them their reward: but tells them prophetically, that in the new world, the accomplishment of that regeneration which He came to bring in (see Acts iii. 21: Rev. xxi. 5: Matt. xxvi. 29), when He should sit (καθίση in the active) on His throne of glory (ἐπ. θρόνου τ. δ. αὐ., the gen. expressing the simple fact of His session on His throne), then they also should sit $(\kappa \alpha \theta l \sigma \epsilon \sigma \theta \epsilon)$ in the middle) on twelve thrones (ἐπ. δώ. θρόνους, the accus expressing motion towards, as prescribed for them by another: "shall be promoted to, and take your seats upon ...") judging (see ref. 1 Cor.) the twelve tribes of Israel (see Rev. xx. 4; xxi. 12, 14:- one throne, Judas's, another took, Acts i. 20). At the same time he informs them, ver. 29, that this reward should not in its most blessed particulars be theirs alone, but that of every one who should deny himself for Him (see 2 Tim. iv. 8): and (ver. 30) cautions them, referring perhaps especially to Judas, but with a view to all, as appears by the following parable, that many first should be last, and On ver. 29, Stier remarks last first. that the family relations are mentioned by St. Matthew in the order in which they would be left. On the other points requiring notice, see note on Mark x. 29, Meyer's rendering of ver. 30, joining πρώτοι with έσονται, and thus making ξσχατοι the subject and πρώτοι the predicate of the first clause and vice versa in the second, is not so good as the ordinary one: for whereas the $\pi\rho\hat{\omega}\tau_{0}$ in the first clause, if it belonged to $\pi o\lambda\lambda oi$, would naturally lose its article, $\xi\sigma\chi\alpha\tau_{0}$, if it belonged to mollol, being divided from it by the predicate πρῶτοι, would take its article as the subject; πολλοί δὲ ἔσονται πρῶτοι οἱ ἔσχατοι: and the same of πρῶτοι in the second clause: καὶ ἔσχατοι οί πρῶτοι, ch. xx. 16, by which Meyer defends his rendering, does not necessitate it, containing the same propositions stated in different order.

CHAP. XX. 1—16.] PARABLE OF THE LABOURERS IN THE VINEYARD. Peculiar to Matthew. In interpreting this difficult

parable, we must first carefully observe its occasion and connexion. It is bound by the $\gamma d\rho$ to the conclusion of chap. xix., and arose out of the question of Peter in ver. 27, τί ἄρα ἔσται ἡμῖν: (1) Its 'punctum saliens' is, that the Kingdom of God is of grace, not of debt; that they who were called first, and have labourea longest, have no more claim upon God than those who were called last: but that to all, His covenant promise shall be fulfilled in its integrity. (2) Its primary application is to the Apostles, who had asked the question. They were not to be of such a spirit, as to imagine, with the murmurers in ver. 11, that they should have something supereminent (because they were called first, and had laboured longest) above those who in their own time were to be afterward called (see 1 Cor. xv. 8-11). (3) Its secondary applications are to all those to whom such a comparison, of first and last called, will apply:—nationally, to the Jews, who were first called, and with a definite covenant, and the Heathens who came in afterwards, and on a covenant, though really made (see Jer. xxxi. 33: Zech. viii. 8: Heb. viii. 10), yet not so open and pro-minent;—individually, to those whose call has been in early life, and who have spent their days in God's active service, and those who have been summoned later; and to various other classes and persons between whom comparison, not only of time, but of advantages, talents, or any other distinguishing characteristic, can be made: that none of the first of these can boast themselves over the others, nor look for higher place and greater reward, inasmuch as there is but one "gift" of God according to the covenant of grace. And the "first" of these are to see that they do not by pride and self-righteousness become the "last," or worse-be rejected, as nationally were the Jews; for among the many that are called, there are few chosen -many who will fail of the reward in the end. (4) In subordination to this leading idea and warning of the parable must the circumstances brought before us be in1 - ch. vii. 24, πότη, 1 όςτις ἐξῆλθεν m ἄμα πρωὶ n μισθώσασθαι ο ἐργάτας είς του ράμπελωνα αύτου. 2 η συμφωνήσας δε μετά των reff. Neh. εξς τον ταμπετώνα αντούν την ήμεραν ἀπεστειλεν αὐτοὺς $^{\rm t}$ Μας. iv. 6. $^{\rm 0}$ εργατῶν $^{\rm T}$ εκ $^{\rm 6}$ δηναρίου $^{\rm t}$ την ήμεραν ἀπεστειλεν αὐτοὺς $^{\rm n}$ νετ. 7 only. $^{\rm 1}$ Δμdg. $^{\rm 2}$ καὶ εξελθῶν $^{\rm u}$ περὶ τρίτην $^{\rm II}$ xx. 3. al.

o.ch. x. 10 reff.
p here, &c. ch. xxi. 28, &c. 4. Luke xiii. 6. 1 Cor. ix. 7 only.
p here, &c. ch. xxii. 28, &c. 4. Luke xiii. 6. 1 Cor. ix. 7 only.
r ch. xxiii. 7. Acts i. 16. 1 Cor. vii. 5. xiii. 9. 2 Cor. viii. 13.
exc. Rev. vi. 6 bis †.

GHKL
s ch. xxiii. 28, xxiii. 19 | al. Gospp. only,
MSUV
u here (vv. 3, 5, [6,] 9) ch. xxviii. 46. Acts x. 3, 9 only.
XYAIR

2. for $\sigma\nu\mu\phi$. $\delta\epsilon$, $\kappa\alpha\iota$ $\sigma\nu\mu\phi$. $\Delta^1(\text{but corrd})$ rel lat-e syr-cu Chr: om $\delta\epsilon$ F¹: txt ^{1.33.69} BCDLSN 1. 33. 69 latt syrr coptt Cyr.

rec aft περι ins την, with V(e sil) Δ: om B C(prob) DX rel. 3. διεξελθων D. Origo Cyr Thl. (C has a space for 3 letters, occasioned appy by τρι having been twice

terpreted. The day and its hours are not any fixed time, such as the duration of the world, or our Lord's life on earth, or the life of man, exclusively: but the natural period of earthly work as applied to the various meanings of which the parable is capable. The various times of hiring are not to be pressed as each having an exclusive meaning in each interpretation: they serve to spread the calling over the various periods, and to shew that it is again and again made. They are the quarters of the natural day, when the aliquot parts of the day's wages could be carned, and therefore labourers would be waiting. The last of these is inserted for a special purpose, and belongs more expressly to the instruction of the parable. (5) The μισθος bears an important part in the interpretation. I cannot with Stier (whose comment on this parable I think much inferior to his usual remarks) suppose it to mean "the promise of this life" attached to godliness. His anxiety to escape from the danger of eternal life being matter of wages, has here misled him. But there is no such danger in the interpretation of the parable which I believe to be the true one. The μισθός is the promise of the covenant, uniformly represented by our Lord and His Apostles as a 'reward,' Matt. v. 12: Luke vi. 35; xiv. 14: John iv. 36: 1 Cor. iii. 14: 2 John 8: Heb. x. 35; xi. 6 al., reckoned indeed of free grace; but still, forensically considered, answering to, and represented by, 'wages,' as claimed under God's covenant with man in Christ. (The freeness and sovereignty of God's gift of grace is pointedly set before us in ver. 14, θέλω δὲ τού. τ. ἐσχ. δοῦναι....) This μισθός Ι believe then to be eternal life, or, in other words, God HIMSELF (John xvii. 3). And this, rightly understood, will keep us from the error of supposing, that the parable involves a declaration that all who are saved will be in an absolute equality. This gift is, and will be, to each man, as he is prepared to receive it. To the envious and murmurers, it will be as the fruit that turned to ashes

in the mouth; by their own unchristian spirit they will "lose the things that they have wrought" (2 John 8), and their reward will be null: in other words, they will, as the spiritual verity necessitates, not enter into that life to which they were called. God's covenant is fulfilled to them -they have received their denarius-but, from the essential nature of the μισθός, are disqualified from enjoying its use: for as Gregory the Great remarks (Hom. 19 in Evv., p. 1512) 'cœlorum regnum nullus murmurans accipit: nullus qui accipit murmurare poterit.' To those who have known and loved God, it will be, to each as he has advanced in the spiritual life, joy unspeakable and full of glory. (In the 2nd edn. of the Reden Jesu (p. 299, note), Stier has even more emphatically declared himself in favour of his former view, and that with reference to my note; wenn auch MI= ford mir widerspricht und meine Eregese bier "much inferior to his usual remarks" nennt, fo muß ich erwarten, ob vielleicht die zweite Auflage mit ihren genaueren Beziehungen ihn beffer überzeugt. after carefully weighing the whole, I am quite unable to accede to his view; indeed I feel more repugnance to it than ever. The "promise of the life that now is" seems to me wholly beneath the dignity of the parable, and in his explanation he appears painfully to feel it so. The text above quoted, 2 John 8, seems to me to furnish the key to the parable, and to have been written with reference to it: and there no one surely could interpret μισθός otherwise than of the μισθὸς ἐν τοῖς οὐρανοῖς of our ch. v.) 1. ἄμα πρωί] see Jer. xxxv. 14, and other places.

ἐργάτας] in the primary meanings of the parable, 'apostles, prophets, ministers:' distinct from the vines in the vineyard. But inasmuch as every workman is himself subject to the treatment of the husbandman (see John xv. 1, 2), and every man in the Kingdom of God is in some sense or other a worker on the rest, the distinction is not to be pressed—the parable ranges over both comparisons. άμπελώνα

Ζ λωνα μου... BCDEF GHKL

MNSU VXZFA Пк 1. 33. 69

 $^{\rm u}$ ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῆ ἀγορ \hat{a} ν ἀργούς, $^{\rm v.ch.\,xii.\,36}$ $^{\rm t.t.}$ $^{\rm t.t.}$ καὶ δ ἐὰν ἡ Ψ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπῆλθον. 5 πάλιν δὲ ἐξελθὼν $^{\rm u}$ περὶ ἕκτην καὶ ένατην $^{\rm u}$ ωραν εποτησεν $^{\rm ii.3.)}$ $^{\rm x}$ ώς αύτως. $^{\rm 6}$ $^{\rm u}$ περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὖρεν $^{\rm wPhil.i.7.}$ $^{\rm col.iv.1.}$ $^{\rm 2Pet.i.13.}$ $^{\rm 2Pet.i.13.}$ $^{\rm prov. zxix.}$ λιν δὲ ἐξελθών " περὶ έκτην καὶ ἐνάτην " ώραν ἐποίησεν Ν αυτοις άλλους όστωτας, και λέγει αυτοίς Τί ώδε έστήκατε γ όλην

z ver. 1. a ch. viii. 16 reff. b = ch. ix. 38 reff. Exod. xxi. 28. 3. Gal. iv. 2 only †. 2 Macc. xi. 1. xiii. 2. xiv. 2 only. d ver. 1.

8 only. Wisd. xv. 15.

written.) $\omega \rho$. bef $\tau \rho$. D Δ latt(not e). for $\epsilon \iota \delta \epsilon \nu$, $\epsilon \iota \rho \epsilon \nu$ Juv: txt BN rel vulg lat- $eff_1^{-1}g_{1,2}$ Orig. ($\iota \delta \epsilon \nu$ CKVX.)

4. rec (for $\kappa \alpha \iota \epsilon \kappa$.) $\kappa \alpha \kappa$., with CDKLS Π Chr Cyr: txt BN rel. for eider, euper D 245 lat-a b c ff, h

ins μ ov CIN 33. 69 Ser's w vulg-ed(not am forj) lat-a f $ff_{1,2}$ h sah æth arm Chr-K-L [Cyr₁] Greg Op. for $\epsilon a \nu$, $a \nu$ DL 1 Orig₁ Chr-2-6-9- η - ρ [Cyr₁]. 5. rec om $\delta \epsilon$, with B(see table) rel mm lat-a b c e ff_1 h n copt: ins CDLM 33 vulg

lat- $ff_2 g_{1,2} l$ Syr syr-with-ast sah æth arm Cyr Op. lat-f Arnob Op. ωραν bef εκτ. και εν. D[ενν.]

6. rec aft ενδεκατην ins ωραν, with C rel lat-c e f syrr syr-cu coptt arm Hil: om DLN latt sah[-mnt] æth Orig₂ Cyr Op. for εξελθων, εξηλθεν Ν¹(corrd Ν¹ or BDLN latt sah[-mnt] æth Orig₂ Cyr Op. -corr¹): εξηλθεν και D latt. rec aft εστωτας ins apyous, with C1 rel lat-f h syrr arm: om BC2DLN 33 latt syr-cu(sic) coptt æth Orig, Cyr, Arnob.

7. om ημας χ¹(ins χ-corr¹). aft αμπελωνα ins μου C3DZΠ vulg-ed(with forj) lat-a b &c sah æth Chr Cyr₂ Op: om BC¹LN rel am lat-c ff₁ syrr syr-cu copt arm Orig Chr-g-L-H-2-γ Arnob. rec at end adds και ο εαν η δικαιον ληψεσθε (from ver 4), with CN rel lat-f h syrr copt-ed arm [Chr]: simly with δωσω υμιν for ληψ. tol syr-cu syr-jer æth Op: om BDLZX 1 latt copt-mss sah Orig, Cyr, Hil Arnob Jer Juv.

not the Jewish church only, as Greswell, Parables, iv. 355 ff., maintains. The Jewish Church was God's vineyard especially and typically; His Church in all ages is His true vineyard, see John xv. 1. Our language admits of the idiom els τον αμ. αὐ. being exactly rendered—into his vineyard, E. V. 2.7 ¿k seems to point, as commonly in other references, at the source or foundation of the συμφωνία: see reff. This view is more probable than that which supposes μισθώσασθαι understood. Meyer remarks that the accus. την ημέραν must not be regarded as one of time, which would not suit with συμφων. to which it belongs, but as one of second-ary reference. The denarius a day was the pay of a Roman soldier in Tiberius' time, a few years before this parable was uttered (see Tacitus, Annal. i. 17). Polybius, ii. 15. 6 (but in illustrating the exceeding fertility and cheapness of the country), mentions that the charge for a day's entertainment in the inns in Cisalpine Gaul was half an as, = 10th of the denarius. This we may therefore regard as liberal pay for the day's work. 3, 4.] The third hour, = at the equinox, our 9 a.m., and in summer 8, was the πλήθουσα άγορά, or άγορᾶς πληθώρα—when the market was fullest.

"The market-place of the world is contrasted with the vineyard of the Kingdom of God: the greatest man of business in worldly things is a mere idle gazer, if he has not yet entered on the true work which alone is worth any thing or gains any re-No positive ward." Stier, ii. p. 307. stipulation is made with these second, but they are to depend on the justice of the householder. They might expect aths of a denarius. From the same dialogue being implied at the sixth and ninth hour (ἐποίησεν ως αύτως) the δ έαν ή δίκαιον is probably in each case the corresponding part of the denarius, at least in their expectation; so that it cannot be said that no covenant was made. Mosaic law (Deut. xxiv. 15) the wages of an hired servant were to be paid him before night. This was at the twelfth hour, or sunset: see ver. 12. I do not think the ἐπίτροπος must be pressed as having a spiritual meaning. If it has, it represents

e = Luke τ.7. καὶ ἀπόδος [αὐτοῖς] τὸν $^{\rm c}$ μισθὸν $^{\rm f}$ ἀρξάμενος $^{\rm fg}$ ἀπὸ τῶν ep. 2 John 8, ep. 2 John 8, and ch. $^{\rm v.12}$. ἐσχάτων $^{\rm g}$ ἔως τῶν πρώτων. $^{\rm g}$ καὶ ἐλθόντες οἱ $^{\rm u}$ περὶ τὴν $^{\rm Frag. Sin. si.1, Sc.}$ $^{\rm si.1}$. Ευδεκάτην $^{\rm u}$ ὥραν ἕλαβον $^{\rm h}$ ἀνὰ $^{\rm g}$ δηνάριον. $^{\rm 10}$ καὶ ἐλθόν- $^{\rm πρωτων.}$ την $^{\rm rag. Sin. 37, 47}$ $^{\text{xxiv.}27,47}$ (John viii. 9). τες οἱ πρῶτοι $^{\text{i}}$ ἐνόμισαν ὅτι πλεἷον λήμψονται· καὶ καὶ $^{\text{xxiv.}27,47}$ ελαβον $^{\text{k}}$ τὸ] $^{\text{h}}$ ἀνὰ δηνάριον καὶ αὐτοί. $^{\text{11}}$ λαβόντες δὲ $^{\text{xiv.}12,17}$ εςι. $^{\text{12}}$ εγόγγνυζον κατὰ τοῦ $^{\text{m}}$ οἰκοδεσπότου $^{\text{12}}$ λέγοντες $^{\text{5}}$ ὅτι. $^{\text{13}}$ εχι. $^{\text{13}}$ εχι. $^{\text{14}}$ εχι. $^{\text{15}}$ ch. i. 17 al. Gen. xix. 11. h Luke ix. [3,] 14 (1 Mk. v. r.). x. 1. John u. 6. Rev. iv. 8. xxi. 21 only. i ch. x. 34 reff. k Mark ix. 23 reff. οδτοι οί ἔσχατοι μίαν ὥραν "ἐποίησαν, καὶ ο ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς P βαστάσασιν τὸ 9 βάρος τῆς ἡμέρας καὶ τὸν τκαύσωνα. 13 ὁ δὲ ἀποκριθεὶς εἶπεν ένὶ αὐτῶν s' Εταίρε, οὐκ ἀδικῶ σε οὐχὶ t δηναρίου t συνεφώνησάς 1 Luke v. 30. John vi. 41, μοι; 14 άρον τὸ σὸν καὶ ὕπαγε θέλω δὲ τούτω τῶ ἐσχάτω δοῦναι ώς καὶ σοί. 15 [ή] οὐκ ἔξεστίν μοι δ θέλω 32. 1 Cor. x 10 bis, only. Exod. xvi. ποιήσαι έν τοις έμοις; ή ό " όφθαλμός σου " πονηρός έστιν, ... «μοις 7 A | δια-7 A [04ayoyy, B]. Judg, i. 14.
mch. x. 25 al.*
11; or Acts xv. 33. 2 Cor. xi. 25. James iv. 13. Prov. xiii. 23.
y. 18. Acts xi. 72. Phili. ii. 6. Rev. xxi 16 only. Ezek. xl. 5.
Acts xv. 28. 2 Cor. iv. 17. Gal. vi. 2. 1 Thess. ii. 6. Rev. ii. 24 only. 2 Macc. ix. 10. Sir. xiii. 2.
r. Luke v. 26. MNSU
xii. 55. James i. 11 only. Gen. xxxi. 40 A [B def.]. Isa. xlix. 10.
sch. xi. 17 reff.
tver. 2 reff.
VXZFA
tria.
The

TIN

1. 33. 69

8. om autois CLZN Origa: ins BDN rel vss [Chr].

9. for και ελθ., ελθ. δε B syr-cu sah: ελθ. ουν D 33. 69. 124. 346 latt: txt CZN rel

10. rec (for και ελθ.) ελθ. δε, with ZN rel syr copt: ελθ. δε και N Scr's d vulg lat-a c &c arm: txt BCD 33. 69 lat-e Syr syr-cu æth Chr. rec πλειονα (corrn to plur. to indicate 'most in number'), with C3LXN rel: πλειω D: txt BC1NZ 1.69 latt Orig. for και ελαβον, ελαβον δε D latt. rec και αυτοι bef [το] α. δην. (transposition for emphasis), with CDN rel latt syr-cu syr coptt: txt BLZN 33 Syr æth arm. rec om to (perhaps as superfluous, or not understood), with BD rel [Chr]: ins CLNZN 33.

11. εγογγυσαν D 243 lat-a b c &c Syr syr-cu.

12. om οτι (perhaps as superfluous, or from similarity to ουτοι) BC2DN 1 latt syrr syr-cu æth [Orig₁] Chr Arnob: ins C¹(appy) NZ rel coptt arm Orig₁. (33 def.) om οι C¹. (so H¹ but corrd by oright scribe.) αυτους bef ημιν (perhaps to auτουs bef ημιν (perhaps to bring 1000s autous together) DLZN 69 latt Syr syr-cu coptt æth Jer: txt BCN rel lat-c (syr) arm Orig, [Chr].

13. αυτων ενι ειπεν B: ενι αυτων ειπεν DN 124 latt(a def) arm Orig, [Chr-2]. (for

ενι, μοναδι Δ.) συνεφωνησα σοι LZ 33 coptt æth Orig, [Nyss,] Antch.

14. for θ. δε, θ. εγω B æth : θ. δε και E latt Orig1: ει θελω syr-cu arm.

bef τουτω D Chr-γ.

15. om 1st η (see below) BDLZ syr-cu arm: ins CNN rel latt syrr coptt æth [Chr]. for εξεστιν, εστιν D'-gr(txt D'). rec ποιησαι bef ο θελω (to avoid ambiguity), with CN rel lat-b ff_2 g_2 (syr-cu) syr coptt (arm): txt BDLZN 33, 69 vulg lat-a c e ff_1 g_1 h l Syr ath Chr. Steph (for 2nd η) ϵ_l , with B²HS 1, 69 Chr Did: txt B¹CDNZN rel [Nyss₁]. (33 def.) (I think with De W, against Meyer and Tischdf (ed 7 [ed 8]) has η]), that η both times is genuine, and its own the first time, and alteration to $\epsilon \iota$ the second, have been on account of its apparent irrelevancy.)

Christ (see Heb. iii. 6, and ch. xi. 27). ἀρξάμενος is not merely expletive, but definite, as in Luke xxiii. 5. After ωραν supply ἀπεσταλμένοι είς τὸν 10. The precedent cited by Greswell for this method of payment, from Josephus, Antt. xx. 9. 7, does not apply. It is there said that in the rebuilding of the temple, εὶ μίαν τις ώραν τῆς ἡμέρας έργάσαιτο, του μισθου ύπερ ταύτης εὐθέως ἐλάμβανεν: the ταύτης referring to the μίαν ώραν, not to της ημ., and the

fact related being that if any one worked only one hour in the day, he was immediately paid for that hour. Indeed the manifest effect of such a rule as Greswell supposes, would have been to stop the building, not to hasten it, for if a man could get his day's pay for an hour's work, why work more? 12.] Some take ἐποίησαν, as in Acts xv. 33, to mean "have tarried,"—but the sense in the former reff. seems the best. έταιος, at first sight a friendly word

στι ἐγὼ ἀγαθός εἰμι ; 16 οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, v ch. xxii. 11. καὶ οἱ πρῶτοι ἔσχατοι $[^{v}$ πολλοὶ γάρ εἰσιν vw κλητοί, ὀλίγοι vw κλητοί, ὀλίγοι vw ἐκλεκτοί $[^{vw}$ ἐκλεκτοί $[^{vw}$ ἐκλεκτοί $[^{vw}$ ἐκλεκτοί $[^{vw}$ ἐναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα z παρ- ἐλαβεν τοὺς δώδεκα μαθητὰς a κατ a ἰδίαν καὶ b ἐν τῆ ὁδῷ vw εἰκεν αὐτοῖς vw ἐναβαίνομεν εἰς Ἱεροσόλυμα, καὶ vw vw καὶ vw vw ...ανθρω- ο υίος τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεύσιν, καὶ d κατακρινούσιν αὐτὸν θανάτω, 19 καὶ γ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ε ἐμπαῖξαι καὶ f μαστιγώσαι καὶ g σταυρώσαι, καὶ τῆ τρίτη ἡμέρα h ἐγερ- 2 ch. xvii. 1 θήσεται. 20 Τότε προςηλθεν αὐτῷ ἡ μήτηρ τῶν υίῶν ach. xiv. 13

Acts xi. 2 al. Ezra ii. 1.

b ch. v. 25 reff. c ch. x. 16, xi. 10, from Mal. iii. 1. d ch. xii. 41, 42 | L. xxii. 3a|. Esth. ii. 1. Wisd. iv. 16. Sus. 41 & 48 Theod., 53 only. dat., | Mk. 2 Pet. ii. 6. e ch. ii. 16, xxii. 16, 12 xii. 29, 31, 41 al. Mt. Mk. L. Exod. x. 2. Ps. ciii. 26. f ch. x. 17 reff. Jer. v. 3. g ch. xxii. 34. xxvi. 2. xxvii. 22, &c. ||. Acts ii. 36 al. Esth. vii. 9 only. h = ch. xxii. 9 reff.

16. om πολλ. to εκλεκτοι BLZN coptt æth-mss: ins CDN rel latt(a def) syrr syr-cu with-ed arm Orig Chr (Barnab Clem hom-Cl Iren-int). (The words were prob omitted as appy inappropriate here, or even from hommotel: it is hardly possible, as Tischaf in 1849, that they should have been inserted from ch xxii. 14, as they are there in a wholly different connexion. [Tischdf still omits the clause in ed 8.])

17. μελλων δε αναβαινειν (Mark Luke) B 1 Syr (copt) sah Orig2(txt1). om μαθητας (|| Mark Luke) DLZN 1 syr-cu copt æth-rom arm Orig4: ins 8 B.7 BCN rel latt syrr sah æth-pl [Chr].— add $au\tau ou$ Γ ev-y lat-a c e g_1 Syr. rec ϵv $\tau \eta$ od ω bef $\kappa a\iota$, with CDN rel lat-a (c) e f h syrr syr-cu æth Origi [Chr]: om ϵv τ . od.

vulg lat-b ff_{1,2} g_{1,2} l Hil: txt BLZN 1. 33. 69 ev-z coptt arm Orig₂.

18. om θανατω B æth: εις θανατον Ν.

19. om last και κ¹(ins κ¹ or -corr¹). rec (for εγερθησεται) αναστησεται (
|| Mark Luke), with BC²D rel Orig₁ [Bas-sel₁]: txt C¹LNZκ Orig₁ Chr₁ [Cyr₁].

merely, assumes a more solemn aspect when we recollect that it is used in ch. xxii. 12 to the guest who had not the wedding garment; and in ch. xxvi. 50 by our Lord to Judas. υπαγε hardly denotes (as Stier in his 1st edn.) expulsion and separation from the householder and his employment: it is here only a word of course, commanding him to do what a paid labourer naturally should do.

15. δφθ. πον.] here envious: so y is used Prov. xxviii. 22. 16.] The last were first, as equal to the first; first, in order of payment; first, as superior to the first (no others being brought into comparison), in that their reward was more in proportion to their work, and not marred by a murmuring spirit. The first were last in these same respects.

The last words of the verse belong not so much to the parable, as to the first clause, and are placed to account for its being as there described; for, while multitudes are called into the vineyard, many, by murmuring and otherwise disgracing their calling, will nullify it, and so, although first by profession and standing, will not be of the number of the elect: although called, will not be chosen. In ch. xxiii. 14

rec (for εγερθησεται) αναστησεται (from

the reference is different.

17-19.] Mark x. 32-34. Luke xviii. 31-34. FULLER DECLARATION OF HIS SUFFERINGS AND DEATH-revealing His being delivered to the Gentiles-and (but in Matthew only) His crucifixion. See the note on the more detailed account in

20-28.] Ambitious request of the MOTHER OF THE SONS OF ZEBEDEE; OUR LORD'S REPLY. Mark x. 35-45. Not related by Luke. This request seems to have arisen from the promise made to the twelve in ch. xix. 28. In Mark's account, the two brethren themselves make the request. But the narration in the text is the more detailed and exact; and the two immediately coincide, by our Lord addressing His answer to the two Apostles (ver. 22). The difference is no greater than is perpetually to be found in narra-tions of the same fact, persons being often related to have done per se what, accurately speaking, they did per alterum. The mother's name was Salome;—she had followed our Lord from Galilee,and afterwards witnessed the crucifixion, see Mark xv. 40. Probably the two brethren had directed this request through 1 ch. ix. 18. xv. 25 al. Gen. xxxiii. k w. ἀπό, Luke xii. 20 l w. iva, ch. iv. 3. Mark iii. 9. Luke x. 40. = Exod.

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Ζεβεδαίου μετά των υίων αὐτης ιπροςκυνοῦσα καὶ k αἰτοῦσά τι *ἀπ' αὐτοῦ· 21 ὁ δὲ εἶπεν αὐτη Τί θέλεις; λέγει αὐτῶ ΙΕίπὲ ἵνα καθίσωσιν οὖτοι οἱ δύο νίοί μου ουίν. $\frac{m}{\kappa}$ πρός, $\frac{m}{\epsilon l\varsigma}$ $\frac{n}{\epsilon \kappa}$ $\frac{n}{\delta \epsilon \xi}$ $\frac{n}{\delta \epsilon \xi}$ $\frac{m}{\delta \epsilon \xi}$ $\frac{n}{\delta \xi}$ $\frac{n}{\delta \epsilon \xi}$ $\frac{n}{\delta \xi}$ $\frac{n}{\delta \epsilon \xi}$ $\frac{n}{\delta \xi}$ $\frac{$ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ٩ ποτήριον δ ἐγὰ ΒΩΝΕΘ μέλλω πίνειν; λέγουσιν αὐτῶ Δυνάμεθα. 23 λέγει αὐτοῖς SUXXZ Το μεν η ποτήριον μου πίεσθε, το δε καθίσαι η έκ δεξιών 1. 33. 69

Lev. xii. 8. n. ch. xxii. 44 !! (also Acts ii. 34. Heb. i. 13, from Ps. o always in N. T. w. $\overleftarrow{\epsilon}\kappa$ $\delta e \overleftarrow{\xi}_*$ (ii v. r.). ch. xxv. 33, &c. xxvii. 38 || Mk. (L. p as above (o). Acts xxi. 3. Rev. x. 2 (w. $\delta e \overleftarrow{\xi}_*$) only. $q = \emptyset$. ch. xxvi. m ch. zvii. 4. Lev. zii. 8. cix. 1). xxvi. 64 al. fr. v. r.). Exod- xiv. 22, 29. 39 reff.

20. * rec παρ' (more usual expression. See reff), with CNZN rel [Bas-sel, Damasc₁]: $\alpha \pi'$ BD.

21. η δε λεγει αυτω MN lat-b n: η δε ειπεν B lat-e sah [Damasc,] Op,: txt CDNZK om outor (as superfluous) C 56-8 lat-a e n coptt Bas[-sel3] Isid. (Z def.) om 1st σου (see ||) BN [Damasc, ms]. rec om 2nd σου, with D (1.33, e sil) vulg lat-b c e ff_{1,2} arm spec: ins BCNZN rel harl(with tol) lat-a f g_{1,2} h l n syrr

syr-cu coptt æth Bas-sel Isid [Damasc] Thl Op.

22. altelte D'(corrd D' or -corr'). το ποτηριον bef πιειν D[Γ] æth. πινειν, πιειν B Scr's p s ev-z [Bas-sel,]: πίειν (i. e. appy πινειν) G. rec aft πινειν adds και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι (from || Mark), with C rel lat-f k syrr arm Chr [Bas-sel₁] Thl Op₁ (but for και, η C[E]FGHKM[U]VX[ΓΔΠ lat-f k syrr arm]): om BDLZR 1 latt syr-cu copt æth Origexpr Epiph₂ [Damasc₁-ms] Hil Ambr Jer Juv Op1. om αυτω D am syr-cu æth.

23. rec ins και bef λεγει, with C rel syr copt ath Op1: om BD Z(appy) & 1 latt Syr aft autois ins o invous DA 69 lat-a b c e ff12 syr-cu sah arm [Damasc,] Ambr. g2 h syr-cu copt arm Ambr spec. rec aft πιεσθε adds κ. το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεσθε (from | Mark), with C rel lat-f h syrr arm Chr [Bas-sel,] Thl Op:

their mother, because they remembered the rebuke which had followed their former contention about precedence.

21. The places close to the throne were those of honour, as in Josephus, speaking of Saul (Antt. vi. 11. 9), τοῦ μὲν παιδός Ἰωνάθου ἐκ δεξιῶν, ᾿Αβενήρου δὲ τοῦ αρχιστρατήγου έκ των έτέρων ... In the Rabbinical work Midrasch Tehillim, cited by Wetstein,-God, it is said, will seat the King Messiah at His right hand, and Abraham at his left. One of these brethren, John, the beloved disciple, had his usual place close to the Lord, John xiii. 23: the other was among the chosen Three (this request hardly can imply in their minds any idea of the rejection of Peter from his peculiar post of honour by the rebuke in ch. xvi. 23, for since then had happened the occurrences in ch. xvii. 1-8, and especially ib. vv. 24-27). Both were called Boanerges, or the sons of thun-They thought the der, Mark iii. 17. kingdom of God was immediately to appear, Luke xix. 11. 22.] One at least of these brethren saw the Lord on His Cross-on His right and left hand the crucified thieves. Bitter indeed must the remembrance of this ambitious prayer have been at that moment! Luther remarks, 'The flesh ever seeks to be glorified, before it is crucified: exalted, before it is abased.' The 'cup' is a frequent Scripture image for joy or sorrow: see Ps. xxiii. 5; exvi. 13: Isa. li. 22: Matt. xxvi. 42. It here seems to signify more the inner and spiritual bitterness, resembling the agony of the Lord Himself,and the baptism, which is an important addition in Mark, more the outer accession of persecution and trial, -through which we must pass to the Kingdom of God. On the latter image see Ps. xlii. 7; lxix. 2; exxiv. 4. Stier rightly observes that this answer of our Lord contains in it the kernel of the doctrine of the Sacraments in the Christian Church: see Rom. vi. 1-7: 1 Cor. xii. 13, and note on Luke xii. 50. Some explain their answer as if they understood the Lord to speak of drinking out of the royal cup, and washing in the royal ewer: but the words δύνασθε πιείν, and δυνάμεθα, indicating a difficulty, preclude this.

23.] The one of these brethren was the first of the Apostles to drink the cup of suffering, and be baptized with the baptism of blood, Acts xii. 1, 2; the other had the longest experience among them of a life of trouble and persecution.

μου καὶ $^{\circ}$ έξ $^{\circ}$ εὐωνύμων, οἰκ ἔστιν ἐμὰν τοῦτο δοῦναι † ἀλλ' † $^{\circ}$ - Mark iv. oἶς $^{\circ}$ ἡτοίμασται ὑπὸ τοῦ πατρός μου. 24 * ἀκούσαντες δὲ $^{\circ}$ ch. xxi. 8. oἱ δέκα † ἡγανάκτησαν $^{\circ}$ περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ $^{\circ}$ δὲ $^{\circ}$ 1, γαι. βαι. βαι. 2 Τησοῦς προςκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ $^{\circ}$ xxi. 8. 1. Δαικ x. 1. Μακ μεγάλοι * κατεξουσιάζουσιν αὐτῶν. 26 x οὐχ οὕτως ἔσται έν ύμιν άλλ' δς έαν θέλη * ύμων γ μέγας γενέσθαι, έσται ύμῶν ² διάκονος. ²⁷ καὶ δς ἃν θέλη ἐν ὑμῖν εἶναι πρῶτος, ^{12700xx}, ^{12 Δακ xi. 14}, ¹³ Εμακ μ. 18, ¹³ Ετακ ὑμῶν δοῦλος. ²⁸ ὥςπερ ὁ υίὸς τοῦ ἀνθρώπου οὐκ ¹³ Εκοά, vii. 17. ¹³ Εκοά, vii. ἔστω ύμῶν δοῦλος. 28 ὥςπερ ο υιος του ανυρωπου σεικα $^{\text{h}}$ δοῦναι τὴν $^{\text{12.}}$ Αcts xix. $^{\text{h}}$ διακονηθήναι, ἀλλὰ $^{\text{a}}$ διακονήσαι καὶ $^{\text{h}}$ δοῦναι τὴν $^{\text{12.}}$ Αcts xix. $^{\text{h}}$ διακονηθήναι, ἀλλὰ $^{\text{a}}$ διακον $^{\text{29}}$ Καὶ ἐκπορευ- $^{\text{3 only. Gen.}}$ ς ψυχὴν αὐτοῦ d λύτρον ἀντὶ e πολλών. 29 Καὶ ἐκπορευ-

| 1.28 | 1.28 | 1.28 | 1.29 | 1.29 | 1.29 | 1.29 | 1.29 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 | 1.20 |

om BDLZN 1 latt syr-cu coptt æth [Epiph Damasc,] Ambr Jer Juv. BL 1.33 latt(not am f_1 g_1) sah Orig. rec aft ενωνυμων ins μου, with X rel latter g_2 h l syrr syr-cu coptt seth arm [Bas-sel]: om BCDKLMSZΠ¹N 1.33. 69 vulg lat-a b e f $f_{1,2}$ g_1 n Orig Chr [Epiph, Damasc_1-ms] Thl Ambr Jer Op. rec om τ ουτο (|| Mark), with BZN rel latt Orig: ins CD Δ 33 syr coptt Chr [and before ουκ U syr-cu : aft δουναι Π ev-w].

24. * rec καὶ ἀκούσαντες (from | Mark), with BCDN! rel latt syr-cu syr æth arm: ακουσαντες δε LZN3a 33, 69 fori Svr coptt Orig, for ηγ., ηρξαντο αγανακτειν

(|| Mark) N Ser's d.

25. aft ειπεν ins αυτοις D lat-e Syr syr-cu coptt æth. κατακυριευσουσιν Β 124. 26. rec aft ουτωs ins δε (from | Mark), with CMXΓ (33, e sil) lat-ff2 syrr syr-cu copt æth Orig-int, : om BDZN rel latt sah arm Thl Jer. EGTIV (from | Mark, where it is better attested) BDZ sah Chr-H-K-M-7 spec: txt CX rel latt copt with arm for εαν, αν BD. * rec εν υμίν (from | Mark?), Chr [Damasc, -ms] Orig-int. with B(but att μεγ.) C(aft γεν.) DN rel latt syrr syr-cu coptt æth arm: υμων LZ. rec εστω, with HLMSR³ vulg lat-f ff₁ g_{1,2} l with arm Chr Jer: txt BCDZR¹ rel lat-a b c e ff, h coptt Orig Did Thl spec.

27. (αν, so BDZN: om Π1.) for εν υμ. ειν., ειναι υμων Β: υμων ειναι Χ. εσται (from | Mark) CDKLMUZΔΠ'N 1. 33. 69 latt coptt Did [Damasc,-ms] Thl

Orig-int: txt B rel Orig Jer.

28. aft πολλων ins υμεις δε ζητειτε εκ μεικρου αυξησαι και εκ μειζονος ελαττον ειναι ειςερχομενοι δε και παρακληθεντες δειπνησαι μη ανακλεινεσθαι εις τους εξεχοντας τοπους μη ποτε ενδοζοτερος σου επελθη και προςελθων ο δειπνοκλητωρ ειπη σοι ετι κατω χωρει και καταισχυνθηση εαν δε αναπεσης εις τον ηττονα τοπον και επελθη σου ηττων ερει σοι ο δειπνοκλητωρ συναγε ετι ανω και εσται σοι τουτο χρησιμον D; simly em lat-a b c e f_{1,2} g_2 h n syr-cu syr-ms Hil Leo(appy) Juv spec. (For the variations, see Lachm, Scholz, Tischdf, or Treg.)

The last clause of the verse may be understood as in the E. V., 'is not mine to give, but it shall be given to them for whom it is prepared of my Father;' so Meyer, al.; or, taking $\grave{a}\lambda\lambda\acute{a}$ as $= \epsilon i \ \mu\acute{\eta}$ (see reff.), 'is not mine to give, except to those for whom,' &c. So Chrys. &c., Grot. al. If however we understand after ἀλλά 'it shall be given by Me,' we may say with Bengel, 'res eodem recidit, sive oppositione, sive exceptione.' The two clauses, . . . κατακυρ. αὐτῶν and ... κατέξ. αὐτῶν, are parallel, and αὐτῶν in both cases refers to τῶν ἐθνῶν. Grotius

and others would take the second avrar to refer to of apxovtes, but wrongly. Observe the Kata in composition in both verbs, signifying subjugation and oppression. 26-28.] μέγας πρῶτος, i. e. in the next life, let him be διάκ. and δούλος here. Thus also the ήλθεν, ver. 28, applies to the coming of the Son of man in the flesh only. λύτρον άντι πολ. is a plain declaration of the sacrificial and vicarious nature of the death of our Lord. The principal usages of λύτρον are the following:—(1) a payment as equivalent for a life destroyed, Exod. xxi. 30; (2) the price ομένων αὐτῶν ἀπὸ Ἱεριχὼ ἠκολούθησεν αὐτῷ ὄχλος Ν μενων

BCDEG HKLM NSUVX ZΓΔΠR 1. 33, 69

29. ηκολουθησαν αυτω οχλοι πολλοι D (Ser's p) fuld lat-c e ff g₂ syr coptt Chr(Fd HKLM and mss) [Bas-sel].—om αυτω κ¹(ins κ-corr¹(appy)³).

of redemption of a slave, Levit. xxv. 51 al.; (3) 'propitiation for,' as in Prov. xiii. 8, where Aquila, Symmachus, and Theodotion have ¿ξίλασμα. λύτρον ἀντὶ πολλῶν here = ἀντίλυτρον ὑπὲρ πάντων 1 Tim. ii. 6. No stress is to be laid on this word πολλών as not being πάντων here; it is placed in opposition to the one life which is given—the one for many—and not with any distinction from πάντων. (I may observe once for all, that in the usage of these two words, as applied to our redemption by Christ, πάντων is the OBJECTIVE, πολλών the SUBJECTIVE designation of those for whom Christ died. He died for all, objectively; subjectively, the great multitude whom no man could number. πολλοί, will be the saved by Him in the end.) 'As the Son of man came to give His life for many and to serve many, so ye, being many, should be to each one the object of service and self-denial.' Hofmann, Schriftbeweis, ii. 1, p. 197, argues for αντί πολλών being taken with δούναι, not with λύτρον. But Meyer well remarks, 1) that the sense of apri will not be altered by this, and 2) that this sense is clearly marked by λύτρον to be that of substitution, not, as Hofin., that of compensation merely.

29-34.] HEALING OF TWO BLIND MEN ON HIS DEPARTURE FROM JERICHO. Mark x. 46-52. Luke xviii. 35-43; xix. 1, with however some remarkable differences. In the much more detailed account of St. Mark, we have but one blind man, mentioned by name as Bartimæus; St. Luke also relates it of only one, and besides says that it was εν τῷ εγγίζειν αὐτὸν εἰς Ἱεριχώ. The only fair account of such differences is, that they existed in the sources from which each Evangelist took his narrative. This later one is easily explained, from the circumstance having happened close to Jericho-in two accounts, just on leaving it-in the third, on approaching to it: but he must be indeed a slave to the letter, who would stumble at such discrepancies, and not rather see in them the corroborating coincidence of testimonies to the fact itself (see Olshausen, Comment. i. 752). Yet Mr. Greswell (as Theophylact, Neander, - and Ebrard, Evangelien-kritik, p. 572) strangely supposes our Lord to have healed one blind man (as in Luke) on entering Jericho, and another (Barti-

mæus, as in Mark) on leaving it,-and Matthew to have, 'with his characteristic brevity in relating miracles,' combined both these in one. But then what becomes of Matthew's assertion, ἐκπορευομένων αὐτῶν ἀπὸ Ίερ.? Can we possibly imagine, that the Evangelist, having both facts before him, could combine them and preface them with what he must know to be false? It is just thus that the Harmonists utterly destroy the credibility of the Scripture narrative. Accumulate upon this the absurd improbabilities involved in two men, under the same circumstances, addressing our Lord in the same words at so very short an interval, - and we may be thankful that biblical criticism is at length being emancipated from 'forcing narratives into accordance.' See notes on Mark: and a more curious and more recent example of harmonistic ingenuity, in Wordsw.'s note here. It is highly instructive to us, that a Commentator, with the marks of sequence in time given by έν τῷ ἐγγίζειν αὐτὸν είς Ίερ. and εκπορευομένων αὐτῶν ἀπὸ Ἱερ., should fly for a solution to the Rabbinical canon, "non est prius aut posterius in Scriptura." Jепісно, 150 stadia (= 18 rom. miles) N.E. of Jerusalem (Jos. B. J. iv. 8. 3), and 60 (= 7.2 rom. miles) W. from the Jordan (Jos. ibid.), in the tribe of Benjamin (Josh. xviii. 21), near the borders of Ephraim (Josh. xvi. 7). The environs were like an oasis surrounded by high and barren limestone mountains, -well watered and fertile, rich in palmwell watered and reroue, rich in pana-trees (Deut. xxxiv. 3: Judg. i. 16; iii. 13), roses (Sir. xxiv. 14), and balsam (Jos. Antt. iv. 6. 1 al.). After its de-struction by Joshua, its rebuilding was prohibited under a curse (Josh. vi. 26), which was incurred by Hiel the Bethelite in the days of Ahab (1 Kings xvi. 34): i. e. he fortified it, for it was an inhabited city before (see Judg. iii. 13: 2 Sam. x. 5). We find it the seat of a school of the prophets, 2 Kings ii. 4 ff. After the captivity we read of it Ezra ii. 34: Neh. vii. 36: and in 1 Macc. ix. 50 we read that Jonathan strengthened its fortifications. It was much embellished by Herod the Great, who had a palace there (Jos. Antt. xvi. 5. 2 al.), and at this time was one of the principal cities of Palestine, and the residence of an ἀρχιτελώνης on account of the balsam trade (Luke xix. 1). At present there is on or near the site only a misera-

πολύς. 30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι ^f παρὰ την 1 ch. ziii. 4 al. πολυς. 30 και 1000 ουο τυφλοι καθημένοι 1 παρά την 1 fch. xiii. 4 al. δδον ἀκούσαντες ὅτι Ἰησοῦς 1 παράγει ἔκραξαν λέγοντες 1 δι fch. ix. 9 reff. Κύριε 1 ἐλέησον ἡμᾶς νίος 1 Δανείδ. 1 2 δὲ ὄχλος 1 ch. ix. 27 reff. 1 ἐπετίμησεν αὐτοῖς ἵνα 1 σιωπήσωσιν. οἱ δὲ 1 μεῖς 1 ch. xii. 22 ch. xii. 16 κεραξαν λέγοντες Κύριε 1 ἐλέησον ἡμᾶς νίος 1 Δανείδ. 1 μικ. (L. γ. r.) επ. 1 κινας 1 και 1 μικ. (L. γ. r.) επ. 1 κινας 1 κεραξαν λέγοντες Κύριε 1 ἐλέησον ἡμᾶς νίος 1 Δανείδ. 1 κινας 1 κεραξαν λέγοντες 1 κινας 1 και 2 καὶ στὰς ὁ Ἰησοῦς m ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί Mark iii. 4 π θέλετε [ἵνα] ποιήσω ὑμῖν; ³³ λέγουσιν αὐτῷ Κύριε, ἵνα ³⁴ Luki. ⁴⁰. ²⁰ κίνι οἱ ὀφθαλμοὶ ἡμῶν. ³⁴ ^p σπλαγχνισθεὶς δὲ ^o conty. Neb. ^{vi}i. 11. ¹ constr., here o ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμων. o το πιτω $_{1}$ χτιο $_{1}$ constr., here $_{0}$ Υποοῦς ἡψατο τῶν o ὀμμάτων αὐτῶν, καὶ εὐθέως $_{0}$ only. $_{0}$ μεγ., $_{1}$ ἀνέβλεψαν καὶ ἡκολούθησαν αὐτῷ. $_{0}$ XXI. $_{0}$ Kaὶ $_{0}$ $_{0}$ Mark vi. 25. John xvii. $_{0}$ N. W. [να, ch. vii. 12. Mark vi. 25. John xvii. $_{0}$ Are vi. 25. John xvii.

ix. 35. John i. 49. ii. 9 al. ‡ Tobit v. 8 (not χ).
 n w. "μα, ch. vii. 12. Mark vi. 25. John xvii. 24 al. without, l. ch. xiii. 28. xxvii, 17, 21 al. o ch. ix. 30 reft. pc. ix. 36 reft. Mt. Mt. L. only †.
 q Mark viii. 23 only, Prov. vi. 4 al3. Wisd. xv. 15 only.

30. ηκουσαν and aft παραγ. ins και D vulg lat-e. rec ελεησον ημας bef κυριε. with CN rel lat-f ff2 syrr Orig3 [Damasc,] Op: om κυριε DN 69 lat-b c e ff, h n syr-cu arm: txt BLZ vulg lat-g_{1,2} l syr-jer coptt æth. ins ιησου bef υι. LNN 69 lat-c e h n syr-jer copt arm Ambr. υις CDEFLNΠ¹Ν 1. 33. 69 Orig. Eus Chr Damasc Thl: txt BZ rel Orig.

31. or de octor exetumbar N syr-cu(sic) (lat f_1 Syr, Tischdf). σ comproduce LND. for mercor, polynomial malkon (||) R: π heov U]. rec ekpazov (see || Mark Luke), with CN rel latt syr: εκραυγεζον 69: txt BDLZΠ¹Ν Syr syr-cu coptt. rec ελεησον ημας bef κυριε, with CN rel lat f f2 syr-cu syr: txt BDLZN 69 latt(a def) Syr coptt æth arm. υιε CDLNR(υυ R1) 33: txt BZ rel.

32. rec om ινα (to conform to || Mark Luke, where θελ. ποι. is undoubted), with BCDNN¹ rel lat-a b e n Syr æth arm : ins LZN³a 106. 238 vulg lat-c $f f_{1,2} g_{1,2} h$ syr-cu syr sah Orig.

33. rec ανοιχθωσιν (more usual tense), with CN rel: txt BDLZN 33. 691 Orig. rec ημων bef οι οφθαλμοι, with CN rel [Bas-sel]: txt BDLZN(υμων N1) 33 latt Orig.

34. rec (for ομματων) οφθαλμων (more usual word), with CNN rel Orig, [Bas-sel, Damase₁]: txt BDLZ 69 Orig₁, αυτων bef των ομμ. B: αυτου N¹(txt N-corr ¹ or ²), rec aft ανεβλεψαν ins αυτων οι οφθαλμοι (from ch ix. 30 ?), with CN rel (Syr) syr-txt: om BDLZX 1. 33 latt syr-cu syr-mg syr-jer coptt æth arm Bas-sel [Damasc,-

ble village, Richa or Ericha. Winer, RWB. 30, 31.] The multitude appear to have silenced them, lest they should be wearisome and annoying to our Lord; not because they called Him the Son of David,—for the multitudes could have no reason for repressing this cry, seeing that they themselves (being probably for the most part the same persons who entered Jerusalem with Jesus) raised it very soon after: see ch. xxi. 9. I have before noticed (on ch. ix. 27) the singular occurrence of these words, 'Son of David,' in the three narratives of healing the blind in this Gospel. 32.] ἐφώνησεν = είπεν Φωνήσατε Mark, = ἐκέλευσεν ἀχθη-34.] ήψ. τῶν ὀμμ., not vai Luke. mentioned in the other Gospels. In both we have the addition of the Lord's saying, ή πίστις σου σέσωκέν σε. The question preceding was to elicit their faith.

CHAP. XXI. 1-17. TRIUMPHAL EN-TRY INTO JERUSALEM: CLEANSING OF THE TEMPLE. Mark xi. 1-11, 15. Luke xix. 29-44. John xii. 12-36. This occurrence is related by all four Evangelists, with however some differences, doubtless easily accounted for, if we knew accurately the real detail of the circumstances in chronological order. In John (xii. 1), -our Lord came six days before the Passover to Bethany, where the anointing (of Matt. xxvi. 6-13) took place: and on the morrow, the triumphal entry into Jerusalem was made. According to Mark xi. 11,-on the day of the triumphal entry He only entered the city, went to the temple, and looked about on all things,and then, when now it was late in the evening, returned to Bethany, and on the morrow the cleansing of the temple took place. The account in Luke, which is the fullest and most graphic of the four, agrees chronologically with that in the text. venture to suggest, that the supposition of the triumphal entry in Mark being related 50 Mk. Luke 10 Mk. Luke 1

Chap. XXI. 1. (Z def.) $\eta\lambda\theta\epsilon\nu$ C5EUV-marg $\Delta\aleph^1(\text{txt }\aleph^{32})$ lat-e g gat Syr syr-cu syr-jer Orig Chr (of these all but EU $\Delta\aleph^1$ have $\eta\gamma\gamma\iota\sigma\epsilon\nu$ also). [$\beta\eta\theta\sigma\phi\alpha\gamma\eta$ B2FKM2N1UXFII latt syrr syr-cu syr-jer Orig Chr, $\beta\eta\delta\phi$. Z coptt.] aft $\beta\eta\theta$ ins kai $\beta\eta\theta\alpha\iota\alpha\nu$ (from || Mark Luke) C2 33. 69 syr-jer. rec (for 3rd $\epsilon\iota$ s) $\pi\rho\sigma$ (from || Mark Luke), with DNN rel vulg lat-f g Orig. Chr: txt BC2 33 lat-b c e f f h n Orig. (C1Z a def.) om o (bef $\iota\eta\sigma$.) BDEHV Scr's k o w1 Orig. aparticles bef o $\iota\eta\sigma$. N Scr's o.

2. rec (for πορευεσθε) πορευθητε, with CN rel: txt BDLZN 33. 69 Orig₁ Eus₁ Chr.
*κατέναντι (from || Mark Luke) BCDLZN 33. 69 Orig₁ Eus₁ Chr: απεναντι
N rel Orig-ed₁ Eus₂.
ευθυς LZN: om lat-a b c ff₁ h n syr-cu copt Chr Orig-int.
rec αγαγετε (from || Luke), with CNZN rel Orig Eus₃ [Chr]: txt BD 56-8.

4. rec aft de ins olor (from similar passages in ch i. 22; xxvi. 56), with BC3N rel vulg lat- g_2 syrr sah arm Chr- γ -L Op: om C¹D[L]ZN am(with fuld forj) lat-a b c &c syr-cu copt with Orig Chr Hil Jer. [aft $\rho\eta\theta\epsilon\nu$ ins dia τ 0 ν π $\lambda\eta\rho\omega\theta\eta$ τ 0 $\rho\eta\theta\epsilon\nu$ B¹

(marked for erasure eadem manu).] for δια, υπο LZ 69 Scr's p.

a day too soon, will bring all into unison. If this be so, our Lord's first entry into Jerusalem was private: probably the journey was interrupted by a short stay at Bethany, so that He did not enter the city with the multitudes. That this was the fact, seems implied in Mark xi. 11. Then it was that, περιβλεψάμενος πάντα, He noticed the abuse in the temple, which next day He corrected. Then in the evening He went back with the twelve to Bethany, and the supper there, and anointing, took place. Meantime the Jews (John xii. 9) knew that He was at Bethany; and many went there that evening to see Him and Lazarus. (Query, had not Lazarus followed Him to Ephraim?) Then on the morrow multitudes came out to meet Him, and the triumphal entry took place, the weeping over the city (Luke xix. 41), and the cleansing of the temple. The cursing of the fig-tree occurred early that morning, as He was leaving Bethany with the twelve, and before the multitude met Him or the asses were sent for. (On Matthew's narrative of this event see below on ver. 18.)

According to this view, our narrative omits the supper at Bethany, and the anointing (in its right place), and passes to the events of the next day. On the day of the week when this entry happened, see note on John xii. 1. $B\eta\theta$ מאָק = ביח פֿנָא, the house of figs: a considerable suburb, nearer to Jerusalem than Bethany, and sometimes reckoned part of the city. No trace of it now remains: see 'The Land and the Book, p. 697. 2, 3.] $\tau \eta \nu \kappa \tau . \dot{\alpha} \pi .$ i. e. Bethphage. Mark and Luke mention the $\pi \hat{\omega} \lambda o s$ only, adding "whereon never yet man sat" (see note on Mark): John ονάριον. Justin Martyr (Apolog. i. 32, p. 63) connects this verse with the prophecy in Gen. xlix. 11, δεσμεύων προς άμπελον του πώλον αὐτοῦ, καὶ τῆ ἔλικι ὁ κύριος, τὸν πῶλον τῆς ὄνου αὐτοῦ. here, 'the LORD,' Jehovah (see reff.): most probably a general intimation to the owners, that they were wanted for the service of God. I cannot see how this interpretation errs against decorum, as Stier (ii. 332, edn. 2) asserts. The meanest animals might be wanted for the serKat ...

προφήτου λέγοντος 5 α Είπατε τη θυγατρὶ Σιων Ἰδον ο a Ιακ. Ιπ. 11 Ζεπ. 13. 9. Βασιλεύς σου ἔρχεταί σοι b πραῖς c ἐπιβεβηκως ἐπὶ ὄνον c το here only καὶ ἐπὶ a πῶλον d υίον c ὑποζυγίου. 6 πορευθέντες δὲ οἱ 34 κίκ. 35 (δεπ. κπι. 45 μαθηταὶ καὶ ποιήσαντες καθως f συνέταξεν αὐτοῖς οἱ 26 κικ. 28 κικ. 28 επέθηκαν 28 επέρος 28 επέθηκαν 28 ε Ίησοῦς, ⁷ ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ε ἐπέθηκαν ^{26, ings xix.} Ίησους, Ίηγαγον την ονον και τον πωτος, 8 δ $\frac{1}{6}$ $\frac{1}{2}$ Pet. ii. 16 επ΄ αὐτῶν τὰ ἱμάτια, καὶ $\frac{1}{6}$ επέκαθισεν $\frac{1}{6}$ επίνω αὐτῶν. $\frac{1}{6}$ δ $\frac{1}{2}$ Pet. ii. 16 οης. Exod. iv. 20. δ $\frac{1}{6}$ επλεῖστος ὅχλος $\frac{1}{6}$ εστρωσαν έαυτῶν τὰ ἱμάτια ἐν τῆ iv. 20. ίν. 20. δ $\frac{1}{6}$ εκοπτον $\frac{1}{6}$ κλάδους ἀπὸ τῶν δένδρων $\frac{1}{6}$ reff. xivi. $\frac{1}{6}$ al. Gen. xii. $\frac{1}{6}$ al. Gen. xii. $\frac{1}{6}$ al. Gen. xii.

5. rec aft πραυς ins και (corrn to LXX), with BCNZN rel am(with forj) late of g12 Orig₃ [Chr]: om D 61 vulg lat-a b e ff_{1,2} h ath arm Cypr Hil Jer Op. rec on 2nd επι (as superfluous, and not in Lxx), with CD rel latt copt arm Orig: ins BLNN 1 Syr syr-cu syr-w-ast sah æth. (Z lat-a def.) om viov LZ &-corr1 or 2 (appy, but restored) am1 lat-e Origo(see below): for υι. υποζ., νεον 1 Ονίμ(μη αὐταῖς λέξεσιν δ ματθ. κ. δ ἰωάν. ἐξέθεντο τὸ προφητικόν···· ό ματθ. ··· αντί τοῦ καὶ ἐπιβεβηκὼς ἐπὶ ὄν. κ. πῶλ. νίον ὑποζυγίου καὶ πῶλον νέον ἡ ὡς ἔν τισι πῶλον ὑποζυγίου). υποζυγιον D^{1-r}(txt D-corr¹) lat-b c ff g g h sah-innt Hil. 6. for και ποιησαντες, εποιησαν D 61. 243 latt sah.

rec προςεταξεν (more usual

word, substituted in error), with LNZN rel Orig3 Eus: txt BCD 33.

7. ins και bef ηγαγον D N corr (but erased) 243 latt Syr syr cu sah. rec (for επ') επανω, with CN rel: txt BDLZN 33.69 Orig. for αυτων, αυτον D lat-a b e f $f_{1,2}$ g_2 Orig-ms: αυτω (so rec in \parallel Mark) 33.69: super pullum Syr syr-jer²: om επ' αυτων syr-eu. ree aft ιματια ins αυτων, with CNZ \aleph -corr¹ rel vulg lat-a e f g_1 syrr syr-eu syr-jer coptt æth arm-ms Orig_1 : om BDR^1 gat lat-b e $f_{1,2}^*$ g_2 arm. elz επεκαθισαν (from επεβιβασαν τον ιησ. in || Luke. This is more prob than that -σεν should have come from εκαθισεν in || Mark John), with (L) $\aleph^{3\alpha}(\epsilon \kappa \alpha \theta \iota \sigma \alpha \nu \aleph^1)$ 218 vulg lat- $g_{1,2}$ copt (εκαθησαν 225, επεκαθησαν L 16.57.61): εκαθητο D: οιι κ. επ. επανω αυτ. EG 1 Scr's cr's: επ() Z: txt BC rel syr suh arm Just Orig₃ Arnob (-σεν Scr's mss): επεκαθησεν H Scr's b f k v evv. \mathbf{P} -x. \mathbf{y} , εκαθισεν NΠ Thl Euthym, εκαθησεν K, et equitavit Jesus Syr syr-cu wth, sedebat lat a b c e ff 1,2 D-lat, sedit lat f h. 2nd autwr, autor D ev-27 lat-b c ef $ff_{1,2}$ g_2 h Syr syr-jer: autor \aleph^{3a} : $\epsilon \pi'$ autwr \aleph^1 : om vulg lat-q, l Op.

8. for εαυτων, αυτων DLΔ 69: txt BCNZR rel Origa. for $\alpha \pi o$, $\epsilon \kappa$ N.

vice of the Lord Jehovah. And after all, what difference is there as to decorum, if we understand with him δ κύρ, to signify "the King Messiah"? The two disciples were perhaps Peter and John: compare Mark xiv. 13 and Luke xxii. 8.

4. A formula of our Evangelist's (see ch. i. 22), spoken with reference to the divine counsels, but not to the intention of the doers of the act; for this application of prophecy is in John xii. 16 distinctly said not to have occurred to the disciples at

the time, but after Jesus was glorified.
6, 7.] In Mark, εύρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδον.
Our Lord sat on the foal (Mark, Luke), and the mother accompanied, apparently after the manner of a sumpter, as prophets so riding would be usually accompanied (but not of course doing the work of a sumpter). In the last αὐτῶν, probably the animals, not the garments, VOL. I.

are to be understood. Thus we say, 'the postilion rode on the horses.' Meyer objects to this interpretation, that no such latitude of expression is found in ver. 5. But I cannot see how this affects the matter. Even if we take ἐπάνω αὐτῶν of the garments, the former ἐπ' αὐτῶν will require similar latitude of interpreta-That this riding and entry were intentional on the part of our Lord, is clear: and also that He did not thereby mean to give any countenance to the temporal ideas of His Messiahship, but solemnly to fulfil the Scriptures respecting Him, and to prepare the way for his sufferings, by a public avowal of His mission. The typical meaning also is not to be overlooked. In all probability the evening visit to the temple was on the very day when the Paschal Lamb was to be taken up-i.e. set apart 8, 9.] Which was for the sacrifice. a royal honour: see 2 Kings ix. 13.

 \circ = ch. xiv. 22 καὶ 1 ἐστρώννυον ἐν τῆ οδῷ. 9 οἱ δὲ ὄχλοι οἱ $^\circ$ προάγον- ... εν $^{\rm Z}$. BCDEF o = ch. xiv. 22
reff.
p : Mk. biss, J.
yer. 15 only 4;
q t. ch. xxiii.
39. Luke i.
63 al. Judg.
v. 2. Psa.
cavvi. 26;
rh Mk. L.
Luke ii. 14
only, Job
xvi. 20, (see
Mark v. 7
reff.)
4. (xxvii. 51,
Heb. xii. 26,
from Hag. ii.
6. Rev. ii.
13 only.)
Freek. xxxii. τες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες GHKL ΜΝSUV ^P Ωσαννὰ τῷ υἰῷ Δαυείδ, ^q εὐλογημένος ὁ ἐρχόμενος ἐν ΧΥΣΗΝ ονοματι κυρίου, ^p ώσαννὰ τ ἐν τοῖς τύψίστοις. 10 καὶ εἰςελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ε ἐσείσθη πᾶσα ή πόλις λέγουσα Τίς έστιν ούτος; 11 οί δὲ ὄχλοι ἔλεγον Ούτος έστιν ο προφήτης Ίησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας. 12 καὶ εἰς ἡλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τους ^t πωλούντας καὶ ^t ἀγοράζοντας ἐν τῶ ίερῶ, καὶ τὰς "τραπέζας τῶν "κολλυβιστῶν "κατέστρεψεν καὶ

εστρωσαν [for εστρωνν.] DN¹(txt N³a) lat-c e ff_2 copt Orig₁. 9. rec om αυτον (|| Mark), with N rel latt arm Hil Op: ins BCDLN 1.33.69 lat- ff_1 syrr syr-cu coptt with Orig, Eus. εκραζαν D, εκραξαν L. 10. for εισελθ., ελθοντος κ'(txt κ3a) 237-8 Scr's b.

11. for $o\chi\lambda oi$, $\pi o\lambda\lambda oi$ D (1) lat-a b c e ff_1 h. for elegov, eimov D lat-a b c e. aft elegov ins oti N. rec ingo. bef o $\pi po\phi$. (more obvious arrangement), with CN rel vulg lat-b c &c syrr syr-cu æth Orig₂ [Chr]: txt BDR 157 coptt arm om σ (bef απο) DΔ.

12. rec ins o bef $\iota\eta\sigma$, with DN 8-corr(but erased) rel Orig₁: om BCEHMVX $\Delta\aleph^1$ Orig₂: om $\tau\sigma\nu$ $\theta\epsilon\sigma\nu$ (as superfluous and not in \parallel) BLN 33 lat-b coptt with arm Orig₂ [Meth₁] Chr Hil: ins CDN rel vulg lat-a c &c syrr syr-cu Orig₃ [Bas₁] Op.

ό πλειστος όχλος, the greater part of the multitude. Meyer refers to Plato, Rep. iii. p. 397 D; Thuc. vii. 78, in both which the same expression occurs; and Xen. Anab. iii. 2. 36, δ πολύς όχλος. άπ. τ. δένδ. = τὰ βάϊα τῶν φοινίκων John, = στιβάδας Mark: see 1 Macc. xiii. 51: 2 Macc. x. 7. ώσαννά] from Psalm exviii. 25, κι πίψιπ, σῶσον δή LXX; a formula originally of supplication, but conventionally of gratulation, so that it is followed by a dative, and by ἐν τοῖς ὑψ., meaning, 'may it be also ratified in heaven!' see 1 Kings i. 36: Luke ii. 14, where however it is an assertion, not a wish. This is far better than Grotius's interpretation, 'idem valere quod summè; ut si Latinè dicas terque quaterque.' ev ov. kup. is to be joined with δ έρχ., not with εὐλογ., and forms a title of the Messiah. Luke adds βασιλεύς, John καὶ ὁ βασ. τοῦ Ἰσρ. 12.] Compare the notes on John ii. 13-18. The cleansing related in our text is totally distinct from that related there. It is impossible to suppose that St. Matthew and St. John, or any one but moderately acquainted with the events which he undertook to relate, should have made such a gross error in chronology, as must be laid to the charge of one or other of them, if these two occurrences were the same.

I rather view the omission of the first in the synoptic accounts as in remarkable consistency with what we otherwise gather from the three Gospels-that their narrative is exclusively Galilæan [with one exception, Luke iv. 44 in our text] until this last journey to Jerusalem, and consequently the first cleansing is passed over by them (see Prolegomena, circa init.). On the difference from Mark, see note on ver. 1. Both comings of Jehovah to His temple were partial fulfilments of Mal. iii. 1-3,-which shall not receive its final accomplishment till His great and decisive visit at the latter day. The iepóv here spoken of was the court of the Gentiles.

We have no traces of this market in the O.T. It appears to have first arisen after the captivity, when many would come from foreign lands to Jerusalem. This would also account for the money-changers, as it was unlawful (from Exod. xxx. 13) to bring foreign money for the offering of atonement. κόλλυβος λέγεται το λεπτον νόμισμα παρ' Έλλησιν, δ 'Ρωμαΐοι νοῦμμον (nummum) ὀνομάζουσι, Theophylact.

τας περιστ. The poor were allowed to offer these instead of the lambs for a trespass-offering, Levit. v. 7; also for the purification of women, Levit. xii. 8: Luke ii. 24. 13. Stier remarks that the verse quoted from Jeremiah is in conστων Χ.

λέγει αὐτοῖς ² Γέγραπται ^a Ο οἶκός μου ^bοἶκος ^b προς- zch.iv.4.&c. ευχής κληθήσεται ύμεις δὲ αὐτὸν ποιείτε $^{\rm c}$ σπήλαιον $^{\rm a is. i.i. 7.}$ αληστῶν. 14 καὶ προςῆλθον αὐτῷ $^{\circ}$ τυφλοὶ καὶ $^{\circ}$ χωλοὶ $^{\text{bin, wi. 11.}}$ εν τῷ ἰερῷ, καὶ ἐθεράπευσεν αὐτούς. 15 ἰδόντες δὲ οἱ $^{\circ}$ ιἰτοπ l. ε. λαχιερεῖς καὶ οὶ γραμματεῖς τὰ $^{\text{f}}$ θαυμάσια ὰ ἐποίησεν, καὶ $^{\text{so, int. vi. 15}}$ τοὺς παίδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας $^{\text{to. int. vi. 15}}$ οης Θει $^{\text{to. int. vi. 16}}$ οις $^{\text{to. int. vi. 16}}$ οι τους παιοας τους κραζοντας εν τω κραζοντας το τους παιοας τους κραζοντας εν τω κραζοντας το τους κραζοντας το τω καλ τησούς λανείδ, η ηγανάκτησαν 16 καλ είπαν αὐτω 'Ακούεις τι΄ οὖτοι λέγουσιν; ὁ δὲ 'Ιησούς λέγει αὐτοῦς Ναι΄ οὐδέποτε ἀνέγνωτε 1 ὅτι ἐκ στόματος k νηπίων καλ 1 θηλαζόντων m κατηρτίσω n αἰνον; 17 καλ καταλιπών 18 εν εξω τῆς πόλεως εἰς Βηθανίαν καλ 0 ηὐλίσθη 18 εντ. 18 εντ. 18 ρ πρωΐας δὲ 18 επαναγαγών εις τὴν πόλιν 16 επεί. 19 εντ. 11 είντις 19 (Linke shild, Luke xi, 27. Job iii, 12. of the mother, εlb. xiv, 19] (Linke), 19] (Linke, 19] (Linke, 19)
13. om σ (bef οικ.) D¹(ins D8). rec εποιησατε (from || Luke), with CDN rel latt sah arm [Bas] Iren-int Hil: πεποιηκατε (from | Mark) 1 Just Orig₂: txt BLN 124 copt ath Orig Eus.—bef autor N 28 latt Iren-int Hil.

14. προςελθοντες κ¹(but corrd). transp τυφλοι and χωλοι (see Luke : CN rel syr sah Chr Thi: txt BDLN 1.33.69 [latt] Syr copt ath arm [Orig₂]. transp τυφλοι and χωλοι (see Lake xiv. 13)

15. rec om 2nd rows (from misunderstanding?), with C rel Orig, [Meth,]: ins BDLNN.

16. (ειπαν, so BDLN.) for autois, auto D1-gr(txt D2.4).

lat-b efff1,2 h æth [Meth1] Chr Iren-int Hil.

17. καταλειπων (itacism?) CD rel: txt BE2GHNΓΠΝ 1. 69 (SV, e sil) Ser's b ev-x Origo. (33 def.) om εξω της πολεως χ'(ins X-corr1) 28. βηθανια (for -av) ηυλισθησαν and oin εκει C1.

18. for πρωιας, πρωι BDN¹ ev-x: txt CNN³a rel [Chr]. rec (for επαναγαγων) «παναγων, with B^2CNN^{3a} rel vulg lat-f $g_{1,2}$ syrr copt æth arm $Orig_1$: παραγων transiens D lat-a b c $ff_{1,2}$ h syr-cu Hil: txt B^1LN^1 .

nexion with the charge of murder, and the shedding of innocent blood (see Jer. vii. 6). Luther translates σπ. ληστ., Mordergrube. On the intention of this act of our Lord, see notes on John ii. 15. It was a purely Messianic act; see Mal. iii. 1-3. 15, 16.] The circumstance that the children were crying 'Hosanna to the Son of David' in the temple, seems to me to fix this event, as above, on the day of the triumphal entry.

Psalm viii. is frequently cited in the N. T. of Christ: see 1 Cor. xv. 27: Heb. ii. 6: Eph. i. 22. In understanding such citations as this, and that in ver. 4, we must bear in mind the important truth, that the external fulfilment of a prophecy is often itself only a type and representation of that inner and deeper sense of the prophecy which belongs to the spiritual dealings of God. Those who can, should by all means consult Stier's admirable remarks on this truth, vol. ii. p. 340 f. 17.] If this is to be literally understood of the village (and not of a district round it, including part of the Mount of Olives; see Luke xxi. 37), this will be the second night spent at Bethany. I would rather of the two understand it literally, and that the spending the nights on the Mount of Olives did not begin till the next night (Tuesday).

18-22.] THE CURSE OF THE BARREN FIG-TREE. Mark xi. 12-14, 20-26, where see notes. St. Luke omits the incident.

The cursing of the fig-tree had in fact taken place on the day before, and the withering of it was now noticed. St. Mark separates the two accounts, which are here given together. We must remember that this miracle was wholly typical and parabolical. The fig-tree was THE JEWISH PEOPLE-full of the leaves of an useless profession, but without fruit :- and further, all hypocrites of every kind, in every age. It is true, as De Wette observes, that no trace of a parabolic meaning appears in the narrative (and yet, strangely enough, he himself a few lines after, denying the truth of the miracle, accounts

νασεν, 19 καὶ ίδων συκην εμίαν επὶ της όδου ηλθεν επ' ... επειναs ch. v. 18, 41, ver. 24 al. fr. t || Mk. bis. ch. αὐτήν, καὶ οὐδεν εὐρεν εν αὐτη εἰ μη ' φύλλα μόνον' καὶ Ν. mk. bis. ch. xxiv. 32 ii Mk. Rev. xxii. 2 only. u Mark iii. 29. λέγει αὐτῆ [Οὐ] μηκέτι ἐκ σοῦ καρπὸς γένηται " εἰς τὸν .. γενηται σ εται 22 καὶ πάντα ὅσα ἃν αἰτήσητε ἐν τ $\hat{\eta}$ c προςευχ $\hat{\eta}$ $^{\Theta_{c}}$ xxi. 22 (appy)

19. om ευρεν X1 (ins X-corr1, appy). rec om ov (as superfluous), with CDN rel Orig, [Meth] Petr: ins BL. for εκ σου, εξ ου D-gr Scr's b. γενοιτο & Origa.

21. for καν, και (insg εαν bef τουτω) D (Ser's c).
 22. (αν, so ΒΗ UΘ_c (1. 33, e sil) Orig₁: om D.)

23. * ἐλθόντος αὐτοῦ (corrn of Hellenistic idiom, see ch viii. 1, &c) BCDLN 1. 33. 69 Orig : ελθοντι αυτω Θ rel (ειςελθ. K). for κai (bef τis), η C lat- $ff_1 g_2$.

24. om δε LZ latt copt.

for the narrative by supposing it to have arisen out of a parable spoken by our Lord); but neither does there in that of the driving out the buyers and sellers from the temple, and in those of many other actions which we know to have been 19.] µίαν, 'unam illo loco :' a solitary fig-tree. ἐπὶ τ. όδ.] "by the road-side: so Herod. vii. 6, ai enl Λήμνου ἐπικείμεναι νῆσοι: Demosth. p. 300. 16, ή ἐπὶ τοῦ ποταμοῦ μάχη. It was the practice to plant fig-trees by the road-side, because it was thought that the dust, by absorbing the exuding sap, was conducive to the production of the fruit. Plin. N. H. xv. 19." Meyer. But "M. now translates 'over the road,' adding that we may either suppose that the tree simply projected over the road, or that it was planted on an elevation by the roadside, or that the road here passed through a ravine." Moulton's Winer, p. 468, note 4.] 21, 22.] This assurance has occurred before in ch. xvii. 20. That truest and highest faith, which implies a mind and will perfectly in unison with that of God, can, even in its least degree, have been in Him only who spoke these words. And by it, and its elevating power over the functions and laws of inferior natures, were His most notable miracles wrought. It is observable, that such a state of mind entirely precludes the idea of an arbitrary exercise of power -none such can therefore be intended in our Lord's assertion-but we must understand,-"if expedient." Though we cannot reach this faith in its fulness, yet every approach to it (ver. 21) shall be endued with some of its wonderful power, -in obtaining requests from God. See the remarkable and important addition in

Mark xi. 25, 26.

23-32.] Mark xi. 27-33. Luke xx. 1-8. OUR LORD'S AUTHORITY QUES-TIONED. HIS REPLY. Now commences that series of parables, and discourses of our Lord with His enemies, in which He developes more completely than ever before His hostility to their hypocrisy and iniquity:-and so they are stirred up to compass His death. 23. οἱ ἀρχ. κ. οί πρεσ. τ. λ.] Mark and Luke add γραμματείς, and so make up the members of the Sanhedrim. It was an official message, sent with a view to make our Saviour declare Himself to be a prophet sent from God-in which case the San-

...xxi.24 (appy)O GHKL MSUVZ AIIN 1.

είπεν αυτοίς Ερωτήσω ύμας καγώ h λόγον ενα, δυ εαν h 12 Kings εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ^f ἐν ^g ποία ἐξουσία ταῦτα ch. xxvii. 14. Αcts xxviii. οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων, $^{\text{ii.20.}}_{\text{n Luke xiii. 14.}}$ φοβούμεθα τὸν ὅχλον πάντες γὰρ ὡς προφήτην $^{\text{ii.20.}}_{\text{n Ext. xiii. 34.}}$ σιν τὸν Ἰωάννην. 27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον $^{\text{ii.20.}}_{\text{ii.20.}}$ $^{\text{ii.20.}}_{\text{n Luke xiii. 14.}}$ σιν τὸν Ἰωάννην. 27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον σίν τον Ιωαννην. Τα και αποκρισεντες τω 1ησου είπον $\frac{1000}{100}$ δείν οἰδαμεν. ἔφη αὐτοῖς καὶ αὐτὸς Οὐδὲ ἐγὼ λέγω $\frac{1000}{100}$ καὶ $\frac{1000}{100}$ τοι $\frac{1000}{$ Χπδε... ύμιν f εν g ποία εξουσία ταθτα ποιώ. 28 τί δε ύμιν δοκεί; ἄνθρωπος είχεν τέκνα δύο. καὶ προςελθών τῷ πρώτῳ 35. xxix. 8. είπεν Τέκνον ύπαγε σήμερον η έργάζου έν τω άμπελωνι. 20 ό δὲ ἀποκριθεὶς εἶπεν ο Οὐ θέλω· ὕστερον δὲ P μετα-

επερωτησω D Scr's p q r. και εγω \aleph (twice). ενα bef λογον (| latt Orig Ambr Aug Op. om \mathfrak{ov} D¹ (lat- \mathfrak{ce} \mathfrak{ff}_1 h D-lat: ins D⁴-gr). 25. rec om \mathfrak{vo} (bef $\mathfrak{loanvov}$), with D rel [Cyr₁]: ins BCZN 33 Orig. ενα bef λογον (|| Mark) CDF

for nv, n R¹(txt ℵ³a). for παρ', εν (more usual: see ch xvi. 7, 8) BLM²Z 33 latt Syr syr-cu [Chr Ps-Ath₁] Cyr: txt CDℵ rel syr. om ουν DL 237-44-5-8-58 Scr's a v ev-z, lat-a b eff2 Syr Orig.

26. rec εχουσιν τον ιωαννην bef ως προφητην (overlooking the emphasis), with D rel

latt syr copt arm: txt BCLZN 33 Syr syr-cu æth Cyr Aug.

27. estat DR. for kas autos, o intous R lat-(a) e ff_1 k Syr syr-eu, simly e ff_2 .
28. aft $a\nu\theta\rho\omega\pi\sigma\sigma$ s ins τ is CEMU Δ 1. 33. 69 latt syrr syr-eu aum Orig, Eus Cyr Ps-

22. At ανομοπος his 715 CEM CA 1. 33. 69 latt syrr syr-on arm Orig. Eds Cyr Fsth Hil Op: om BDZN rel am(with fori gat harl) lat-g., ath Orig. [Chr]. δνο
bef τεκνα B 142. 299 latt Hil. om και LZN¹(ins N³3) lat-e ff. copt Orig Ps-Ath.
for εν τω αμπελωνι, εις τον αμπελωνα D fori lat-a b c e f g., b Chr Ps-Ath
[Damasc]. rec aft αμπ. ins μου, with BC²Z rel vulg lat-c g., t Orig-comm. [Eus.]
Cyr. [Ps-Ath.] Op: om C¹DΚLΜΔΠ¹Ν 1. 33 lat-a b e f ff., b syrr syr-cu syr-jer
copt(Treg) ath arm Orig-txt Bas Chr [Damasc.].
29. for ον θελ. ν. δ. ν., εγω κυριε και ουκ (see note) B 238 syr-jer copt ath Isid
Ps-Ath Damasc. νεταγω κυριε και ουκ (see note) B 238 syr-jer copt ath Isid

Ps-Ath Damasc: υπαγω κυριε κ. ουκ (13?) 69. 124 tol2 arm. om de HN1(ins N3a)

lat-b e g, h Orig.

hedrim had power to take cognizance of His proceedings, as of a professed Teacher. Thus the Sanhedrim sent a deputation to John on his appearing as a Teacher, John i. 19. The question was the result of a combination to destroy Jesus, Luke xix. 47. 48. They do not now ask, as in John ii. 18, τί σημείον δεικνύεις ήμιν ότι ταθτα ποιείς; for they had had many signs which are now included in their ταῦτα. The second question, καὶ τίς κ.τ.λ., is an expansion of $\pi o i \alpha$. 25.] $\tau \delta \beta \dot{\alpha} \pi \tau$., meaning thereby the whole office and teaching, of which the baptism was the central point and seal. If they had recognized the heavenly mission of John, they must have also acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of him, and bore witness to having seen the Holy Spirit descend and rest upon Him. John i. 33, 34.

έπιστ. αὐτῷ ? believe him, 'give credit to

his words:' 'for those words were testimonies to me.' 26.7 These 'blind leaders of the blind' had so far made an insincere concession to the people's persuasion as to allow John to pass for a prophet-but they shrunk from the reproof which was sure to follow their acknowledging it now. This consultation among themselves is related almost verbatim by the three Evangelists. The intelligence of it may have been originally derived from Nicodemus or Joseph of Arimathea. The οὐδὲ ἐγὰ λέγω of our Lord is an answer, not to their outward words οὐκ οἴδαμεν, but to their inward thoughts, οὐ θέλομεν λέγειν. 28.] τί δὲ ὑ. δ.: a formula of connexion-but doubtless here intended to help the questioners to the true answer of their difficulty about John's baptism. The following parable (peculiar to Matthew) refers, under the image of the two sons, to two classes of persons, both summoned by the great $q = ch. \ \text{xiv.} \ 25$ refi. $\frac{1}{1} \text{ Kings ii.}$ $\frac{1}{4} \text{ Kings ii.}$ $\frac{1}{4$

aft απηλθεν add εις τον αμπελωνα D lat-a b c syr-cu syr-jer arm.

30. rec (for $\pi\rho ose \lambda \theta$. δe) kai $\pi\rho ose \lambda \theta$., with C rel lat-h syrr [Eus₁] Chr; kai (alone) syr-cu wth: txt BDLZX 1. 33. 69 latt syr-jer copt arm Cyr Op. rec (for $\epsilon \tau e \rho \omega$) $\delta e \nu \tau e \rho \omega$ (as following $\pi \rho \omega \tau \omega$), with BC2LMSVZN^{3.1}. 33 copt Orig, Chr: txt C\(^1DX^1\) rel latt syrr syr-cu wth arm Orig, Eus Ps-Ath, Cyr Damasc. on $\delta \epsilon$ a $\pi o \kappa \rho$. $\epsilon \iota \pi \tau \nu$ R (ins $X^{1.3}$). for $\epsilon \gamma \omega$ under kai our, ou $\theta \epsilon \lambda \omega$ unterfor metalely $\theta \epsilon$ B 13. 69. 124. 238 tol\(^2 \text{syr-jer} \text{copt} wth-2-mss arm [Ps-Ath₁]. aft kurie ins upag\(\omega\) w. 31. $\tau o \theta \epsilon \lambda$. τ . $\pi a \tau \rho os$ bef $\epsilon \pi o \iota \eta \sigma \epsilon \nu$ D.

om οτι κ¹(ins κ³a) ev-y.

32. rec $\pi\rho$ os vàas bef iwanns, with D rel latt syrr syr-eu copt: om $\pi\rho$ os vaas arm-zoh: txt BCLR 33 late with Orig Chr. rec ov (the force of ovde not being seen), with CR rel Orig2 Chr: om D late: ovde B 1. 33. 69 vulg lat-a b &c syrr syr-cu copt with Hil Op.

Father to "work in His vineyard" (see ch. xx. 1); both Jews and of His family. The first answer the summons by a direct and open refusal-these are the open sinners, the publicans and harlots, who disobey God to His face. But afterwards, when better thoughts are suggested, they repent, and go. The second class (no stress is to be laid on the order of calling -the parable merely mentions that the call was made ὡςαύτως—it is the mistaken desire to set the chronology right which has given rise to such confusion in the readings) receive the summons with a respectful assent (not unaccompanied with a self-exaltation and contrast to the other, implied in the emphatic ἐγώ)-having however no intention of obeying (there is no mention of a change of mind in this case): but go not. These are the Scribes and Pharisees, with their shew of legal obedience, who "said, and did not" (ch. xxiii. 3). It will of course admit of wider applications-to Jews and Heathens, or any similar pair of classes who may thus be compared. 31. In connexion with the reading δ υστερος, which Tregelles has adopted without the preceding transposition, it may be mentioned, that some (not Origen, that I can find) have understood it to mean, ὁ ὕστερον μεταμεληθείς. προayouow, either the declarative present - go before you, in the matter of God's arrangements,-or the assertive present, of the mere matter of fact, are going before you. I prefer this latter on account of the explanation following: - 'go before,' -not entirely without hope for you, that you may follow, but not necessarily implying your following. The door of mercy was not yet shut for them: see John xii. 35: προάγ. answers to ὕπαγε Luke xxiii. 34. κ. έργ. in the parable. The idea of 'shew' ing the way' by being their example, is also included. There were publicans among the disciples, and probably repentant harlots among the women who followed the 32.] όδῷ δικ., not only in the way of God's commandments, so often spoken of, but in the very path of ascetic purity which you so much approve; yet perhaps it were better to let the simpler sense here be the predominant one, and take δικαινσύνης for 'repentance,' as Noah is called δικ. κήρυξ (2 Pet. ii. 5) in similar μετεμελ. ύστ. are circumstances. words repeated from the parable (ver. 29), and serving to fasten the application on Z vote-

6. James v. 7 only. Jer. xiv. 4. (γμος), 1 Cor. iii. 9. γεωθράα, 1 Heb. xii. 7.)

14, 15. Luke xv. 13 only + (-μος, Mark xiii. 34.)

1 Luke xxi. 8. Lam. iv. 18. k. Ps. i. 3.

1 Luke xxi. 8. Lam. iv. 18. k. Ps. i. 3.

1 Luke xxi. 8. Lam. iv. 18. k. Ps. i. 3.

1 Luke xxi. 13 only + (-μος, Mark xiii. 34.)

1 Luke xxi. 18. Lam. iv. 18. k. Ps. i. 3.

2 Luke xxi. 17. 48. Acts v. 40 al. 2 Chron. xxix. 31 A (ἐκδ., B only. form Exod. xiz. 13 only. Exod. xiii. 37. Luke xiii. 34. John viii. 5 rec.) Acts vii. 58; 59. xiv. 5. Heb. xii. 20 (from Exod. xiz. 13 only. Exod. xiii. 26 ii. 14. Tit. ii. 8. Ps. xxiv. 26. act., 1 Cor. iv. 14 only.

33. rec aft $\alpha\nu\theta\rho\omega\pi$ os ins $\tau\iota s$, with C³X rel lat-efh Syr syr-cu arm Eus [Chr Cyr,] (Iren-int) spec: om BC¹DKLSV $\Delta\Pi$ X 1. 33 latt(a def) syr copt with Orig2 [Chr-2] Thl Lucif Hil. om $\epsilon\nu$ ($hom\inftyotel$) VX¹(ins X³a) 69. 243-51. ($\epsilon\xi\epsilon\delta\epsilon\tau o$, so B¹([but $\tau\epsilon$) see table) C¹LX¹(-o- X³a).]

36. at beg ins και κι (κ3a disapproving) Syr: παλιν ουν D.

37. for προς αυτους, αυτοις D ev-z₁ lat-a b c ff₂ h Iren-int Lucif Arnob Ambr.

the hearers. τοῦ πισ., that ye might believe on Him: see reff.

33-46.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. Mark xii. 1-12. Luke xx. 9-19. This parable is in intimate connexion with Isa. v. 1 ff., and was certainly intended by our Lord as an express application of that passage to the Jews of His time. Both Mark and Luke open it with an ήρξατο λέγειν . . . , as a fresh beginning, by our Lord, of a series of parables. Luke adds, that it was spoken πρός τον λαόν. Its subject is, of course, the continued rejection of God's prophets by the people of Israel, till at last they rejected and killed His only Son. The οίκοδεσπότης έφύτευσεν άμπελωνα: i.e. 'selected it out of all His world, and fenced it in, and dug a receptacle for the juice (in the rock or ground, to keep it cool, into which it flowed from the press above, through a grated opening), and built a tower (of recreation-or observation to watch the crops).' This exactly coincides with the state of the Jewish nation, under covenant with God as His people. All these expressions are in Isaiah v. The letting out to husbandmen was probably that kind of letting where the tenant pays his rent in kind, although the καρποί may be understood of money. God began

about 430 years after the Exodus to send His prophets to the people of Israel, and continued even till John the Baptist; but all was in vain; they "persecuted the prophets," casting them out, and putting them to death. (See Neh. ix. 26: Matt. xxiii. 31, 37: Heb. xi. 36—38.) The different sendings must not be pressed; they probably imply the fulness and sufficiency of warnings given, and set forth the longsuffering of the householder; and the increasing rebellion of the husbandmen is shewn by their increasing ill-treatment of the messengers. Meyer understands αὐτοῦ after καρπούs, ver. 34, to mean His fruits; i. e. in money.

37.] See Luke ver. 13: Mark ver. 6. Our

Lord sets forth His heavenly Father in human wise deliberating, $\tau i \quad moi \eta \sigma \omega$; (Luke) and $i \sigma \sigma \omega \quad \dot{\epsilon} \nu \tau \rho$, to signify His gracious adoption, for man's sake, of every means which may turn sinners to repentance. The difference here is fully made between the Son and all the other messengers; see Mark; $\dot{\epsilon} \tau \iota \quad \dot{\epsilon} \nu \alpha \quad ui \dot{\nu} \nu \quad \dot{\epsilon} l \chi_{\nu} \nu \quad \dot{\epsilon} l \chi_{\nu} \nu$ is the real and direct answer to the question in ver. 23. The Son appears here, not in his character of Redeemer, but in that of a preacher—a messenger demanding the fruits of the vineyard. (See ch.

ε.θ. Rom. viii. 17. Gal. iv. \dot{o} s κληρονόμος \dot{o} t δεῦτε ἀποκτείνωμεν αὐτὸν καὶ BCDEF (HKL 2 II.) μαξε χιιι. 7 Β. \dot{o} την \dot{o} κληρονομίαν αὐτοῦ. \dot{o} καὶ \dot{o} λαβόντες MSUVX (Τ. II.) Μκ. (L. v. 1) ε.h. iv. 19. αὐτὸν \dot{o} έξέβαλον \dot{o} έξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. \dot{o} 33. 69 τ.ι. 28 al. 10 όταν οὖν ἔλθη \dot{o} τ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις ; \dot{o} λέγουσιν αὐτῷ \dot{o} Κακοὺς \dot{o} και 13. Αcts vii. 13. Αcts vii. 14. Luke xii. 15. Ης κῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα \dot{o} ἐκδώσεται ἄλ-16. Ναπ. ΧΧΥΙΙ. 9 al. νωπ. ΧΧΥΙΙ. 9 al. νωπ. ΧΧΥΙΙ. 9 al. νωπ. ΧΧΙΙΙ 9 al. νωπ. ΧΧΙΙΙ 9 al. νωπ. ΧΧΙΙΙ 9 al. νωπ. Κῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα \dot{o} ἐκδώσεται ἄλ-16. Ναπ. ΧΧΙΙΙ 9 al. νωπ. Δοις γεωργοῖς, οἵτινες \dot{o} ἀποδώσουσιν αὐτῷ τοὺς \dot{o} Καρποὺς νωγ. John κ. ἐν τοῦς καιροῖς αὐτῶν. \dot{o} λέγει αὐτοῖς \dot{o} Ἰπσοῦς Οὐδέ-

xxvii. 9 al. Λοις γεωργοις, οιτίνες αποδωσουσίν αυτώ τους ακαρπους ver. 35 refl.
w !. John ix. έν τοῖς καιροῖς αὐτῶν. 42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέxii. 59 al.
Lev. xiv. 40. ποτε ἀνέγνωτε ἐν ταῖς θ γραφαῖς c Λίθον δν d ἀπεδοκίμασαν
x = ch. xx. 8.
xxii. 2. Lev. xiv. 4. see Ps. i. 3.
cxvii. 2.2. constr., 1 Cor. x. 16.
4, 7 only. Jer. vi. 30.

38. rec κατασχωμεν (gloss), with C rel Eus [Chr]: txt BDLZX 1. 33 latt(habebimus) arm Orig [Cyr-p] Iren-int Lucif.

39. $\alpha\pi$. κ . $\epsilon \xi \epsilon \beta a \lambda a \nu$ ϵ . τ . $\alpha \mu \pi$. (see || Mark) D mm lat-a b c e ff_2 h Lucif Juv.— $\epsilon \beta a \lambda o \nu \$ [: $\epsilon \xi \epsilon \beta a \lambda \lambda o \nu$ Z].

41. rec εκδοσεται, with 69 (Ser's a b ev-z, e sil): txt BDFSVN rel Orig Eus: εκδωσει C Cyr. (Z def.)

iv. 17.)

38. οὖτός ἐστιν] So Nicodemus, John iii. 2, σίδαμεν ὅτι ἀπὸ θ. ἐλήλυθας διδάσκαλος, even at the beginning of His ministry; how much more then after three years spent in His divine working. The latent consciousness that Jesus was the Messiah, expressed in the prophecy of Caiaphas (John xi. 49—52; cf. the σὐ εἶπας of our ch. xxvi. 64), added no doubt to the guilt of the Jewish rulers in rejecting and crucifying Him, however this consciousness may have been accompanied with ἄγνοια of one kind or other in all of them,—see Acts iii. 17 and note.

ό κληρον.] This the Son is in virtue of His human nature: see Heb. i. 1, 2.

δεῦ. ἀποκτ. αὐτ.] The very words of the LXX, ref. Gen., where Joseph's brethren express a similar resolution: and no doubt used by the Lord in reference to that history, so deeply typical of His rejection and exaltation. This resolution had actually been taken, see John xi. 53: and that immediately after the manifestation of His power as the Son of God (πάτερ, εὐχαριστῶ σοι κ.τ.λ. John xi. 41), in the raising of Lazarus, and also immediately (οὖν) after Caiaphas's prophecy.

και σχ.] see John xi. 48. As far as this, the parable is History: from this point, Prophecy.

39.] This is partly to be understood of our Lord being given up to the heathen to be judged; but also literally, as related by all three Evangelists. See also John xix. 17, and Heb. xiii. 11, 12. In Mark the order is different, ἀπέκτειναν κ. ἐξέβ. ἔξω.

40, 41.] See Isa. v. 5. All means had been tried, and nothing but judgment was now left. Mark and Luke omit the im-

portant words λέγουσιν αὐτῷ, though Luke has given us the key to them, in telling us that the parable was spoken in the hearing of the people, who seem to have made the answer. Perhaps however the Pharisees (as suggested by Trench, Parables, in loco) may have made this answer, naving missed, or (as Olshausen thinks, Biblisch. Comm. i. p. 793, and Stier, R. J. ii. 363) pretended to miss, the sense of the parable; but from the strong κακούς κακῶς, I incline to the former view. Whichever said it, it was a self-condemnation, similar to that in ch. xxvii. 25: the last form, as Nitzsch finely remarks (cited by Stier, ib.), of the divine warnings to men, 'when they themselves speak of the deeds which they are about to do, and pronounce judgment upon them.' So striking, even up to the last moment, is the mysterious union of human free-will with livine foresight (see Acts ii. 23: Gen. i. 20), that after all other warnings frustrated, the conscience of the sinner himself interposes to save him from The expression κακούς κακῶς ἀπολ. is one of the purest Greek:--ἀπό σ' ολω κακον κακως, Aristoph. Plut. 65, and indeed passim in the best writers.

oűτινες] of a kind, who: o' would identify, o'τινες classifies. They do not specify who, but only of what sort, the new tenants will be. The clause is peculiar to Matthew. We may observe that our Lord here makes ὅταν ἔλθη ὁ κύριος coincide with the destruction of Jerusalem, which is incontestably the overthrow of the wicked husbandmen. This passage forms therefore an important key to our Lord's prophecies, and a decisive justification for those who, like myself, firmly hold that

... ot ap-XLEP. Z.

οί οἰκοδομούντες, οὖτος ἐγενήθη ε εἰς κεφαλήν 1 γωνίας ε ch. xix. 5 46 καὶ ζητοῦντες αὐτὸν $^{\circ}$ κρατῆσαι ἐφοβήθησαν τοὺς ὅχ- $^{\circ}$ κοις, $^{\circ}$ ἐπεὶ $^{\circ}$ εἰς προφήτην αὐτὸν $^{\circ}$ εἶχον.

XXII. 1 Καὶ $^{\circ}$ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν $^{\circ}$ αὶ fr. Γν. Ιν. tit.

6. Luke i. 34 al. fr. q = Acts vii. 5, 21. xiii. 22. 4 Kings iv. 1. Isa. xlix. 6. xiv. 5 reff. s = ch. xi. 25 reff.

υμων D¹ (and lat: txt D²) 1. 69. 251 Scr's l. 42. κυριω X1(txt X3a).

43. om or [B¹(Tischdf N. T. Vat)] & 243 evv.H.y. autou k¹(txt N³a) Orig₁.
44. om ver D 33 lat-a(appy) be ff₁. Orig Iren-int Lucif (and Tischdf, as introduced from || Luke; but the words are not the same, and it wd not have been insd here but aft ver 42. Its own may be accounted for, as Meyer, by the copyist passing from autys to autov). 45. for και ακουσ., ακουσ. δε LZN 33 syr-cu copt.

46. for τους οχλους, του οχλου CN1(txt N3a) lat-b Syr syr-cu copt. επειδη, with C rel: txt BDLN 1. 33 Orig₃. rec (for εις) ως (from vei rec (for eis) ws (from ver 26), with CD rel latt syrr syr-cu copt arm: txt BLX 1. 22 Origs.

the coming of the Lord is in many places to be identified, primarily, with that over-42.7 A citation from the same Psalm of triumph from which the multitudes had taken their Hosannas. This verse is quoted with the same signification in Acts iv. 11: 1 Pet. ii. 6, 7, where also the cognate passage Isa. xxviii. 16 is quoted, as in Rom. ix. 33. The words here are those of the LXX. aum ... θαυμαστή . . . are feminine by a Hebraism, in which idiom the fem. is used as the neuter, there being no neuter. Meyer takes it as agreeing with κεφ. γωνίας, but surely with the examples in the reff. before us, it is simpler and better to understand the construction as above.

The οἰκοδομοῦντες answer to the husbandmen, and the addition is made in this changed similitude to shew them that though they might reject and kill the Son, yet He will be victorious in the end.

εis κεφ. γων. The corner-stone binds together both walls of the building; so Christ unites Jews and Gentiles in Himself. See the comparison beautifully followed into detail, Eph. ii. 20-22.

On θαυμαστή ἐν ὀφθ. ήμ., cf. Acts iv. 13, 14. 43.] Our Lord here *returns* to the parable, and more plainly than ever before announces to them their rejection by God. The $\partial_{\mu}\pi\epsilon\lambda\delta\nu$ is now $\dot{\eta}$ $\beta\alpha\sigma$. τ . θ . The $\dot{\epsilon}\theta\nu$ os here spoken of is not the Gentiles in general, but the Church

of the truly faithful,—the equos ayiov. λαδς είς περιποίησιν of 1 Pet. ii. 9: see Acts xv. 14. 44.] A reference to Isa. viii. 14, 15, and Dan. ii. 44, and a plain identification of the stone there mentioned with that in Ps. exviii. The stone is the whole kingdom and power of the Messiah summed up in Himself. & merwy he that takes offence, that makes it a stone of stumbling, shall be broken: see Luke ii. 34: but on whomsoever, as its enemy, it shall come in vengeance, as prophesied in Daniel, λικμήσει αὐτόν, it shall dash him in pieces. Meyer maintains that the meaning of AIKH. is not this, but literally 'shall winnow him.' throw him off as chaff (see ref. Job). But the confusion in the parable thus occasioned is quite unnecessary. The result of winnowing is complete separation and dashing away of the worthless part: and it is surely far better to understand this result as the work of the falling of the stone, than to apply the words to a part of the operation for which the falling of a stone is so singularly unsuited.

45, 46.] All three Evangelists have this addition. St. Mark besides says και ἀφέντες αὐτὸν ἀπῆλθον, answering to our ch. xxii. 22. Supposing Mark's insertion of these words to be in the right place, we have the following parable spoken to the people and disciples: see below.

CHAP. XXII. 1-14. PARABLE OF THE

t ch. vii. 24 roff. $\dot{\epsilon}^{0}$ παραβολαίς αὐτοῖς λέγων 2 t' Ωμοιώθη ή βασιλεία τῶν 2 c defection. The color of the interpretation of the color of the

Chap. XXII. 1. rec autois bef $\epsilon\nu$ mapabolais, with C rel syr-cu syr arm: om autois Syr ath [Chr]: txt BDLN 1. 33. 69 vulg lat- g_2 Orig.—om $\epsilon\iota\pi\epsilon\nu$ autois E.—om $\epsilon\nu$ \aleph^1 (ins \aleph -corr¹⁻³).

4. rec ητοιμασα (change to more usual historical tense), with C³X rel Orig [Chr Cyr, Damasc,]: ετοιμον ev-y: txt BC¹DLN 1. 33.

MARRIAGE OF THE KING'S SON. Peculiar to Matthew. A parable resembling this in several particulars occurs in Luke xiv. 15-24, yet we must not hastily set it down as the same. Many circumstances are entirely different: the locality and occasion of delivery different, and in both cases stated with precision. And the difference in the style of the parables is correspondent to the two periods of their utterance. That in Luke is delivered earlier in our Lord's ministry, when the enmity of the Pharisees had yet not fully manifested itself: the refusal of the guests is more courteous, their only penalty, exclusion;—here they maltreat the servants, and are utterly destroyed. This binds the parable in close connexion with that of the wicked husbandmen in the last chapter, and with this period of our Lord's course. 2.] The householder of the former parable is the KING here, who ποιεί γάμους for his Son. γάμοι are not always necessarily 'a marriage,' but any great celebration, as accession to the throne, or coming of age, &c. See Esth. i. 5, LXX. Meyer (in loc.) denies this, but does not refer to the passage of Esther just cited, which to my mind is decisive. Esth. ix. 22 is not satisfactorily explained on his interpretation, viz. that the LXX translate freely and exegetically,-but is another instance in point. Here however the notion of a marriage is certainly included; and the interpretation is, the great marriage supper (Rev. xix. 9) of the Son of God: i.e. His full and complete union to His Bride the Church in glory: which would be to the guests the ultimate result of accepting the invitation. See Eph. v. 25-27. The difficulty, of the totality of the guests in this case constituting the Bride, may be lessened by regarding the ceremony as an enthronization, in which the people are regarded as being espoused to their prince. On the 3. These whole imagery, cf. Ps. xlv. δούλοι are not the Prophets, not the same as the servants in ch. xxi. 34, as generally interpreted:-the parable takes up its ground nearly from the conclusion of that former, and is altogether a New Testament parable. The office of these δοῦλοι ("κλήτορες, δειπνοκλήτορες, vocatores, invitatores," Webst. and Wilk.) was καλέσαι τούς κεκλημένους, to summon those who had been invited, as was customary (see Esth. v. 8 and vi. 14); these being the Jewish people, who had been before, by their prophets and covenant, invited. These first δοῦλοι are then the first messengers of the Gospel,-John the Baptist, the Twelve, and the Seventy,-who preached, saying 'The Kingdom of heaven is at hand.' And even our Lord Himself must in some sort be here included, inasmuch as He μορφήν δούλου έλαβεν, and preached this same truth, with however the weighty addition of δεῦτε πρός με.

4.] We now come to a different period of the Evangelic announcement. Now, all is ready: the sacrifice, or the meat for the feast, is slain. We can hardly help connecting this with the declarations of our Lord in John vi. 51—59, and supposing that this second invitation is the preaching of the Apostles and Evangelists after the great sacrifice was offered.

άπηλθου, 5 * ος μεν είς του ίδιου άγρου, 6 ος δε επί την gen xiii. A rett. h ἐμπορίαν αὐτοῦ. ⁶ οἱ δὲ λοιποὶ ὶ κρατήσαντες τοὺς [ss. xiv. i.l. δούλους αὐτοῦ ^k ὕβρισαν καὶ ἀπέκτειναν. ⁷ ὁ δὲ βασιλεὺς i ch. xxi. 46 ¹ ἀργίσθη, καὶ πέμψας τὰ ™ στρατεύματα αὐτοῦ ἀπώλεσεν κ Luke x. 45. 1 ώργίσθη, και πεμψας τα 10 στρατευματα αυτου απωλεσεν 10 χείι. 32. Ατι είν. 5. 1 Thess. ii. 2. Ατι είν. 5. 1 Τότε λέγει τοῖς δούλοις αὐτοῦ 10 μὲν γάμος ετοιμός ετοιμός εστιν, οἱ δὲ 10 κεκλημένοι οὐκ ησαν 10 ἄξιοι. 10 πορεύεσθε 10 λιν. 22 reff. 10 καὶ τὰς 10 διεξόδους τῶν ὁδῶν, καὶ σσους ἐὰν εὕρητε 10 καλέσατε εἰς τοὺς 8 γάμους. 10 καὶ ἐξελθόντες οἱ δοῦλοι 10 λιν. 14. 19 δια 10 καὶ $^$ εκείνοι εἰς τὰς ὁδοὺς $^{\rm t}$ συνήγαγον πάντας ὅσους εὖρον, $^{\rm n. Acts~ iii. 14.}_{
m vii. 62.}$ xxviii.

4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15 only †. Wisd. xii. 5 only. (-νευτής, 4 Kings ix. 31.) only. Josh. viii. 19. Judg. xv. 6 B. pver. 3 reff. 9 c.h. x. 11 reff. only. Ps. i. 3. exxiii. 136.

5. rec o μεν and o δε, with C2X rel Chr: or μεν and or δε D lat-b c e ff h Irenint Lucif: * ο μέν and os δε C'N: os μεν and os δε BL 1. 69 Orig. (33 def, but has rec (for επι) εις (mechanical repetition of former), with L rel Chr-H [Damasc₁] Iren-int Op: txt BCDN 33. 69 latt Orig₂ Chr Lucif. αυτων D lat-b c ff2 h Iren-int Lucif.

6. om autou L Orig, Eus Iren-int-4-mss: ins B(see table) & rel &c.

7. rec (for o δε) ακουσας δε o, with 33(appy) Syr: o δε βασ. ακ. 13. 69. 124. 346 vulg lat-ff, g, h copt arm Eus Chr Iren-int: και ακουσας ο βασ. εκεινος C rel lat-f syr Damase: εκείνος ο βασ. ακουσας D, ille autem &c lat-a b c e ff₂ Lucif: txt BLK 1. 22. 118. 209 lat-l syr-cu copt-ms sah æth [Cyr₁]. (It appears from the variety of position, as if ακουσας had been a supplementary gloss, because the king was not present, for τα στρατευματα, το στρατευμα and exervos insd after ch xviii. 28, or ver 10.) D 1. 118. 209-38 lat-a b c &c syr-cu copt Orig [Eus, Lucif].

9. rec (for εaν) αν, with DGKLSΠ Orig, [Chr Bas,]: txt BCN rel Orig,

10. for εκεινοι, αυτου D 49 latt(not f) Iren-int: om arm Chr Lucif. ovs [B1(Tischdf, expr)] DN Ser's c v vulg lat f g1. Γευραν D.

That thus the slaying of the Lord is not the doing of the invited, but is mentioned as done for the Feast, is no real difficulty. Both sides of the truth may be included in the parable, as they are in Acts ii. 23, and indeed wherever it is set forth. The discourse of Peter in that chapter is the best commentary on πάντα ετοιμα δεῦτε eis τους γ. Meyer well remarks that ' ἄριστον is not = δεῖπνον, but is the meal at noon with which the course of marriage festivities began.' This will give even greater precision to the meaning of the parable as applying to these preparatory foretastes of the great feast, which the Church of God now enjoys. As the former parable had an O. T. foundation, so this: viz. Prov. ix. 1 ff. 5, 6. Two classes are here represented: the irreligious and careless people (notice τον ίδιον ἀγρόν, bringing out the selfish spirit), and the rulers, who persecuted and slew God's messengers. Stephen,—James the brother of John, James the Just, and doubtless other of the Apostles of whose end we have no certain account, perished by the hands or instigation of the Jews: they persecuted Paul all through

his life, and most probably brought him to his death at last: and the guilt of the death of the Lord abode upon them (ch. xxvii. 25). They repeatedly insulted and scourged the Apostles (see Acts iv. 3; v. 18, 40). 7.] The occurrence of this verse before the opening of the Feast to the Gentiles has perplexed some interpreters: but it is strictly exact: for although the Gospel was preached to the Gentiles forty years before the destruction of Jerusalem, yet the final rejection of the Jews and the substitution of the Gentiles did not take place till that event.

τὰ στρατ. αὐτοῦ The Roman armies; a similar expression for the unconscious instruments of God's anger is used Isa. x. 5; xiii. 5: Jer. xxv. 9: Joel ii. 25.

την πόλιν αὐ.] no longer His, but their city. Compare ὁ οἶκος ὑμῶν ch. xxiii. 38. This is a startling introduction of the interpretation into the parable; we knew not before that they had a city.

8-10.] On oùk ăţioi see Acts xiii. 46. ήσαν, as Bengel,—" præteritum indignos eo magis prætermittit."

διέξοδοι are the places of resort at the meetings of streets, the squares, or conuch. v. 45. vch. ix. 10. xxvi. 30. luke xxiii. 27 al. τ Edt. vch. ix. 20. vch. ix. 20. luke xxiii. 27 al. τ Edt. vch. ix. 26. vch. ix. 30. vch. ix. 26. vch. ix. 30. vch. ix. 26. vch. ix. 30. vch. ix. 31. vch. ix

for games, number $B^1L\Re$: txt B^1 -marg(sic, from personal inspection: B^2 has retouched it) CD rel Orig $_3$ [Chr] (o agames C). ins $\tau\omega\nu$ bef anakemenum D 69.

11. om εκει κ¹(ins κ^{3a}) Chr. for ουκ, μη C³D.

12. for εισηλθ., ηλθες Ď lat-b e &c syr-cu Iren-int Lucif Aug Ambr₁. for o, os D.

13. rec ειπεν bef ο βασιλευς, with ČD rel vss Iren-int Lucif: txt BLN 33. 69 lat-b.

rec bef εκβαλετε ins αρατε αυτον και (see below), with C rel lat-f ff₁ syr: om

BLN 1. 69 am(with fuld) lat-g_{1,2} l Syr coptt with arm Orig₇ Chr Cyr_{appy} [Eus] Hil₁

Aug Op.—αρατε αυτον ποδων κ. χειρων κ. βαλετε D lat-a b c e ff₂ h syr-cu Iren-int

Hil₁ Lucif Donat: tollite eum ligatis pedibus et manihus et mititie eum lat-ff₁ Ambrst

Jer Vict-tun. (The origin of the variations seems to have been, the difficulty presented

by a person bound hand and foot being cast out,—without some expression implying

his being taken up by the hands of others. This has perhaps led to the insertion in rec

and the change of the sentence in D.)

for εκβ., βαλετε DH 69. 240-4-8, mittite

latt. rec om αυτον (see above), with C rel lat-b f: ins BDLN 1 latt syrr syr-cu

coptt with arm Orig₂ Eus Iren-int Lucif.

fluences of ways. De Wette and Meyer are wrong in saying that they are not in the city, 'for that was destroyed:' it is not the city of the murderers, but that in which the feast is supposed to be held, which is spoken of: not Jerusalem, but God's world. πονηρ. τε κ. άγαθ.] Both the open sinners and the morally good together. See ch. xiii. 47, where the net collects ἐκ παντὸς γένους. Stier remarks that we might expect, from ch. xxi. 31, to find the guest who by and by is expelled, among the ayaboi. is here the feast, not the place where it Here, so to speak, the first act of the parable closes; and here is the situation of the Church at this day:collected out of all the earth, and containing both bad and good. ἐπλήσθη, as Meyer well remarks, is emphatic. 11, 12. This second part of the parable is in direct reference to the word of prophecy, Zeph. i. 7, 8: cf. especially ver. 8, καί έσται εν ημέρα θυσίας κυρίου καί εκδικήσω ἐπὶ πάντας τοὺς ἐνδεδυμέ-νους ἐνδύματα ἀλλότρια. The coming of the King to see his guests is the final and separating Judgment of the Church, see ch. xxv. 19,-when that distinction shall be made, which God's ministers have no power nor right to make in admissions into the visible Church. Yet as Trench remarks (Parables, p. 207), this coming of the King is not exclusively the final

one, but every trying and sifting judgment adumbrates it in some measure.

With regard to the evoupa yapov, we must not, I think, make too much of the usually cited Oriental custom of presenting the guests with such garments at feasts. For (1) it is not distinctly proved that such a custom existed; the passages usually quoted (Gen. xlv. 22: Judg. xiv. 12: 2 Kings v. 22) are nothing to the purpose; 2 Kings x. 22 shews that the worshippers of Baal were provided with vestments, and at a feast: and at the present day those who are admitted to the presence of Royalty in the East are clothed with a caftan: but all this does not make good the assumption: and (2) even granting it, it is not to be pressed, as being manifestly not the punctum saliens of this part of the parable. The guest was bound to provide himself with this proper habit, out of respect to the feast and its Author: how this was to be provided, does not here appear, but does elsewhere. The garment is the imputed and inherent righteousness of the Lord Jesus, put on symbolically in Baptism (Gal. iii. 27), and really by a true and living faith (ib. ver. 26),-without which none can appear before God in His Kingdom of Glory;—Heb. xii. 14: Phil. iii. 7, 8: Eph. iv. 24: Col. iii. 10: Rom. xiii. 14:-which truth could not be put forward kere, but at its subsequent maniOns ...

ἔσται ὁ εκλαυθμὸς καὶ ὁ εβρυγμος τῶν ὀδόντων. del. xx. 16 14 d πολλοὶ γάρ εἰσιν d κλητοί, ὀλίγοι δὲ d ἐκλεκτοί.

15 Τότε πορευθέντες οι Φαρισαΐοι ε συμβούλιον ε έλαβον όπως αὐτὸν ^f παγιδεύσωσιν ἐν λόγω. ¹⁶ καὶ ἀποστέλὅπως αὐτὸν $^{\rm f}$ παγιδεύσωσιν ἐν λόγω. $^{\rm 16}$ καὶ ἀποστέλ-λουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν $^{\rm th}$ Ηρωδιανῶν $^{\rm th}$ λέγοντες $^{\rm g}$ Διδάσκαλε, οἴδαμεν ὅτι $^{\rm h}$ ἀληθὴς εἶ, καὶ τὴν $^{\rm h}$ εἰ. Δέτον τοῦ $^{\rm i}$ θεοῦ $^{\rm k}$ ἐν ἀληθεία διδάσκεις, καὶ οὐ $^{\rm i}$ μέλει σοι $^{\rm i}$ διδύν τοῦ $^{\rm i}$ θεοῦ $^{\rm k}$ ἐν ἀληθεία διδάσκεις, καὶ οὐ $^{\rm i}$ μέλει σοι $^{\rm i}$ διδάσκαν, $^{\rm i}$ σού $^{\rm i}$ διδάσκαν, $^{\rm i}$ διδάσκαν, $^{\rm i}$ σού $^{\rm i}$ διδάσκαν, ερὶ οὐδενός, οὐ γὰρ ^m βλέπεις εἰς ⁿ πρόςωπον ἀιθρώπων. [1] 1.14. 1 17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ; ἔξεστιν δοῦναι οκῆνσον Καίσαρι ἡ οὔ; 18 γνοὺς δὲ ὁ Ἰησοῦς τὴν μπονηρίαν 3 chron, xix. Καισαρι η συς μους αυτών εἶπεν Τί με q πειράζετε ὑποκριταί; 19 r ἐπιδείξατέ 1 m κήνσου. οἱ δὲ προςήνεγκαν αὐτ $\hat{\omega}$ m m

v. 7 only. Wisd. xii. 13. 1 Macc. xiv. 43 only. (Mark iv. 38 reff.)

n 2 Cor. x. 7. 1 Thess. ii. 17. Jude 16. Lev. xix. 15. Deut. x. 17. 1 Kings xvi. 7.

o | Mk. Cor. x. 7.

1 Pet. m | Mk. 2 Cor. x. 7.

o | Mk. Cor. x. 7.

1 Only R. cxi. 4.

o | Mark vii. 22. Luke xi. 39. Acts iii. 26. Rom. i. 29.

1 Cor. v. 8. Eph. vi. 12 only Ps. cxi. 4.

o | Mk. Leod. xvii. 2.

r ch. xvii. 1 reff.

s here

only Ezra viii, 36. Neh. vii. 71 Ed-vut. (N3) (not ABNI). 1 Macc. xv. 6 only.

15. om ελαβον N1 (ins N3a). arın Orig: κατά του ιησού C3M 258. παγ. is written over an erasure by B1.7

om εν λογω N1(ins N3a) Cyr. 16. for αυτω, προς αυτον D lat-a c f. λεγοντας BLI ms]. επ' D Eus₁[(txt₁) Cyr₁]. αληθείας (but s wri 17. είπον LZ 33.—om είπε ουν ημίν D lat-a b e ff_{1,2} [Cyr₁]. λεγοντας BLN: txt CD rel [Damasc,αληθειας (but s written above the line) D.

festation threw its great light over this and other such similitudes and expressions. This guest imagines his own garment will be as acceptable, and therefore neglects to provide himself. See 1 John v. 10: Isa. lxiv. 6; lxi. 10: Rev. xix. 8.

έταιρε see note on ch. xx. 13: and, as a curiosity of exegetical application, Wordsw.'s note here. 12 14.7 The διάκονοι are not the same as the δοῦλοι above, but the angels, see ch. xiii. 41, 49. The 'binding of his feet and hands' has been interpreted of his being now in the night, in which no man can work; but I doubt whether this be not too fanciful. Rather should we say, with Meyer, that it is to render his escape from the outer darkness impossible. On In ver. 14 our τὸ σκ. τὸ ἐξ. see reff. Lord shews us that this guest, thus single in the parable, is, alas, to be the representative of a numerous class in the visible Church, who, although sitting down as guests before His coming, have not on the ἔνδυμα γάμου.

15-22. REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Mark xii. 13—17. Luke xx. 20—26. On the Herodians, see above, ch. xvi. 6. By the union of these two hostile parties they perhaps thought that the έγκάθετοι (Luke), who were to feign themselves honest men, Luke xx. 20, would be more likely to deceive our Lord. For this also is their flattery here designed. 'The devil never lies so foully, as when he speaks the truth.' Meyer compares that other οἴδαμεν ὅτι, John iii. 2. The application may have been as if to settle a dispute which had sprung up between the Pharisees, the strong theocratic repudiators of Roman rule, and the Herodians, the hangerson of a dynasty created by Cæsar. In case the answer were negative, these last would be witnesses against Him to the governor (Luke xx. 20); as indeed they became, with false testimony, when they could not get true, Luke xxiii. 2; in case it were affirmative. He would be compromised with the Roman conquerors, and could not be the people's deliverer, their expected Messias; which would furnish them with a pretext for stirring up the multitudes against Him (see Deut. xvii. 17. $| \kappa \hat{\eta} \nu \sigma o s = \phi \delta \rho o s$, Luke xx. 22; = ἐπικεφάλαιον: a poll-tax, which had been levied since Judæa became a province of Rome. 18-22. Our Lord not only detects their plot, but answers their question; and in answering it,

aft ελαβον ins κατ' αυτου C2-marg Δ 1. 33 copt

for oπωs, πωs D lat-f syrr syr-cu. [oπ. av.

teaches them each a deep lesson. The νόμισμα κήνσου was a denarius. It was a saying of the Rabbis, quoted by Lightfoot and Wetstein, that 'wherever any king's money is current, there that king is lord.' The Lord's answer convicts them, by the matter of fact that this money was current among them, of

aft autois

t ch. xx. 2 reff. t δηνάριον. 20 καὶ λέγει αὐτοῖς Τίνος ἡ τ εἰκὼν αὕτη καὶ gosph. 6 ή ν ἐπυγραφή; 21 λέγουσιν [αὐτῷ] Καίσαρος. τότε λέγει ...επι-

x ch. xi. 17 reff. 23 Έν ἐκείνη τῆ ἡμέρα προςῆλθον αὐτῷ Σαδδουκαίοι BDEFG Cospp., here &c . Luke -n. 34.) xiv. 14. John v. λέγοντες μη είναι ^γ ἀνάστασιν. καὶ ἐπηρώτησαν αὐτον SUVZΔ 11. John v. 22 bis. xi. 24, 24 λέγοντες Διδάσκαλε, Μωυσῆς εἶπεν ² Ἐάν τις ἀποθάνη 25 only. Acts. 1.22 al. μὴ ἔχων τέκνα, ab ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν 2 Macc. vii. 14. xii. 43 only. b here only. Gen. xxxiv. 9 al. but not =. a = Gen. xxxviii. 8 Ed-vat. (B def. yauß. A.)

20. for 1st και, ο δε C: om D [69, Wtst] lat-b e ff 1.2 g 1.2 h (sah).

add o is DLZ 33. 69 latt Syr syr-cu copt with arm-mss Op1. κ. η επιγρ. bef αυτη LZ. 21. om αυτω BK lat-g₂ Syr arm [Promiss]. om ουν D 157 Ser's k lat-a b c e ff₁ syr-cu copt æth arm (Orige [ins,] Did) Chr Tert Ambr. ins τω bef καισαρι DKA [Π] Ser's e Just Orige Bas, Damase, ms].

22. (απηλθαν, so BD.)

23. at beg ins και Ν'(N3a disapproving). om αυτω X1(ins X3a). bef λεγοντες, with LN34 rel syr coptt arm, qui dicunt latt: om BDMSZ [Δ(hom λεγ. to λεγ. next ver) | Π'N' 1. 33 ath Orig, [Meth, Epiph] Thl.—et dicentes ei Syr syr-cu. (Both variations arose appy from termn - kaioi of preceding word.)

24. ins wa bef επιγαμβρευσει D Z(appy) latt(a def) copt : [και 13(Tischdf) 69:] om

subjection to (Tiberius) Cæsar, and recognition of that subjection: Pay therefore, He says, that which is Cæsar's to Cæsar, and (not perhaps without reference to the Herodians, but with much deeper reference) that which is God's, to God. These weighty words, so much misunderstood, bind together, instead of separating, the political and religious duties of the followers of Christ. See Jer. xxvii. 4—18: Rom. xiii. 1: 1 Pet. ii. 13, 14: John xix. 11. The second clause comprehends the first, and gives its true foundation : q. d. 'this obedience to Cæsar is but an application of the general principle of obedience to God, of Whom is all power.' The latter clause thus reaches infinitely deeper than the former: just as our Lord in Luke x. 41, 42 declares a truth reaching far beyond the occasion of the meal. Man is the coinage, and bears the image, of God (Gen. i. 27): and this image is not lost by the fall (Gen. ix. 6: Acts xvii. 29: James iii. 9. See also notes on Luke xv. 8, 9: and compare Tertull. contr. Marc. iv. 38, vol. ii. p. 453, "Quæ erunt Dei? quæ similia sunt denario Cæsaris, imago scilicet et similitudo ejus. Hominem igitur reddi jubet Creatori, in cujus imagine et similitudine et nomine et materia expressus est"). We owe then ourselves to God: and this solemn duty is implied, of giving ourselves to Him, with all that we have and are. The answer also gives them the real reason why they were now under subjection to

Cæsar: viz. because they had fallen from their allegiance to God. 'The question was as if an adulterer were to ask, whether it were lawful for him to pay the penalty of his adultery.' (Claudius, cited by Stier ii. 388.) They had again and again rejected their theocratic inheritance; -they refused it in the wilderness; -they would not have God to reign over them, but a king;-therefore were they subjected to

foreigners (see 2 Chron. xii. 8).

23-33. REPLY TO THE SADDUCEES RESPECTING THE RESURRECTION. Mark xii. 18-27. Luke xx. 27-40. Acts xxiii. 8, the Sadducees denied resurrection, angel, and spirit; consequently the immortality of the soul, as well as the resurrection of the body. This should be borne in mind, as our Lord's answer is directed against both errors. It is a mistake into which many Commentators (including Wordsw. on the authority of Jerome) have fallen, to suppose that the Sadducees recognized only the Pentateuch: they acknowledged the prophets also, and rejected tradition only (see this abundantly proved by Winer, Realwörterbuch, Sadducäer). 23. λέγ. In Luke, oi ἀντιλέγ. = οίτινες λέγουσιν Mark. Here, the art. being absent, we must understand that they came, saying that there was no resurrection: i. e. either, in pursuance of their well-known denial of that doctrine,or, which is more probable, actually saying, maintaining it against our Lord: viz., in

Гкаго πρωτος..

γυναϊκα αὐτοῦ, καὶ ac ἀναστήσει ad σπέρμα τῷ ἀδελφῷ αὐ- contact in 22, του. 25 ήσαν δὲ ° παρ' ήμιν έπτὰ ἀδελφοί καὶ ὁ πρώτος ο πρωτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων $^{\rm d}$ σπέρμα $^{\rm f}$ ἀφῆκεν τὴν $^{\rm John\ xvii.\,5.}$ Rev. ii. ii. Θ_b is cited for γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. $^{\rm 26}$ ὁμοίως καὶ ὁ δεύτε- $^{\rm Fe}$ το $^{\rm John\ xvi}$ γν. $^{\rm Fe}$ το $^{\rm Fe}$ την $^{\rm John\ xvi}$ γν. $^{\rm Fe}$ την $^{\rm John\ xvi}$ γν. $^{\rm Fe}$ την $^{\rm Fe}$ $^{\rm Fe}$ την $^{\rm Fe$ ρος καὶ ὁ τρίτος, ε εως τῶν επτά. 27 h ὕστερον δὲ παντων κ Mark vi. 23 γαμησας, ρος καὶ ὁ τρίτος, g ἔως τῶν ἑπτά. 27 ħ ὕστερον δε παντων g Mark vi. 23 but not but not again till ἀπέθανεν ἡ γυνή. 28 ἐν τῆ y ἀναστάσει οὖν τίνος τῶν ħ ch. iv. 27 refl. του θεον ver. 30 . ἑπτὰ ἔσται γυνή ; πάντες γὰρ 1 ἔσχον αὐτήν. 29 ἀποκριθεὶς δὲ ὁ ἱ Ἰησοῦς εἶπεν αὐτοῖς k Πλανᾶσθε μὴ εἰδότες τὰς 1 γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ. 30 ἐν γὰρ τῆ k 31 τις 11 γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ. 30 ἐν γὰρ τῆ 13 13 14 Γιπ. iii. 13 14 Γιπ. 15 $^$ n (ἀν. ἐκ ν., Luke xx. 35 reff.) Acts xvii, 32. xxiii. 6. xxiv. o ch. i. 22 reff. 38 bis] only +. see 4 L. 15, 21. 1 Cor. xv. 12, &c.

BN rel syrr syr-cu sah æth arm Orig. om την γυν. αυτου D.

25. om δε D. rec (for γημας) γαμησας, with DΘb rel: txt BLN 1. 33 Orig. 27. rec ins και bef η γυνη (see ||), with D[Oh?] rel vss: om BLUΔΠ1 1 lat-e syr-cu

28. rec our bef arast, with $E[\Theta_b?]$ rel: txt BDLX 1. 69 vulg lat-b c efff_{1,2} g_1 h l.

28. For own bet anath, with $E[\Theta_b, ?]$ fet: the BDLR 1. 69 ving late $c \in f[f]_{1,2} g_1 h$ 1. $estail bef two estail bef two estail between <math>f[f]_{1,2} g_1 h$. [on τ . est. late b e syr-cu.]

29. for anok. δ_c , kai anok. \aleph : om δ_c late b h Syr syr-cu.

30. for ekyamisevtai, with E fet syr-mg-gr Orig; eyyamiskovtail 69: nubentur ving late $f[f]_1 g_1$: unotes due with E to E the BDLR 1. (Clem) Orig, Ath E the late E the properties of E the late E the properties E to E the late 1. 33. 69 coptt Orig₃.

shape and manner following. 24. avaστ. σπέρ. The first-born son of a leviratical marriage was reckoned and registered as the son of the deceased brother, gistered as the son of the Michaelis, Mos. R. ii. 98 (Meyer).

Michaelis, Mos. R. ii. 98 (Meyer).

29, 30.] τάς γρ. μ. τ. δ. τ. θ., not $= \tau \dot{\eta} \nu \delta$. τ. θ. την έν ταις γρ., -but to be rendered literally; ye do not understand the Scriptures, which imply the resurrection (ver. 31), nor the power of God, before which all these obstacles vanish (ver. 30). See Acts xxvi. 8: Rom. iv. 17; viii. 11: 1 Cor. vi. 14, γαμοῦσιν, of males; γαμίζ., of females. Our Lord also asserts here against them the existence of angels, and reveals to us the similarity of our glorified state to their present one. Not $\hat{\epsilon}\nu$ $\tau\hat{\varphi}$ our, $\hat{\epsilon}\hat{\delta}\sigma\nu$, &s $\check{\alpha}\gamma$. [$\theta\hat{\epsilon}\hat{\sigma}\hat{\nu}$], but $\hat{\epsilon}\hat{\delta}\sigma\nu$, &s $\check{\alpha}\gamma$. $\theta \in \hat{\partial}$ $\vec{\epsilon} \nu \tau \hat{\varphi}$ où. (see note on Luke xx. 35, and I Cor. xv. 44); - the risen are not in hearen, but on earth. Wetstein quotes the Rabbinical decision of a similar question-'Mulier illa quæ duobus nupsit in hoc mundo, priori restituitur in inundo futuro.' 31-33.] Our Lord does not cite the strong testimonies of the Prophets, as Isa. xxvi. 19: Ezek. xxxvii.

1-14: Dan. xii. 2, but says, as in Luke (xx. 37), 'even Moses has shewn,' &c., leaving those other witnesses to be supplied. The books of Moses were the great and ultimate appeal for all doctrine: and thus the assertion of the Resurrection comes from the very source whence their difficulty had been constructed. On the passage itself, and our Lord's interpretation of it, much has been written. Certain it is that our Lord brings out in this answer a depth of meaning in the words, which without it we could not discover. Meyer, in reply to Strauss and Hase, finely says, "Our Lord here testifies of the conscious intent of God in speaking the words. God uttered them, He tells us, to Moses, in the consciousness of the still enduring existence of his peculiar relation to Abraham, Isaac, and Jacob." The groundwork of His argument seems to me to be this :- the words 'I am thy God' imply a covenant; there is another side to them: "Thou art Mine" follows upon "I am thine." When God therefore declares that He is the God of Abraham, Isaac, and Jacob, He declares their continuance, as the other parties in this

z ch. v. 19 al. Lev. iv. 13.

z ch. v. 19 al. Lev. iv. 13.

c h and Luke x. 27, from l. c. B. Luke i. 51. Eph. ii. 3 al. Exod. ix. 21.

w. έν here only. w. έκ, Judith viii. 24. (elsw. lit. w. έις, ch. x vi... 6. [ἐπτ & acc., and περί, ib. v. r.] gen., Acts
v. 30. x. 39. Gal. iii. 13, from Deut. xxi. 23. ἐκ. Acts x x x viii. 4. ἐν, Ezek. x vii. 10. absol., Luke x x iii. 39.) Plato,
Legg. viii. p. 831, ἐξ ὧν κρεμαμένη πᾶσα ψυχὴ πολίτου.

32. om 2nd and 3rd δ % Orig. om 4th δ DH%. om 5th $\theta \epsilon os$ (see || Mark Luke) BDLA% 1. 33 latt Syr syr-cu coptt Orig_[and int_1] Eus Chr Damasc Iren-int Tert Hil_3 Aug: ins E $\Theta_b(appy)$ rel syr (æth) arm Orig_3 Chr(but om (not ms- γ) preceding o $\theta \epsilon os$).

34. for επί το αυτο, επ αυτον D lat-b c eff syr-cu æth Hil.

35. om και λεγων (see || Mark) BLN 33 vulg lat-e f_1 $g_{1,2}$ l Syr coptt wth Orig-int: ins D Θ_b rel lat-b c f f_2 h syr syr-cu [(arm) Chr]. (lat-a def.)

36. εν τω νομω bef μεγαλη D 122.

37. rec aft o de ins indows (see || Mark'), with Θ_b rel syrr wth arm: aft autw (omg o de) D latt syr-cu: txt BLN 33 coptt Orig-int. rec (for $\epsilon\phi\eta$) $\epsilon\iota\pi\epsilon\nu$, with 69(e sil): txt BDN rel Ser's mss Bas Thl. om 1st $\tau\eta$ BN rel Clem: ins DKLMSZ Π N33.

om 2nd τη B rel Thl: ins DKLMSZΠN Clem. aft 3rd σου ins και εν ολη

τη ισχυι σου (|| Mark) Θh 69 Syr syr-jer copt-dz æth.

38. rec πρωτη και μεγαλη (because πρωτη is the leading predicate,—cf δευτ. below. So also Meyer, and in part De W), with Θ_b rel lat f syr arm [Bas] Op: η πρ. κ. μεγ. Δ: txt B D-gr(om η) L(η πρω.) ZR 1. 33. 69 latt Syr syr-eu syr-jer coptt æth Origint, Hil Aug.

39. om δε ΒΝ¹(ins Ν³a). ομοιως, omg αυτη, Β. ταυτη D Cypr Hil Zeno Oros Op: αυτης Δ Chr Bas. (αὕτη ΕFGHKMUVΓΠ Bas: dative Γ 1.33.69 vss.) for σεαυτ., εαυτον Η¹VΘ_b 1.69.237-8.243-5-8.251-8 Scr's b? c e o q r s w

evv-x-z [Bas₁].

40. om oλos κ¹ Syr syr-cu coptt: ins κ³³³ Aug_{expr}. rec και οι προφ. κρεμανται (gramml corrn), with Θ_b rel syr coptt arm Clem Orig,[and int, Bas,] Zeno: txt BDLZκ 33 latt Syr syr-cu æth [Bas, Jac-nisch,] Orig-int, Tert Hil Cypr.

covenant. It is an assertion which could not be made of an annihilated being of the past. And notice also (with Bengel), that Abraham's (&c.) body, having had upon it the seal of the covenant, is included in this. Stier (after Lavater) remarks that this is a weighty testimony against the so-called 'sleep of the soul' in the intermediate state. Compare πάντες γὰρ αὐτῷ (ῶσιν Luke xx. 38, and (ῶσιν τῷ θεῷ 4 Macc. vii. 19; [xvi. 25,] spoken of the Patriarchs Abraham, Isaac, and Jacob. Thus the burden of the Law, 'I AM THE LORD THY

God,' contains in it the seed of immortality and the hope of the resurrection.

34—40.] Reply concerning the Great commandment. Mark xii. 28—34. In the more detailed account of Mark (Luke has a similar incident in another place, x. 25), this question does not appear as that of one maliciously tempting our Lord: and his seems to me the view to be taken,—as there could not be any evil consequences to our Lord, whichever way He had answered the question. See the notes there.

34.] ἐπὶ τὸ αὐτό is

41 τ Συνηγμένων δε των Φαρισαίων επηρώτησεν αὐτους (ver. 31. έως αν θω τους εχθρούς σου κ υποκάτω των ποδών σου. 45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υίὸς αὐτοῦ έστιν; ⁴⁶ καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ ¹λόγον, ^{xxiv. 5}... ^{1. xxiv. 5}... ^{1. xx} οὐδὲ ^m ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι m. Matt. hore only. E. Mark αὐτὸν οὐκέτι.

οτον οὐκέτι.

ΧΧΙΙΙ. ¹ Τότε ὁ Ἰησοῦς ⁿ ἐλάλησεν τοῖς ὅχλοις καὶ ^{xxi, 13, 3} al. ^{xxi,}

42. om 2nd 700 N.

43. aft autois ins o is LZ 1. 33 lat-f ff₁ copt with arm Dial Originit Ambr. [Θ_b?]
rec κυριον αυτον καλει (transposition for emphasis), with E rel lat-e arm Dial
Originit: καλ. κυρ. αυτον LZR: txt B[but B¹ repeats αυτον] D 33 latt Syr syr-cu coptt Did [Cyr₁] Hil Aug. (Ob?)

44. rec ins o bef κυριος (from LXX), with LΘb rel coptt Dial [Did,(Epiph,)]: om rec (for υποκατω) υποποδιον (from LXX), with Δ (sic) Θ _b rel vulg lat-a c &c æth arm [Cyr₁] Orig-int Hil: υποποδιον υποκατω syr: txt BDGL U(Treg) ZΓR 69

lat-b e h Syr syr-cu coptt Aug.

45. ins εν πνευματι bef καλει DKMΔΠ 69 fuld lat-a b c f ff g g h l syr-with-ast syr-

CHAP. XXIII. 1. om o BV. ελαλησεν bef ο ιησ. D 69 evv-H-P syr-cu æth Orig-int.

local; not of their purpose. 35. νομικός] These were Mosaic jurists, whose special province was the interpretation of the Law. γραμματεύs is a wider term, including them. πειράζων] see above.

36. ποία ἐντ. μεγ.] Not, 'which is the great commandment,'—but which (what kind of a) commandment is great in the law? In Mark, otherwise. 37. κύρ. τ. θ. σου] Not, ' The LORD as thy God,' -but the LORD thy God. κ. oi πρ.] in the sense of ch. v. 17; vii. 12-all the details of God's ancient revelation of His will, by whomsoever made.

41-46. THE PHARISEES BAFFLED BY A QUESTION RESPECTING CHRIST AND DAVID. Mark xii. 35—37. Luke xx. 41— 44. (See also Acts ii. 34.) Our Lord now questions his adversaries (according to Matt .: - in Mark and Luke He asks the question not to, but concerning the Scribes or interpreters of the law), and again convicts them of ignorance of the Scriptures. From the universally recognized title of the Messiah as the Son of David, which by His question He elicits from them, He takes occasion to shew them, who understood this title in a mere

worldly political sense, the difficulty arising from David's own reverence for this his Son: the solution lying in the incarnate Godhead of the Christ, of which they were ignorant. 43. $\dot{\epsilon}\nu$ $\pi\nu\epsilon\dot{\nu}\mu$.] by the inspiration of the Holy Spirit: $=\dot{\epsilon}\nu$ $\pi\nu$. άγίφ Mark. This is a weighty declaration by our Lord of the inspiration of the prophetic Scriptures. The expression was a Rabbinical one: see Schöttgen in loc.

Mark (ver. 37) adds to this "the common people heard him gladly." Here then end the endeavours of His adversaries to entrap Him by questions: they now betake themselves to other means. 'Nova dehinc quasi scena se pandit.' Bengel.

CHAP. XXIII. 1-39.] DENUNCIATION OF THE SCRIBES AND PHARISEES. Pe-1.] Much of the culiar to Matthew. matter of this discourse is to be found in Luke xi. and xiii. On its appearance there, see the notes on those passages. There can, I think, be no doubt that it was delivered, as our Evangelist here relates it, all at one time, and in these the last days of our Lord's ministry. On the notion entertained by some recent critics, of St. Matthew having arranged the scattered

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ο ch. xxi. 12 $^{\rm h}$ τοῖς μαθηταῖς αὐτοῦ $^{\rm 2}$ η λέγων $^{\rm 2}$ Επὶ τῆς Μωυσέως $^{\rm o}$ καθ-xx. is. Pe. έδρας $^{\rm p}$ ἐκάθισαν οἱ γοαμματεῖς καὶ οἱ Φ νιμιτ, ειι. ν.1 οὖν ὅσα ἃν τεἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε· κατὰ δὲ al. Ερωί. Τὰ, ἔρονα αὐκῶν καὶ καὶ τηρεῖτε· κατὰ δὲ τὰ έργα αὐτῶν μὴ ποιείτε λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. ...λιγονxxxv. 1. r ch. xix. 17 reff. 4 * δεσμεύουσιν δε t φορτία "βαρέα * και επιτιθέασιν επί τους Βυι. FG s Acts xxii. 4 ν ώμους των αιθρώπων, αυτοί δὲ τῷ ν δακτύλω αὐτῶν οὐ SUVIL only. Gen.

(), II & 1.

xxxvii. 7. t ch. xi. 30 reff. v Luke xv. 5 only. Judg, xvi. 3 al. 27 only. Lev. iv. 6.

u ver. 23. Acts xx. 29. xxv. 7. 2 Cor. x. 10. 1 John v. 3 only. Ps. xxxvii. 4. w Mark vii. 33. Luke xi. 20, 46. xvi. 24. John [viii. 6] xx. 25,

2. καθεδρας bef μωυσεως D 69. 238 latt Orig hom-Cl Iren-int Hils.

for αν, εαν ΖΘbR rel: txt BDΓ (FKS, e sil) 3. παντα ουν is repeated by D1. Eus [Ephr-1-ms Chr Damasc1]. om υμιν D-gr copt Aug. rec aft vuiv ins τηρείν (gloss, as ποιείν shews), with Ob rel lat-f (appy) syrr: ποιείν Γ Chr Damase Phot [Ephr] Origint: om BDLZX 1 latt syr-cu coptt ath arm Eus Iren-int Origint. Hil Ambr Aug Op Gild. rec τηρειτε κ. ποιειτε (ποιησατε being first altered to ποιειτε for conformity, then transposed for logical accuracy: so Meyer), with Ob rel latt(a def) syrr syr-cu Iren-int Hil: ποιειτε (alone) Γ Ser's f¹ Chr [Damase₁] Orig int₂ Hil₁ Aug_{oft} : τηρει κ. ποιειτε F: ποιειτε κ. τηρειτε D 1. 209 Eus_1 Damasc₁: ποιησατε (alone: homwotel) &1: txt BLZX3a fuld(with forj) syr-jer coptt ath arm Eus, Damasc, Hil, 4. rec (for 1st δε) γαρ (as more suitable), with D1 rel vulg late f h Chr [Damasc]

Iren-int Hil: om D-corr Γ 238 arm: txt BLMΔΠN 1.33 am(with tol) lat-a b e ff 1.2 g 1.2 l syrr syr-cu coptt Thl Ambr Aug Jer Op. (Ob?) aft φορτια ins μεγαλα X. *rec aft βαρεα ins καὶ δυς βάστακτα (from Luke xi. 46?), with BD(aδυsβ. D1) Θb rel vulg lat- $cff_1g_{1,2}$ l syr sah æth arm [Chr Damasc₁]: om LN 1. 209 lat-a b e ff_2 hSyr syr-cu copt Iren-int Hil Ambr. rec (for αυτοι δε τω) τω δε, with Θb rel latt syr arm [Chr Damasc1]: txt BDLN 33 Syr syr-cu coptt æth Iren-int Ambr Jer Op.

sayings of the Lord into longer discourses, see Prolegomena to Matthew. A trace of this discourse is found in Mark xii. 38-40: Luke xx. 45-47. In the latter place it is spoken to the disciples, in hearing of the crowd: which (see ver. 8 ff.) is the exact account of the matter. It bears many resemblances to the Sermon on the Mount, and may be regarded as the solemn close, as that was the opening, of the Lord's public teaching. It divides itself naturally into three parts: (1) introductory description of the Scribes and Pharisees, and contrast to Christ's disciples (vv. 1-12): (2) solemn denunciations of their hypocrisy (vv. 14-33): (3) conclusion, and mournful farewell to the temple and Jerusalem. 2.7 Moses' seat is the office of judge and lawgiver of the people: see Exod. ii. 13-25: Deut. xvii. 9-13. Our Lord says, 'In so far as the Pharisees and Scribes enforce the law and precepts of Moses, obey them: but imitate not their conduct.' ἐκάθισαν must not be pressed too strongly, as conveying blame, -- ' have seated themselves;' -- it is merely stated here as a matter of fact. Vv. 8, 10 however apply to their leadership as well as their faults; and declare that among Christians there are to be none sitting on the seat of Christ. πάντα οὖν ὄσα ἄν] The οὖν here is very significant: - because they sit on Moses'

seat: and this clears the meaning, and shews it to be, 'all things which they, as successors of Moses, out of his law, command you to observe, do;' there being a distinction between their lawful teaching as expounders of the law, and their frivolous traditions superadded thereto, and blamed below. ποιήσατε, do, as occasion arises. Theelte, observe, having respect to them as a constant rule of conduct. The present binds on the habitual practice to the mere momentary act of the aorist. 4.] The warning was, imitate them not—for they do not themselves what they enjoin on others. And this verse must be strictly connected with ver. 3. The φορτία then are not, as so often misinterpreted (even by Olshausen, i. 834), human traditions and observances, but the severity of the law, which they enforce on others, but do not observe (see Rom. ii. 21—23): answering to the $\beta \alpha \rho \dot{\nu}$ $\tau \epsilon \rho \alpha \tau \sigma \hat{\nu} \nu \delta \mu \sigma \nu$ of ver. 23. The irksomeness and unbearableness of these rites did not belong to the Law in itself, as rightly explained, but were created by the rigour and ritualism of these men, who followed the letter and lost the spirit: 'omnem operam impendebant (says Grotius) ritibus urgendis et ampliandis. τῷ δακ. αὐτῶν, not αὑτῶν: the emphasis is not on the pronoun, but on the δακτύλφ. As a general rule, when the pron. is simply re-

17. 2 Cor. x. 15. Phil. i. 20 only. = 1 Kings ii. 21. Dan. iv. 8 (11) Theod. dc. i. 33. x. 45. xix. 36 is only. Num. xv. 38 al. e= || L. ch. vi. 5. | f||. Luke (xi. 43 v. r.) xiv. 7, 8 only τ. foonstr., ch. vi. 5. || Isa. Ivi. 10. |

Luke. John i. 39, 50 als. only †. (-βουνί, Mark x. 51.) |

(-βουνί, Mark x. 51.) |

1 = 4 Kings ii. 12, vi. 21.

5. * rec δέ, with Θ_b rel syr-cu [Bas]: om arm: γαρ BDLN X-comm 1. 33. 69 latt syrr coptt Chr [Bas] Damase [Orig-int]. rec aft κρασπέδα ins των ιματιων αυτων (interpolation from such places as ch ix. 20; xiv. 36), with Θ_b rel gat(with mm) lat $f \iint_{\mathcal{O}} h$ syrr syr-cu copt arm Chr Orig-int Op₁; των ιματιων LΔ: om BDN X-comm 1 latt Op₁.

6. rec (for δε) τε (corrn as more suitable copula; but Matt never uses it), with Θ_b [Π²] rel [Bas₁ Damasc₁]: om Γ arm Cypr: txt BDKLM²ΔΠ¹Ν 1. 69 latt syr coput Hil. τας πρωτοκλισιας L(Treg, expr) Ν³a 1. 33 vulg lat-a c f ff₁ g_{1,2} h D-lat syrr syr-cu copt æth arm Bas [Damasc₁] Hil Op: τ. πρωτοκλησιαν ΓΘ_b rel: txt BDEKM SUΠΝ¹ lat-b e ff₂ Cypr.

7. om 2nd $\rho\alpha\beta\beta\iota$ BLA $\Theta_b{}^2$ N-corr 1 1. 33(appy) latt Syr coptt with Chr [Bas $_1$ -ms Damasc $_1$] Cypr Op. (The own was easy, and the fact of the reduplication not occurring below, seems to testify to its genuineness here.)—homocotel $\rho\alpha\beta\beta\iota$ to $\rho\alpha\beta\beta\iota$ next ver N 1 .

8. rec (for διδασκαλος) καθηγητης (mechanical altern from below, ver 10), with DL Θ_b N¹ rel [Nyss, Bas, Damase,]: txt BU N³3(but καθ. restored) 33 lat-a b c Syr syr-jer copt [Clem,] Orig, Eus, Chr. rec adds ο χριστος, with E¹ rel syr-cu syrwith-ast [Damase,]; χριστος HU: om BDE²L Θ_b (appy) Π N 1. 33(appy) latt Syr syr-ms syr-jer coptt æth arm [Orig,] Bas Chr Thl Cypr.

flexive, the smooth breathing should always be printed. 5-7.] But whatever they do perform, has but one motive.

φυλακ., Heb. Totaphoth, or subsequently and more generally, Tephillin (see Gesen. Thes. Hebr., and Buxtorf, Lex. Rabbin.), were strips of parchment with certain passages of Scripture, viz. Exod. xiii. 11-16 and 1-10: Deut. xi. 13-21; vi. 4-9, written on them, and worn on the forehead between the eyes, on the left side next the heart, and on the left arm. The name in the text was given because they were considered as charms. They appear not to have been worn till after the captivity; and are still in use among the Rabbinical Jews. Their use appears to have arisen from a superstitious interpretation of Exod. xiii. 9: Deut. vi. 8, 9. See Jos. Antt. iv. 8. 13. The fringes were commanded to be worn for a memorial, Num. xv. 38. See note on ch. ix. 20.

6, 7.] See Mark xii. 38, 39: Luke xx. 46, 47. On πρωτ. ἐν τοῖς δείπ. see Luke xiv. 7. 8—10.] The prohibition is against loving, and in any religious matter, using such titles, signifying do-

minion over the faith of others. It must be understood in the spirit and not in the letter. Paul calls Timotheus his 'son' in the faith, 1 Tim. i. 2, and exhorts the Corinthians (1 Cor. xi. 1) to be followers of him as he of Christ. To understand and follow such commands in the slavery of the letter, is to fall into the very Pharisaism against which our Lord is uttering the caution. See (e.g.) Barnes's note ραββί = τΞς, my master: an here. expression used, and reduplicated as here, by scholars to their masters, who were never called by their own name by their scholars. So the Lord says, John xiii. 13, ύμεις φωνείτε με 'Ο διδάσκαλος κ: ὁ κύριος, και καλώς λέγετε, είμι γάρ. See Schöttgen, Hor. Heb. ii. 900. The Teacher is probably not Christ, as supplied here in the rec., but the Holy Spirit (see John xiv. 26: Jer. xxxi. 33, 34: Ezek. xxxvi. 26, 27), only not here named, because this promise was only given in private to the disciples. If this be so, we have God, in His Triunity, here declared to us as the only Father, Master, and Teacher of Christians; their $\pi \alpha \tau \eta \rho$, $\kappa \alpha \theta \eta \gamma \eta \tau \eta s$ (= $\delta \delta \eta \gamma \delta s$

m ch. v. 48 reff. ὑμῶν ἐπὶ τῆς γῆς εἶς γάρ ἐστιν ὁ m πατὴρ ὑμῶν ὁ BDEFG n here bis (ver. 8 v. r.) only τ. σος. in Plut., Don. Hat., Don. Hat.

 $^{\text{vs. 17. James}}_{\text{iv. 10. 1 Pet.}}$ νους $^{\text{u}}$ ἀφίετε εἰςελθεῖν. 15 οὐαὶ ὑμῖν γραμματεῖς καὶ $^{\text{va. BI}}_{\text{IKLM}}$ $^{\text{va. 10. 1 Pet.}}_{\text{iv. 10. 1 Pet.}}$ ν. 6. Ps. $^{\text{pr. 10. 1 Pet.}}_{\text{IXXVII. 15. 5}}$ ρισαῖοι ὑποκριταί, ὅτι $^{\text{v}}$ περιάγετε τὴν $^{\text{w}}$ θάλασσαν καὶ τὴν $^{\text{va. 10. 1 Pet.}}_{\text{AINVI. 23 al. Deut. xvii. 20. 2 Chron. xvvi. 16.}}$

as above
(q), ch. xi. 23 al. Deut, xvii, 20, 2 Chron. xxvi. 16,
xl. 4, 2 Cor. xii. 21, Phil. ii, 8, iv, 12 only, Isa. x, 33, 69
xxiii. 1, v = ch. iv, 23 reff.

w Heb, xi. 29, Gen. i. 10, Jon. i, 9.

9. for 1st υμων, υμιν D(υμειν) latt Syr [copt(Tischdf)] sah arm Clem Cypr Aug Opt Op. υμων bef ο πατηρ BUN 33. rec (for ουρανιος) εν τοις ουρανοις (to suit επι της γης), with Θ_b rel latt Clem Orig [Nyss₁ Bas₁ Cyr₁] Tert; εν ουρανοις DΔ 1 ev-y₁ [Damase₁]: txt BLN 33. 69 æth arm [Bas₁ Cyr₁].

10. rec ϵ_{is} yap $\nu_{\mu}\omega_{\nu}$ $\epsilon_{\sigma\tau_i\nu}$ 0 $\kappa_{\alpha}\theta_{\eta}\gamma_{\eta}\tau_{\eta}s$ (corresponding to the from ver 8), with $E(\Theta_b\Delta R)$ rel lat-f syrr copt(appy) ath $[Bas_i]$: ($\epsilon_{\sigma}\tau$, bef ν_{μ} , $\Delta\Theta_bR$ [Nyss.]: om 0 (bef $\kappa_{\alpha}\theta$.) U: om ν_{μ} , $K[\Pi^1]$ 243-5-53-9 Ser's e.g. w: ν_{μ} , aft $\kappa_{\alpha}\theta$. 69:) txt B(D)GL (1) 33 lat- $(a \ b)$ c $ff_{1,2}$ $g_{1,2}$ h t Ambr Op. (D-gr vulg &c ϵ_{t} s bef $\epsilon_{\sigma\tau_i\nu}$: 1 om $\epsilon_{\sigma\tau_i\nu}$ ϵ_{is} : lat- $a \ e$ D-lat [syr-cu] arm [Hil] om ϵ_{t} s.)

11. om δε D latt Hil Op. om 2nd υμων X.

[13. rec ins oval umin γp , k. far. uporp., oth katesbeet tas oikias twin chorn, k. profasel marks prosenyomenor dia touto lymphes being conformed to the other vibere, and profile. It this is further shewn by oth katesbeet being conformed to the other vibere, and profile. μ prosenyomeno being carelessly left as in Mark)—Steph, before 14, with $\theta_b \Pi$ rel latif syrt copt with Chr Damase Op – elz, aft ver 14, with 69 vulg latif of f_2 h syrtcu Hil (for numerous other varus see Lachm and Scholz): om BDL Z(appy) N 1.33 am(with em for fuld gat harl mm) latif f_1 give canon (appy) Jet.]

Origicalls ver 15 δεύτερον ταλανισμόν) and inti(appy) Bus-canon (appy) Jet.]

14. Steph om δε, with R' rel lat f h syrr syr-cu copt-ms wth arm Eus [Cyr₁] Orig-

int Hil: ins BDL N-corr 1 latt copt.

τυφλῶν Rom. ii. 19), and διδάσκαλος—the only One, in all these relations, on whom they can rest or depend. They are all brethren: all substantially equal—none by office or precedence nearer to God than another; none standing between his brother and God. 'And the duty of all Christian teachers is to bring their hearers to the confession of the Samaritans in John iv. 42: οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύσμεν αὐτοί γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὖτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.' (Olshausen, Gḥriftus ber einige Meister, p. 10, cited by Stier, ii. 444.)

πατέρα μὴ κ. ὑμ., name not any Father of you on earth: no 'Abba' or 'Papa' (see the account of the funeral of John Wesley, Coke and More's Life, p. 441, and the opening of the Author's dedication of the book).

11.] It may serve to shew us how little the letter of a precept has to do with its true observance, if we reflect that he who of all the Heads of seets has most notably violated this

whole command, and caused others to do so, calls himself 'servus servorum Dei.'

12.] This often-repeated saying

points here not only to the universal character of God's dealings, but to the speedy humiliation of the lofty Pharisees; and as such finds a most striking parallel in Ezek. xxi. 26, 27. 14.] In Luke xi. 52 it is added ήρατε την κλείδα της γνώσεωs—the Key being, not the Key of, i. e. admitting to, Knowledge, but the Knowledge itself, the true simple interpretation of Scripture which would have admitted them, and caused them to admit others, into the Kingdom of Heaven by the recognition of Him of whom the Scriptures testify; whereas now by their perverse interpretations they had shut out both themselves and others from it. See a notable instance of this latter in John ix. 24. They shut the door as it were in men's faces who were entering. On the interpolated ver. 13, see notes in Mark (xii. 40). 15. And with all this beCno

wx ξηρὰν ποιῆσαι ἕνα ў προςήλυτον, καὶ ὅταν γένηται, x ch. xii. 10 ποιεῖτε αὐτὸν ² υἰὸν α γεέννης \(\text{b} \) διπλότερον ὑμῶν. \(\text{16} \) οὐαὶ τυφλοὶ οἱ λέγοντες \(\text{OS} \) αν \(\text{d} \) ὐμῶν \(\text{io} \) όδηγοὶ τυφλοὶ οἱ λέγοντες \(\text{OS} \) αν \(\text{d} \) ὑμῶν \(\text{io} \) τῶν ναῷ, \(\text{c} \) οὐδέν ἐστιν \(\text{OS} \) δ \(\text{a} \) αν \(\text{d} \) ὑμῶν \(\text{io} \) τοῦ \(\text{cii. 10. γιαῦ, co οὐδέν ἐστιν \(\text{OS} \) δ \(\text{cii. 10. γιαῦ, co οὐδέν ἐστιν \(\text{OS} \) δ \(\text{cii. 10. γιαῦ, co οὐδέν ἐστιν \(\text{OS} \) αν \(\text{o} \) γλενιίι. 8. (a) \(\text{cii. 10. γιαῦ, co οὐδέν ἐστιν \(\text{OS} \) αν \(\text{o} \) γλενιίι. 8. (a) \(\text{cii. 10. γιαῦς co \) δ \(\text{o} \) γλενιίι. 8. (a) \(\text{cii. 10. γιαῦς co \) δ \(\text{o} \) γλενιίι. 6 \(\text{cii. 10. γιαῦς co \) δ \(\text{o} \) γλενιίι. 6 \(\text{cii. 10. γιαῦς co \) δ \(\text{o} \) γλενιίι. 6 \(\text{cii. 10. γιαῦς co \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \) δ \(\text{co. γιαῖι. 6 \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \} \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \} \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \} \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \} \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \} \) δ \(\text{o} \) γλενιίι. 6 \(\text{co. γιαῖι. 6 \} \) δ \(\text{o} \) γλενιίι. 6 \(\text{c} \) καὶ \(\text{o} \) δ \(\text{o} \) γλενιίι. 6 \(\text{o} \) γλενιίι. 6 \(\text{c} \) γλενιίι. 6 \(\tex

only. Isa. xxiv. 2. see Luke xi. 4.
42. Phill i. 22. τίς κτήστς (of two) δικαία ἐστί; Xen. Cyr. i. 3. 17. h. J. xxvii. 17, 21. Luke vii. 17, 19 al. Gen. ii. 3. xxiv. 37 al. fr.
13 al. Gen. viii. 20. xii. 7, 8.
12 x - r.) xvii. 20 only. Ps. cxxxiv. 21 al. fr.

15. ινα ποιησητε D latt.

16. aft οδηγ. ins οι K(but erased). om οι D¹(ins D³?).

17. $\tau\iota$ γαρ $\mu\iota\iota$ ζον Z latt.— $\mu\iota\iota$ ζω D. rec αγιαζων (as more simple, and used in ver 19), with CL Π rel latt: txt BDZN.

18. rec (for 1st αν) εαν, with E rel: txt BCDFKLπ 33. 69. (Z def.) (vv.

18-27 lat-b def.)

19. rec ins $\mu\omega\rho_0$ is kalbef $\tau\nu\phi\lambda_0$ (from ver 17: no reason could be assigned for its omission, if genuine), with BC rel lat-c f Syr syr[w-ast(appy)] copt sah-mnt arm Origint: om DLZN 1 vulg lat-a e $f_{1,2}$ $g_{1,2}$ h l syr-cu copt-mss with.

20. for επανω, επ' Z(appy).
21. rec κατοικουντι, with BHN 69 (S 1, e sil) latt syr æth arm: txt CDZ rel Damasc.

trayal of your trust as οἱ διδάσκαλοι τοῦ 'Ισραήλ (John iii. 10), as if all your work at home were done, ye περιάγ. τ. θ. κ.τ.λ. This was their work of supererogationnot commanded them, nor in the spirit of their law. The Lord speaks not here of those pious Godfearing men, who were found dwelling among the Jews, favouring and often attending their worshipbut of the proselytes of righteousness, so called, who by persuasion of the Pharisees, took on them the whole Jewish law and its observances. These were rare-and it was to the credit of our nature that they were. For what could such a proselyte, made by such teachers, become? A disciple of hypocrisy merely-neither a sincere heathen nor a sincere Jew-doubly the child of hell-condemned by the religion which he had left-condemned again by that which he had taken. The expression διπλότερον ύμῶν occurs in the same connexion, and probably in allusion to this passage, in Justin Martyr, Tryph. § 122, p. 215, οί δὲ προςήλυτοι οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ διπλότερον ὑμῶν βλασ• φημοῦσιν είς τὸ ὄνομα αὐτοῦ.

16-22. The Lord forbade all swearing to His own disciples, ch. v. 34; and by the very same reasoning-because every oath is really and eventually an oath by God-shews these Pharisees the validity and solemnity of every oath. "This subterfuge became notorious at Rome. 'Ecce negas, jurasque mihi per templa Tonantis; Non credo: jura, verpe, per Anchialum, = am chai aloh (as God liveth). Martial xi. 94" (F. M.). The gold here is probably not the ornamental gold, but the Corban—the sacred treasure. (This Meyer doubts, because the question here is not of vows. But in the absence of any examples of an oath by the gold of the temple, it is just as likely as the other interpretation.) They were fools and blind, not to know and see, that no inanimate thing can witness an oath, but that all these things are called in to do so because of sanctity belonging to them, of which God is the primary source—the order likewise of the things hallowed, being, in their foolish estimate of them, reversed: for, the gold must be less than the temple which hallows it, and the gift

d δμνύει έν τω k θρόνω του θεου, και έν τω 1 καθημένω k = ch. v. 34. = ch. v. 34. Acts vii. 49, from Isa. lxvi. 1. Heb. i. 8. έπάνω αὐτοῦ. 23 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ...γραμύποκριταί, ὅτι ^m ἀποδεκατοῦτε τὸ ⁿ ἡδύοσμον καὶ τὸ ο ἄνη- Z. al. 1 w. ἐπάνω, ch. xxvm. 2. θον καὶ τὸ τκύμινον, καὶ τἀφήκατε τὰ τβαρύτερα τοῦ GHKL ΜSUVI Rev. vi. 8 only, see ch. xxi. 7. m Luke xi. 42. νόμου, την εκρίσιν και το έλεος και την t πίστιν ταῦτα ΔΠΕ 1. δὲ ἔδει ποιῆσαι, κάκεῖνα μὴ ٩ ἀφεῖναι. 24 υ όδηγοὶ τυφλοί, π Ιωκε χι. 12. Θε εθεί ποιησαί, κακεινα μη 4 αφείναι. ~ 001γγοι τοφλοί, χνιι. 12. Ηεδ. νί. 5 οδιυλίζοντες τὸν Ψκώνωπα, τὴν δὲ χκάμηλον 9 καταπίχνίιι. 22.
Dent. χίν. 22. νοντες. 25 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
π Δικε χί. 42 οσιν χίν. 22. νοντες. 25 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ότι * καθαρίζετε τὸ έξωθεν τοῦ ποτηρίου καὶ τῆς * παροψίonly t.
o here only t. p here only. Isa. xxviii. 25, 27 bis δος, δέσωθεν δε δε γέμουσιν έξ δάρπαγής και ε άκρασίας. r = 2 Cor. x. 10. Acts xxv. 7. (ver. 4 reff.) s Isa. i. 17. u ver. 16. v here only. Amos vi. 6 only. only. q = Mark vii. 8 reff. t = Rom. iii, 3. Tit. ii. 10. Prov. xii. 22. t = Rom. 11, 3. Th. 11, 10. Prov. x1, 22. uver. 10. w here only τ, (-πτου), μαθίτh. x. 21. ii. 7, v. 4. Heb. xi. 29. 1 Pet. v. 8. Rev. xii, 16 only. Num. xvi. 32. a here (and ver. 26 v. r.) only τ. b ver. 27. Rev. iv. 8. ver. 27 reff. d Luke xi. 39. Heb. x. 34 only. Isa. iii. 14. y 1 Cor. xv. 24, from Isa. xxv. 8. 2 Cor. z Mark vii. 19 al. fr.

ver. 27 reff. 2 Tim. iii. 3.) e 1 Cor. vii. 5 only +. (-Tris, **23**. αφηκετε B1. rec τον ελεον, with C rel(το M) [Epiph, Damase,]: txt BDLX 33 Chr Epiph Cyr. rec om δε, with DN rel vulg late f f 1,2 g,2 arm [Bas₁ Chr₃] Lucif: ins BCKLMΔΠ 33 lat-a h D-lat syrr syr-cu copt ath Chr-η Orig-int. rec

αφιεναι, with CD rel: txt BLX. 24. rec aft τυφλοι ins οι, with C(οι διυλιζονται C1) D-corr or 4 X1 (marked for erasure

fer την, τον D.

but restored) rel syrr syr-eu [Bas₁]: om BD¹L. for $\tau\eta\nu$, $\tau\sigma\nu$ D 25. $\epsilon\xi\omega$ [for $\epsilon\xi\omega\theta\epsilon\nu$] D X-comm Clem Chr- γ (and Fd's mss exc K). unnecessary) CD X-comm latt copt arm Chr [Orig-int]: ins BK rel. om e (as for akpaoias, αδικιας (gloss on unusual word, as is shewn by the varns below) C rel lat-f Syr [syr-ms Bas-ms₁] Chr Thl Euthym Op Promiss: ακρ. κ. αδικ. syr-w-ob: ακαθαρσίας vulg lat: f_1 $g_{1,2}$ l coptt Clem: πλεονεξίας M Chr-M¹ [Damasc₁]: αδικ. κ. πλεον. æth: πονηρίας 243: txt BDLΔΠΝ 1. 33. 69 lat-a c ff h syr arm [Bas₂].

than the altar-not as if this were of any real consequence, except to shew their folly—for, vv. 20—22, every oath is really an oath by God. But these men were servants only of the temple (ὁ οἶκος ὑμῶν, ver. 38) and the altar, and had forgotten όφείλει, is bound (see Exod. God. xxix. 37). κατοικήσαντι (not κατοικοῦντι) is remarkable: God did not then dwell in the Temple, nor had He done so since the Captivity. (This may perhaps be so: but grammatically it is hardly probable. Rather should I say now, with Meyer, that the aor. refers to the one definite act by which God took possession of the temple as His dwellingplace on its dedication by Solomon; without any allusion to present circumstances.)

23, 24. It was doubtful, whether Levit. xxvii. 30 applied to every smallest garden herb: but the Pharisees, in their over-rigidity in externals, stretched it to this, letting go the heavier, more difficult, and more important (see ver. 4) matters of the Law. In the threefold enumeration, our Lord refers to Micah vi. 8 (see also Hosea xii. 6)—where to do justly, to love mercy, and to walk humbly with God, are described as being better than all offerings. ταῦτα, these last,

are the great points on which your exertions should have $(\xi \delta \epsilon_i, oportebat)$ been spent—and then, if for the sake of these they be observed, the others should not be neglected. Stier gives an instance of this, in (Scripture) philology, which if it be applied in subjection to a worthy appreciation of the sense and spirit of the Writer, may profitably descend to the minutest details: but if the philologian begin and end with his 'micrology,' he incurs the μωρέ και τυφλέ of the Pharisees (ii. 515, edn. 1). διυλίζοντες τ. κ.] The straining the gnat is not a mere proverbial saying. The Jews (as do now the Buddhists in Ceylon and Hindostan) strained their wine, &c., carefully, that they might not violate Levit. xi. 20, 23, 41, 42 (and, it might be added, Levit. xvii. 10-14). The "strain at a gnat" in our present auth. vers. for "strain out a gnat" of the earlier English vss., seems not to have been a mistake, as sometimes supposed, but a deliberate alteration, meaning, "strain (out the wine) at (the occurrence of) a gnat." τόν and τήν indicate reference to a proverb or fable. The camel is not only opposed, as of immense size, but is also joined with the other, as being 25-28.] This woo equally unclean.

c w. es, here only. see Rev. viii. 5. w. gen.

X aka-

26 Φαρισαῖε τυφλέ, ** καθάρισον πρῶτον τὸ ' ἐντὸς τοῦ ' - here (Luke ποτηρίου, ἵνα γένηται καὶ ε τὸ ε ἐκτὸς αὐτοῦ καθαρόν. 27 οὐαὶ ὑμῦν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατονομοιάζετε ἱ τάφοις κακονιαμένοις, ¹ οἵτινες ἔξωθεν μὲν φαίνονται m ὡραῖοι, n ἔσωθεν δὲ no γέμουσιν p ὀστέων ἰ Μακι οπίν (μοιος, νεκρῶν καὶ πάσης q ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς εξωθεν μὲν ' φαίνεσθε τοῖς ἀνθρώποις ' δίκαιοι, ἔσωθεν δὲ εὐτος καὶ ὑποκρίσεως καὶ u ἀνομίας. 29 οὐαὶ ὑμὶν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι γ οἰκοδομεῖτε καὶ ψανρισαῖοι ὑποκριταί, ὅτι γ οἰκοδομεῖτε καὶ τοὺς ἱ τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ * μνημεῖα τῶν δικαίων, ³0 καὶ λέγετε Εἰ γ ἤμεθα ἐν ταῖς ἡμέραις τῶν Ι καίν. Στων οἰκοίων τοὺς προφητῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα αὐτῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν γ ἤμεθα ἀντῶν ** κοινωνοὶ ἐν τῷ πατέρων ἡμῶν, οὐκ ἀν κὰν γ ἤμεθα ἀν τὰν τὰν πατέρων ἡμον, οὐκ ἀν κὰν γ ἤμεθα ἀν τὰν τὰν καὶν ἡμεθα ἀν τὰν ἡμεθα ἀν τὰν καὶν ἡμεθα ἀν τὰν καὶν ἡμεθα ἀν τὰν καὶν ἡμεθα ἀν τὰν καὶν ἡμεθα ἀν τὰν κα

iii. 14, from Ps. x. 28 (7). Rev. iv. 6, 8, v. 8 al 3. Gen. xxxvii. 25. acc., Rev. xvii. 3, 4.

q Gospp., here only. elsw. Paul only, Rom. i. 24 al. fr. Lev. v. 3 al.

r Prov. xxi. 2.

3 John xix. 29 (bis) reft.

1 Mark xii. 15. Luke xii. 16. Luke xii. 13. 1 Tim. iv.

2. (James v. 12 v. r.) 1 Pet. ii. 1 only r. 2 Macc. vi. 25 only.

v. h. vii. 24, 26 al. fr. 1 James v. 12 v. r.) 1 Pet. ii. 1 only r. 2 Macc. vi. 25 only.

v. h. vii. 24, 26 al. fr. 1 Tim. iv.

v. h. vii. 24, 26 al. fr. 1 James v. 11 James vi. 15.

v. h. vii. 24, 26 al. fr. 1 James v. 11 James vi. 15.

x. V. h. vii. 24, 26 al. fr. 1 Macc. xiii. 27.

v. h. vii. 24, 26 al. fr. 1 James v. 1 James vi. 15.

x. V. h. vii. 24, 26 al. fr. 1 James v. 1 James vi. 16, 6c. Acts xx. 28. Ezek. xxii. xxii. 3, 20.

x. V. h. vii. 24, 26 al. fr. 1 James v. 10 only. 1 Cor. x. 18, 20.

x. V. h. vii. 24, 26 al. fr. 1 James v. 10 only. 1 Cor. x. 18, 20.

x. James vi. 12, 20 John iii. 26, 28, v. 33. Gal. iv. 15 al. Gen. xliii. 3 Ed-vat. (B def.)

c 2nd pers.,

ch. iii. 9 reft.

d ver. 35, ch. v. 21. xix. 18 ji and Rom. xiii. 9, from Exod. xx. 15 (13), or Deut. v.

17. James ii. 11. 1v. 2. v. 6 only.

26. rec aft $\pi \sigma \tau \eta \rho \iota \sigma v$ add $\kappa \alpha \iota \tau \eta s$ $\pi \alpha \rho \sigma \psi \iota \delta \sigma s$ (repetition from ver 25), with BCK rel vulg lat-c [syrr ath arm Bas, Chr, Damasc,] Orig-int: om D 1.209 lat-a e Clem Chr, Iren-int. for $\epsilon \kappa \tau \sigma s$, $\epsilon \xi \omega \theta \epsilon \nu$ D Clem: $\epsilon \nu \tau \sigma s$ K¹(txt K³a). rec $\alpha \nu \tau \omega v$ (to suit the inso of $\kappa \tau \sigma s$ $\pi \alpha \rho \sigma \psi$, with [B²]CK rel syrr copt arm [Bas,]: om X-comm vulg lat-c D-lat Clem Chr Iren-int Orig-int: txt B¹DE¹ 1.69 lat-a e ath hom-Cl [Bas, Damase,].

27. [for $\pi \alpha \rho \sigma \mu$] $\sigma \omega \sigma \omega \zeta \epsilon \tau \epsilon$ (see varr readd in Matt xxvi. 73: Mark xiv. 70) B 1.

27. [for $\pi \alpha \rho \rho \mu$] ομοιαζετε (see varr readd in Matt xxvi. 73: Mark xiv. 70) B 1. for οιτ. εξ. μ . ϕ . ωρ., &c., εξωθεν ο ταφος φαινεται ωραιος εσ. δ. γεμει D Clem [Cyr₁] Iren-int.—om οιτινες \aleph^1 (ins \aleph^{33}).

28. rec μεστοι bef εστε (for euphony), with X rel latt [Bas₁ Damasc₁ Orig-int] Iren-

int Lucif: txt BCDLX 33. 69.

30. rec (for ημεθα) ημεν (twice), with KM¹SUΠ 1 Orig Chr: txt BCDN rel Orig-ms Cyr. rec κοινωνοι bef αυτων, with CN rel latt Orig [Cyr Chr₂]: txt BD 1. 69 Chr₂.

is founded not on a literally, but a typically denoted practice of the Pharisees. Our Lord, in the ever-deepening denunciation of His discourse, has now arrived at the delineation of their whole character and practices by a parabolic similitude.

γέμουσιν ἐξ] not, 'are filled by' (Dr. Burton), but, are full of: τος κίσι in Hebrew. The straining out of the gnat is a cleansing pertaining to the ἔξωθεν, as compared with the inner composition of the wine itself, of which the cup is full: see Rev. xviii. 3. ἴνα γέν.] The exterior is not in reality pure when the interior is foul: it is not 'a clean cup,' unless both exterior and interior be clean: 'alias enim illa mundities externa non est mundities.' Bengel. Observe, the emphasis is on γένηται: "that its exterior also may not appear to be, but really become, purc." τάφ. κεκον.] The Jews

used once a year (on the fifteenth of the month Adar) to vohitewash the spots where graves were, that persons might not be liable to uncleanness by passing over them (see Num. xix. 16). This goes to the root of the mischief at once: 'your heart is not a temple of the living God, but a grave of pestilent corruption: not a heaven, but a hell. And your religion is but the whitewash—hardly skin-deep.'

29—33.] The guilt resting on these present Pharisees, from being the last in a progressive series of generations of such hypocrites and persecutors, forms the matter of the last Woe. The burden of this hypocrisy is, that they, being one with their fathers, treading in their steps, but vainly disavowing their deeds, were, by the very act of building the sepulchres of the prophets, joined with their prophet-persecuting acts, convicting themselves of con-

33 g όφεις h γεννήματα h έχιδνων, πως φύγητε ἀπὸ τῆς MSUX see Gen. xv. 16. f ch. vii. 2. Mark iv. 24. ι κρίσεως της κ γεέννης; 34 διὰ τοῦτο ίδου έγω ι άπο- 33.69 Luke vi. 38 bas. Rom. xii. 3. Eph iv. 7 al. στέλλω ¹ πρὸς ύμᾶς προφήτας καὶ σοφούς καὶ ^mγραμματείς. 3. Eph. η έξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ η έξ αὐτῶν Delt. xxv. 14. g ch. xii. 10. 0 μαστυγώσετε έν ταῖς συναγωγαις υμων χ. 16 αl. Ps. cxxix. 3. ἀπὸ πόλεως εἰς πόλιν, 35 ὅπως 9 ἔλθη ἐφ' ὑμᾶς πᾶν 1 αἶμα ze here only. h ch. ii. 7 (reif). i = John v. 21, 29. Heb. x. 27. 2 Pet. ii. 4 al. Isa. lii. 9. k ch. y. 22 reff. 1 ch. xii. 34. Jer. xxv. 4. m = ch. xiii. 52 reff. p = Acts xxvi. 11. 1 Macc. v. 22. John 4 al. 3 Kings x. 22 Bl. 4. Rev. iii. 10. Deut. xxviii. 15. Deut. xxv.

32. πληρωσετε B1 lat-e: επληρωσατε DH 244-53 Ser's c s evv-y-z₁ (both corrns, the imperative not being understood): txt B2CX rel Orig Eus [Cyr3 Chr Aug].

33. φυγεται(= -τε) DH X-txt 69. 243-58 evv-x₁-z₁.

34. om $\epsilon\gamma\omega$ D 33. 251 ${\rm Orig}_1$ Chr Phot Iren-int, Lucif. amost $\epsilon\lambda\omega$ D-gr 33. 238-43-58 Ser's c k ${\rm evv}$ -x₁-z₁ copt ${\rm Orig}_1$ Chr[also ${\rm txt}({\rm Tischdr})]$: ${\rm txt}$ BCR rel latt syrr with arm Orig [Did₁] Iren-int₂ Lucif. om προς υμας D ev-y. rec ins και bef 1st εξ αυτων, with CD rel latt syr-w-ob copt with arm-mss Orig₁ [Did₁ Chr] Iren-int Lucif: om BMDR 1.33.69 am(with fuld harl) lat-e Syr arm Orig. anoktelyeste D. om κ . $\epsilon\xi$ aut. μ at. $\epsilon \nu$ t. ν t. our. ν t. D lat-a Iren-int Lucif.— $\epsilon\xi$ aut. bef κ at \aleph^1 (txt \aleph^3 a).

tinuity with their fathers' wickedness. See, as clearly setting forth this view, Luke xi. 47, 48. '(Sit licet divus, dummodo non vivus). Instead of the penitent confession, "We have sinned, we and our fathers," this last and worst generation in vain protests against their participation in their fathers' guilt, which they are meanwhile developing to the utmost, and filling up its measure (Acts vii. 52).' Stier (ii. 453). Again notice ne emphasis, which is now markedly on viol; thus bringing out that relation in all its fulness and consequences.

πληρώσατε, imper., fill ye also (as well as they) the measure (of iniquity) of Ver. 33 repeats almost verbatim the first denunciation of the Baptist-in this, the last discourse of the Lord: thus denoting the unchanged state of these men, on whom the whole preaching of repentance had now been expended. One weighty difference however there is: then it was, τίς ὑπέδειξεν ὑμῖν φυγεῖν; the wonder was, how they bethought themselves of escaping—now, πως φύγητε; how shall ye escape? On opeis, see Rev. xii. 9. 34.] From the similar place in the former discourse (Luke xi. 49, see notes there) it would appear that the δια τοῦτο refers to the whole last denunciation: 'quæ cum ita sint'-'since ye are bent upon filling up the iniquities of your fathers, in God's inscrutable purposes ye shall go on rejecting His messengers.' Notice the difference between ή σοφία τοῦ θ. in Luke xi. 49, and ἐγώ, with its em-These words are no where phasis here. written in Scripture, nor is it necessary

to suppose that to be our Lord's meaning. He speaks this as Head of His Church, of those whom He was about to send: see Acts xiii. 1: 1 Cor. xii. 8: Eph. iii. 5. He cannot, as some (Olsh.) think, include Himself among those whom He sendsthe Jews may have crucified many Christian teachers before the destruction of Jerusalem. And see Euseb. H. E. iii. 32, where he relates from Hegesippus the crucifixion of Symeon son of Clopas, in the reign of Trajan. The kal takes out the σταυρώσετε, the special, from the ἀποκτενείτε, the general; with, of course, somewhat of emphasis. The προφήται were the Apostles, who, in relation to the Jews, were such—the σοφοί, Stephen and such like, men full of the Holy Ghostthe γραμματείς, Apollos, Paul (who indeed was all of these together), and such. On μαστ. ἐν τ. συν. κ.τ.λ. see Acts v. 40; xxii. 19; xxvi. 11. 35.] ὅπως, not in such a way that' (?), as Webst. and Wilk .: but strictly 'in order that.'

alμα δίκ. or àθφον is a common expression in the O. T. See 4 Kings xxi. 16; xxiv. 4: Jer. xxxiii. (xxvi.) 15; and more especially Lam. iv. 13, which perhaps our Lord referred to in speaking this.

παν αί. Thus in Babylon, Rev. xviii. 24, is found the blood of all that were slain upon the earth. Every such signal judgment is the judgment for a series of longcrying crimes-and these judgments do not exhaust God's anger, Isa. ix. 12, 17, 21.

The murder of Abel was the first in the strife between unrighteousness and holiness, and as these Jews represent, in their

δίκαιον ε έκχυννόμενον έπὶ τῆς γῆς, ἀπὸ τοῦ αἴματος εch. xxvi. 28 δικαίου εκχυνομένου επί της της, από του αίματος εκ. χχι. 28 $^{\text{MK. L.}}$ $^{$ ἀποκτείνουσα τοὺς προφήτας καὶ ^y λιθοβολοῦσα τοὺς web. 18 1 ἀπεσταλμένους 1 πρὸς 2 αὐτήν, a ποσάκις ἢθέλησα b ἐπι- $^{xw. ἐπι}$, $^{uke xiz. 43}$,

> bis. Jer. ii. 3. ηκει ἐπ' ἐκείνους αἰτία, Demosth, p. 624. i. 45 (?), xiii. 34. Rev. xviii. 24. Isa. xxii. 16 Heb. xviii. 15. Ps. lxxvii. 40. Sir. xx. 17 only. l. xiii. 34. xvii. 37 only. 2 Chron. xx. 26. y ch. xxi. 35 reff. z = Luke a ch. xxii. 21. Luke xiii. 34 only. 2 Chron. b ch. xxiv. 31 | Mk. Mark i. 33. Luke xii.

rec εκχυνομένον [for -νν-], with B3L rel Orig: txt B1CDGUΔΠΝ 1. 33. Tou DL 33 ev-y Eus2. οιη υιου βαραχισυ X1 evv-6-13 om 2nd 700 D 33. Eus (but Iren Orig have it): "In Evangelio quo utuntur Nazareni, pro filio Barachiæ, filium Joiadæ reperimus scriptum" (Jer in loc).

36. rec om ori (see Luke xi. 51), with BDLX 1 latt ath arm Iren-int Lucif: ins C rel lat-f syrr Orig Chr Thl. rec ταυτα bef παντα, with C D-gr LMS X-comm N

latt copt Orig [Chr₂] Lucif: txt B rel Iren-int.

37. τ , π ροφ, bef α ποκτ. \aleph ¹(omg η : txt \aleph ^{3a-b}) [Orig]. α ποκτεννουσα CGKΠ² \aleph ^{1.3a-b} Thdrt-ms: -ενουσα Δ 33. 69 Thl: txt BD rel Clem Orig₄ Eus [Bas₁ Cyr-p for αυτην, σε D arm. (ad te missi sunt latt Iren-int Orig-int, Cypr Hil.) Thdrt].

conduct both in former times and now, the murderer of the first, they must bear the vengeance of the whole in God's day Who Zacharia son of of wrath. Barachias is has been much disputed. We may conclude with certainty that it cannot be (as Aug. and Greswell suppose) a future Zacharias, mentioned by Josephus, B. J. iv. 5. 4, as son of Baruch, and slain in the temple just before the destruction of Jerusalem—for our Lord evidently speaks of an event past, and never prophesies in this manner elsewhere. Origen has preserved a tradition (in Matt. Comm. Series, 24, vol. iii. p. 846), that Zacharias father of John the Baptist was slain by them in the temple; but in the absence of all other authority, this must be suspected as having arisen from the difficulty of the allusion here. Most likely (see Lightfoot in loc., and note on Luke xi. 49) it is Zacharias the son of Jehoiada, who was killed there, 2 Chron. xxiv. 21, and of whose blood the Jews had a saying, that it never was washed away till the temple was burnt at the captivity. Bapaxíou does not occur in Luke xi. 51, and perhaps was not uttered by the Lord Himself, but may have been inserted by mistake, as Zacharias the prophet was son of Barachiah, see Zech. i. 1: a circumstance suppressed by Bp. Wordsworth in his elaborate account of the mystical reason of the patronymic being used here, as "signifying Son of the Blessed, which was a name of Christ Himself." See his note. μετ. τ. ν. κ. τ. θ.] He was killed in the priests' court, where the

altar of burnt-offerings was. On ver. 36, see note on ch. xxiv. 34. It is no objection to the interpretation there maintained, that the whole period of the Jewish course of crime is not filled up by it: the death of Abel can by no explanation be brought within its limits or responsibility; and our Lord's saying reaches far deeper than a mere announcement of their responsibility for what they themselves had done. The Jews stood in the central point of God's dealings with men; and as they were the chosen for the election of grace, so, rejecting God and His messengers, they became, in an especial and awful manner, vessels of wrath. Our Lord mentions this last murder, not as being the last even before His own day, but because it was connected specially with the cry of the dying man, 'The Lord look upon it and require it.' Compare Gen. This death of Zacharias was the last in the arrangement of the Hebrew Canon of the O. T., though chronologically that of Urijah, Jer. xxvi. 23, was later. 37. These words were before spoken

by our Lord, Luke xiii. 34: see notes there. On the construction of αὐτήν, see reff. 'Ιερουσαλήμ, which is Luke's more usual form, does not occur elsewhere in Matt. This is to be accounted for by these verses being a solemn utterance of our Lord, and the sound yet dwelling on the mind of the narrator; and not by supposing the verses to be spurious and inserted out of Luke, as Wieseler has done, Chronolog. Synops. p. 322. His assertion that ver. 39 has no sense here, is implicitly refuted below.

c Luke xiii. 34. συναγαγείν τὰ τέκνα σου c ον c τρόπον d όρνις b έπισυνάγει τὰ ενοσσία αὐτῆς εύπὸ τὰς fg πτέρυγας, καὶ οὐκ Εκοιλ. 14). 2 Tum. 11. 8 σεν τα τουσσία αυτής τυπο τας τητερυγας, και ουκ 2 Tum. 12. 2 Tum. 13. 2 Tum. 13. 3 θ ελήσατε. 35 ίδου θ αφείται ύμιν θ θ ιοίκος ύμων θ έρημος. 2 ΧΧΙΝ. 10. (καθ θ ν τρ. (καθ

αὐτῶ τὰς m οἰκοδομὰς τοῦ ίεροῦ. 2 ὁ δὲ ἀποκριθεὶς εἶπεν e here only. Ps. lxxxni. 3 only. (-σός, αὐτοῖς Οὐ βλέπετε ταῦτα πάντα ; ἀμὴν λέγω ὑμῖν, οὐ μὴ Luke ii. 41. η άφεθη ώδε ο λίθος έπι λίθον, δς ου Γκαταλυθήσεται. ...κατα-

επισυναγειν \aleph^1 . rec επισυναγει bef ορνις, with C rel [Cyr₁]: txt BDKL \aleph 1. 33. 69 latt copt Clem Orig₅[and int₃] Eus₃ [Cæs] Bas Cyr₃ Thdrt Hil. rec εαυτης (see Luke xiii. 34), with C \aleph^{3a} rel Orig₃ [Cæs₁ Bas₂ Cyr₂ Chr Thdrt: om B¹-txt Clem₁ Orig₂ Eus₄ Cypr]: txt B¹-marg(see table) DM Δ \aleph^{7} 33 latt Clem Eus₂ [Cyr₃ Thdrt-ms] Iren-int Hil. aft π τερυγαs ins αυτης $X\Delta$ evv-x₁-z fuld(with gat mm) lat-a b c &c syrr [syr-jer] copt ath Clem Orig,[and int,] Cypr Hil: om BCDLN rel vulg-ed(with am forj &c) lat-ff, arm Orig, Eus, [Cyr, Thdrt,] Iren-int,

om ερημος (corrn to Luke xiii. 35 : see there) BL 38. ημων Di-gr(perhaps).

lat-ff2 copt-ms Orig-ms.

39. aft vu. ins oti (from | Luke) D 1. 69 lat-a b c f ff. h syrr arm Origint. for κυριου, θεου D.

Chap. XXIV. 1. rec επορ. bef aπ. τ. ιερ. (corrn to avoid εξελθ. aπο, see B helow), with C rel: εκ τ. ιερ. επορ. B: txt DLΔX 1. 33. 69 latt syrr syr-jer copt ath arm Chr

Orig-int Hil Op.

2. rec (for αποκριθεις) ιησους, with C rel lat.f syr (αποκρ. seeming inappropr): txt BDLN 1. 33. 69 latt syr-jer copt ath arm Chr: om H lat-l Syr. om [1st] ov (see || Mark) DLX 33 latt coptt ath arm Thi Orig-int, Ambr Op: ins BCN rel syrr Chr Orig-int, ree παντα bef ταυτα, with DEFGKSΔ lat-e syr: om παντα κ¹(appy): txt BC 8-corr1 rel latt Syr copt arm Chr Thl Orig-int, Ambr. aft υμιν ins οτι D rec aft os ov ins μη, with GKUΠ (1. 33, e sil): om BCDN rel Chr Mac Thl. [syr].

ποσάκις ήθ. must be understood of all the messages of repentance and mercy sent by the prophets, for our Lord's words embrace the whole time comprised in the historic survey of ver. 35, as well as His own ministry. On the similitude, see Deut. xxxii. 11: Ps. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4: Isa. xxxi. 5: Mal. iv. 2, and compare ch. xxiv. 28. ούκ ήθ.] see Isa. xxviii. 12; xxx. 15. The tears of our Lord over the perverseness of Jerusalem are witnesses of the freedom of man's will to resist the grace of God. 38, 39.] This is our Lord's last and

solemn departure from the temple-the true μεταβαίνωμεν έντεῦθεν ('motus excedentium Deorum.' Tacitus).

δμῶν] no more God's, but your house -said primarily of the temple, -then of Jerusalem,—and then of the whole land in which ye dwell. οὐ μή με ίδητε] He did not shew Himself to all the people

after His resurrection, but only to chosen witnesses, Acts x. 41. έως αν είπ. until that day, the subject of all prophecy, when your repentant people shall turn with true and loyal Hosannas and blessings to greet 'Him whom they have pierced:' see Deut. iv. 30, 31: Hosea iii. 4, 5: Zech. xii. 10; xiv. 8-11. Stier well remarks, 'He who reads not this in the prophets, reads not yet the prophets aright.

CHAP. XXIV. 1-51.7 PROPHECY OF HIS COMING, AND OF THE TIMES OF THE END. Mark xiii. 1—37. Luke xxi. 5—36. Matt. omits the incident of the widow's mite, Mark xii. 41-44. Luke xxi. 1-4.

1, 2.7 St. Mark expresses their remarks on the buildings; see note there :they were probably occasioned by ver. 38 of the last chapter. Josephus writes, B. J. vii. 1. 1, κελεύει Καΐσαρ ήδη τήν τε πόλιν άπασαν καὶ τὸν νεών κατασκάπτειν τὸν δ' ἄλλον ἄπαντα τῆς πόλεως περί-

 3 καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ϥ ὄρους τῶν Ϥ ἐλαιῶν προς- $^{\rm q.ch.~xxi.~1reff}$ ῆλθον αὐτῷ οἱ μαθηταὶ $^{\rm r.ch.~xxi.~3}$ κατ' $^{\rm r.ch.~xxi.~3}$ πότε ταῦτα ἔσται, καὶ τί τὸ $^{\rm s}$ σημεῖον τῆς σῆς $^{\rm t}$ παρουσίας $^{\rm ver. 30}$. καὶ $^{\rm u}$ συντελείας τοῦ αἰῶνος. $^{\rm 4}$ καὶ ἀποκριθεὶς ὁ Ἰησοῦς $^{\rm 2}$. Εκοίι $^{\rm 12}$. $^{\rm 4}$ Κίηςς καὶ $^{\rm u}$ συντελείας τοῦ αἰῶνος. $^{\rm 4}$ καὶ άποκριθεις ο 1ησους $^{\rm 12.4~Kings}$ εἶπεν αὐτοῖς $^{\rm v}$ Βλέπετε μή τις ὑμᾶς $^{\rm w}$ πλανήση. $^{\rm 5}$ πολλοὶ $^{\rm ex. 8.9}_{\rm c.21.37.}$ $^{\rm 39 \, lonly in}$

Gospp.). 1 Cor. xv. 23. 1 Thess. ii. 19 ab. 2 Thess. ii. 1, 8, 9. James v. 7, 8. 2 Pet. i. 39 (only in ii. 25 + . (2 Macc. viii. 12, xv. 21 only.) u. ch. xiii. 39 reff. v = ∅. 1 Cor. viii. 9. Gal. v. where ℰ∥ Mk. (bis). vv. 11, 24. 2 Tim, iii. 13 al. Mic. iii. 5.

3. aft ελαιων ins κατεναντι του ιερου (from || Mark) C. aft μαθηται ins αυτου CUΓΔΠ Syr copt with Originat: om BDLN rel latt(c?) syr arm [Chr]. [καθ ΒΝ.] της παρ. σου D. ree ins της bef συντελειας, with D rel [Chr]: om BCLX 1. 33 Cyr-jer.

βολον ούτως έξωμάλισαν οἱ κατασκαπτοντες, ως μηδε πώποτ' οἰκισθῆναι πίστιν αν έτι παρασχείν τοίς προςελθούσιν. There is no difficulty in ov here used interrogatively. See a similar case John vi. 70. Meyer has abandoned his former view that we should read ob, "where ye see, &c.," and takes the common interpreta-tion. He notices some curious renderings in his note: "Do not look (so wonderingly) on ($\mu \eta$ $\beta \lambda$.)," Paulus; "Do ye not wonder at . . .?" Chrys. al., and De W.: "Ye see not all this . . ." viz. not the desolation that shall come. Grulich, de loci Matt. xxiv. 1, 2, interp. Torg. 1839: "Ye do not see: all this, I say to you, shall not" Bornemann. 3.] From Mark we learn, that it was Peter and James and John and Andrew who asked this question. With regard to the question itself, we must, I think, be careful not to press the clauses of it too much, so as to make them bear separate meanings corresponding to the arrangements of our Lord's discourse. As expressed in the other Evangelists, the question was concerning the time, and the sign, of these things happening, viz. the overthrow of the temple and desolation of Judæa, with which, in the then idea of the Apostles, our Lord's coming and the end of the world were connected. Against this mistake He warns them, vv. 6, 14,—Luke ver. 24,—and also in the two first parables in our ch. xxv. For the understanding of this necessarily difficult prophetic discourse, it must be borne in mind that the whole is spoken in the pregnant language of prophecy, in which various fulfilments are involved. (1) The view of the Jewish Church and its fortunes as representing the Christian Church and its history, is one key to the interpretation of Two parallel interthis chapter. pretations run through the former part as far as ver. 28; the destruction of Jerusalem and the final judgment being both enwrapped in the words, but the former,

in this part of the chapter, predominating. Even in this part, however, we cannot tell how applicable the warnings given may be to the events of the last times, in which apparently Jerusalem is again to play so distinguished a part. From ver. 28, the lesser subject begins to be swallowed up by the greater, and our Lord's second coming to be the predominant theme, with however certain hints thrown back as it were at the event which was immediately in question: till, in the latter part of the chapter and the whole of the next, the second advent, and, at last, the final judgment ensuing on it, are the subjects. (2) Another weighty matter for the understanding of this prophecy is, that (see Mark xiii. 32) any obscurity or concealment concerning the time of the Lord's second coming, must be attributed to the right cause, which we know from His own mouth to be, that the divine Speaker Himself, in His humiliation, did not know the day nor the hour. All that He had heard of the Father, He made known unto His disciples (John xv. 15): but that which the Father kept in His own power (Acts i. 7), He did not in His abased humanity know. He told them the attendant circumstances of His coming; He gave them enough to guard them from error in supposing the day to be close at hand, and from carelessness in not expecting it as near. (Regarding Scripture prophecy as I do as a whole, and the same great process of events to be denoted by it all, it will be but waste labour to be continually at issue, in the notes of this and the succeeding chapter, with Meyer and others, who hold that the Gospel prophecies are inconsistent in their eschatology with those after the Ascension, and those again with the chiliastic ones of the Apocalypse. How untenable this view is, I hope the following notes will shew; but to be continually meeting it, is the office of polemic, not of exegetic theology.) 4, 5. Our Lord does not answer the more but by admo \mathbf{x} Mark ix. 39 | 1L. Acts | 1.
12 only. 6771 | SACTACELLY, KUL COUPTUL ALLIOU KUL O CO LOU ACTUE TO HOUS.
24 al. Isa. Iii. 7.
25 al. Isa. Iii. 7.
26 al. Isa. Iii. 7.
27 c e ver. 14 reff.
48. v. 42 al. συνίστασθαι κατὰ τόπους, Philo de Mund. Opif. 20, vol. i. p. 14.

5. aft λεγοντες ins στι C¹ evv- \mathbf{H}_1 -y lat-f syrr arm Orig-int.
6. μ ελλετε D Scr's p Orig₁ Chr-2. om π αντα BDLN 1. 33 lat- g_2 coptt with Ps-Ath Orig-int: τ αντα latt syr-jer Cypr: (π αντα appearing too general, it was either omd after || Mark, or changed to τ αντα after || Luke) txt C rel lat-f syrr Chr.

7. for $\epsilon\pi\iota$, $\epsilon\pi$ CKLIN 1 ev-y. rec aft limit in kai loimoi (from || Luke, as also the varns shew), with C rel lat-k syrr syr-mg-gr copt with arm [Chr Ps-Ath] Origint: pref loimoi kai, L 33 vulg lat-c f f_1 $g_{1,2}$ t Oros: transp $\sigma\epsilon\iota\sigma\mu$. and limit ext BDE lat-a b e f_2 Cypr Hil Arnob.

nitions not to be deceived. See a question similarly answered, Luke xiii. 23, 24.

πολλ. γάρ] This was the first danger awaiting them: not of being drawn away from Christ, but of imagining that these persons were Himself. Of such persons, before the destruction of Jerusalem, we have no distinct record; doubtless there were such: but (see above) I believe the prophecy and warning to have a further reference to the latter times in which its complete fulfilment must be looked for. The persons usually cited as fulfilling this (Theudas, Simon Magus, Barchochab, &c.) are all too early or too late, and not correspondent to the condition, êπὶ τῷ ὀνόμ. μου, 'with My name as the ground of their pretences.' See Greswell on the Parables, v. 380 note. Luke gives an addition (ver. 8) to the speech of the false Christs, καὶ ὁ καιρὸς ἥγγικεν.
6—8.] πόλεμοι and ἀκοαὶ πολέμων

there certainly were during this period; but the prophecy must be interpreted rather of those of which the Hebrew Christians would be most likely to hear as a cause of terror. Such undoubtedly were the three threats of war against the Jews by Caligula, Claudius, and Nero; of the first of which Josephus says, Antt. xix. 1.2, έθνει τε τῷ ἡμετέρῳ οὐδὲ εἰς ὀλίγον ἐξεγεγόνει μὴ οὺκ ἀπολωλέναι, μὴ τα-χείας αὐτῷ (Γαίῳ) τελευτῆς παραγενομένης. Luke couples with πολ., ἀκαταστασίας,—and to this ἔθνος ἐπὶ ἔθνος seems also to point. There were serious disturbances,-(1) at Alexandria, which gave rise to the complaint against and deposition of Flaceus, and Philo's work against him (A.D. 38), in which the Jews as a nation were the especial objects of persecution; (2) at Seleucia about the same time (Jos. Antt. xviii. 9. 8, 9), in which more than 50,000 Jews were killed; (3) at Jamnia, a city on the coast of Judæa near Joppa (Philo, legat. ad Caium, § 30, vol. ii. p. 575 f.). Many other such national tumults are recorded by Josephus. See especially B. J. ii. 17. 10; 18. 1—8, in the former of which places, he calls the sedition προοίμιον άλώσεως, and says that έκαστος τῶν μετρίων ἐτετάρακτο: and adds, δεινή δὲ ὅλην τὴν Συρίαν ἐπέσχε ταραχή, και πασα πόλις είς δύο διήρητο στρατόπεδα. λιμός, and λοιμός, which is coupled to it in || Luke, are usual companions: a proverb says, μετὰ λιμὸν λοιubs. With regard to the first, Greswell (Parr. vol. v. p. 261 note) shews that the famine prophesied of in the Acts (xi. 28) happened in the ninth of Claudius, A.D. 49. It was great at Rome,—and therefore probably Egypt and Africa, on which the Romans depended so much for supplies, were themselves much affected by it. Suetonius (Claud. 18) speaks of assiduæ sterilitates; and Tacitus (Ann. xii. 43) of 'frugum egestas, et orta ex eo fames,' about the same time. There was a famine in Judæa in the reign of Claudius (the true date of which however Mr. Greswell believes (Diss. vol. ii. p. 5) to be the third of Nero), mentioned by Josephus, Autt. iii. 15. 3. And as to λοιμοί, though their occurrence might, as above, be inferred from the other, we have distinct accounts of a pestilence at Rome (A.D. 65) in Suetonius, Nero 39, and Tacitus, Ann. xvi. 13, which in a single autumn carried off 30,000 persons at Rome. But such matters as these are not often related by historians, unless of more than usual severity.

σεισμοί] The principal earthquakes occurring between this prophecy and the ...ally-

 8 πάντα δὲ ταῦτα ἀρχὴ 1 ἀδίνων. 9 τότε g παραδώσουσιν 10 Mk. Acts ii. ὑμᾶς εἰς h θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε $^{v.3}$ οπίνη $^{t.0}$ Εχού, χν. 10 1 μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν 1 διὰ τὸ 1 ουομά μου. 1 $_{\text{Isa. xxi. 3.}}$ 10 καὶ τότε k σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους 1 παραδώσουσιν καὶ μισήσουσιν ἀλλήλους. 11 καὶ πολλοὶ 11 παραδώσουσιν καὶ μισήσουσιν ἀλλήλους. 11 καὶ πολλοὶ 11 καὶ 11

vii. 14 al. fr. Ps. xix. 1.

i 0. ch. x. 22. Ezek. xxxvi. 3. constr., ch. vii. 29 reff. j John xv. 21 reff. k ch. v. 29, 30 reff. xiii. 21 al. l ch. x. 4 al. fr. m ch. vii. 15 al. Jer. vi. 13. Zech. xiii. 2. n ver. covv. 4, 5.

8. οδυνων D1(txt D2).

9. αποκτεινουσιν D-gr. om παντων X1(ins X3a). elz om των (homæotel), with D¹ (Scr's c, e sil): om των εθνων (|| Luke) C 1. 32. 237-40-4-7-59 lat-l Chr Ps-Ath Orig-int: txt BD³Lℵ rel vss [Orig-int]. [at end add v 13 (retaining it at its own place) C M-marg F.]

10. for και μισ. αλλ., εις θλιψιν & Arnob.

11. εξεγερθησονται D. πολλους bef πλανησουσιν LN 33.

destruction of Jerusalem were, (1) a great earthquake in Crete, A.D. 46 or 47 [Philostr. Vita Apollonii iv. 34]; (2) one at Rome on the day when Nero assumed the toga virilis, A.D. 51 [Zonaras xi. 10, p. 565]; (3) one at Apamæa in Phrygia, p. 565]; (3) one at Apamæa in Phrygia, mentioned by Tacitus (Ann. xii. 58), A.D. 53; (4) one at Laodicea in Phrygia (Tacitus, Ann. xiv. 27), A.D. 60; (5) one in Campania (Tacitus, Ann. xv. 22). Seneca, Ep. 91, § 9, in the year A.D. 58, writes: 'Quoties Asiæ, quoties Achaiæ urbes uno tremore ceciderunt! quot oppida in Syria, quot in Macedonia devorata sunt! Cyprum quoties rastavit. hæc clades! quoties in se Paphus vastavit hæc clades! quoties in se Paphus corruit; frequenter nobis nuntiati sunt totarum urbium interitus.' The prophecy, mentioning κατά τόπους (place for place,i. e. here and there, each in its particular locality; as we say, "up and down"), does not seem to imply that the earthquakes should be in Judæa or Jerusalem. We have an account of one in Jerusalem, in Josephus, B. J. iv. 4. 5, which Mr. Greswell [Parr. v. 259 note] places about Nov. A.D. 67. On the additions in Luke xxi. 11, see notes there; and on this whole passage see the prophecies in 2 Chron. xv. 5-7, and Jer. li. 45, 46. ¿δίνων in reference to the παλιγγενεσία (ch. xix. 28), which is to precede the ouvτέλεια τοῦ αἰῶνος. So Paul in Rom. viii. 22, πᾶσα ἡ κτίσις συνωδίνει ἄχρι τοῦ νῦν. The death-throes of the Jewish state precede the 'regeneration' of the universal Christian Church, as the deaththroes of this world the new heavens and new earth. 9-13.] τότε, at this time,—during this period, not 'after these things have happened.' De Wette presses this latter meaning, that he may find a contradiction to Luke, ver. 12, πρὸ δὲ τούτων πάντων These words serve

only definitely to fix the time of the indefinite $\tau \delta \tau \epsilon$, here and in ver. 10. The $\tau \delta \tau \epsilon$ in ver. 14 is, from the construction of the sentence, more definite. For ἀποκτ. ὑμ. Luke has θανατώσουσιν ἐξ ὑμῶν, viz. the Apostles. This sign was early given. James the brother of John was put to death, A.D. 44: Peter and Paul (traditionally, Euseb. H. E. ii. 25) and James the Lord's brother, before the destruction of Jerusalem : and possibly others. ἔσεσθε μισ.] see Acts xxviii. 22, ἡ αἴρεσις αὕτη πανταχοῦ ἀντιλέγεται: also Tacitus, Ann. xv. 44, where Nero, for the conflagration of Rome, persecutes 'Christianos, genus hominum ob flagitia invisos: also see 1 Pet. ii. 12; iii. 16; iv. 14—16. In chap. x. 22, from which these verses are repeated, we have only ύπὸ πάντων—here τῶν ἐθνῶν is added, giving particularity to the prophecy. 10.] See 2 Tim. iv. 16, and the repeated warnings against apostasy in the Epistle to the Hebrews. The persons spoken of in this verse are Christians. 'Primo conrepti qui fatebantur, deinde indicio eorum multitudo ingens.' Tac. Ann. xv. 44. On μισ. άλλ., compare the deadly hatred borne to Paul and his work by the Judaizers. In the Apocryphal works called the Clementines, which follow teaching similar to that of the factions adverse to Paul in the Corinthian Church, he is hinted at under the name δ έχθρδς άνθρωπος (Ep. Pet. to James 2, and Recognitions, i. 70, cited by Stanley, Essays on Apostolic Age, p. 377). These Judaizing teachers, among others, are meant by the ψευδοπροφήται, as also that plentiful crop of heretical teachers which sprang up every where with the good seed of the Gospel when first sown. See especially Acts xx. 30: Gal. i. 7—9: Rom. xvi. 17, 18: Col. ii. 17—end: 1 Tim. i. 6, 7, 20; vi. 3-5, 20, 21: 2 Tim. ii. 18; iii. 6-8:

λούς. 12 και διά το η πληθυνθήναι την η ανομίαν τ ψυγήp Gospp., here p cospp., here only. Acts vi. 1, 7 al. = 1 Pet. i. 2. 2 Pet. i. 2. Jude 2. Ps. exviii. 69, q ch. xxiii. 28 reff. σεται ή ἀγάπη ετων πολλων. 13 ὁ δὲ τύπομείνας τείς τέλος, οὖτος σωθήσεται. 14 καὶ υκηρυχθήσεται τοῦτο τὸ ν εὐαγγέλιον τῆς ν βασιλείας ἐν ὅλη τῆ ν οἰκουμένη, × εἰς

| Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell | Tell |

12. πληθυναι D Chr-2.

14. το ευαγγελιον bef τουτο D Scr's k Orig[not int,] Eus Chr Cypr: om τουτο (|| Mark) Γ 53, 242-7-59 Ser's b e f^2 lat- α arm $\lceil Ps$ -Ath, \rceil . εις ολην την οικουμενην Χ.

15. for ovv, δε LN3a Syr copt (æth) Eus Bas Chr Iren-int.

2 Pet. ii. (and Jude): 1 John ii. 18, 22, 23, 26; iv. 1, 3: 2 John 7; ψευδαπόστολοι, 2 Cor. xi. 13. Even De Wette, who attempts to deny the historical fulfilment of the former signs (ver. 7), confesses that this was historically fulfilled (Exeget. Handbuch in loc.). 12.] It is against this ἀνομία especially that James, in his Epistle, and Jude, in more than the outward sense the brother of James, were called on to protest,-the mixture of heathen licentiousness with the profession of Christianity. But perhaps we ought to have regard to the past tense of πληθυνθηναι, and interpret, because the iniquity is filled up,' on account of the horrible state of morality (parallel to that described by Thucydides, iii. 82-84, as prevailing in Greece, which had destroyed all mutual confidence), the love and mutual trust of the generality of Christians shall grow cold. τῶν πολλῶν,—thus we have ch. xxv. 5, ἐνύσταξαν πῶσαι καὶ ἐκάθενδον. Even the Church itself is leavened by the distrust of the evil days. See 2 Thess. ii. 3. 13.] The primary meaning of this seems to be, that whosoever remained faithful till the destruction of Jerusalem, should be preserved from it. No Christian, that we know of, perished in the siege or after it: see below. But it has ulterior meanings, according to which $\tau \epsilon \lambda os$ will signify, to an individual, the day of his death (see Rev. ii. 10),-his martyrdom, as in the case of some of those here addressed,—to the Church, endurance in the faith to the end of all things. See Luke, xxi. 19, and note.

14. We here again have the pregnant meaning of prophecy. The Gospel had been preached through the whole 'orbis terrarum,' and every nation had received its testimony, before the destruction of Jerusalem: see Col. i. 6, 23: 2 Tim. iv. 17. This was necessary not only as regarded the Gentiles, but to give to God's people the Jews, who were scattered among all these nations, the opportunity of receiving or rejecting the preaching of Christ. But in the wider sense, the words imply that the Gospel shall be preached in all the world, literally taken, before the great and final end come. The apostasy of the latter days, and the universal dispersion of missions, are the two great signs of the end drawing near. 15.] βδέλυγ. τ. ἐρημ.] The LXX rendering and that of Theod. (B omits דּקוֹץ) of מַשְּׁלִיץ שָׁתָּע, Dan. xii. 11. The similar expression in ch. xi. 31, is rendered in the same manner by the LXX, but by Theod. βδέλ. ήφανισμένον, and in ch. ix. 27, LXX and Theod. 78 To what exactly βδέλ. τῶν ἐρημώσεων. the words in Daniel apply, is not clear. Like other prophecies, it is probable that they are pregnant with several interpretations, and are not yet entirely fulfilled. They were interpreted of Antiochus Epiphanes by the Alexandrine Jews: thus 1 Macc. i. 54 we read ἀκοδόμησαν βδέλυγμα έρημώσεως έπὶ τὸ θυσιαστήριον. Josephus refers the prophecy to the desolation by the Romans: Autt. x. 11. 7, Δανιηλος και περί της των 'Ρωμαίων ήγεμονίας ανέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται. The principal Commentators have supposed, that the eagles of the Roman legions are meant, which were βδέλυγμα, inasmuch as they were idols worshipped by the soldiers. These, they say, stood in the holy place, or a holy place, when the Roman armies encamped round Jerusalem under Cestius Gallus first, A.D. 66, then under Vespasian, A.D. 68, then lastly under Titus, A.D. 70. Of these the first is generally taken as the sign meant. Josephus

 $^{\mathbf{b}}$ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου, $^{\mathbf{c}}$ έστὸς ἐν $^{\mathbf{d}}$ τόπ ϕ $^{\mathbf{d}}$ ἀγί ϕ $^{\mathbf{b}}$ w, διά, ch. i. (ὁ ἀναγινώσκων $^{\mathbf{c}}$ νοείτω), $^{\mathbf{16}}$ τότε οἱ ἐν τῆ Ἰουδαία φεν- $^{\mathbf{c}}$ c neut. form, (IMK. v. r.) $^{\mathbf{Rev.}}$ xiv. 1. $^{\mathbf{d}}$ Acts vi. 13. xxi. 23. Lev. x. 13. Ps. lxvii. 5. Isa. lx. 13. $^{\mathbf{c}}$ e = \emptyset Mk. Rom. i. $^{\mathbf{c}}$ which is $^{\mathbf{c}}$ $^{\mathbf{c}}$ in $^{\mathbf{d}}$ ch. i. $^{\mathbf{c}}$ i. $^{\mathbf{c}}$ c neut. form, (IMK. v. r.) $^{\mathbf{c}}$ c neut. form, (IMK. v. r.) $^{\mathbf{c}}$ constitution i. $^{\mathbf{c}}$ c neut. form, (IMK. v. r.) $^{\mathbf{c}}$ c neut. for $^{\mathbf{c}}$ c neut.

δανηλου D¹(txt D.corr¹). elz (for εστος) εστως, with BrD¹EKMSUΓ 1. 69 Hipp Eus [Chr]: txt B¹D³R rel Cyr.jer [Ath₁]. (Z def.)

relates, B. J. ii. 20. 1, that after Cestius was defeated, πολλοί των ἐπιφανων 'Ιουδαίων, ώς περ βαπτιζομένης νέως, ανενήχοντο της πόλεως. But, without denying that this time was that of the sign being given, I believe that all such interpretations of its meaning are wholly inapplicable. The error has mainly arisen from supposing that the parallel warning of Luke (ver. 20, σταν δὲ ἴδητε κυκλου-μένην ὑπὸ στρατοπέδων Ίερ. τότε γνῶτε ὅτι ἥγγικεν ἡ ἐρἡμωσις αὐτῆς) is identical in meaning with our text and that of Mark. The two first Evangelists, writing for Jews, or as Jews, give the inner or domestic sign of the approaching calamity: which was to be seen in the temple, and was to be the abomination (always used of something caused by the Jews themselves, see 2 Kings xxi. 2-15: Ezek. v. 11; vii. 8, 9; viii. 6-16) which should cause the desolation,-the last drop in the cup of iniquity. Luke, writing for Gentiles, gives the outward state of things corresponding to this inward sign. That the Roman 'eagles cannot be meant, is apparent: for the sign would thus be no sign, the Roman eagles having been seen on holy ground for many years past, and at the very moment when these words were uttered. Also τόπος άγιος must mean the temple: see Now in searching for some event which may have given such alarm to the Christians, Josephus's unconscious admission (B. J. iv. 6. 3) is important: ην γάρ δή τις παλαιδς λόγος ανδρών, ένθα τότε την πόλιν άλώσεσθαι, και καταφλεγήσεσθαι τὰ ἄγια νόμφ πολέμου, στάσις ἐὰν κατασκήψη, καὶ χείρες οἰκεῖαι προμιάνωσι τὸ τοῦ θεοῦ τέμενος οἶς οὐκ ἀπιστήσαντες οἱ ζηλωταὶ διακόνους ἐαυτοὺς ἐπέδοσαν. The party of the Zelots, as we learn from ib. ch. 3. 6, 7, had taken possession of the temple,— $\tau \partial \nu \ \nu \epsilon \dot{\omega} \nu \ \tau o \hat{v} \ \theta$. φρούριον αὐτοῖς ποιοῦνται, καὶ καταφυγή καὶ τυραννείον αὐτοῖς ἢν τὸ ἄγιον. the next section (8) he tells us that they chose one Phannius as their high-priest, an ignorant and profane fellow, brought out of the field, - ως περ επί σκηνης ἀλλοτρίω κατεκόσμουν προςωπείω, τήν τε ἐσθῆτα περιτιθέντες ἱεράν, καὶ τὸ τί δεί ποιείν έπὶ καιρού διδάσκοντες,-χλεύη δ' ην ἐκείνοις καὶ παιδιὰ τὸ τηλικοῦτον ασέβημα, - τοις δέ άλλοις ίερευσιν έπι-

θεωμένοις πόρδωθεν παιζόμενον τον νόμου δακρύειν έπήει, και κατέστενον την των ίερων τιμών κατάλυσιν. I own that the above-cited passages strongly incline me to think that if not this very impiety, some similar one, about or a little before this time, was the sign spoken of by the Lord. In its place in Josephus, this very event seems to stand a little too late for our purpose (A.D. 67, a year after the investment by Cestius): but the narrative occurs in a description of the atrocities of the Zelots, and without any fixed date, and they had been in possession of the temple from the very first. So that this or some similar abomination may have about this time filled up the cup of iniquity and given the sign to the Christians to depart. Whatever it was, it was a definite, well-marked event, for the flight was to be immediate, on one day (μηδέ σαββάτω), and universal from all parts of Judæa. Putting then St. Luke's expression and the text together, I think that some internal desecration of the holy place by the Zelots coincided with the approach of Cestius, and thus, both from without and within, the Christians were warned to escape. See Luke xxi. 20: also Bp. Wordsw.'s note here, which however introduces much mystical and irrelevant matter, though coming to what I regard as the right cono avay. νοείτω This I beclusion. lieve to have been an ecclesiastical note. which, like the doxology in ch. vi. 13, has found its way into the text. If the two first Gospels were published before the destruction of Jerusalem, such an admonition would be very intelligible. The words may be part of our Lord's discourse directing attention to the prophecy of Daniel (see 2 Tim. ii. 7: Dan. xii. 10); but this is not likely, especially as the reference to Daniel does not occur in Mark, where these words are also found. They cannot well be the words of the Evangelist, inserted to bespeak attention, as this in the three first Gospels is wholly without example. 16—18.] The Christian Jews are said (Euseb. H. E. iii. 5) to have fled to Pella, a town described by Josephus (B. J. iii. 3. 3) as the northernmost boundary of Peræa. Eusebius says they were directed thither by a certain prophetic intimation (τινα χρησμόν), which however

γέτωσαν ἐπὶ τὰ ὄρη, 17 ὁ ἐπὶ τοῦ δώματος μὴ κατα- BDEFG βαινέτω άραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ SUYZP 19 h οὐαὶ δὲ ταῖς ἐν ἱ γαστρὶ ἱ ἐχούσαις, καὶ ταῖς k θηλακαιίι. 6 αΙ. Το Καιίι. 13. Καιί Gen. xxi. 7. (3) $\frac{1}{2}$ $\frac{1}{2$

16. for επι, εις (from || Mark Luke) BDΔ 1 vulg lat-f ff, g1.2 arm Hipp Eus Ath

Cyr-jer Chr Isid Socr Iren-int [Orig-int, Cypr Aug.].

17. aft o ins $\delta \in D$ 33 lat- ε [Isid,]. (et qui in latt syrr α th Iren-int Cypr.) $\alpha \pi \alpha \beta \alpha \pi \omega$ (from \parallel Mark) BDLZN 33 Orig Chr [C α Isid,]. rec (for α) $\tau \omega$ (from \parallel Mark), with DE¹ 1. 33 latt α th arm Hipp [C α Isid,] Iren-int Orig-int Cypr: om αυτου D lat-a b ff2 Iren-int Cypr Hil. 70 X1 (txt X3a).

18. * τὸ ἱμάτιον (corrn from | Mark, where there is no variety) BDKLZΠX 1. 33. 69 latt Syr coptt with Hipp [Cas, Isid [Orig-int,] Cypr Hil Aug Arnob Op: txt E rel lat-f syr arm [Ath, Chr]

19. θηλαζομεναις lactantibus D.

20. rec ins εν bef σαββατω, with EFGH (Z perhaps) arm [Chr]: om Br rel latt Orig

Eus Thdrt Thl Cypr Hil.—σαββατου DLM Thdrt-ms.

21. for ου γεγούεν, ουκ εγεύετο D X-comm & Eus Chr. ου, ουδε DU X-comm Δ copt Eus Chr. That. γεν om Tov D. γενοιτο fiet D1(txt D8) lat-a b c Iren-int Cypr.

cannot be this; as Pella is not on the mountains, but beyond them (but in order to reach it would not they have to fly exactly ἐπὶ τὰ ὄρη—over, along, across them? See note on ch. xviii. 12):- Epiphanius (de mensuris et pond. § 15, vol. ii. p. 171) that they προεχρηματίσθησαν ύπὸ ἀγγέλου. 17.] A person might run on the flat-roofed houses in Jerusalem from one part of the city to another, and to the city gates. Perhaps however this is not meant, but that he should descend by the outer stairs instead of the inner, which 19, 20. It will be would lose time. most important that so sudden a flight should not be encumbered, by *personal* hindrances $(\tau. \dot{\epsilon}v \gamma. \dot{\epsilon}\chi.)$, or by hindrances of accompaniment $(\tau. \theta\eta\lambda.)$, see 1 Cor. vii. 26; and that those things which are out of our power to arrange, should be propitious,-weather, and freedom from legal prohibition. The words μηδὲ σαβ. are peculiar to Matthew, and shew the strong Jewish tint which caused him alone to preserve such portions of our Lord's sayings. That they were not said as any sanction of observance of the Jewish Sabbath, is most certain: but merely as referring to the positive impediments which might meet them on that day, the shut-

ting of the gates of cities, &c., and their own scruples about travelling further than the ordinary Sabbath-day's journey (about a mile English); for the Jewish Christians adhered to the law and customary observances till the destruction of Jerusalem.

21, 22. In ver. 19 there is probably also an allusion to the horrors of the siege, which is here taken up by the váp. See Deut. xxviii. 49-57, which was literally fulfilled in the case of Mary of Peræa, related by Josephus, B. J. vi. 3. 4.

Our Lord still has in view the prophecy of Daniel (ch. xii. 1), and this citation clearly shews the intermediate fulfilment, by the destruction of Jerusalem, of that which is yet future in its final fulfilment: for Daniel is speaking of the end of all things. Then only will these words be accomplished in their full sense: although Josephus (but he only in a figure of rhetoric) has expressed himself in nearly the same language (B. J. procm. § 4): τὰ γοῦν πάντων ἀπ' αίῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἡττᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν.

22.] If God had not in his mercy shortened (by His decree, to which the aor. refers) those days (ἡμέpas ἐκδικήσεωs, Luke xxi. 22), the whole nation (in the ultimate fulfilment, all

Х тоте

μῶν, οὕτως ἔσται ἡ ε παρουσία τοῦ υίοῦ τοῦ ἀνθρώπου. Βeut xiii. Β

w∥Mk. John iv. 48. Acts ii. 19 (from Joel 1. c.), 22, 43 al6. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii.

9. Heb. ii. 4. Deut. xiii. 1, 2 al.

y vv. 5, 6. z Rom. ix. 29. 2 Cor. xiii. 2. 2 Pet. iii. 2. Jude 17 al. z Marc. ii. 32. a ch. vi.

6. Luke xii. 3, 24 only. Isa. xxvi. 20.

exc. Rev. iv. 5 al3. Zech. ix. 14. Ep. Jer, 61.

c ch. ii. 1 reff.

d ch. viii. 11 reff.

22. εκολοβωθησαν χ1(txt χ3a).

23. for η wde, η ekei D ev-16 vulg lat-f f_1 g_2 (a b c e g_1 h) copt arm $\lceil (\text{Cyr-jer}_1) \text{ Ps-th} \rceil$ That Jer Aug.

14. dispersion of g and g and g are g are g and g are g are g and g are g and g are Ath] Thdrt Jer Aug. 24. δωσωσιν Z. om μεγαλα \aleph [\parallel Mark]. πλανηθηναι D \aleph vulg lat b fp_2 $g_{1,2}$ [Orig-int₁] Cypr [Jer Ambr] : πλανασθαι LZ 1.33 Orig [Cyr-jer₁ Λ th₁-mss] : txt B rel.

26. om ουν κ¹(ins κ^{3b}) [Orig-int, Archel,]. 27. for φαινεται, φαινει DG 1. 118. rec aft εσται ins και, with MΔ (69, e sil) vulg lat-b c e f ff_2 $g_{1,2}$ syr æth Hipp [Cyr-jer] Chr Damasc Cypr: om BDN rel harl lat-a ff_1 b Syr coptt arm Orig [Dial] Hil.

flesh) would have perished: but for the sake of the chosen ones,-the believing,or those who should believe,-or perhaps the preservation of the chosen race whom God hath not cast off, Rom. xi. 1,-they shall be shortened. It appears that besides the cutting short in the Divine counsels, which must be hidden from us, various causes combined to shorten the siege. (1) Herod Agrippa had begun strengthening the walls of Jerusalem in a way which if finished would have rendered them πάσης ανθρωπίνης κρείττονα βίας, but was stopped by orders from Claudius, A.D. 42 or 43, Jos. Antt. xix. 7. 2. (2) The Jews, being divided into factions among themselves, had totally neglected any preparations to stand a siege. (3) The magazines of corn and provision were burnt just before the arrival of Titus; the words of Josephus are remarkable on this, κατακαῆναι δέ πλην ολίγου πάντα τον σετον, δε αν αὐτοες οὐκ ἐπ' ολίγα διήρκεσεν ἔτη πο-λιορκουμένοις, Β. J. v. 1. 5. (4) Titus arrived suddenly, and the Jews voluntarily abandoned parts of the fortification (B. J. vi. 8. 4). (5) Titus himself confessed, (B. J. vi. 9. 1,) σὺν θεῷ γ' ἐπολεμήσαμεν, καὶ θεὸς ἦν ὁ τῶνδε τῶν ἐρυμάτων Ἰουδαίους καθελών, ἐπεὶ χεῖρές τε ἀνθρώπων ή μηχαναί τί πρός τούτους τοὺς πύργους δύνανται; (The foregoing particulars are from Mr. Greswell, Par. v. 343 ff. note.) Some such providential shortening of the great days of tribulation, and hastening of God's glorious Kingdom, is here promised 23-26.] These for the latter times. verses have but a faint reference (though an unmistakable one) to the time of the siege (Jos., B. J. ii. 13. 4, says, πλάνοι γαρ ανθρωποι και απατεώνες προσχήματι θειασμού νεωτερισμούς και μεταβολάς πραγματευόμενοι, δαιμονάν το πληθος άνέπειθον): their principal reference is to the latter days. In their first meaning, they would tend to correct the idea of the Christians that the Lord's coming was to be simultaneous with the destruction of Jerusalem: and to guard them against the impostors who led people out into the wilderness (see Acts xxi. 38), or invited them to consult them privately, with the promise of deliverance. In their main view, they will preserve the Church firm in her waiting for Christ, through even the awful troubles of the latter days, unmoved by enthusiasm or superstition, but seeing and looking for Him who is invisible. On the signs and wonders, see 2 Thess. ii. 9—12: Deut. xiii. 1—3.
27, 28.] The coming of the Lord in the

end, even as that in the type was, shall be a plain unmistakable fact, understood of all; -and like that also, sudden and allpervading. But here again the full meaning of the words is only to be found in the

28. for οπου, που (but corrd) N1. rec aft οπου ins γαρ, with E rel late of syr arm [Hipp(Tischdt) Chr! Orig-int, ; δε Syr [Ps-Ath,] (both addns for connexion) : om BDLM 1. 33 coptt with Hipp [Iren-int,] Orig-int, Cypr Hil. for εαν, as D Hipp σωμα N (txt N3a), corpus latt(exc D-lat) Hil. [Ps-Ath₁] Chr.

final fulfilment of them. The lightning, lighting both ends of heaven at once, seen of all beneath it, can only find its full similitude in HIS Personal coming, Whom every eye shall see, Rev. i. 7. The stress is on omov car and ckel, pointing out the universality. In the similar discourse, Luke xvii, 37, before this saying, the disciples ask, 'Where, Lord?' The answer is, - first, at Jerusalem: where the corrupting body lies, thither shall the vultures (literally) gather themselves to-gether, coming as they do from far on the scent of prey. Secondly, in its final fulfilment, -over the whole world ; -for that is the πτῶμα now, and the ἀετοί the angels of vengeance. See Deut. xxviii. 49, which is probably here referred to; also Hosea viii. 1: Hab. i. 8. The interpretation (Theophylact, Euthym., Calvin, Bp. Wordsw., &c) which makes the πτωμα our Lord, and the acroi the elect, is quite beside the purpose. The mystical defence of it may be seen in Wordsw.'s notes. Neither is any allusion (Lightfoot, Ham., Wetstein, Wolf &c.) to the Roman eagles to be for a moment thought of. The aerol are the vultures (vultur percnopterus, Linn.), usually reckoned by the ancients as belonging to the eagle kind, Plin. Nat. Hist. ix. 3. 29. εὐθέως] All the difficulty which this word has been supposed to involve has arisen from confounding the partial fulfilment of the prophecy with its ultimate one. The important insertion in Luke (xxi. 23, 24) shews us that the θλίψις includes ὀργή τῷ λαῷ τούτφ, which is yet being inflicted: and the treading down of Jerusalem by the Gentiles, still going on (see note there): and immediately after that tribulation which shall happen when the cup of Gentile iniquity is full, and when the Gospel shall have been preached in all the world for a witness, and rejected by the Gentiles, $(\pi\lambda\eta\rho\omega\theta\hat{\omega}\sigma\iota\nu$ καιροί $\epsilon\theta$ - $\nu\hat{\omega}\nu$,) shall the coming of the Lord Himself happen. On the indefiniteness of this assigned period in the prophecy, see note on ver. 3. (The expression in Mark is

equally indicative of a considerable interval; έν έκείναις ταις ήμέραις μετά την θλίψιν έκείνην.) The fact of His coming and its attendant circumstances being known to Him, but the exact time unknown, He speaks without regard to the interval, which would be employed in His waiting till all things are put under His feet: see Rev. i. 1; xxii. 6—20. In what follows, from this verse, the Lord speaks mainly and directly of His great second coming. Traces there are (as e.g. in the literal meaning of ver. 34) of slight and indirect allusions to the destruction of Jerusalem; -as there were in the former part to the great events of which that is a foreshadowing: -but no direct mention. The contents of the rest of the chapter may be set forth as follows: (ver. 29) signs which shall immediately precede (ver. 30) the coming of the Lord to judgment, and (ver. 31) to bring salvation to His elect. The certainty of the event, and its intimate connexion with its premonitory signs (vv. 32, 33); the endurance (ver. 34) of the Jewish people till the end-even till Heaven and Earth (ver. 35) pass away. But (ver. 36) of the day and hour none knoweth. suddenness (vv. 37-39) and decisiveness (vv. 40, 41),—and exhortation (vv. 42— 44) to be ready for it. A parable setting forth the blessedness of the watching, and misery of the neglectful servant (vv. 45end), and forming a point of transition to the parables in the next chapter. ηλιος σκοτ.] The darkening of the material lights of this world is used in prophecy as a type of the occurrence of trouble and danger in the fabric of human societies, Isa. v. 30; xiii. 10; xxxiv. 4: Jer. iv. 28: Ezek. xxxii. 7, 8: Amos viii. 9, 10: Micah iii. 6. But the type is not only in the words of the prophecy, but also in the events themselves. Such prophecies are to be understood literally, and indeed without such understanding would lose their truth and significance. The physical signs shall happen (see Joel ii. 31: Hag. ii. 6, 21, compared with Heb. xii.

αὐτῆς, καὶ οί κο ἀστέρες ^p πεσούνται ἀπὸ τοῦ ^p οὐρανοῦ, ο as above (k). αυτής, και οι πιοτέρες τη εσουνται τωνο του τουράνου, ο as how εκι. ii. 2, καὶ αί $^{\rm q}$ δυνάμεις τῶν οὐρανῶν $^{\rm r}$ σαλευθήσονται. $^{\rm 30}$ καὶ $^{\rm pull}$ τότε φανήσεται τὸ $^{\rm s}$ σημείον τοῦ $^{\rm t}$ νίοῦ τοῦ $^{\rm t}$ ἀνθρώπου ἐν $^{\rm luke}$ κ. ii. 3. κοι οὐρανῷ, καὶ τότε $^{\rm u}$ κόψονται πᾶσαι αἱ $^{\rm v}$ φυλαὶ τῆς γῆς, $^{\rm ull}$ της γῆς, $^{\rm ull}$ τοῦ $^{\rm t}$ ἀνθρώπου $^{\rm w}$ ἐργόμενον ἐτὶ $^{\rm the c. ii. 22}$. καὶ ὄψονται τὸν ^t υίὸν τοῦ ^t ἀνθρώπου ^w ἐρχόμενον ἐπὶ και οφονται του στον του αποραπικό χ μετὰ δυνάμεως καὶ δόξης χ το τheod. χ νεφελών τοῦ οὐρανοῦ χ μετὰ δυνάμεως καὶ δόξης χ τch. xi. 7. 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ

al. Ps. xvii. 7. sver. 3 reff. xii. 12. tch. viii. 20 reff. xii. 12. v = (ch. xix. 28 al.) Rev. i. 7. v, 9, vii. 9, xi. 9, xii. 7, xi. 6 only. F. Eeek. xx. 32. wd. ch. xxvi. 64 Mk. Rev. i. 7. Dan. vii. 13. Rev. xii. 13. lsa. xxxii. 7. Acts xxvii. 12.

29. for απο, εκ DN Ser's b ev-y₁ Eus [Cyr-jer₁ Bas₁].
30. rec ins τω bef ουρανω, with E rel [Eus₁ Cyr-jer₁ Ps-Ath₁] Chr Thdrt Damase: om LN Cypr.—του εν ουρανοις D. κοψ. bef τοτε D 1. 69. 124. 209 lat-α: om τοτε BLN Cypr .- Tou ev oupavois D. ℵ¹(txt ℵ³a) 237-8 ev-y, [lat-e Cypr]. πολλης bef κ. δοξης D 115 latt(not f) Cypr Ambr Jer Aug.

26, 27) as accompaniments and intensifications of the awful state of things which the description typifies. The Sun of this world and the church (Mal. iv. 2: Luke i. 78: John i. 9: Eph. v. 14: 2 Pet. i. 19) is the Lord Jesus—the Light is the Knowledge of Him. The moon—human knowledge and science, of which it is said (Ps. xxxvi. 9), 'In thy light shall we see light:' reflected from, and drinking the beams of, the Light of Christ. The stars —see Dan. viii. 10—are the leaders and teachers of the Church. The Knowledge of God shall be obscured—the Truth night put out-worldly wisdom darkened-the Church system demolished, and her teachers cast down. And all this in the midst of the fearful signs here (and in Luke, vv. 25, 26, more at large) recounted: not setting aside, but accompanying, their literal fulfilment. αί δυν. τ. ούρ. not the stars, just mentioned; -nor the angels, spoken of by and by, ver. 31: but most probably the greater heavenly bodies, which rule the day and night, Gen. i. 16. and are there also distinguished from the ἀστέρες,—the λαμπροί δυνασταί of Æsch. Agam. init. See notes on 2 Pet. iii. 10-12, where the stars seem to be included in τὰ στοιχεῖα. Typically, the influences which rule human society, which make the political weather fair or foul, bright or dark; and encourage the fruits of peace, or inflict the blight and desolation of war. 30.] This τότε, so emphatically placed and repeated, is a definite declaration of time,—not a mere sign of sequence or coincidence, as e.g. in ver. 23:-when these things shall have been somewhile filling men's hearts with fear,—THEN shall, &c. It is quite uncertain what the σημεῖον shall be: plainly, not the Son of Man Himself, as some explain it (even Bengel, generally so

valuable in his explanations, says 'Ipse erit signum sui,' and quotes Luke ii. 12 as confirming this view; but there the swaddling clothes and the manger were the 'sign,' not the child), nor any outward marks on his body, as his wounds; for both these would confuse what the pro-phecy keeps distinct—the seeing of the sign of the Son of Man, and all tribes of the earth mourning, and afterwards seeing the Son of Man Himself. This is manifestly some sign in the Heavens, by which all shall know that the Son of Man is at hand. The Star of the Wise Men naturally occurs to our thoughts-but a star would not be a sign which all might read. On the whole I think no sign completely answers the conditions but that of the Cross:and accordingly we find the Fathers mostly thus explaining the passage. But as our Lord Himself does not answer the question, τί τὸ σημείον της σης παρουσίας; we may safely leave the matter. I mention, just to shew how sensible expositors can be misled by a false interpretation of the whole, Wetstein's strange paraphrase of το σημείον τ. υ. τ. ανθ.,— fumus Hierosolymorum incensorum, qui interdiu solem, nocte vero lunam et stellas obscurat.'

πασαι αί φ. τ. γ.] see Zech. xii. 10-14, where the mourning is confined to the families of Israel:-here, it is universal: see reff. Rev.; also vi. 15-17. This coming of the Son of Man is not that spoken of ch. xxv. 31, but that in 1 Thess. iv. 16, 17, and Rev. xix. 11 ff.,—His coming at the commencement of the millennial reign to establish His Kingdom: see Dan. vii. 13, 14. δύναμις is the power of this Kingdom, not, the host of heaven.

31. In 1 Thess., as above, the voice of the Archangel and the trump of God are distinguished from one another, which seems to favour the reading which inserts

\$\text{y} \cdot \text{Cor. xv. 62.} \text{y} \sigma \delta \text{v} \text{y} \text{of} \delta \text{v} \text{iffires. iv.}} \text{15 \text{Thess. iv.}} \text{16.} \text{16.} \text{16.} \text{18.} \text{28.} \text{18.} \text{28.} \text{18.} \text{28.} \

31. om $\phi\omega\nu\eta$ s (as unnecessary) LDN 1 ev-y lat-e Syr syr-ms copt arm [Eus_] Cyr-jer Chr Thdrt Orig-int Cypr Hil: $\mu\epsilon\tau\alpha$ $\phi\omega\nu\eta$ s $\sigma\alpha\lambda\pi$. $\mu\epsilon\gamma\alpha\lambda\eta$ s syr(but $\phi\omega\nu\eta$ s with ast) syr-jer wth: μ . $\sigma\alpha\lambda\pi$. $\kappa\alpha$: $\phi\omega\nu\eta$ s $\mu\epsilon\gamma\alpha\lambda\eta$ s D latt [Damase_] Hil Jer Aug: txt B rel sah. $\sigma\nu\alpha\xi$ et [for $\epsilon\pi\iota\sigma$.] \aleph^{1} (txt \aleph^{1} a) 253 Hipp Hil. $\alpha\pi\sigma$ DX Ser's o. aft $\epsilon\omega$ s ins $\tau\omega\nu$ B 1. 33. 69. aft $\alpha\nu\tau\omega\nu$ ins Luke xxi. 21 (but $\alpha\nu\alpha\beta\lambda\epsilon$ $\psi\alpha\tau$ e for $\alpha\nu\alpha\kappa\nu\nu$.)

D lat-b c h.

32. om $\tau \alpha$ K¹(but corrd) ev-y. $\epsilon \kappa \phi \nu \hat{\eta}$ EFGHKMVFII latt(nata) wth &c Aug: $\epsilon \kappa \phi \dot{\nu} \eta$ B¹UX 1. 33. 69 D-lat lat- ff_1 arm, producit Orig-int₁, miserit Orig-int₁. [$\gamma \nu \nu \omega \sigma \kappa \epsilon \tau a \iota$ (itacism?) B² D-gr Г.] ins $\epsilon \sigma \tau \nu \nu$ bef τ . θ . D Scr's p q¹ latt Orig-int: aft $\theta \epsilon \rho$. 33.

33. ταντα bef παντα DHKUV'N 1. 33. 69 latt Syr copt arm Chr [Orig-int,]: txt B

rel lat-e syr.

34. aft νμιν ins στι (from || Mark Luke) BDFL 1.33.69 latt syrr [Ps-Ath] Orig-int. om αν κ. ταυτα bef παντα DHL 69 lat-α e ff g g, h l Syr copt arm Chr [Orig-int]: om ταυτα Ser's a p u evv-H₁¹-y forj harl² lat-b f ff Bas Ps-Ath Chr Orig-int, Op.

καί here. This is not the great Trumpet of the general Resurrection (ref. 1 Cor.), except in so far as that may be spoken of as including also the first resurrection: see on this verse the remarkable opening of Ps. l., which is itself a prophecy of these same times.

32, 33, 34.] την παρ., not as E. V., 'a parable,' but the (not, its: the fig-tree may teach many lessons besides this; cf. reff. Matt. Luke) parable,—the natural phænomenon which may serve as a key to the meaning.

This coming of the Lord shall be as sure a sign that the Kingdom of Heaven is nigh, as the putting forth of the tender leaves of the fig-tree is a sign that summer is nigh. Observe πάντα ταῦτα, every one of these things,-this coming of the Son of Man included, which will introduce the millennial Kingdom. As regards the parable,-there is a reference to the withered fig-tree which the Lord cursed: and as that, in its judicial unfruitfulness, emblematized the Jewish people, so here the putting forth of the fig-tree from its state of winter dryness, symbolizes the future reviviscence of that race, which the Lord (ver. 34) declares shall not pass away till all be fulfilled. That this is the true meaning of that verse, must appear when we recollect that it forms the conclusion of this parable, and is itself joined by $\pi a \rho i \lambda \theta \eta$ to the verse following. We cannot, in seeking for its ultimate fulfilment, go back to the taking of Jerusalem and make the words apply to it.

As this is one of the points on which the rationalizing interpreters (De Wette, &c.) lay most stress to shew that the prophecy has failed, it may be well to shew that yeved has in Hellenistic Greek the meaning of a race or family of people. See Jer. viii. 3 LXX; compare ch. xxiii. 36 with ib. ver. 35, ἐφονεύσατε . . . but this generation did not slay Zachariasso that the whole people are addressed: see also ch. xii. 45, in which the meaning absolutely requires this sense (see note there): see also Luke xvii. 25: Matt. xvii. 17: Luke xvi. 8 (where $\gamma \epsilon \nu \epsilon \hat{\alpha}$ is predicated both of the $\nu i o l$ $\tau o \hat{\nu}$ $\alpha l \hat{\omega} \nu o s$ $\tau o \nu \sigma o \nu$ and the $\nu i o l$ $\tau o \bar{\nu}$ $\phi \omega \tau o s$): Acts ii. 40: Phil. ii. 15. In all these places γενεά is = γένος, or nearly so; having it is true a more pregnant meaning, implying that the character of one generation stamps itself upon the race, as here in this verse also.

This meaning of $\gamma \epsilon \nu \epsilon \dot{\alpha}$ is fully conceded by Dorner; 'omnes reor concessuros, vocem γ , si eam vertas ætas, multas easque

∆11.≈ 1. 33. 69

ταθτα γένηται. 35 δ οθρανδς καὶ ή γη παρελεύσεται, οί ..παρελ- δέ λόγοι μου οὐ μὴ παρέλθωσιν. ³⁶ περὶ δὲ τῆς ἡμέρας θωσίν Χ. εκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα- $^{\text{n}}_{\text{cet.}}$ 1. ωςπερ νῶν, εἰ μὴ ὁ πατήρ [μου] μόνος. 37 ὥςπερ δὲ αἱ $^{\text{n}}$ ἡμέραι $^{\text{p}}_{\text{vet.}}$ 30, ch. $^{\text{p}}_{\text{viii.}}$ 20 refl. $^{\text{iii.}}$ 1. ωςπερ τοῦ Νῶε, οὕτως ἔσται ἡ $^{\text{o}}$ παρουσία τοῦ $^{\text{p}}$ νίοῦ τοῦ $^{\text{p}}$ ἀν- $^{\text{q}}$ Luke xvii. 21. Δυκ. $^{\text{positor}}$ 1. Δυκ. $^{\text{positor}}$ 1. Δυκ. $^{\text{positor}}$ 2. Pet. ii. δ

Μεύνη θρώπου. 38 ώς γὰρ ἦσαν ἐν ταῖς πημέραις τοῦ ٩κατα-

rec παρελευσονται (from || Mark Luke), with EX32 rel latt 35. om ver N1. Orig₂ [Cyr-jer₁ Bas₂] Tert Hil_{oft} Ambr: txt BDL 33 lat-e Iren Orig-ms Nyss [Eus₂]

Muc Chr [Bas,] Cyroft Hesych Hil, Aug.

36. rec ins τηs bef ωρας (|| Mark), with (S 1. 33, e sil) syr-mg[-gr] Bas Chr [Damase,] Thl: om BDN rel Eus Chr-γ Cyr.—om κ. ωρ. L 258 Bas-mss. ουρανων ins ουδε ο υιος (from || Mark) BDR¹ forj lat-a b c f ff₁ h syr-jer æth arm Chr Iren-int Orig-int Ambr_{expr} Aug [Op]: fil. hominis lat-e Hil-mss: om EL N³a(appy, but restored) rel vulg lat-g1,2 syrr copt: most lat-mss and gr-mss, as alleged by Jer ("In quibusdam Latinis codicibus additum est neque filius; quum in Græcis, et maxime Adamantii et Pierii exemplaribus, hoc non habeatur adscriptum"); ancient gr-mss mentd by Ambr; mss mentd by Paulin; [Bas₁ Did₁ Ps-Ath₁ Damasc₁ Euthym₁ Phaebad₁ Ambr₁ Paulin₁;] scholl vett; and at the council of Nicæa, as reported in Ath, it was alleged that these words were in Mark only. om µov (see || Mark) BDL ΔΠ'N 1. 33. 69 latt syrr syr-jer coptt æth arm Bas [Did, Cyr,] Ps-Ath Chr Damasc [Iren-int, Orig-int,] Ambr Aug Op: ins E rel lat.f.

37. for $\delta \epsilon$, $\gamma a \rho$ (on account of $\delta \epsilon$ having just preceded. This is more prob than that $\delta \epsilon$ should have been on account of $\gamma a \rho$ following. The change would be made on the second, not on the first occurrence of the word) BDIc lat-e syr-mg copt Did Origint, spec Op: txt LN rel latt syrr æth arm Clem Orig, rec aft $\epsilon\sigma\tau\alpha$ ins $\kappa\alpha$ (from Luke xvii. 26), with D rel vulg lat-a b eff f_2 $g_{1,2}$ syr æth Orig-int Op: om B I_c(Treg) LUGN harl lat-c f_1^c h D-lat Syr copt arm Clem Orig Did. om τ 0v viov (homæotel)

N1 (ins X3a).

38. rec ως περ (see ver 27), with D rel [Did, Chr]: txt B Ic(Treg) LN 33 Orig. rec aft hmerous ins $\tau ais \pi \rho o$, with $I_c \aleph$ rel vulg lat- $g_{1,2}$ copt arm Orig-int; ekeimais $\pi \rho o$ D 253; ekeimais $\tau ais \pi \rho o$ B Ser's c lat-b of ff_2 h syr (ath) spec: om L lat-a e ff_1 Orige. (The reading in txt seems to have been the originone, and to have presented a difficulty which was solved by insg mpo, Tais mpo, or exervais; and then the readgs were variously

plane insuperabiles ciere difficultates, contextum vero et orationis progressum flagitare significationem gentis, nempe Judæorum.' (Stier, ii. 502.) The continued use of παρέρχομαι in vv. 34, 35, should have saved the Commentators from the blunder of imagining that the then living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things: and that, as matter of fact, the Apostles and ancient Christians did continue to expect the Lord's coming, after that generation had past away. But, as Stier well remarks, "there are men foolish enough now to say, heaven and earth will never pass away, but the words of Christ pass away in course of time -; of this, however, we wait the proof." ii. 505. πάντα ταῦτα] all the signs hitherto recounted-so that both these words, and bucis, have their partial, and their full meanings. ἐγγύς ἐστιν] viz. τὸ τέλος. On ver. 35 see Ps. cxix. 89: Isa. xl. 8; li. 6: Ps. cii. 26. 36.] ήμ. ἐκ., viz. of heaven and earth passing away; or, perhaps referring to ver. 30 ff. ήμ. κ.

ωρ., the exact time—as we say, 'the hour and minute.' The very important addition to this verse in Mark, and in some ancient MSS. here (but see digest), οὐδὲ ὁ νίός, is indeed included in εί μη δ πατήρ [μου] μόνος, but could hardly have been inferred from it, had it not been expressly stated: ch. xx. 23. All attempts to soften or explain away this weighty truth must be resisted; it will not do to say with some Commentators, 'nescit ea nobis,' which, however well meant, is a mere evasion:
—in the course of humiliation undertaken by the Son, in which He increased in wisdom (Luke ii. 52), learned obedience (Heb. v. 8), uttered desires in prayer (Luke vi. 12, &c.),—this matter was hidden from Him: and as I have already remarked, this is carefully to be borne in mind, in explaining the prophecy before us. 37-39.] This comphecy before us. parison also occurs in Luke xvii. 26, 27, with the addition of 'the days of Lot' to it: see also 2 Pet. ii. 4-10; iii. 5, 6. It is important to notice the confirmation, by His mouth who is Truth itself, of the r here only, exc. John vi. 54, &c. xiii. 18+. s here [1 Cor. vn. 38 only eexc. ch. vxn. 30 & I tike xvii. 27. xx. 34, t Luke 1, 20, ' uke xvii. 27. ileb ix. 4. xi. 7. 1 Pet. m. 20. Rev. x: 19 only. Gen. vi. 14, &c. v = Ruth iii, 4.

κλυσμοῦ τρώγοντες καὶ πίνοντες, γαμούντες καὶ ε ἐκγαμί- BDEFG ζοντες, τάγρι της τημέρας είςηλθεν Νωε είς την "κιβωτόν, Μεύνη 39 καὶ οὐκ ' ἔγνωσαν ἕως ἦλθεν ὁ ٩ κατακλυσμὸς καὶ 33,69 [™] ήρεν απαντας, ούτως έσται ή ο παρουσία τοῦ P υίοῦ τοῦ ^p ἀνθρώπου. ⁴⁰ τότε δύο ἔσονται ἐν τῶ ἀγρῶ· εἶς × παραλαμβάνεται, καὶ εἶς y ἀφίεται. 41 δύο z ἀλήθουσαι έν τω * μύλω· μία × παραλαμβάνεται, καὶ μία y ἀφίεται. 42 b γρηγορείτε οὖν, ὅτι οὖκ οἴδατε c ποία ἡμέρα ὁ κύριος ύμων ^d έρχεται. ⁴³ έκεινο δε γινώσκετε, ότι εί ήδει ό ε οἰκοδεσπότης ε ποία ε φυλακή ο κλέπτης έρχεται, ε έγρηw = take xxii. 18. Acts xxi. 36. | γόρησεν ὰν καὶ οὐκ αν ο εταιτ. 1 Mace. v. 2. | xch. xvii. 1. | αὐτοῦ. | 44 διὰ τοῦτο καὶ ὑμεῖς ἱ γίνεσθε ἔτοιμοι. Οτι μ. | xx. 17. Num. | xxii. 41. = John xiv. 3. | y = ch. xiii. 36 al. | z Luke xvii. 35 only. Num. xi. 8. Judg. xvi. | xii. 37, 39. | Lor. xvii. 13 al. 1 Mace. xii. 27. ler. i. 12. | ch. xii. 37, 39. | Lor. xvii. 13 al. 1 Mace. xii. 27. ler. i. 12. | ch. xi. 37 eff. | ech. xx. 1, 11 al.† | f = ch. xi. 25 reff. | Fs. lxxxii. 4. | ch. xvi. 19. 20 reff. | Luke xii. 40. 1 Cor. x. 7, 32. xi. 1 al. | Exod. xix. 15. | Exod. xix. 15. | Luke xii. 40. 1 Cor. x. 7, 32. xi. 1 al. | Exod. xix. 15. | Exod. xix. 16. | Exod. xi

for εκγαμ., γαμισκοντες B; γαμιζοντες DR 33 Chr-2-6-9-η-ρ-M: txt Ic rel [Did]

for ης, της D1: της ημ. ης D1: om ης 69. 39. παντας D Ic(perhaps) Ser's v ev-y Did. rec aft εσται ins και (see ver 36; vi. 39: Luke xvii. 26), with Ick rel vulg lat-c ef syr arm [Did,] Orig-int spec: om BD

lat-a b ff, g, Syr copt æth.

40. εσονται bef δυο (Luke xvii. 34) BN¹(txt N³a) Scr's p forj lat-h. bef eis (twice), with E rel [Cas,]: ins o bef 2nd eis A Chr-2: txt B[D] Ic(def at 2nd) L 1. 33 (syrr, appy) Chr4.

41. ree μυλωνι (gloss on μυλω), with DHM [Cæs, Chr]: txt B Ic(appy) & rel Orig. at end ins (from Luke xvii. 34) δυο επι κλεινης μειας εις παραλαμβανεται κ. εις

αφιεται D 69, simly vulg-sixt lat-a b c f h ath Orig-int Hil Juv.

42. rec (for ημερα) ωρα (see ver 44), with L rel latt Syr copt arm Ath Chr Orig-int Op: txt BDI_cΔN 1. 33. 69 lat f ff₂ syr syr-jer (æth) [Cyr₁] Ath-2-mss Iren-int Hil. 43. om αν D 33 [Chr-2-6-9-η-ρ]. διορυχθηναι D I_c(perhaps) LN 1. 33.

εαυτου Ι. 33.

historic reality of the flood of Noah.

The security here spoken of is in no wise inconsistent with the anguish and fear prophesied, Luke xxi. 25, 26. They say, there is peace, and occupy themselves as if there were: but fear is at their hearts; - 'surgit amari aliquid, quod in ipsis floribus angit.'

The expression πίνοντες may serve to shew that it is a mistake to imagine that we have in Gen. ix. 20 the account of the *first* wine and its effects. On the addition in Luke xxi. 34—36, see notes there. 40, 41.] From this point (or perhaps even from ver. 37, as historic resemblance is itself parabolic) the discourse begins to assume a parabolic form, and gradually passes into a series of formal parables in the next chapter. verses set forth that, as in the times of Noah, men and women shall be employed in their ordinary work: see Exod. xi. 5 (LXX), Isa. xlvii. 2. They also shew us that the elect of God will to the last be mingled in companionship and partner-

ship with the children of this world (see Mark i. 19, 20). We may notice, that these verses do not refer to the same as vv. 16-18. Then it is a question of voluntary flight; now of being taken (by the angels, ver. 31: the present graphically sets the incident before us; or perhaps describes the rule of proceeding. See on the sense of mapalauß. especially ref. John), or left. Nor again do they refer to the great judgment of ch. xxv. 31, for then (ver. 32) all shall be summoned: but they refer to the millennial dispensation, and the gathering of the elect to the Lord then. The "women grinding at the mill" has been abundantly illustrated by travellers, as even now seen in the East. See especially 'The Land and the Book,' pp. 526, 7. èv, either because the pair of stones is the element in which the act of grinding takes place,-or, more probably, because that which is ground is within, between the stones. Our Lord here resumes the tone of direct

οὐ δοκεῖτε ὥρᾳ ὁ υίὸς τοῦ ἀνθρώπου ἔρχεται. ⁴ὅ τίς ἄρα k ch. vii. 21 refl.
ἐστὶν ὁ πιστὸς δοῦλος καὶ k φρόνιμος, ὃν kατέστησεν ὁ lch. xxv. 21, 23. Luke xii. 13, 42.

**C εαυτου κύριος ἐπὶ τῆς m οἰκετείας αὐτοῦ, τοῦ n δοῦναι αὐτοῦς τῆν λειν. 3 al.
** προφὴν ο ἐν καιρῷ; ⁴θ μακάριος ὁ δοῦλος ἐκεῖνος ὃν m three onlyτ.
ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα. ⁴7 ἀμὴν χομῶν ὅτι n ἐπὶ πᾶσιν τοῖς τ ὑπάρχουσιν αὐτοῦ n κατα** στήσει αὐτόν. ⁴8 ἐὰν δὲ s εἴτη ὁ κακὸς δοῦλος ἐκεῖνος xii. 142.
** καρδία αὐτοῦ u Χρονίζει μου ὁ κύριος ἐλθεῖν, pch. v. 2, κε.
** τῆ t καρδία αὐτοῦ u Χρονίζει μου ὁ κύριος ἐλθεῖν, pch. v. 2, κε.
** τῆς t καρδία αὐτοῦ u Χρονίζει μου ὁ κύριος ἐλθεῖν, pch. v. 2, κε.
** στήσει αὐτόν.

xii. 44 only. Gen. xli. 41 Ed-vat. (B def.) οἱ ἐπὶ ταῖς μηχαναῖς. Non. Cyr. vi. 3.2s. q dat., Luke v. 21. Ps. viii. 6. gen., ver. 45. r. - el., xix., 21 ref. s. buke xii, 45. Hom. x. 6. Eccl. ii. 1 t. Mark ii. 6, 8. x. xiv. 19. Deut. xxiii. 21. Judg. v. 29.

44. rec ωρα bef ου δοκειτε (for perspicuity?), with E rel late f g₁ syrr with arm [Chr Orig-int₁]: txt BDI_c vulg copt [Ath_o].

45. for apa, γap D ev-y Orig-int Op.

καταστησει (|| Luke) MR [copt Chr₂].

rec aft κυριος ins αυτου (for perspicuity), with E rel vulg lat-b e f ff_{1,2} g₁ l syrr copt ath arm Bas[?] Chr Orig-int Op: om BDI_cLN 1. 33 forj lat-a e g₂ h Orig [Bas₁] Iren-int Hil Ambr Hesych spec.

rec (for οικετειας) θεραπειας (from Luke xii. 42, οικετ. no where else occurring), with D rel: οικιας Ν 69 ath Ephr Bas Chr: txt BI_cLΔΠ¹ 33.

εαυτου C. οm του D [Ephr Chr].

rec (for δουναι) διδοναι (from || Luke), with E rel [Ephr]: txt BCDI_cLUΔΝ 1. 33. 69 Bas Chr.

46. rec ποιουντα bef ουτως (from || Luke) with E rel lat-f syrr arm Bas, Orig-int:

txt BCDIcLX 1. 33. 69 latt æth [Ephr] Iren-int Hil Ambr.

48. om ekeivos $\Gamma^{\rm N1}$ (ins $N^{\rm 3a}$) 56-8. 243 Scr's d ev-y Ephr Chr Iren-int Aug. eautov N. rec o kupios bef μ ov (|| Luke), with E rel latt hom-Cl Bas Chr [Damasci]: txt BCDI_cLN 33 Orig [Ephr]. om $\epsilon \lambda \theta \epsilon \nu \nu$ (as unnecessary, see ch xxv. 5) BN 33 coptt [Ephr] Iren-int.

exhortation with which He commenced. To the secure and careless He will come as a thief in the night: to His own, as their Lord. See Obad. 5: Rev. iii. 3; xvi. 15: 1 Thess. v. 1-10, where the idea is expanded at length. Compare ver. 7 there with our ver. 49, and on the distinction between those who are of the day, and those who are of the night, see notes 45-47. Our Lord had given this parabolic exhortation before, Luke xii. 42-46. Many of these His last sayings in public are solemn repetitions of, and references to, things already said by That this was the case in the present instance, is almost demonstrable, from the implicit allusion in Luke xii. 36, to the return from the wedding, which is here expanded into the parable of ch. xxv. 1 ff. How much more natural that our Lord should have preserved in his parabolic discourses the same leading ideas, and again and again gathered his precepts round them,-than that the Evangelists should have thrown into utter and inconsistent confusion, words which would have been treasured up so carefully by them that heard them ;-to say nothing of the promised help of the Spirit to bring to mind all that He had said to τίς ἄρα ἐστ.] a question asked that each one may put it to himself,—and to signify the high honour of such an one. πιστ. κ. φρ.] Prudence in a servant can be only the consequence of faithfulness to his master.

This verse is especially addressed to the Apostles and ministers of Christ. The δοῦναι τὴν τροφήν (= τὸ σιτομέτριον Luke xii. 42) answers to ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθ. in 2 Tim. ii. 15. On ver. 47, compare ch. xxv. 21: 1 Tim. iii. 13: Rev. ii. 26; iii. 21, which last two passages answer to the promise here, that each faithful servant shall be over all his master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another,—but rather like the diffusion of love, in which, the more each has, the more there is for all.

48—51.] The question is not here asked again, τίς ἐστιν κ.τ.λ., but the transition made from the good to the bad servant, or even the good to the bad mind of the same servant, by the epithet κακός.

On this graphic use of the demonstrative pronoun, see Kühner, Gramm. ii. 325. χρονίζει] then manifestly, a long delay is in the mind of the Lord: see above on ver. 29. Notice that this servant also is one set over the household—one who says δ κύριός μου—and began well—but now ἄρξηται τύπ., &c.—

ν ch. iv. 17 st. $\frac{49}{\text{cen. xviii.}}$ $\frac{29}{\text{cen. xviiii.}}$ $\frac{29}{\text{cen. xviii.}}$ $\frac{29}{\text{cen. xviii.}}$ $\frac{29}{\text{cen. xviiii.}}$ $\frac{29}{\text{$

6. xxi. 8, xxii. 19. d Luke xii. 46 only. see Ps. xlix. 18. e.ch. viii. 12 reff. f.ch. xiii. 24. xviii. 23. al. g vv. 7, 11. ch. i. 23, from Isa. vii. 14. Luke i. 27 bis. Acts xxii. 9. 1 Cor. vii. 25, &c. 2 Cor. xi. 2. Rev. xiv. 2 των 4 only. h. ch. vii. 15 reff. i. here, &c. and John xviii. 3. Acts xxii. 8. Rev. ivi. 6 ψηλθον 10 only. Gen. xv. 17. k ὑπάντ., John xii. 13 only. Judg. xi. 34 B only (2). ἀπ., ver. 6. Acts xxiii. 15. 1 Thess. iv. 17 only. 1 Kings ix. 14, &c. always w. εἰς in N. T. & LXX. (not Apoer., 2 Macc. xii. 30 al.)

49. rec om αυτου (see || Luke), with E rel hom Cl: ins BCDI_cL 1.33.69 latt syrt ASUVX coptt with arm Bas-old-mss Chr [Damase₁] Thi Euthym Orig-int Hil Op, εαυτου Χ. 1.33.69 rec εσθιειν δε κ. πινειν (|| Luke), with G(πινην) Π¹ lat-α [Ephr Damase₁]: txt BCDI_cN rel vulg-b c δε syrt copt with arm Bas Chr Thi Euthym Op. (εσθιει, πινει FHK[Γ] 69: εσθιη, πινει Μ 33.) for δε, τε (|| Luke) C 1.33.245 Scr's a i m n Syr with [Ephr] Bas.

51. θησει bef μετα τ. υποκρ. D latt(a def) Hil.

CHAP. XXV. 1. rec αυτων, with CI_cX rel Orig Bas [Meth₁ Chr Damasc₁]: txt BDL (see note). rec απαντησιν (from ver 6), with DL rel [Bas Chr]: txt BCX 1 Meth.

falls away from his truth and faithfulness;—the sign of which is that he begins (lit. shall have begun) to $\kappa\alpha\tau\alpha\kappa\nu\rho\epsilon\dot{\nu}\epsilon\nu$ $\tau\dot{\omega}\nu$ $\kappa\lambda\dot{\eta}\rho\omega\nu$ 1 Pet. v. 3, and to revel with the children of the world. In consequence, though he have not lost his belief ($\delta\kappa\dot{\nu}\rho$, μ ov), he shall be placed with those who believed not, the hypocrites.

51.] Stx. refers to the punishment of cutting, or sawing asunder: see Dan. ii. 5; iii. 29: Sus. ver. 59; see also Heb. iv. 12; xi. 37. The expression here is perhaps not without a symbolical reference to that dreadful sundering of the conscience and practice which shall be the reflective torment of the condemned:—and by the mingling and confounding of which only is the anomalous life of the wilful sinner made in this world tolerable.

CHAP. XXV. 1—13.] PARABLE OF THE VIRGINS. Peculiar to Matthew.

1. τότε] at the period spoken of at the end of the last chapter, viz. the coming of the Lord to His personal reign—not His final coming to judgment.

δέκα παρθ.] The subject of this parable is not, as of the last, the distinction between the faithful and unfaithful servants; no outward distinction here exists—all are virgins—all companions of the bride—all furnished with brightly-burning lamps—all, up to a certain time, fully ready to meet the Bridegroom—the difference consists in some having made a provision feeding the lamps in case of delay, and the others none—and the moral of the

parable is the blessedness of endurance unto the end. 'In eo vertitur summa parabolæ, quod non satis est ad officium semel accinctos fuisse et paratos, nisi ad finem usque duremus.' Calvin. There is no question here of apostasy, or unfaithfulness—but of the vant of provision to keep the light bright against the coming of the bridegroom however delayed. Ten was a favourite number with the

Jews-ten men formed a congregation in a synagogue. In a passage from Rabbi Salomo, cited by Wetstein, he mentions ten lamps or torches as the usual number in marriage processions: see also Luke xix. 13. είς ὑπ. τ. ν.] It would appear that these virgins had left their own homes, and were waiting somewhere for the bridegroom to come, - probably at the house of the bride; for the object of the marriage procession was to fetch the bride to the bridegroom's house. Meyer however supposes that in this case the wedding was to be held in the bride's house, on account of the thing signified—the coming of the Lord to his Church; -but it is better to take the ordinary custom, and interpret accordingly, where we can. In both the wedding parables (see ch. xxii.) the bride does not appear-for she, being the Church, is in fact the aggregate of the guests in the one case, and of the companions in the other. We may perhaps say that she is here, in the strict interpretation, the Jewish Church, and these ten virgins Gentile congregations accompanying her. The reading kal This

τοῦ 1 νυμφίου. 2 πέντε δὲ ἐξ αὐτῶν ἢσαν m μωραί, καὶ 1 ch. ix. 15 reft. πέντε n φρόνιμοι. 3 αἱ γὰρ m μωραὶ λαβοῦσαι τὰς n καὶ 1 λαμπάδας αὐτῶν οὐκ ἕλαβον μεθ' ἑαυτῶν o ἔλαιον 4 αἱ o Mark vi. 13 reft. Num. δὲ η φρόνιμοι ἔλαβον ο ἔλαιον ἐν τοῖς $^{\rm p}$ ἀγγείοις μετὰ τῶν $^{\rm inte}$ ket ch. $^{\rm int}$ λαμπάδων αὐτῶν. $^{\rm 5}$ $^{\rm q}$ χρονίζοντος δὲ τοῦ $^{\rm i}$ νυμφίου $^{\rm int}$ λει. $^{\rm int}$ λει. $^{\rm int}$ λει. $^{\rm int}$ λει. $^{\rm int}$ και. (xi.) τ ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6 s μέσης δὲ s νυκτὸς q ch. xxir. 48 reff. r 2 Pet. ii. 3 only. Ps. cxviii. 28 AB2N(not F. Bl def.). cxx. 3, 4. s here only. 3 Kings iii. 20. see

(Z doubtful.) aft νυμφιου add και της νυμφης (prob a clumsy interpolation: see (2 doubtlet)

An to play the state of the first a marginary (provided in the play that Syr syr-w-ast (with a marginary) arm Orig-int Hil Arnob Tich Op: om BCZR rel coptt with Meth Bas Chr [Damasc, Orig-int-com] Aug.

2. [vv. 2-16 lat-α def.] ins αι bef 1st πεντε Z. rec ησαν bef εξ αυτων,

with X rel Bas Chr-H: om εξ αυτων Chr-2(and ed-Fd): txt BCDLZΔ18 1 [vulg] lat-b c &c arm Bas Chr-6-9-η-ρ Orig-int.

rec transp μωραι and φρονιμοι (more natural order. It has hardly, as Mey and De W, been altered to txt to suit ver 3) with X rel lat-f syrr Bas Chr Thl: txt BCDLZN 1. 33 latt syr-jer copt ath arm Orig-int. Steph ins at bef 2nd πεντε (error from the last letters of και?), with E rel Bas₂ [Chr] Thl: om BCD K(Tischdf) LZΠΝ 1. 33 [Bas₁].

3. rec (for at γαρ) attives (mechanical repetition from ver 1, attives λαβουσαι κ.τ.λ.?),

with X rel Bas Chr: αι δε Z (1) latt with: αι ουν D lat-ff2: και αι Syr syr-ms: αι syr arm: txt BCLN 33 copt. ($\gamma a \rho$ not being understood, $\delta \epsilon$, ove, kar were substituted; or as rec: this seems to me far more likely than that ar $\gamma a \rho$ should have been substituted for artives, as Mey and De W think.)

rec (for $\alpha v \tau \omega v \rangle$ eaverw, with Z(appy) (S 1, e sil): om LX vulg lat- $f_{1,2}^{r}g_{1,2}^{r}l$ arm: txt BCD rel Bas. aft edalov ins ev τοις αγγειοις αυτων D Ser's q1 ev-y1 Arnob.

4. rec aft αγγειοιs ins αυτων, with C rel latt syr copt ath [Bas, Chr Aug]: om B D-gr LZR 1 for lat-h Syr arm Arnob. om 2nd αυτων CZ vulg lat-f ff 2010 h Aug: εαυτων BR.

νύμφης is probably an interpolation, such as are of frequent occurrence in D and its cognates. This ἐξῆλθον is not their final going out in ver. 6, for only half of them did so,-but their leaving their own homes: cf. λαβοῦσαι- ξλαβον, &c. vv. 3, 4. The interpretation is—these are souls come out from the world into the Church, and there waiting for the coming of the Lordnot hypocrites, but faithful souls, bearing their lamps (τ. λ. ξαυτών, cf. 1 Thess. iv. 4) -the inner spiritual life fed with the oil of God's Spirit (see Zech. iv. 2-12: Acts x. 38: Heb. i. 9). All views of this parable which represent the foolish virgins as having only a dead faith, only the lamp without the light, the body without the spirit, &c., are quite beside the purpose;—the lamps (see ver. 8) were all burning at first, and for a certain time.

Whether the equal partition of wise and foolish have any deep meaning we cannot say; it may be so. 3, 4.] These were not torches, nor wicks fastened on staves, as some have supposed, but properly lamps: and the oil vessels (which is most important to the parable) were separate from the lamps. The lamps being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the Spirit, -now comes in the dif-

ference between the wise and foolish:the one made no provision for the supply of this-the others did. How so? The wise ones gave all diligence to make their calling and election sure (2 Pet. i. 10 and 5-8), making their bodies, souls, and spirits (their vessels, 2 Cor. iv. 7) a means of supplying spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit. The others did not this-but trusting that the light, once burning, would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer. 5—7. xpoví.] compare ch. xxiv. 48. But the thought of the foolish virgins is very different from that of the wicked servant: his-'there will be plenty of time, my Lord tarrieth; -theirs, 'surely He will soon be here, there is no need of a store of oil.' This may serve to shew how altogether diverse is the ground of the two parables. ἐν. πᾶσ. κ. ἐκ.] I believe no more is meant here than that all, being weak by nature, gave way to drowsiness: as indeed the wakefulness of the holiest Christian, compared with what it should be, is a sort of slumber :- but, the while, how much difference was there between ἐνύστ.] dormitabant: we have Aristoph. Vesp. 12, υπνος νυστακt Luke i. 42. t κραυγή γέγονεν 'Ιδού ο 1 νυμφίος, έξέρχεσθε " είς " απάν- Α εξερ-ch. xxiii, 29 al.) Ezek, xxiii, 41. λαμπάδες ήμων " σβέννυνται. 9 ἀπεκρίθησαν δὲ αί φρόνιμοι λέγουσαι * Μήποτε οὐ μὴ ^y ἀρκέση ἡμῖν καὶ ὑμῖν. Θ_h xxv. ⁹(appy) τράπεζαν κοσμείν, Xen. Cyr. viii. 2. 6. w ch. xii. 20 reff. Job xviii. 5, 6. Prov. xiii. 9. πορεύεσθε μάλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ... ² έαυταῖς. 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἡλθεν ὁ νυμφίος καὶ αἱ εξτοιμοι εἰςῆλθον μετ' αὐτοῦ εἰς τοὺς 39. John vi. 7. b $\gamma \acute{a}\mu o v s$, $\kappa \grave{a} \grave{i} \acute{\epsilon} \kappa \lambda \epsilon \iota \sigma v \eta \eta$ out $v \iota v$. 8. 2 Cor. xiv. 8. 2 Cor. xii. 9. (Luke iii. 14 reff.) Num. xi. 22. z 2nd pers., ch. iii. 9 reff. 2 Cor. ix. 5. 1 Pet. i. 5. b plu., ch. xxii. 2, &c. reff. ο γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ύστερον δὲ ἔρχονται a 2 term., here only, see

rec aft νυμφιος ins ερχεται, with C3X rel latt syrr 6. for γεγονέν, εγένετο B. æth arm [Meth, Ephr] Bas Chr Orig-int Op : om BCIDLZN coptt Meth, Ephr Cyr. for $\epsilon \xi \epsilon \rho \chi \epsilon \sigma \theta \epsilon$, $\epsilon \xi \epsilon \rho \chi \epsilon \tau a D^{\dagger}(\operatorname{txt} D^{\dagger} \cdot \operatorname{corr})$. $\sigma \nu \alpha \nu \tau \eta \sigma \nu C$. απαντησιν ins αυτου, with AD rel [Meth, Ephr Bas Chr]; αυτω C latt: om BX [Meth,] Cyr. (Z 33 def.)

7. om єкєї D ev-22 (Syr?) arm. rec (for εαυτων) αυτων, with CD rel [Bas,]:

txt ABLZN. (33 def.)

for ημων, υμων C1LUΠ1. 8. Γειπαν, so BCL 33.7 aft $\eta\mu\nu$ ins $\epsilon\lambda\alpha\nu$ Λ . rec (for ou μη) ουκ, with ALZN 33. 69 [Bas,]: txt 9. for $\lambda \in \gamma \circ \upsilon \sigma \alpha \iota$, $\epsilon \iota \pi \circ \upsilon \circ \Theta_h$. αρκεσει D¹-corr 33 Ser's s evv-H₁-P₁-y₁. υμιν και rec aft πορευεσθε ins δε, with CZΘ_h rel lat-ff₂ syrr copt-wilk BCDOh rel Ephr Bas,. ημιν χ 247 Bas₁. rec aft πορευεσθε ins δε, with $CZ\Theta_h$ rel lat- $f_{\mathcal{G}}$ sy [Bas₂]: om ABDEGHSVΓΔχ latt copt-schw æth arm Orig-int₂ Aug Op. 10. for $\alpha\pi$. δε $\alpha\nu\tau$., εως υπαγουσιν cum vadunt D [om $\alpha\nu\tau\omega\nu$ Θ_h^{-1}].

ηκλεισθη Β1. ev-Yi-

τήs: and Plato, Rep. p. 405 c, speaks of a νυστάζων δικαστής. Wordsw., after Hilary, understands this verse of sleep in death. But, not to mention that this will not fit the machinery of the parable (see below on ver. 8), it would assume (πασαι) that none of the faithful would be living on earth when the Lord comes. κραυγή v.] see Isa. lxii. 5-7: and the porter's duty, Mark xiii. 34. This warning cry is before the coming: see ver. 10. yéyovev, not, was, but to be rendered present, graphically setting the reality before us: there ariseth a cry. πασαι] All now seem alike-all wanted their lamps trimmed-but for the neglectful, there is not wherewith! It is not enough to have burnt, but to be burning, when He comes. Raise the wick as they will, what avails it if the oil is spent? oav] "by pouring on fresh oil, and removing the fungi about the wick : for the latter purpose a sharp-pointed wire was attached to the lamp, which is still seen in the bronze lamps found in sepulchres. Virgil's Moretum, 'Et producit acu stupas humore carentes.'" Webst. and Wilk.

8, 9.] σβ., are going out,—not as E. V., and even recently Bp. Wordsw. to support his interpretation of ver. 5,- 'are gone out:' and there is deep truth in this:

the lamps of the foolish virgins are not extinguished altogether. ap.] see Ps. xlix. 7: Rom. xiv. 12. No man can have more of this provision than will supply his own wants. πορεύεσθε] This is not said in mockery, as some (Luther, Calv.) suppose: but in earnest.

οί πωλοῦντες are the ordinary dispensers of the means of grace-ultimately of course God Himself, who alone can give his Spirit. The counsel was good, and well followedbut the time was past. (Observe that those who sell are a particular class of personsno mean argument for a set and appointed ministry-and moreover for a paid ministry. If they sell, they receive for the thing sold: cf. our Lord's saying, Luke x. 7. This selling bears no analogy with the crime of Simon Magus in Acts viii .: cf. our Lord's other saying, Matt. x. 8.)

10-12. We are not told that they could not buy-that the shops were shut-but simply that it was too late-for that time. For it is not the final coming of the Lord to judgment, when the day of grace will be past, that is spoken of,-except in so far as it is hinted at in the background, and in the individual application of the parable (virtually, not actually) coincides, to each man, with the day of his death. This feast is the marriage supper of Rev.

καὶ $^{\rm d}$ ἀπεδήμησεν εὐθέως. $^{\rm 16}$ πορευθεὶς δὲ ὁ τὰ πέντε $^{\rm xxix.2}_{\rm k}$ absol. Lets ... xxv. $^{\rm 16}$ $^{\rm h}$ τάλαντα λαβὼν $^{\rm k}$ ἠργάσατο $^{\rm 1}$ ἐν αὐτοῖς καὶ $^{\rm m}$ ἐποίησεν ... $^{\rm xxix.2}$... $^{\rm c.3}$... $^{\rm m.xv.}$... $^{\rm 6}$ ἄλλα πέντε $^{\rm h}$ τάλαντα]. $^{\rm 17}$ ὡςαύτως καὶ ὁ τὰ δύο $^{\rm m.xv.}$... $^{\rm$

11. for ερχονται, ηλθον D late f syr copt Origint Op. om kai DHZ forj lat-b cfh copt with Aug: ins ABC Θ_h 8 rel vulg lat- $ff_{1,2}$ $g_{1,2}$ syrr arm Bas Orig-int Aug Op. 13. rec aft ωραν ins εν η ο υιος του ανθρωπου ερχεται (gloss), with C3E rel syr-jermg: om ABC¹DLXΔΘhΠ¹N 1¹. 33 latt syrr syr-jer coptt æth arm Eus(appy) Ath Bas Chr Orig-int Hil Aug.

14. om yap D arm Orig. aft ανθρωποs ins τις C3FM Ser's f k2 v evv-H1-P2-Y1-Z1

arm [Orig-int,]. for αυτου, αυτων A.

15. for ev, eva D. for ιδ. δυν., δυναμιν αυτου D.

16. ευθεως πορευθεις, omg δε, B[Tischdf Nov. T. Vat. proleg p. xxxiii describes B as omg the 2nd και in ver 15; it is inserted in his transcript of the MS in loco κ'(txt \aleph^{3a}) lat-b ff, g_1 : ευθεως δε πορ. 1. 243 lat-c f ff₂ h syr-jer Op: πορ. δε ευθεως arm. (ηργασατο, so $B^1DL\aleph^1$ 69.) for εποιησεν, εκερδησεν (prob from vv 17, 22)

ArBCDLN³a·b 1. 33. 69 [latt Syr syr-mg æth arm Orig-int₁]: txt A¹O_bN¹ rel [Bas₁]. om 2nd ταλαντα (as unnecessary: it is hardly possible it should have been

inserted) BL 1. 33 latt(not f) Syr syr-jer coptt arm Op. 17. for ωsαυτωs, ομοίως D.—A adds δε. οm κα om και C1LX1(ins X3a) 33 am(with em forj fuld² tol) lat-b g_2 [Orig-int₁]. rom; $\lambda \alpha \beta \omega \nu$ vulg lat- α \bar{b} &c copt Orig-int. aft δυο ins ταλαντα λαβων D lat-c æth-

xix. 7-9 (see also ib. xxi. 2); after which these improvident ones gone to buy their oil shall be judged in common with the rest of the dead, ibid. xx. 12, 13. here, οὐκ οίδα ὑμ. is very different, as the whole circumstances are different, from οὐδέποτε ἔγνων ὑμ. in ch. vii. 23, where the ἀποχωρεῖτε ἀπ' ἐμοῦ binds it to the πορεύεσθε ἀπ' ἐμοῦ in our ver. 41, and to the time of the final judgment, spoken of in that parable. (See the note at the end of the chapter.)

14—30.] PARABLE OF THE TALENTS. Peculiar to Matthew. The similar parable contained in Luke xix. 11—27 is altogether distinct, and uttered on a different occasion: see notes there. 14. ωςπ. γ.] The ellipsis is rightly supplied in the E. V., For the Kingdom of Heaven is as a man, &c. We have this parable and the preceding one alluded to in very few words by Mark, xiii. 34-36. In it we have the active side of the Christian life, and its danger, set before us, as in the last the contemplative side. There, the foolish virgins failed from thinking their part too easy-here the wicked servant fails from thinking his too hard. The parable is still concerned with Christians (τους ίδίους δούλους), and not the world at large.

We must remember the relation of master and slave, in order to understand his delivering to them his property, and punishing them for not fructifying with it.

15. In Luke each receives the same, but the profit made by each is different: see notes there. Here, in fact, they did each receive the same, for they received according to their ability-their character and powers. There is no Pelagianism in this, for each man's powers are themselves the 16-18. The increase gift of God. gained by each of the two faithful servants was the full amount of their talents :- of each will be required as much as has been given. "εἰργάσατο is the technical term, common in the classics, and especially in Demosthenes: see Reiske's index. èν is instrumental." Meyer. ἐποίησεν is not a Latinism (conficere pecuniam), but answers to ποιεῖν καρπόν ch. iii. 10. The third servant here is not to be confounded with the wicked servant in ch. xxiv. 48. This one is not actively an ill-doer, but a hider of the money entrusted to him-one who brings n ch. xvi. 26 refl. n ἐκέρδησεν [καὶ αὐτὸς] ἄλλα δύο. 18 ὁ δὲ τὸ εν λαβὼν ΛΒCDE ch. xxi. 33. Μακλκιί. 1 απελθὼν 0 ὥρυξεν ** γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ ** Μπεινχ σοιγ. Gen. xxi. 23. 2 (refl.) απελθὼν 0 ὥρυξεν ** γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ ** Μπεινχ ναικιί. 23. 2 (refl.) απελθὼν ** δὲ πολὺν χρόνον ἔρχεται ὁ κύριος ** τῶν δούλων ἐκείνων καὶ ** συναίρει λόγον μετ' αὐτῶν. 3 (παλλαντα λαβὼν προςήνεγτίας το κίνιος αὐτὸς. 4 (ματλαντα λαβὼν προςήνεγτίας το κεν ἄλλα πέντε ** τάλαντα λέγων Κύριε, πέντε ** τάλαντά χν. 29. Εταλ χι. 20. καὶ προςελθὼν ** δε ἄλλα πέντε τάλαντα ** έκερδησα ** έντις εταλαντα ** εκει αλχ. 12. see Luke xi. 2. 17.) ** επετ bis αιγ. see Luke xi. 2. 17.) ** επετ bis αιγ. see Luke xi. 2. 17.) ** επετ bis αιγ. see Luke xi. 2. 17.) ** επιστές, ** επιστός, ** επιστός του. 22 προς- 14. Heb. xii. 11. 1κε., from Ps. xeiv. 11.

om και αυτος (as unnecessary aft ωςαυτως) BC1LX 33 latt [Syr] coptt æth arm Bas

Orig-int Op: ins AC3 (D bef εκερδ.) X rel lat-h syr.

18. aft $\stackrel{\cdot}{\epsilon}\nu$ ins ταλαντον Λ [ev- $\stackrel{\cdot}{\nu}_1$] lat-a b c &c. om απελθων D 5. 36. 59 lat-a b c &c(not f h). * rec $\stackrel{\cdot}{\epsilon}\nu$ τ $\stackrel{\cdot}{\eta}$ γ $\stackrel{\cdot}{\eta}$, with Λ C³D rel am syrr: την γην C¹: γην BLN 33 lat- f_1 with arm. (The decision here is difficult. EENENTHΓH was likely enough to be mistaken, one EN being passed over, for EENTHΓH, and then the TH omitted: and on the other hand, EENΓH was just as likely to be mistaken for EENENΓH, and then the TH inserted.) rec απεκρυψε, with X rel: txt Λ BCDLN 33.

19. rec χρονον bef πολυν, with A rel syrr: txt BCDGLX 1. 33. 69 latt copt arm Orig Op.

rec μετ αυτων bef λογον, with A rel lat-ff, syrr Orig: txt BCDLX 1.

33 latt [copt ath arm].

20. for και προsελθ., προsελθ. δε A copt. om 1st ταλαντα N, 2nd Δ ev-y₁ lat-h
Syr æth, 4th C¹L latt Syr æth. επεκερδησα D, superlucratus sum latt arm Origint. om επ αντοις (as difficult and appy superfluous; the readings of D &c above,
and E &c below, have also been attempts to correct it) BDLN 33 latt copt æth arm
[Orig-int-ext Ambr]: ins AC rel syrr [Orig-int-com], εν αντοις (from ver 16) EG 238-47.
21. rec aft εφη ins δε, with Λ rel syr copt: om BCDEKLTN (MU, Tisehdf) 33 latt
Syr arm Orig-int. ευγε (see Luke xix. 17) Λ¹(appy) latt [Orig-(appy, and int₅)
Bas₁] Iron-int Lucif. for 1st επι, επι (i. e. επει) επ' D latt arm [Orig-int₂]: quia
in (στι εν) D-lat Iron Lucif.

19-23. no profit: see on ver. 24. μετὰ πολὺν χρόνον] Here again, as well as in the χρονίζ. of ver. 5 and ch. xxiv. 48, we have an intimation that the interval would be no short one. This proceeding is not, strictly speaking, the last judgment, but still the same as that in the former parable; the beginning of judgment at the house of God-the judgment of the millennial advent. This, to the servants of Christ (τους ίδίους δούλους, ver. 14), is their final judgment—but not that of the rest of the world. We may observe that this great account differs from the coming of the bridegroom, inasmuch as this is altogether concerned with a course of action past-that with a present state of preparation. This holds, in the individual application, of the account after the resurrection: that, at the utmost (and not in the direct sense of the parable even so much), of being ready for his summons at death. 20.7 The faithful servant does not take the praise to himself

--μοι παρέδωκας is his confession--and èπ' αὐτοῖs the enabling cause of his gain; - without Me, ye can do nothing,' John xv. 5. This is plainer in Luke (xix. 16), ή μνα σου δέκα προςηργάσατο μνας. See 1 Cor. xv. 10; -and on the joy and alacrity of these faithful servants in the day of reckoning, 1 Thess. ii. 19: 2 Cor. i. 14: Phil. iv. 1. 21.] In Luke = ὅτι έν έλαχίστω πιστός έγένου, ζοθι έξουσίαν έχων ἐπάνω δέκα πόλεων - where see note. (I cannot imagine with Meyer that \$\epsilon \displays is to be taken with $\epsilon \pi l$ $\partial \lambda l \gamma a$ $\hat{\eta} s$ π ., or that it will not bear the sense of 'Well done!' Although evys is the more usual word, we have (see Passow) in later Greek such expressions as μαλ' εθ, which is as near as possible to that meaning.) The xapá here is not a feast, as sometimes interpreted, but that joy spoken of Heb. xii. 2, and Isa. liii. 11-that joy of the Lord arising from the completion of his work and labour of love, of which the first Sabbatical rest of the Creator was typicalελθων δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν Κύριε, δύο τάλαντά wet. 14. μοι w παρέδωκας, ἴδε ἄλλα δύο τάλαντα ρ ἐκέρδησα ρ ἐπ' εἰπιν διοιν τοῦς. 23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ τ Εὐ δοῦλε ἀγαθὲ καὶ πιστέ, ε ἐπὶ ὀλίγα ἢς πιστός, ἐπὶ πολλῶν σε τκαταστήσω με εἴςελθε εἰς τὴν ν χαρὰν τοῦ κυρίου σου. 24 προς- εἰληθων δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληθως εἶπεν Κύριε, εὐλιν τοῦς κορηθείς, ἀπελθων ὅθεν οὐ α διεσκόρπισας το καὶ καὶ καὶ το τάλαντόν σου ἐν τὴ γὴ. Κίκιας εὐλικὶ 13. καὶ καὶ το σον, εὐ ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ τοὶς τὸς καὶ το τάλαντόν σου ἐν τὴ γὴ. το τοὶς εἴπεν αὐτῷ Πονηρὲ δοῦλε καὶ ε' οκνηρε, ἤδεις ὅτι ν θερίζω τοὶς 1. John xi. 13. σον, 13. John xi. 13. σον, 13

e here only+. ο Σκιπίων συνέταξε τῷ τραπεζίτη, Polyb. xxxii. 13. 6. Jos. Antt. xii. 2. 3. (see ch. xxi. 12.)

22. om δε BN¹(ins ℵ³a). rec aft ταλαντα ins λαβων, with DX rel vulg lat-b c [copt with arm Orig-int,]; ειληφως 157. 243: om ABCLΠ 1. 33. 69 syrr. (a space is left in Rettig's edn of Δ.) om κυριε X. παρεδωκες D. for ιδε, ιδου D

arm [Chr2] Orig-int Hil Op. for σκλ. ει ανθ., ανθρωπος αυστηρος ει (Luke xix. 21) for οθεν, οπου D 56 latt.

25. απηλθον και D 2521 (appy) latt æth [Orig-int,].

26. δουλε bef πονηρε A latt Syr copt hom-Cl Chr-ed(not Fd) Damase Orig-int, Hil Lucif Ambr Jer Op.

27. rec ουν bef σε, with AD rel latt copt Orig-int Op: txt BCLN 33 ev-y, syr. τα αργυρια (corrn) BN1(txt N3a).

Gen. i. 31; ii. 2,-and of which his faithful ones shall in the end partake: see Notice Heb. iv. 3-11: Rev. iii. 21. the identity of the praise and portion of him who had been faithful in less, with those of the *first*. The words are, as has been well observed, "not, 'good and successful servant,' but 'good and faithful servant.'" and faithfulness does not depend on amount. 24, 25.] This sets forth the excuse which men are perpetually making of human infirmity and inability to keep God's commands, when they never apply to that grace which may enable them to do so-an excuse, as here, self-convicting and false at heart.

θερίζ. ὅπ. οὐκ ἔσπ.] The connexion of thought in this our Lord's last parable, with His first (ch. xiii. 3-9), is remarkable. He looks for fruit where He has sown-this is truth: but not beyond the power of the soil by Him enabled-this is man's lie, to encourage himself in idleness.

φοβ.] see Gen. iii. 10. But that pretended fear, and this insolent speech, are inconsistent, and betray the falsehood

έχεις τὸ σόν This of his answer. is also false—it was not τδ σόν—for there was his lord's time, -and his own labour, which was his lord's-to be accounted was has tortes—to be decounsed for. 26, 27.] Luke prefixes ἐκ τοῦ στόματός σου κρινῶ σες—viz. 'because, knowing the relation between us, that of absolute power on my part over thee, -if thou hadst really thought me such an hard master, ἔδει σε κ.τ.λ., in order tho avoid utter ruin. But this was not thy real thought—thou wert πονηρός κ. ὀκνηρός. The ήδεις, &c. is not concessive, but hypothetical; -God is not really such a Master. τοίς τραπ. in Luke (xix. 23) έπλ τράπεζαν. τραπεζίτης is interpreted κολλυβιστής (see ch. xxi. 12) by Hesychius. There was a saying very current among the early Fathers, γίνεσθε δόκιμοι τραπεζίται, which some of them seem to attribute to the Lord, some to one of the Apostles. It is supposed by some to be taken from this place, and it is just possible it may have been: but it more likely was traditional, or from some apocryphal gospel. Suicer, Thes.,

f :: Heb. xi. 19. καὶ ἐλθων ἐγω f ἐκομισάμην αν τὸ ἐμὸν σύν g τόκω. Gen. xxxviii. 28 άρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῶ ἔγοντι ε Luke xis. 33 αλ. τὰ δέκα τάλαντα. 29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται και μρας, και διέκα τάλαντα. 19 τῷ γὰρ ἔχοντος, καὶ διέχει ἀρθήσεται τοῦ δὲ μὴ ἔχοντος, καὶ διέχει ἀρθήσει μρας, εξεί τοι ἀπ' αὐτοῦ. 30 καὶ τὸν 1 ἀχρεῖον δοῦλον ἐκβάλετε εἰς Βομι τον 1 διτι τοι ἀπ' αὐτοῦς τὸ 1 ἐξώτερον ἐκεῖ ἔσται διέχλανθμὸς καὶ διετικοῦσεν, τὸ διετικοῦσεν, τὸ δικούτος τὸ 1 ἐξώτερον ἐκεῖ ἔσται διέχλανθμὸς καὶ διετικοῦσεν, το διετικοῦσεν, ται ἀπ' αὐτοῦ. ³⁰ καὶ τὸν ἱ ἀχρεῖον δοῦλον ἐκβάλετε εἰς ...εκβα-λεται C. τὸ k σκότος τὸ k έξώτερον έκεῖ έσται ὁ k κλαυθμὸς καὶ ὁ ι ετούσθαι, το κοτος το κεξώτερ κοm. iii. 12.) κ βρυγμός τῶν ὀδόντων. k ch. viii. 12 reff. 1 ch. viii. 20 reff. m ch. xvi. 27 || al. Ps. ci. 16.

...οδοντων X. ABDEF 31" Οταν δὲ ἔλθη ὁ Ινίὸς τοῦ Ι ἀνθρώπου ἐν τῆ m δόξη GHKL MSUV L7118 1º

33. 69

 $\epsilon \gamma \omega$ bef $\epsilon \lambda \theta \omega \nu$ A [ev-i] lat-ff, g_2 h Clem($\epsilon \gamma \omega$ a $\nu \epsilon \lambda \theta$.) Orig Cyr Chr($\kappa \alpha \gamma \omega$) [Cassiod]. 28. for δεκα. πεντε I).

29. om παντι D ev-H, Syr Chr. περισσευσεται D. rec απο δε του μη (from Luke xix. 26), with AC rel syr Orig₂ Chr [Damase₁]: txt BDLM 1. 33 latt Syr. for $\epsilon\chi\epsilon_l$, $\delta\omega\kappa\epsilon_l$ $\epsilon\chi\epsilon_l$ (from Luke viii. 18) L Δ 33. 69 vulg lat-f $g_{1.2}$ l syr Orig₃ Chr-K-L Thl-edd Tert Ambr Jer Philast Op

30. rec εκβαλλετε, with FG2 (om ver G1) H 69: βαλετε εξω D 51 lat-a b c e ff, 2 g2:

txt ABCN rel Chr Thl Euthym-mss.

under the word, discusses the question, and inclines to think that it was a way of expressing the general moral of the two parables in Matt. and Luke. in the interpretation, who are these Toaπεζίται? The explanation (Olsh., and adopted by Trench, Parables, p. 247) of their being those stronger characters who may lead the more timid to the useful employment of gifts which they have not energy to use, is objectionable, (1) as not answering to the character addressedhe was not timid, but false and slothful; -and (2) nor to the facts of the case: for it is impossible to employ the grace given to one through another's means, without working one's self. I rather take it to mean, 'If thou hadst really been afraid, &c., slothful as thou art, thou mightest at least, without trouble to thyself, have provided that I should have not been defrauded of the interest of my money-but now thou art both slothful and wicked, in having done me this injustice.' Observe there would have been no praise due to the servant—but $\tau \delta$ $\epsilon \mu \delta \nu$ would not have lost its $\tau \delta \kappa \sigma s$. The machinery of religious and charitable societies in our day is very much in the place of the τραπεζίται. Let the subscribers to them take heed that they be not in the degraded case of this servant, even if his excuse had been genuine.

28-31.] This command is answered in Luke xix. 25, by a remoustrance from those addressed, which the Master overrules by stating the great law of his Kingdom. In ch. xiii. 12 we have explained this as applied to the system of teaching by parables. Here it is predicated of the whole Christian life. It is the case even in nature: a limb used is strengthened; disused, becomes weak. The transference of the talent is not a matter of justice between man and man, but is done in illustration of this law, and in virtue of that sovereign power by which God does what He will with his own: see Rom. xi. 29, and note there. Ιη τὸ σκ. τὸ ἐξ. there is again an allusion to the marriage supper of the Lamb, from which the useless servant being excluded, gnashes his teeth with remorse without: see ch. xxii. 13.

31-46. THE FINAL JUDGMENT OF ALL NATIONS. Peculiar to Matthew. In the two former parables we have seen the difference between, and judgment of, Christians-in their inward readiness for their Lord, and their outward diligence in profiting by his gifts. And both these had reference to that first resurrection and millennial Kingdom, the reality of which is proved by the passages of Scripture cited in the notes above, and during which all Christians shall be judged. We now come to the great and universal judgment at the end of this period, also prophesied of distinctly in order in Rev. xx. 11-15-in which all the dead, small and great, shall stand before God. This last great judgment answers to the judgment on Jerusalem, after the Christians had escaped from it: to the gathering of the eagles (ministers of vengeance) to the carcase. Notice the precision of the words in ver. 31, ὅταν δὲ ἔλθη—the ὅταν setting forth the indefiniteness of the time-the δέ the distinction from the two parables foregoing; and τότε, to mark a precise time when all this shall take place-a day of judgment. Compare for the better understanding of the distinction,

ΔПΝ 1.

αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε $^{\rm n}$ καθίσει $^{\rm n}$ = ch. xix. $^{\rm 28.~xxiii.~2.}$ επὶ $^{\rm o}$ θρόνου $^{\rm o}$ δόξης αὐτοῦ, $^{\rm 32}$ καὶ $^{\rm p}$ συναχθήσονται ἔμπροσ- see lsa. yi. 1. θεν αὐτοῦ πάντα τὰ ἔθνη, καὶ q ἀφοριεῖ αὐτοὺς ἀπ' ἀλλή- $^{6ch. xix. 28}$, $^{8ce. 18a. vi. 1.}$ $^{6ch. xix. 28}$, $^{8ce. 18a. vi. 1.}$ $^{9ch. xii. 28a. vi. 1.}$ τ ἐρίφων, 33 καὶ στήσει τὰ μὲν πρόβατα ἐκ ο δεξιῶν αὐτοῦ, αυτου Η. τα δε t ερίφια εξ s εὐωνύμων. 34 τότε ερεί ο βασιλεύς τὰ δὲ τ ἐρίφια ἐξ ς εὐωνύμων. 34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ ς δεξιῶν αὐτοῦ $^{\rm u}$ Δεῦτε οἱ $^{\rm v}$ εὐλογημένοι $^{\rm w}$ τοῦς ἐκ ς δεξιῶν αὐτοῦ $^{\rm u}$ Δεῦτε οἱ $^{\rm v}$ εὐλογημένοι $^{\rm w}$ τοῦς τοῦς μου, $^{\rm x}$ κληρονομήσατε τὴν $^{\rm y}$ ήτοιμασμένην ὑμῖν $^{\rm con, xer.}$ πατρός μου, * κληρονομήσατε την ^y ήτοιμασμένην υμίν βασιλείαν ἀπὸ z καταβολῆς z κόσμου. 35 a ἐπείνασα γὰρ s ch. xx. 21, 23 reff. there only the here only the constraint b ἐδώκατέ μοι b φαγείν, a ἐδίψησα καὶ c ἐποτίσατέ με, there only the constraint c φε, the constraint c φες c τος γες.

u ch. iv. 19. xi. 29. xxii. 4 al. Gen. xxxvii. 20. v Luke i. 28, 42. (see Gen. xxiv. 31 Ed-vat. [B def.]) Isa. lxi. 9. w gen., John vi. 45. Philem. 1. Winer, $\frac{7}{6}$ 30, 2. x ch. v. 5. xiz. 20. Luke x. 25. xviii. 18. 1 Cor. vi. 9, 10. xv. 50 al. Gen. xv. 7. Isa. xlix. 8. $\frac{7}{6}$ y = ch. xi. xz. 3 refi. z w. $\frac{7}{6}$ xd, Luke xi. 50. Heb. iv. 3. ix. 26. Rev. xiii. 8. xvii. 8. πρό, John xviii. 24 al. see ch. xiii. 35 reff. c ch. x. 42 ||. Rom. xii. 20 (from Prov. xxv. 21) al. Judg. iv. 19

31. rec ins αγιοι bef αγγελοι (usual epithet: insd from Mark viii. 38, or Luke ix.

31. Fee ths ayiol bet aγγελοι (usual epithet: insa from Mark viii. Ss, or Luke ix. 26), with A rel lat-f syrr Chr: om BDLΠ¹\(\mathbb{N} \) 1. 33 latt syr-jer copt with arm Orig Eus [Cyr-jer₁ Did₁] Ath Chr-k-l(and wlf-ms) Cyr Max-conf Cypr Hil Ambr Aug Op. 32. ree συναχθησεται (gramml corrn), with A rel Eus₁ [Bas-sel₁ Thdrt₁]: txt BDGKLUΠ\(\mathbb{N} \) 33. 69 [Hipp₁] Eus₁ Thdrt. for αφοριεί, αφορισεί LΔ\(\mathbb{N}^1 \) (txt \(\mathbb{N}^3 \)) 1 Ser's c Cyr₁ Thdrt₂. for απ', απο D. εριφιων B. 33. om μεν D lat-α b c e f ff', b Syr syr-ms with arm. om αυτου A \(\mathbb{N} \) (ins aft ενων.) [Cyr₁] Bas-sel Orig-int [Cypr₁] Avit.

and connexion, of these 'two comings' of the Lord, 1 Thess. iv. 16, 17, and 2 Thess. This description is not a i. 7-10. parable, though there are in it parabolic passages, e. g. ωςπερ ὁ ποιμ. κ.τ.λ.: and for that very reason, that which is illustrated by those likenesses is not itself parabolic. It will heighten our estimation of the wonderful sublimity of this description, when we recollect that it was spoken by the Lord only three days before His sufferings. ἐν τῆ δόξ. αὐτ. This expression, repeated again at the end of the verse, is quite distinct from μετὰ δυνάμ. κ. δόξ. πολλῆs ch. xxiv. 30: see Rev. xx. 11. This *His glory* is that also of all his saints, with whom He shall be accompanied: see Jude, ver. 14. In this his coming they are with the angels, and as the angels: see Rev. xix. 14 (compare ver. 8): Zech. xiv. 5. 32.] The expression πάντα τὰ ἔθνη implies all the nations of the world, as distinguished from the ἐκλεκτοί already gathered to Him, just as the Gentiles were by that name distinguished from his chosen people the Jews. Among these are "the other sheep which He has, not of this fold," John x. 16. ἀφοριεῖ κ.τ.λ.] see Ezek. xxxiv. 17. The sheep are those referred to in Rom. ii. 7, 10; the goats in ib. vv. 8, 9, where this same judgment according to works is spoken of. 34.] THE KING—here for the first and only time does the Lord give Himself this name:

see Rev. xix. 16: Rom. xiv. 9. δεῦτε κ.τ.λ.] Whatever of good these persons had done, was all from Him from whom cometh every good gift-and the fruit of his Spirit. And this Spirit is only purchased for man by the work of the Son, in whom the Father is well pleased: and to whom all judgment is committed. And thus they are the blessed of the Father, and those for whom this kingdom is prepared. It is not to the purpose to say that those εὐλογημ..... must be the elect of God in the stricter sense (οἱ ἐκλεκτοί)—and that, because the Kingdom has been prepared for them from the foundation of the world. For evidently this would, in the divine omniscience, be true of every single man who shall come to salvation, whether belonging to those who shall be found worthy to share the first resurrection or not. The Scripture assures us of two resurrections: the first, of the dead in Christ, to meet Him and reign with Him, and hold (1 Cor. vi. 2) judgment over the world; the second, of all the dead, to be judged according to their works. And to what purpose would be a judgment, if all were to be con-demned? And if any escape condemna-tion, to them might the words of this verse be used: so that this objection to the interpretation does not apply.

Election to life is the universal doctrine of Scripture; but not the reprobation of the wicked: see below, on ver. 41. On

α ξένος ε ήμην καὶ ^f συνηγάγετέ με, ³⁶ γυμνὸς καὶ ^g περι- ABDEF d = here (4 - here (4 times) and ch. xxvii. 7. Acts xvii. 21. Eph. ii. 19. Heb. xi. 13. 3 John εβάλετέ με, h ήσθένησα καὶ i ἐπεσκέψασθέ με, ἐν j φυλακη MSUVP ε ημην καὶ ηλθατε πρός με. 37 τότε ἀποκριθήσονται αὐτῷ 33, 69 13. 3 John 5 only. Ruth it. 10. e ch. xxiii. 30 bis. Mark xiv. 49 al. f = here only. Deut. xxii. 2. Judg. xix. 18. 2 Kings xi. g ob οί δίκαιοι λέγοντες Κύριε, πότε σε είδομεν α πεινώντα καὶ κ εθρέψαμεν, ή αδιψώντα καὶ ε εποτίσαμεν; 38 πότε δέ σε εἴδομεν d ξένον καὶ f συνηγάγομεν, ή γυμνὸν καὶ g περιεβάλομεν; 39 πότε δέ σε εἴδομεν λάσθενοῦντα ἡ ἐν ἡ φυλακή καὶ ήλθομεν πρός σε; 40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ g ch. vi. 29, 31. Luke xxiii. 11 al. Isa. lviii. 7. Ezek. xviii. αὐτοῖς 1' Αμην λέγω ύμιν, m ἐφ' m ὅσον n ἐποιήσατε ἐνὶ τούτων τῶν ο ἀδελφῶν μου τῶν p ἐλαχίστων, ἐμοὶ n ἐποιήσατε. 7. h = ch. x. 8 41 τότε έρει και τοις 9 έξ εὐωνύμων τ Πορεύεσθε ἀπ' έμου οί reff. i Luke i. 68, 78. vii. 16. Acts vii. 23 xv. 3 vii. 16. Acts vii. 23. xv.

36. rec $\eta\lambda\theta\epsilon\tau\epsilon,$ with KMSUVFH 1: txt ABDN rel [Chr-wlf-ms]. (Ic doubtful.) $\epsilon\mu\epsilon$ N.

37. ειδαμεν B¹I.

38. ειδομεν bef σε D Clem: ειδαμεν Ι (but ειδομεν ver 69). for η, και D.

39. for $\pi \circ \tau \in \delta \epsilon$, η $\pi \circ \tau \in D$ latt copt Clem Orig-int [om $\delta \epsilon$ Π^1 lat- f^r sah arm: also Π sah Cypr in ver 38]. rec (for $\alpha \circ \theta \epsilon \nu \circ \nu \circ \tau \circ \tau$) $\alpha \circ \theta \epsilon \nu \circ \eta$ (from ver 44), with Alch rel latt: $\alpha \circ \theta \epsilon \nu \circ \nu \circ \tau \circ \tau$ for η , kai I_c Cypr. $\eta \lambda \beta \circ \mu \circ \nu \circ \tau \circ \tau$ [ev-P₁].

40. ερει αυτοις bef ο β. D: om ο βασ. lat-α. om των αδελφων μου (see ver 45) B¹ lat-β¹, 2 Clem₂ [Hil₁] Ambr Aug Gaud Chrom. (Either αυτων οτ των αδελφων μου is written in marg of B, but it is now illegible. From inspection. [Tischdf Nov. Test. Vat. gives without remark των αδελφων μου as the margl reading.])

ἀπὸ καταβολῆς κόσμου, see John xvii. 24: 1 Pet. i. 20. 35.] συνηγάγετε, sc. εἰs οἶκον, or εἰs ὑμᾶς,—a meaning confined to the LXX and N. T.—received me with hospitality—took me in; the idea is, 'numbered me among your own circle.'

37—40.] The answer of these δίκαιοι appears to me to shew plainly (as Olshausen and Stier interpret it) that they are not to be understood as being the covenanted servants of Christ. Such an answer it would be impossible for them to make, who had done all distinctly with reference to Christ, and for his sake, and with his declaration of ch. x. 40—42 before them. Such a supposition would remove all reality, as indeed it has generally done, from our Lord's description. See the remarkable difference in the answer of the faithful servants, vv. 20, 22. The saints are already in his glory—judging the world with Him (1 Cor. vi. 2)—accounted as parts of, representatives of, Himself (ver. 40)—in this judgment they are not the judged (John v. 24: 1 Cor.

xi. 31). But these who are the judged, know not that all their deeds of love have been done to and for Christ—they are overwhelmed with the sight of the grace which has been working in and for them, and the glory which is now their blessed protion. And notice, that it is not the works, as such, but the love which prompted them—that love which was their faith,-which felt its way, though in darkness, to Him who is Love,-which τῶν ἀδελφ.] Not neis commended. cessarily the saints with Him in glorythough primarily those-but also any of the great family of man. Many of those here judged may never have had opportunity of doing these things to the saints of Christ properly so called. is fulfilled the covenant of God to Abraham, ενευλογηθήσονται εν τώ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς. Gen. xxii. 18. 41—43.] It is very important to observe the distinction between the blessing, ver. 34, and the curse here. 'Blessed—of my Father:'—but not

 $τ\hat{\wp}$ $^{\rm v}$ διαβόλ \wp καὶ τοῖς $^{\rm w}$ ἀγγέλοις $^{\rm w}$ αὐτοῦ. $^{\rm 42}$ $^{\rm a}$ ἐπείνασα $^{\rm v}$ ch. iv. 1 reft. ryàρ καὶ οὐκ $^{\rm b}$ ἐδώκατέ μοι $^{\rm b}$ φαγεῖν, $^{\rm a}$ ἐδίψησα καὶ οὐκ $^{\rm c}$ $^{\rm p}$ see above. $^{\rm v}$ $^{\rm c}$ $^{\rm c}$ ε έποτίσατέ με, 43 d ξένος ε ήμην καὶ οὐ ι συνηγάγετέ με. γυμνὸς καὶ οὐ $\frac{1}{2}$ περιεβάλετέ με, $\frac{1}{2}$ άσθενης καὶ εν $\frac{1}{2}$ φυλακ $\hat{\eta}$ $\frac{1}{2}$ - Luke x. 9. καὶ οὐκ ἱ ἐπεσκέψασθέ με. 44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε, πότε σὲ εἴδομεν ^a πεινώντα ἡ α διψώντα $\hat{\eta}$ α ξένον $\hat{\eta}$ γυμνον $\hat{\eta}$ ασσερι $\hat{\eta}$ σεται αὐτοῖς λ έ- $\hat{\chi}$ κατιν. Ματιν $\hat{\chi}$ διηκονήσαμέν σοι ; $\hat{\chi}$ τότε ἀποκριθήσεται αὐτοῖς $\hat{\chi}$ έ- $\hat{\chi}$ κατιν. Ματιν $\hat{\chi}$ κατιν. Παλ. Τ α διψωντα η α ξένον η γυμνον η ασθενη η έν ή φυλακη καὶ (appy)⊕h τούτων τῶν ρ ἐλαχίστων, οὐδὲ ἐμοὶ η ἐποιήσατε. 46 καὶ 11 John iv. 18 only. Ezek. ΑΒDEF ἀπελεύσονται οὖτοι εἰς ² κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς (-άζειν, Acts iv. 21.) a ch. xix. 16 reff. 4 Macc. xv. 2. UνγΔΠ a ζωήν a αίώνιον.

42. the 1st our is inserted over the line by B1. ins και bef εδιψησα B1L Syr æth.

ΧΧΥΙ. 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας

43. om $\gamma \nu \mu \nu$. kai ov $\pi \epsilon \rho \iota \epsilon \beta$. $\mu \epsilon$ (homeotel) \aleph^1 (ins(exc $\mu \epsilon$) \aleph^{3a}). 44. rec aft αποκριθησονται ins αυτω, with (Ser's o, e sil) vulg-ed lat-f ff h: om ABDOh(R) rel Ser's mss am lat-a b c syrr coptt goth ath arm Constt Thi Cypr, Op.— R1 has αυτωοι (the ω is marked for crasure prima manu), ome και which is supplied by

'cursed of my Father,' because all man's salvation is of God-all his condemnation from himself. 'The Kingdom, prepared for you;' but 'the fire, which has been prepared for the devil and his angels' (notice τὸ πῦρ τὸ αἰών. τὸ ἡτοιμ..... greater definiteness could not be given: that particular fire, that eternal fire, created for a special purpose)—not, for you: because there is election to life-but there is no reprobation to death :- a book of Life-but no book of Death; no hell for man-because the blood of Jesus hath purchased life for all: but they who will serve the devil, must share with him in the The repetition of all these particulars shews how exact even for every individual the judgment will be. Stier excellently remarks, that the curse shews the termination of the High Priesthood of Christ, in which office He only intercedes and blesses. Henceforth He is King and Lord—his enemies being now for ever put 44, 45.] See note under his feet. The sublimity of this on ver. 37. description surpasses all imagination-Christ, as the Son of Man, the Shepherd, the King, the Judge-as the centre and end of all human love, bringing out and rewarding his latent grace in those who have lived in love-everlastingly punishing those who have quenched it in an unloving and selfish life-and in the accomplishment of his mediatorial office, causing, even from out of the iniquities of a rebellious world, his sovereign mercy to re-

ουκ ηδιηκονησαμεν (sic) X.

joice against judgment. John v. 28, 29; and as taking up the prophetic · history at this point, Rev. xxi. 1-8. Observe, the same epithet is used for κόλασις and ζωή-which are here contraries—for the ζωή here spoken of is not bare existence, which would have annihilation for its opposite; but blessedness and reward, to which punishment and misery are antagonist terms. I thought it proper to state in the 3rd edition, that I did not feel by any means that full confidence which I once did, in the exegesis, quoad prophetical interpretation, given of the three portions of this chap. xxv. But I had no other system to substitute: and some of the points here dwelt on seemed to me as weighty as ever. I very much questioned whether the thorough study of Scripture prophecy would not make me more and more distrustful of all human systematizing, and less willing to hazard strong assertion on any portion of the subject. At the same time, the coincidence of these portions with the process of the great last things in Rev. xx. and xxi. is never to be overlooked, and should be our guide to their explanation, however distrustful we may be of its certainty. Those who set this coincidence aside, and interpret each portion by itself, without connexion with the rest, are clearly wrong.

CHAP. XXVI. 1, 2.7 FINAL ANNOUNCE-MENT OF HIS SUFFERINGS, NOW CLOSE AT HAND. (Mark xiv. 1. Luke xxii. 1.) The

b here, &c. and τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ 2 Οἴδατε 23 Θε. Ατις ὅτι μετὰ δύο ἡμέρας τὸ 5 πάσχα γίνεται, καὶ ὁ υίὸς τοῦ 7 Τ. Heb. αιθρώπου ^c παραδίδοται είς τὸ σταυρωθηναι. ³ τότε Θ. xxvi. α συνήγθησαν οι άρχιερείς και οι πρεσβύτεροι του λαου... c ch. xxvii. 2, &c. e Mk. al. Isa. hii. 6, 12. d = ch. xiii. 2 reff. είς την ε αυλήν του άρχιερέως του λεγομένου Καϊάφα, Η εις την 4 καὶ ^τ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλω ε κρατήσω- ΑΒΒΕΕ reif.
e vv. 58, 69 n.
Mark xv. 16.
John x 1,
16. Rev. xi.
2 only. Ps.
xxviii. 2.
Esdr ix. 1.
2 Macc. xiii. σιν καὶ ἀποκτείνωσιν. 5 ἔλεγον δὲ h Mỳ ἐν τῆ ἑορτῆ, ἵνα MSUVP μη ι θόρυβος γένηται έν τῶ λαῶ. 6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανία ἐν οἰκία Σίμωνος

CHAP. XXVI. 1. om autou D.

2. om οιδατε D.

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3. rec aft apxiepeis ins kai of prammaters (from || Mark Luke), with E rel gat late fg_2 syrr arm Chr; και γραμ. SΔ: om ABDLΘ_tN 1. 33(appy) vulg lat-a b $f_{1,2}^{r}g_1$ b coptt ath Orig-int-comm Aug. om του λαου B¹(in marg B² [B²-3, Tischdf]).

4. συνεβουλευοντο D Chr-6-9-γ-η-ρ-Κ-Μ. rec κρατησωσιν bef δολω, with coptt: txt ABDN rel Ser's mss latt syrr æth arm Chr Thl Orig-int. (Oe?) om κ. αποκτ.

B¹(inserts it in marg: from inspection).

public office of our Lord as a Teacher having been now fulfilled, His priestly office begins to be entered upon. He had not completed all his discourses, for He delivered, after this, those contained in John xiv .- xvii .- but not in public; only to the inner circle of his disciples. From this point commences THE NARRATIVE OF 2. μετὰ δύο ἡμ.] This HIS PASSION. gives no certainty as to the time when the words were said: we do not know whether the current day was included or otherwise. But thus much of importance we learn from them: that the delivery of our Lord to be crucified, and the taking place of the Passover, strictly coincided. The solemn mention of them in this connexion is equivalent to a declaration from Himself, if it were needed, of the identity, both of time and meaning, of the two sacrifices; and serves as the fixed point in the difficult chronological arrangement of the history of the Passion. The latter clause, καὶ ὁ υίὸς κ.τ.λ. depends on οἴδατε as well as the former. Our Lord had doubtless before joined these two events together in his announcements to his disciples. To separate this clause from the former, 'and then' &c. seems to me to do violence to the construction. It would require kal

3-5.7 CONSPIRACY OF THE JEWISH AUTHORITIES. Mark xiv. 1. Luke xxii. 2. This assembling has no connexion with what has just been related, but follows rather on the end of ch. xxiii.

δ λεγόμενος K. is in Jos. Antt. xviii.

2. 2. Ἰώσηπος δ καὶ Καϊάφας. Valerius Gratus, Procurator of Judæa, had appointed him instead of Simon ben Kamith. He continued through the procuratorship of Pontius Pilate, and was displaced by the proconsul Vitellius, A.D. 37. See note on Luke iii. 2, and chronological table in Prolegg. to Acts, Vol. II. τοῦ λεγ. does not mean 'surnamed,' but (see ver. 14) implies that some name is to follow, which is more than, or different from, the real one of the person. μη έν τ. έ.] This expression must be taken as meaning the whole period of the feast-the seven days. On the feast-day, i. e. the day on which the Passover was sacrificed (E. V.), they could not lay hold of and slay any one, as it was a day of sabbatical obligation

(Exod. xii. 16). See note on ver. 17. 6-13.] THE ANOINTING AT BETHANY. Mark xiv. 3—9. John xii. 1—8. On Luke vii. 36—50, see note there. This history of the anointing of our Lord is here inserted out of its place. It occurred six days before the Passover, John xii. 1. It perhaps can hardly be said that in its position here, it accounts in any degree for the subsequent application of Judas to the Sanhedrim (vv. 14-16), since his name is not even mentioned in it: but I can hardly doubt that it originally was placed where it here stands by those who were aware of its connexion with that application. The paragraphs in the beginning of this chapter come in regular sequence, thus: Jesus announces his approaching Passion: the chief priests, &c. meet and

τοῦ j λεπροῦ 7 προς ηλθεν αὐτῶ γυνη k ἀλάβαστρον 1 μύ- jeh. viii. 2 ρου ἔχουσα $^{\rm m}$ βαρυτίμου, καὶ $^{\rm n}$ κατέχεεν ἐπὶ τὴν κεφαλὴν $^{\rm keil, his}$ αρυγος $^{\rm o}$ ἀνακειμένου. $^{\rm g}$ ἰδόντες δὲ οἱ μαθηταὶ $^{\rm p}$ ἠγανάκτημεσι $^{\rm n}$ ταπωλεια αὕτη; $^{\rm g}$ ἐδυνατο γὰρ $^{\rm hie}$ τιλε $^{\rm hie}$ τιλε $^{\rm g}$ εδυνατο γὰρ $^{\rm hie}$ τιλε $^{\rm g}$ εδυνατο γὰρ τοῦτο επραθήναι [†]πολλοῦ καὶ ^u δοθήναι ^u πτωγοίς. ¹⁰ γνούς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί ν κόπους ν παρέχετε τῆ

6. λεποωσου D.

7. εχουσα bef αλαβαστρον μυρου (from | Mark) BDLO N 33. 69 latt syrr coptt wth arm [Chr-wlf-ms] Orig-int: txt A rel [Bas,] Chr. for βαρυτιμου, πολυτιμου (from | John) ADLMIN 33 Syr syr-mg coptt(appy) Chr-wlf-ms: txt BOe rel syr [Bas₁] Chr. της κεφαλης (from | Mark) BDMOex 1. 69 [Chr-2-9-γ-η-ρ-wlf-ms]: txt A rel [Bas,]. t A rel [Bas₁]. aft ανακειμενου ins αυτου D-gr mm lat-a b of ff h Orig-int Ambr. 8. ree aft μαθηται ins αυτου, with A rel lat-of syrr æth [Bas₁] Chr Orig-int: om

BDLO N 33. 69 vulg lat-a b &c coptt arm.

9. (εδυνατο, so ΒΙΚΙΔΘεΠΝ.) rec aft τουτο ins το μυρον (see | John Mark), ε with E-corr rel lat-c Orig Chr: om ABDE1LΔOe ΠN 11 vulg lat-a b &c syrr coptt with arm Bas Bas-sel Orig-int Hil Ambr. ins τοις bef πτωχοις AD rel Chr: om B F(e sil) G(Treg, expr) LMUO, X 1. 33. 69 Orig [Bas, Amphil,] Chr-G K(-6, e sil). 10. om & D.

plot His capture, but not during the feast: but when Jesus was in Bethany, &c. occasion was given for an offer to be made to them, which led to its being effected, after all, during the feast. On the rebuke given to Judas at this time having led to his putting into effect his intention of betraying our Lord, see note on John xii. 4. The trace of what I believe to have been the original reason of the anointing being inserted in this place, is still further lost in Mark, who instead of τοῦ δὲ Ἰησ. γενομένου . . . has καὶ ὄντος αὐτοῦ just as if the narrative were continued, and at the end instead of our τότε πορευθείς has και δ 'Ιούδας as if there were no connexion between the two. It certainly cannot be said of St. Matthew (De Wette, Neander, Stier) that he relates the anointing as taking place two days before the Passover: of St. Mark it may be said.

It may be observed that St. Luke relates nothing of our Lord's visits to Beth-6. Σίμωνος τοῦ λ.] Not at this time a leper, or he could not be at his house receiving guests. It is at least possible, that he may have been healed by our Lord. Who he was, is wholly uncertain. From Martha serving (John xii. 2), it would appear as if she were at home in the house (Luke x. 38 sqq.); and that Lazarus was one των ανακειμένων need not necessarily imply that he was a guest properly so called. He had been probably (see John xii. 9) absent with Jesus at Ephraim, and on this account and naturally for other

reasons would be an object of interest, and one of the avakeimevoi. 7. à λáβαστρον] ἄγγος μύρου μη έχον λαβάς, λίθινος, η λίθινος μυροθήκη. Suidas. See Herod. iii. 20. It was the usual cruse or pot for ointment, with a long narrow neck, and sealed at the top. It was thought (Plin. xiii. 3) that the ointment kept best in these cruses. On the nature of the ointment, see note on νάρδου πιστικής, Mark xiv. 3. την κεφ. αύτ. His feet, according to John xii. 3. See Luke vii. 38, and note there. άνακειμένου is not to be taken with autou, but is a separate gen. absol. by itself; on His head while He was reclining at table. See on this construction, Kühner, Gr. Gr. ii. p. 368, where many examples are given.

8. οί μαθηταί] Judas alone is mentioned, John xii. 4. It may have been that some were found ready to second his remark, but that John, from his peculiar position at the table,-if, as is probable, the same as in John xiii. 23,-may not have observed it. If so, the independent origin of the two accounts is even more strikingly shewn.

ἀπώλεια] Bengel remarks, 'Îmmo tu, Juda, perditionis es (ὁ νίδε τῆς ἀπωλείας, John 9. πολλοῦ] 300 denarii xvii. 12).' (John), - even more than that (Mark). On the singular relation which these three accounts bear to one another, see notes on Mark. δοθήναι, viz. the πολύ for which the ointment might have been sold: the subject being supplied out of the preceding sentence. So Herod. ix. 8, τον ἰσθμον

wch. v. 16 reff. γυναικί; wx έργον γαρ w καλον xy είργασατο y είς εμέ. ABDEF w ch. V. 16 ren x || Mk. John vi. 28. ix. 4. Acts xiii. 14, 11 z πάντοτε γαρ τους πτωχους έχετε μεθ' a έαυτων, έμε δε MSUVP from Hab. i.5. οὐ ² πάντοτε ἔχετε. 13 b βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο 33.69 y 3 John 5. έπὶ τοῦ σώματος μου, προς τὸ ε ενταφιάσαι με εποίησεν.

Prov. iii. 30 AN3a.

z Matt., here
(bis) only.
Mark # bis
only. Luke
xv. 31. xviit.
1. John vr. 13 αμήν λέγω ύμιν, όπου έαν α κηρυχθή το εὐαγγέλιον τούτο εν ο όλω τω ο κόσμω, τλαληθήσεται καὶ ο εποίησεν αύτη είς ε μνημόσυνον αὐτῆς.

Wisd. xix. 18. 14 Τότε πορευθείς είς ή των ή δώδεκα ο λεγόμενος Ἰρύδας

Wisd. xix. 18. see Deut. b = ch. xxvii. 6. λοῦτρά τ' ἐπι χροὸς βάλε, Eur. Orest. 297. $c. (-a\sigma\mu \delta s, -a ch. iii. 1, vr. 6]$ λοῦτρά τ' ἐπι χροὸς βάλε, Eur. Orest. 297. $c. (-a\sigma\mu \delta s, -a ch. iii. 1, vr. 23 reft. 26 ll. 1 John vii. 2, v. 19 only. 2 Mace. viii. 18. <math>c. (-a\sigma\mu \delta s, -a ch. iii. 1, vr. 23 reft. 26 ll. 1 John vii. 2, v. 19 only. 2 Mace. viii. 18. <math>c. (-a\sigma\mu \delta s, -a ch. iii. 1, vr. 23 reft. 26 ll. 1 John vii. 2, v. 19 only. 2 Mace. viii. 18. <math>c. (-a\sigma\mu \delta s, -a ch. iii. 1, vr. 23 reft. 24 reft. 27 reft. 26 ll. 1 John vii. 2, v. 19 only. 2 Mac. viii. 18. <math>c. (-a\sigma\mu \delta s, -a ch. iii. 1, vr. 23 reft. 1, vr. 23 reft. 11. 16 ll. No. 23 reft. 11. 15 reft. 29 re$

om $\gamma a \rho \ \aleph^{3a}$ (? ins \aleph^{3b} ?) 1 am fuld lat-a b c ff_1 $g_{1,2}$ Syr copt-dz sah æth arm Orig-int. $\eta \rho \gamma a \sigma a \tau o$ B^1 (Tischdf [N. T. Vat.]) $D\aleph^1$ (txt \aleph^{3a}) ev-x. 13. aft αμην add δε B'written over the line by B1) Δ arm. for ear, ar DL 69 Orig.

ετείγευν καί σφι ην πρός τέλεϊ, SC. τό τείχος. See other examples in Kühner, Gr. Gr. ii. pp. 36, 7. 10. έργ. γὰρ καλ. είργ.] Stier remarks that this is a stronger expression than έργ. ἀγαθδυ έποίησεν would have been. See ch. v. 16. It was not only 'a good work,' but a noble act of love, which should be spoken of in all the churches to the end of time. On ver. 11, see notes on Mark, where it is more fully expressed.

12. I can hardly think that our Lord would have said this, unless there had been in Mary's mind a distinct reference to His burial, in doing the act. All the company surely knew well that His death, and that by crucifixion, was near at kand: can we suppose one who so closely observed His words as Mary, not to have been possessed with the thought of that which was about to happen? Τhe προ-έλαβεν μυρίσαι μου τὸ σῶμα of Mark (xiv. 8), and the ἴνα εἶς τὴν ἡμ. τοῦ ἐνταφ. μου τηρήση αὐτό of John (xii. 7), point even more strongly to her intention.

13. The only case in which our Lord has made such a promise. We cannot but be struck with the majesty of this prophetic announcement; introduced with the peculiar and weighty ἀμὴν λέγω ὑμῖν,—conveying, by implication, the whole mystery of the εὐαγγέλιον which should go forth from His Death as its source, -looking forward to the end of time, when it shall have been preached in the whole world,-and specifying the fact that this deed should be recorded wherever it is preached. We may notice (1) that this announcement is a distinct prophetic recognition by our Lord of the existence of written records, in which the deed should be related; for in no other conceivable way could the universality of mention be brought about: (2) that we have here (if indeed we needed it) a convincing argument against that view of our three first Gospels which supposes them to have been compiled from an original document: for if there had been such a document, it must have contained this narrative, and no one using such a Gospel could have failed to insert this narrative, accompanied by such a promise, in his own work; which St. Luke has failed to do: (3) that the same consideration is equally decisive against Luke having used, or even seen, our present Gospels of Matthew and Mark. (See the English translation of Schleiermacher's Essay on Luke, p. 121.) (4) As regards the practical use of the announcement, we see that though the honourable mention of a noble deed is thereby recognized by our Lord as a legitimate source of joy to us, yet by the very nature of the case all regard to such mention as a motive is excluded. motive was Love alone.

14-16. COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Mark xiv. 10, 11. Luke xxii. 3-6. (See also ήδη, John xiii. 2.) When this took place, does not appear. In all probability, immediately after the conclusion of our Lord's discourses, and therefore coincidently with the meeting of the Sanhedrim in ver. 3. As these verses bring before us the first overt act of Judas's treachery, I will give here what appears to me the true estimate of his character and motives. In the main, my view agrees with that given by Neander, in his Leben Jesu, p. 688. I believe that Judas at first became attached to our Lord with much the same view as the other

k plur., ch. xxvii. 3, &c. xxviii. 12, 15. see Acts xix. 19. l ch. iv. 17 reff. m η L. (-ρως, μ Mk.) only. Ps. ix. 9, 21. (x. l.) cxliv. 15. Sir. xxviii. 24. 1 Macc. xl. 42 only. (-ρος, Mark vi. 21.) n Γ. Mark xiv. 1 | L. Acts xii. 3. xx. 6. 1 Cor. v. 7, 8 only. Lev. ii. 4, &c.

15, ins και bef ειπεν D(having πορευθεις above) latt(abiit above) Syr ath Orig-int, add autois D latt Syr copt with Eus Orig-int_a. for τ_i , $\iota(=\epsilon_i)$ \aleph^1 (but kal $\epsilon_{\gamma\omega}$ DE*FGHMUVFAR 1 [Constt₁ Chr₁]. of δ D^1 . for apyupa [for -pia] A: $\sigma\tau\alpha\tau\eta\rho\alpha$ s D latta b Eus Orig-int(txt Orig). for $\tau \iota$, $\iota (= \epsilon \iota) \aleph^1$ (but corrd). for autw, 16. aft παραδω ins αυτοις D-gr lat-b c h syr-jer copt arm Eus Orig-int.

Apostles. He appears to have been a man with a practical talent for this world's business, which gave occasion to his being appointed the Treasurer, or Bursar, of the company (John xii. 6; xiii. 29). But the self-seeking, sensuous element, which his character had in common with that of the other Apostles, was deeper rooted in him; and the spirit and love of Christ gained no such influence over him as over the others, who were more disposed to the reception of divine things. In proportion as he found our Lord's progress disappoint his greedy anticipations, did his attachment to Him give place to coldness and aversion. The exhibition of miracles alone could not keep him faithful, when once the deeper appreciation of the Lord's Divine Person failed. We find by implication a remarkable example of this in John vi. 60-66, 70, 71, where the denunciation of the one unfaithful among the twelve seems to point to the (then) state of his mind, as already beginning to be scandalized at Christ. Add to this, that latterly the increasing clearness of the Lord's announcements of his approaching passion and death, while they gradually opened the eyes of the other Apostles to some terrible event to come, without shaking their attachment to Him, was calculated to involve in more bitter disappointment and disgust one so disposed to Him as Judas was. The actually exciting causes of the deed of treachery at this particular time may have been many. The reproof administered at Bethany (on the Saturday evening probably),-disappointment at seeing the triumphal entry followed, not by the adhesion, but by the more bitter enmity of the Jewish authorities,—the denunciations of our Lord in ch. xxii. xxiii. rendering the breach irreparable,—and perhaps his last announcement in ver. 2, making it certain that his death would soon take place, and sharpening the eagerness of the traitor to profit

by it :- all these may have influenced him to apply to the chief priests as he did. With regard to his motive in general, I cannot think that he had any design but that of sordid gain, to be achieved by the darkest treachery. See further on this the note on ch. xxvii. 3. 15.] έστησαν may be either weighed out, or appointed. That the money was paid to Judas (ch. xxvii. 3) is no decisive argument for the former meaning; for it may have been paid on the delivery of Jesus to the Sanhedrim. The συνέθεντο of Luke and έπηγγείλαντο of Mark would lead us to prefer the other. τριάκοντα άργύρια] thirty shekels, = the price of the life of a servant, Exod. xxi. 32. Between three and four pounds of our money. St. Matthew is the only Evangelist who mentions the sum. De Wette and others have supposed that the mention of thirty pieces of silver with the verb έστησαν, has arisen from the prophecy of Zechariah (ref.), which St. Matthew clearly has in view. The others have simply ἀργύριον. It is just possible that the thirty pieces may have been morely earnest money; but a difficulty attends the supposition; if so, Judas would have been entitled to the whole on our Lord being delivered up to the Sanhedrim (for this was all he undertook to do); whereas we find (ch. xxvii. 3) that, after our Lord's condemnation, Judas brought only the thirty pieces back, and nothing more. See note there.

17-19. PREPARATION FOR CELE-BRATING THE PASSOVER. Mark xiv. 12-16. Luke xxii. 7-13. The whole narrative which follows is extremely difficult to arrange and account for chronologically. Our Evangelist is the least circumstantial, and, as will I think appear, the least exact in detail of the three. St. Mark partially fills up the outline; -but the account of St. Luke is the most detailed, and I believe the most exact. It is to be noticed

o constr., ch. Ἰησοῦ λέγοντες Ποῦ ° θέλεις ^p ἐτοιμάσωμέν σοι φαγεῖν τὸ ABDEF GHKL p = ch. xxii. 4 al. · Gen. xliii. 16.

MSUVF ΔΙΝ 1.

17. rec aft λεγοντες ins αυτω (| Mark), with Λ rel lat-f Syr æth Orig-int: om BDK 33.69 LΔΠR 1. 33.69 latt syr coptt arm Hil. ετοιμασομέν DKU 1.69 Orig Chr-mss.

that the narrative which St. Paul gives. 1 Cor. xi. 23-25, of the institution of the Lord's Supper, and which he states he 'received from the Lord,' coincides almost verbatim with that given by Luke. But while we say this, it must not be forgotten that over all three narratives extends the great difficulty of explaining ή πρώτη τῶν aζ. (Matt., Mark), or ή ήμ. τ. aζ. (Luke), and of reconciling the impression undeniably conveyed by them, that the Lord and his disciples ate the usual Passover, with the narrative of St. John, which not only does not sanction, but I believe absolutely excludes such a supposition. shall give in as short a compass as I can, the various solutions which have been attempted, and the objections to them; fairly confessing that none of them satisfy me, and that at present I have none of my own. I will first state the grounds ef the difficulty itself. The day alluded to in all four histories as that of the supper, which is unquestionably one and identical, is Thursday, the 13th of Nisan. Now the day of the Passover being slain and eaten was the 14th of Nisan (Exod. xii. 6, 18: Levit. xxiii. 5: Num. ix. 3; xxviii. 16: Ezek. xlv. 21), between the evenings (בֵּין הַעֵּרְבִּיִם), which was interpreted by the generality of the Jews to mean the interval between the first westering of the sun (3 p.m.) and his setting, -but by the Karaites and Samaritans that between sunset and darkness :- in either case, however, the day was the same. The feast of unleavened bread began at the very time of eating the Passover (Exod. xii. 18), so that the first day of the feast of un-leavened bread was the 15th (Num. xxviii. 17). All this agrees with the narrative of John, where (xiii. 1) the last supper takes place πρὸ τῆς ἐορ. τοῦ πάσχα where the disciples think (ib. ver. 29) that Judas had been directed to buy the things ών χρείαν είχον είς την ξορτήν-where the Jews (xviii. 28) would not enter into the prætorium, lest they should be defiled, άλλ' Ίνα φάγωσιν το πάσχα (see note on John xviii. 28)—where at the exhibition of our Lord by Pilate (on the Friday at noon) it was (xix. 14) παρασκευή τοῦ πάσχα—and where it could be said (xix. 31) ήν γὰρ μεγάλη ή ἡμέρα ἐκείνου τοῦ σαββάτου, - being as it was a double Sabbath,—the coincidence of the first day of

unleavened bread, which was sabbatically hallowed (Exod. xii. 16), with an actual sabbath. But as plainly it does not agree with the view of the three other Evangelists, who not only relate the meal on the evening of the 13th of Nisan to have been a Passover, but manifestly regard it as the ordinary legal time of eating it. $\tau \hat{\eta} \pi \rho$. $\hat{\eta} \mu$. τ . $\hat{\alpha} \zeta$., $\delta \tau \epsilon \tau \delta \pi \delta \sigma \chi \alpha \epsilon \delta \sigma \omega \omega$ (Mark xiv. 12), $\hat{\eta} \epsilon \delta \epsilon \epsilon \delta \omega \omega \omega \tau \delta \pi \delta \sigma \chi \alpha$ (Luke xxii. 7), and in our Gospel by implication, in the use of το πάσχα, &c., without any qualifying remark. The without any qualifying remark. solutions which have been proposed are the following: (1) that the Passover which our Lord and his disciples ate, was not the ordinary, but an anticipatory one, seeing that He himself was about to be sacrificed as the true Passover at the legal To this it may be objected that such an anticipation would have been wholly unprecedented and irregular, in a matter most strictly laid down by the law: and that in the three Gospels there is no allusion to it, but rather every thing (see above) to render it improbable. (2) That our Lord and his disciples ate the Passover, but at the time observed by a certain portion of the Jews, while He himself was sacrificed at the time generally observed. This solution is objectionable, as wanting any historical testimony whereon to ground it, being in fact a pure assumption. Besides, it is clearly inconsistent with Mark xiv. 12: Luke xxii. 7, cited above. A similar objection lies against (3) the notion that our Lord ate the Passover at the strictly legal, the Jews at an inaccurate and illegal time. (4) Our Lord ate only a πάσχα μνημονευτικόν, such as the Jews now celebrate, and not a πάσχα θύσιμον (Grotius). But this is refuted by the absence of any mention of a π. μνημ. before the destruction of Jerusalem; besides its inconsistency with the above-cited passages. (5) Our Lord did not eat the Passover at all. But this is manifestly not a solution of the difficulty, but a setting aside of one of the differing accounts: for the three Gospels manifestly give the impression that He did eat it. (6) The solution offered by Chrys., on our ver. 58 (Hom. lxxxiv. 2, p. 800), is at least ingenious. The Council, he says, did not eat their Passover at the proper time, but ev exepa

 q πάσχα; 18 \acute{o} δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν q ver. 2 reft. Exta vi. 21 . = 4 φασέκ, 2 c. Chron. xxx. 18.

ημέρα έφαγον, και τον νόμον έλυσαν, διά την επιθυμίαν την περί την σφαγην ταύτην είλοντο και το πάσχα ἀφείναι, ύπερ του την φονικην αυτών εμπλησαι ἐπιθυμίαν. This had been suggested before in a scholium of Eusebius: see Wordsw.'s note on John xviii. 28, in which it is adopted. But St. John's habit of noticing and explaining all such exceptional circumstances, makes it very improbable. (I may state, as some solutions have been sent me by correspondents, that I have seen nothing besides the above, which justifies any extended I will conclude this note by offering a few hints which, though not pointing to any particular solution, ought I think to enter into the consideration of the question. (a) That, on the evening of the 13th (i. e. the beginning of the 14th) of Nisan, the Lord ate a meal with his disciples, at which the announcement that one of them should betray Him was made: after which He went into the Garden of Gethsemane, and was betrayed (Matt., Mark, Luke, John) :- (B) That, in some sense or other, this meal was regarded as the eating of the Passover (Matt., Mark, Luke). (The same may be inferred even from John; for some of the disciples must have gone into the prætorium, and have heard the conversation between our Lord and Pilate (John xviii. 33-38): and as they were equally bound with the other Jews to eat the Passover, would equally with them have been incapacitated from so doing by having in-curred defilement, had they not eaten theirs previously. It would appear too, from Joseph of Arimathea going to Pilate during the παρασκευή (Mark xv. 42, 43), that he also had eaten his passover.) (γ) That it was not the ordinary passover of the Jews: for (Exod. xii. 22) when that was eaten, none might go out of the house until morning; whereas not only did Judas go out during the meal (John xiii. 29), but our Lord and the disciples went out when the meal was finished. Also when Judas went out, it was understood that he was gone to buy, which could not have been the case, had it been the night of eating the passover, which in all years was sabbatically hallowed. (δ) John, who omits all mention of the Paschal nature of this meal, also omits all mention of the distribution of the symbolic bread and wine. The latter act was,

strictly speaking, anticipatory: the Body was not yet broken, nor the Blood shed (but see note on ver. 26 ad fin.). Is it possible that the words in Luke xxii. 15, 16 may have been meant by our Lord as an express declaration of the anticipatory nature of that passover meal likewise? May they mean, 'I have been most anxious to eat this Paschal meal with you to night (before I suffer), for I shall not eat it to-morrow,—I shall not eat of it any more with you? May a hint to the same effect be intended in & kaipos μου έγγύς ἐστιν (ver. 18), as accounting for the time of making ready-may the present tense moi itself have the same reference? I may remark that the whole of the narrative of John, as compared with the others, satisfies me that he can never have seen their accounts. inconceivable, that one writing for the purpose avowed in John xx. 31, could have found the three accounts as we have them. and have made no more allusion to the discrepancy than the faint (and to all appearance undesigned) ones in ib. ch. xii. 17. τη πρ. 1; xiii. 1, 29; xviii. 28. T. al. If this night had been the ordinary time of sacrificing the Passover, the day preceding would not indeed have been strictly the first day of unleavened bread; but there is reason to suppose that it was accounted so. The putting away leaven from the houses was part of the work of the day, and the eating of the unleavened bread actually commenced in the evening. Thus Josephus, Antt. ii. 15. 1, ξορτην άγομεν έφ' ήμέρας όκτώ, την των αζύμων λεγομένην,—including this day in the feast. ποῦ θέλεις] The 'making ready' would include the following particulars: the preparation of the guest-chamber itself (which however in this case was already done, see Mark xiv. 15 and note);-the lamb already kept up from the 10th (Exod. xii. 3) had to be slain in the fore-court of the temple (2 Chron. xxxv. 5: see also Jos. B. J. vi. 9. 3);-the unleavened bread, bitter herbs, &c., prepared; -and the room arranged. This report does not represent the whole that passed: it was the Lord who sent the two disciples; and in reply this enquiry was made (Luke). 18.] The person spoken of was unknown even by name, as appears from Mark and Luke, where he is to be found by the turning in of a man with a pitcher of water. The

r here only †. 1 Κίngs xxi. 2 Αq. Sym. (?) Το είνα, καὶ εἴπατε αὐτῷ 'O s διδάσκαλος λέγει 'O t καιρός ABDEF Theod. 2 Αμ. Sym. (?) Τheod. 3 Αμου u ἐγγύς ἐστιν, πρὸς σὲ ν ποιῶ τὸ q^{v} πάσχα μετὰ τῶν MSUVT Γικιν. 1 τεί. xi. 11 τεί. μαθητῶν μου. 19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς ν συνέταξεν ΔΙΝ 1. Δικε i. 20, John vi. 6. 8. αὐτοῖς ὁ Ἰησοῦς, καὶ ρ ἡτοίμασαν τὸ q πάσχα. 20 x ὀψίας 33. 69 αὐτοῖς ὁ Ἰησοῦς, καὶ ρ ἡτοίμασαν τὸ q πάσχα. 20 x ὀψίας 11 καὶ ἐσθίον- u = ch. xxiν. 32 al. fr. σον αὐτῶν εἶπεν Αμὴν λέγω ὑμῖν ὅτι z εἶς ἐξ ὑμῶν παρα- z εξ lea. 15. δωσει με. 22 καὶ α λυπούμενοι σφόδρα ἤρξαντο λέγειν ὑμῶν… Velb. xi. 15. δωσει με. 22 καὶ α λυπούμενοι σφόδρα ἤρξαντο λέγειν ὑμῶν… Deut. xvi. 1 αὐτῷ b εἶς b καστος c Μήτι ἐγώ εἰμι, κύριε; 23 ὁ δὲ ἀπο- C εις xxii. 10 cnl y, Gen. xxii. 11. Diod. Sic. i. 70. Polyb. iii. 50. 7. αλχιί. 10 cnl y, Gen. xxii. 11. Diod. Sic. i. 70. Polyb. iii. 50. 7. αλχιί. 10 cnl y, Gen. xxii. 11. Diod. Sic. i. 70. Polyb. iii. 50. 7. αλχιί. 10 cnl y, Calin, I. αλει i. 6. Col, iv. 6 al. ch. vii. 16 reif. αλλιί. (30 xvi). 5. Ατει i. 6. Col, iv. 6 al. ch. vii. 16 reif. αλλιί. (40 xvi). 5. Ατει i. 6. Col, iv. 6 al. ch. vii. 16 reif. αλλιί. (40 xvi). 5. Ατει i. 6. Col, iv. 6 al. γριθείς εἶπεν γριθείς εἰν επιθείς εἰν επιθείς εἰν επιθείς εὐν επιθείνες εὐν επιθείς εὐν

18. om ο διδασκαλος λεγει A Mich-const. ποιησω D Orig-int.

20. aft δωδεκα ins μαθητων ALMΔΠΝ 33 am lat f ff, g, syr syr-jer copt arm Chr, [μαθ. αυτου vulg lat-α b c h (Syr) æth (Orig-int,) Chr,].

21. for ειπεν, λεγει X.

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22. for autw ϵ is ekastos, autw ekastos autw A rel: autw ϵ is ek. autw M syr: ϵ is ek. autw D 69 copt: txt BCLZX 33 sah.

23. ενβαπτομένος D. rec εν τω τρυβλίω bef την χειρα, with C rel Chr: την χ. μετ εμου εις το τρυβλίου D(τρυβαλίου) coptt Clem: txt ABLZN 33 latt with Orig.

Lord spoke not from any previous arrangement, as some have thought, but in virtue of His knowledge, and command of circumstances. Compare the command ch. xxi. 2 sq., and that in ch. xvii. 27. the words πρὸς τὸν δεῖνα here must be involved the additional circumstance mentioned by Mark and Luke, but perhaps unknown to our narrator: see note on Luke xxii. 10, where the fullest account The words ὁ διδάσκ., comis found. mon to the three accounts, do not imply that the man was a disciple of our Lord. It was the common practice during the feast for persons to receive strangers into their houses gratuitously, for the purpose of eating the Passover: and in this description of Himself in addressing a stranger, our Lord has a deep meaning, as (perhaps, but see note) in ô κύριος in ch. xxi. 3. 'Our Master and thine says.' It is His form of 'pressing' for the service of the King of this earth, the things that are therein.

δ καιρός μου is not 'the time of the feast,' but my time, i. e. for suffering: see John vii. 8 al. freq. There is no reason for supposing from this expression that δ δείνα was aware of its meaning. The bearers of the message were; and the words, to the receiver of it, bore with them a weighty subjective reason, which, with such a title as δ διδάσκαλος prefixed, he was bound to respect. For these words we are indebted to St. Matthew's narrative.

20-25.] Jesus, celebrating the Passoyer, announces His betrayer.

Mark xiv. 17-21. John xiii. 21 ff. Our Lord and the twelve were a full Paschal company; ten persons was the ordinary and minimum number. Here come in (1) the expression of our Lord's desire to eat this Passover before His suffering, Luke xxii. 15, 16; (2) the division of this first cup, ib. vv. 17, 18; (3) the washing of the disciples' feet, John xiii. 1—20 (? see note, John xiii. 22). I mention these, not that I have any desire to reduce the four accounts to a harmonized narrative, for that I believe to be impossible, and the attempt wholly unprofitable; but because they are additional circumstances, placed by their narrators at this period of the feast. I shall similarly notice all such additional matter, but without any idea of harmonizing the apparent discrepancies of the four (as appears to me) entirely distinct and independent reports. 21. This announcement is common to Matt., Mark, and John. In the part of the events of the supper which relates to Judas, St. Luke is deficient, giving no further report of them than vv. 21—23. The whole minute detail is given by St. John, who bore a 22.] In the considerable part in it. accounts of Luke and John, this enquiry is made πρός έαυτούς or είς άλλήλους. The real enquiry from the Lord was made by John himself, owing to a sign from Peter. This part of John's narrative stands in the highest position for accuracy of detail, and the facts related in it are evidently the ground of the other

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βλίω, οὐτός με παραδώσει. 24 ό μεν υίδς τοῦ ἀνθρώπου ! = here and in Mic only in Greek (f), see ^f ὑπάγει ^g καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπω εκείνω δι' οὐ ὁ υίὸς τοῦ ἀνθρώπου παραδίδοται. h καλον ήν αυτω ι εί ουκ εγεννήθη ο άνθρωπος εκείνος. 25 k άποκριθείς δε Ἰούδας ό παραδιδούς αὐτον είπεν ο Μήτι εγώ είμι, 1 ραββί; λέγει αὐτῶ m Συ m είπας. 26 ἐσθιόν-

Greek (?). see John xm. 3, &c. xiv. 4, 5, 28, xvi. 5, &c. Gen. xv. 2, Josh. xxiii. 14, 3 Kings ii. 2,

g ch. xxi. 6. xxviii. 6 only in Matt. N. T. passim. Num. xxii. 54. Dan. h = ch. xxii. 4 reff. $i = \parallel Mk$. Mark ix. 42. Luke xii. 49. 2 Cor. m'ref. m'ref. Anab. iii. 1. 22. 1x. 13 Theod. xi, 15. 1 Kings xxiv. 7. 64 only. see ch. xxvii. 11.

24. aft μεν ins ουν DZ 253 Ser's p Chr-G-6.9-η-ρ. εαυτου Α. aft παραδιδ. add δια τουτο D lat-a(appy). for ϵ_i , η $A\Delta$. εγενηθη Α. 25. ins o bef 1008as D 237-43. aft αυτω ins o ιησους & Ser's v lat-a b c f ff h Orig-int,.

· 23.7 These first words represent the answer of our Lord to John's question (John xiii. 26). The latter (ver. 24) were not said now, but (Luke, vv. 21, 22) formed part of the previous announcement in our ver. 21. 25. I cannot understand these words (which are peculiar to our Gospel) otherwise than as an imperfect report of what really happened, viz. that the Lord dipped the sop, and gave it to Judas, thereby answering the general doubt, in which the traitor had impudently presumed to feign a share. If the question μήτι ἐγώ εἰμι; before, represented ἔβλεπον εἰς ἀλλήλους ἀπορούμενοι, and was our author's impression of what was in reality not a spoken but a signified question,why now also should not this question and answer represent that Judas took part in that ἀπορία, and was, not by word of mouth, but by a decisive sign, of which our author was not aware, declared to be the traitor? Both cannot have happened;-for (John xiii. 28) no one knew (not even John, see note there) why Judas went out; whereas if he had been openly (and it is out of the question to suppose a private communication between our Lord and him) declared to be the traitor, reason enough would have been furnished for his immediately leaving the chamber. (Still, consult the note on Luke, vv. 24-30, where I have left room for modifying this view.) I am aware that this explanation will give offence to those who believe that every part of each account may be tessellated into one consistent and complete whole. Stier (Reden Jesu, vi. 46) handles the above supposition very roughly, and speaks of its upholders in no measured terms. Valuable as are the researches of this Commentator into the inner sense of the Lord's words, and ready as I am to acknowledge continual obligation to him, I cannot but think that

in the whole interpretation of this part of the Gospel-history, he and his school have fallen into the error of a too minute and letter-serving exposition. In their anxiety to retain every portion of every account in its strict literal sense, they are obliged to commit many inconsistencies. A striking instance of this is also furnished in Mr. Birks's Horæ Evangelicæ, p. 411: where in treating of this difficulty he says, "If we suppose St. Matthew to express the substantial meaning of our Lord's reply, rather than its precise words, the two accounts are easily reconciled. The question of Judas might concur with St. John's private enquiry, and the same sign which revealed the traitor to the beloved disciple, would be an affirmative reply to himself, equivalent to the words in the Gospel-'Thou hast said.'" Very true, and nearly what I have maintained above: but the literal harmonizers seem to be quite blind to the fact, that this principle of interpretation, which they use when it suits them, is the very one against which they so vehemently protest when others use it, and for the use of which they call them such hard names. On σù είπας, see below, ver. 64, note.

26—29.] Institution of the Lord's Supper. Mark xiv. 22—25. Luke xxii. 19, 20. 1 Cor. xi. 23—25. We may remark on this important part of our narrative, (1) That it was demonstrably our Lord's intention to found an ordinance for those who should believe on Him; (2) that this ordinance had some analogy with that which He and the Apostles were then celebrating. The first of these assertions depends on the express word of the Apostle Paul; who in giving directions for the due celebration of the rite of the Lord's Supper, states in relation to it that he had received from the Lord the account of its institution, which he then gives. He who n ch. xiv. 19. Luke xxiv. 9. Luke xxiv. 19. Luke xxiv. 16. 16 cr. 0 ξέλλασεν καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν $^{\rm p}$ Λάβετε FGH k.L. MSUV. 16. 16. 18. 19 reft. p Gen. iii. 6.

26. autw de ess. D 69 lat-a b c ff2 $g_{1,2}(?)$ h syrr. o ins. bef lab. D: om o ins. Δ . om τov (as in || Mark Luke Paul) BCDGLZN 1. 33 Chr 2- γ (and Fd) Th!: ins A rel [Bas₁] Chr-L(6-9- η - ρ , e sil). for evlogysts, encaps that Bas Chr Tit-bostr Thl Euthym [Orig-int₁]: txt BCDGLZN 33 latt Syr syr-mg coptt with arm. for eddouble, down and om kai (appy corrint to the foregoing constructions. Had the rec been a corrint from || Mark Luke it would have been edween, not eddouble BDLZ N-corr^1(?) 1. 33. 69 copt: txt AC N^1(but om kai) rel syrr with arm [Bas₁].

can set this aside, must set aside with it all apostolic testimony whatever. The second is shewn by the fact, that what now took place was during the celebration of the Passover: that the same Paul states that Christ our Passover is sacrificed for us; thus identifying the body broken, and blood shed, of which the bread and wine here are symbolic, with the Paschal feast. (3) That the key to the right understanding of what took place must be found in our Lord's discourse after the feeding of the five thousand in John vi., since He there, and there only, besides this place, speaks of His flesh and blood in the connexion found here. (4) It is impossible to assign to this event its precise place in the meal. St. Luke inserts it before the announcement of the treason of Judas: St. Matt. and St. Mark after it. It is doubtful whether the accounts found in the Talmud and elsewhere of the ceremonies in the Paschal feast (see Lightfoot ad loc., De Wette) are to be depended on :- they are exceedingly complicated. Thus much seems clear,-that our Lord blessed and passed round two cups, one before, the other after the supper, - and that He distributed the unleavened cake during the meal. More than this is conjecture. The dipping of the hand in the dish, and dipping and giving the sop, may also possibly correspond to parts of the Jewish ceremonial.

26.] While they were eating, during the meal,—as distinguished from the distribution of the cup, which was after.

No especial stress must be laid on the article before ἄρτον, if read; it would be the bread which lay before Him: see below. The bread would be unleavened, as the day was ἡ πρώτη τῶν ἀζύμων (see Exod. xii. 8). ἐὐλογήσας and ἐὐχα-ριστήσας amount to the same in practice. The looking up to heaven and giving thanks was a virtual 'blessing' of the meal or the bread. ἐὐλογ. must be construed transitively (1 Cor. x. 16). ἄρτον is governed by all four verbs, λα-

βών, εὐλυγήσας, ἔκλασεν, ἐδίδου (see also Luke ix. 16, and the reff. to the text here). It was customary in the Paschal meal for the Master, in breaking the bread, to give thanks for the fruit of the earth. But our Lord did more than this: "Non pro veteri tantum creatione, sed et pro nova, cujus ergo in hunc orbem venerat, preces fudit, gratiasque Deo egit pro redeintione humani generis quasi jam peracta." Grotius. From this giving of thanks for and blessing the offering, the Holy Communion has been from the earliest times also called εὐχαριστία, viz. by Justin Martyr, Cyril of Jerusalem, Origen, Clem. Alex., Chrysostom, &c. The passages may be seen in Suicer's Thesaurus, under the word. εκλασεν It was a round cake of unleavened bread, which the Lord broke and divided: signifying thereby both the breaking of his body on the Cross, and the participation in the benefits of his death by all His. Hence the act of communion was known by the name ή κλάσις τοῦ ἄρτου, Acts ii. 42. See 1 Cor. x. 16, also Isa. lviii. 7: Lam. iv. 4. ¿δίδου, imperf. He gave to each, λάβετε φάγετε] Our Gosdistributed. pel alone has both words. φάγετε is spurious in Mark: both words, in 1 Cor. xi. 24. Here, they are undoubted: and seem to shew us (see note on Luke, ver. 17) that the Lord did not Himself partake of the bread or wine. It is thought by some however that He did: e. g. Chrysostom, Hom. lxxxii. 1, p. 783, τὸ ἐαυτοῦ αἶμα αὐτὸς ἔπιεν. But the analogy of the whole, as well as these words, and πίετε έξ αὐτοῦ πάντες below, lead us to a different conclusion. Our Lord's non-participation is however no rule for the administrator of the rite in after times. Although in one sense he represents Christ, blessing, breaking, and distributing; in another, he is one of the disciples, examining himself, confessing, partaking. Throughout all Church ministrations this double capacity must be borne in mind. Olshausen (ii. 449) maintains the opposite view, and holds that

 \mathbf{P} φάγετε, τοῦτό \mathbf{q} ἐστιν τὸ σῶμά μου. \mathbf{p} καὶ \mathbf{r} λαβὼν $\mathbf{q} = \mathrm{ch.\,xiii.\,37.}$ \mathbf{p} δου, \mathbf{q} δου, \mathbf{q} δου, \mathbf{r} λαβὼν $\mathbf{q} = \mathrm{ch.\,xiii.\,37.}$ \mathbf{p} δου, \mathbf{q} δου,

the ministrant cannot unite in himself the two characters. But setting the inner verity of the matter for a moment aside, how, if so, should an unassisted minister τοῦτό ἐστιν τὸ ever communicate? σῶμά μου] τοῦτο, this, which I now offer to you, this bread. The form of expression is important, not being οὖτος ὁ ἄρτος, or obtos & olvos, but τούτο, in both cases, or τοῦτο τὸ ποτήριον, not the bread or wine itself, but the thing in each case; -precluding all idea of a substantial change. forw On this much controverted word itself no stress is to be laid. In the original tongue in which our Lord spoke, it would not be expressed: and as it now stands, it is merely the logical copula between the subject, this, and the predicate, my Body. The connexion of these two will require deeper consideration. First we may observe, as above of the subject, so here of the predicate, that it is not ἡ σάρξ μου (although that very expression is didactically used in its general sense in John vi. 51, as applying to the bread), but 70 σωμά μου. The body is made up of flesh and blood; and although analogically the bread may represent one and the wine the other, the assertion here is not to be analogically taken merely: τοῦτο, this which I give you, (is) τὸ σῶμά μου. Under this is the mystery of my Body: the assertion has a literal, and has also a spiritual or symcolic meaning. And it is the literal meaning which gives to the spiritual and symbolic meaning its fitness and fulness. In the literal meaning then, this (is) my Body, we have BREAD, 'the staff of life,' identified with THE BODY OF THE LORD: not that particular apros with that particular σάρξ which at that moment constituted the Body before them, nor any particular apros with the present Body of the Lord in heaven: but τοῦτο, the food of man, with to σωμά μου. This is strikingly set forth in John vi. 51, kal ό άρτος δε ον εγώ δώσω ή σάρξ μου εστίν and by it is all created being upheld: τa $\pi \acute{a} \nu \tau a \acute{e} \nu a \acute{v} \tau \acute{g} \sigma \nu \nu \acute{e} \sigma \tau \eta \kappa \epsilon \nu$, Col. i. 17; $\acute{e} \nu a \acute{v} \tau \acute{g} \not \omega \dot{\eta} \vec{\eta} \nu$, John i. 4. And thus generally, and in the widest sense, is the Body of the Lord the sustenance and upholding of all living. Our very bodies are dependent upon his, and unless by his Body standing pure and accepted be-

fore the Father, could not exist nor he

nourished. So that to all living things, in this largest sense, τὸ ζην, χριστός. And all our nourishment and means of upholding are Christ. In this sense his Body is the Life of the world. Thus the fitness of the symbol for the thing now to be signified is shewn, not merely by analogy, but by the deep verities of Redemption. And this general and lower sense, underlying, as it does, all the spiritual and higher senses in John vi., brings us to the symbolic meaning which the Lord now first and expressly attaches to this sacramental bread. Rising into the higher region of spiritual things,-in and by the same Body of the Lord, standing before the Father in accepted righteousness, is all spiritual being upheld, but by the inward and spiritual process of feeding upon Him by faith: of making that Body our own, causing it to pass into and nourish our souls, even as the substance of the bread passes into and nourishes our bodies. Of this feeding upon Christ in the spirit by faith, is the sacramental bread the symbol to us. When the faithful in the Lord's Supper press with their teeth that sustenance, which is, even to the animal life of their bodies, the Body of Christ, whereby alone all animated being is upheld,—they feed in their souls on that Body of righteousness and acceptance, by partaking of which alone the body and soul are nourished unto everlasting life. And as, in the more general and natural sense, all that nourishes the body is the Body of Christ given for all,-so to them, in the inner spiritual sense, is the sacramental bread symbolic of that Body given for them,their standing in which, in the adoption of sons, is witnessed by the sending abroad of the Spirit in their hearts. This last leads us to the important addition in Luke and 1 Cor. (but omitted here and in Mark) τὸ ὑπὲρ ὑμῶν (διδόμενον, Luke, omitted in 1 Cor.), - τοῦτο ποιείτε είς τὴν έμην ανάμνησιν. On these words we may remark (1) that the participle is present: and, rendered with reference to the time when it was spoken, would be which is being given. The Passion had already begun; in fact the whole life on earth was this giving and breaking, consummated by His death: (2) that the commemorative part of the rite here enjoined strictly depends upon the symbolic meaning, and that, for its fitness, upon the literal meaning. The commemoration is

τ ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων t Πίετε ABCDE sch. xv. 36 t w. ex there base a Mk. 1 Cor. x. 4. έξ αὐτοῦ πάντες. 28 τοῦτο γάρ θέστιν τὸ "αἶμά μου τῆς MSUVZ

xi. 28. Rev. xiv. 10. xviii. 3. Gen. 1x. 21. w. ἀπό, Luke xxii. 18. xxiv. 8]. x. 29.

u Heb. ix. 20 (from Exod. 33. 69

27. rec ins το bef ποτηριον (from | Luke Paul), with ACD rel Chr: om BEFGLZ ΔN 1. 33. om 2nd και CLZΔ 1. 33 arm: ins ABDN rel Chr Orig-int. παντες D-gr(' nunc, ubi deficit membrana') lat-b.

28. om γαρ C³(perhaps) 1. 240-3-4 lat-a c Syr æth sah Chr Iren-int. bef this (gramml emenda), with AC rel syr [Chr]: om BDLZX 33 Syr copt [Cyr,].

of Him, in so far as He has come down into Time, and enacted the great acts of Redemption on this our world, -and shewn himself to us as living and speaking Man, an object of our personal love and affectionate remembrance :- but the other and higher parts of the Sacrament have regard to the results of those same acts of Redemption, as they are eternized in the counsels of the Father, -as the Lamb is slain from the foundation of the world (Rev. xiii. 8). 27.] έδωκεν, aor. He gave, not to each, but once for all: in remarkable coincidence with Luke xxii. 17, λάβετε τοῦτο κ. διαμερίσατε έαυτοῖς. This was after the meal was ended: ως αύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνησαι. (Luke and 1 Cor.) As remarked above, it is quite uncertain whether our Lord followed minutely the Jewish practices, and we cannot therefore say whether the cup was one of wine and water mixed. It hardly follows from the expression of ver. 29, èk τούτου τοῦ γεν. τ. ἀμπ., that it was of unmixed wine. The word ὡςαὐτως (in Luke and 1 Cor.) contains our λαβών καί εὐχαρ. ἔδωκ. πίετε έξ αὐτοῦ πάντες Peculiar to Matthew, preserved however in substance by Mark's καὶ ἔπιον ἐξ αὐτοῦ πάντες. The πάντες is remarkable, especially with reference to the practice of the Church of Rome, which forbids the cup to the laity. Calvin remarks: "Cur de pane simpliciter dixit ut ederent; de calice, ut omnes biberent? Ac si Satanæ calliditati ex destinato occurrere voluisset." (Cited in Stier, vi. 115.) It is on all accounts probable, and this command confirms the probability, that Judas was present, and partook of both parts of this first communion. The expressions are such throughout as to lead us to suppose that the same persons, οἱ δώδεκα, were present. On the circumstance mentioned John xiii. 30, which has mainly contributed to the other 28. τοῦτο opinion, see note there. γάρ ἐστιν τὸ αἷμά μου τῆς [καινῆς] διαθ.] So Mark also, omitting γάρ and καινης. In Luke and 1 Cor. there is an important verbal difference. τοῦτο τὸ ποτήριον ή καινή διαθ. [έστλν] έν τῷ ἐμῷ αίματι.

But if we consider the matter closely, the real difference is but trifling, if any. Let us recur to the Paschal rite. The lamb (χριστός τὸ πάσχα ἡμῶν) being killed, the blood (τδ αίμα της διαθήκης, Exod. xxiv. 8) is sprinkled on the doorposts, and is a sign to the destroying angel to spare the house. The blood of the covenant is the blood of the lamb. So also in the new covenant. The blood of the Lamb of God, slain for us, being not only, as in the former case, sprinkled on, but actually partaken spiritually and assimilated by, the faithful soul, is the blood of the new covenant; and the sacramental cup, is, signifies, sets forth (καταγγέλλει, 1 Cor. xi. 26), this covenant in His blood, i. e. consisting in a participation in His blood. With this explanation let us recur to the words in our text. First it will be observed that there is not here that absolute assertion which τοῦτό ἐστιν τὸ σῶμά μου conveyed. It is not τοῦτό ἐστιν τὸ αίμά μου absolutely. Wine, in general, does not represent by itself the effects (on the creation) of the blood of Christ; it, like every other nourishment of the body, is nourishment to us by and in Him, forasmuch as in Him all things consist: but there is no peculiar propriety whereby it is to us his Blood alone. But it is made so by a covenant office which it holds in his own declaration. Without shedding of blood was no remission of sins under the old covenant: and blood was, throughout, the covenant sign of forgiveness and acceptance. (See ref. Heb., where the Author, substituting τοῦτο for ίδού in the LXX of Exod. xxiv. 8, seems to be alluding to this very formula.) Now all this blood of sacrifice finds its true reality and fulfilment in the blood of Christ, shed for the remission of sins. This is the very promise of the new covenant, see Heb. viii. 8-13, as distinguished from the old: the ἄφεσις ἁμαρτιῶν, once for all,—whereas the old had continual offerings, which could not do this, Heb. x. 3, 4. And of this ἄφεσις, the result of the outpouring of the blood of Christ,-first and most generally in bringing all creation into

υμων Ζ.

άρτι ἐκ τούτου τοῦ ² γενήματος τῆς α ἀμπέλου, εως τῆς [xxxii] [xxxii] υ ήμέρας εκείνης όταν αυτό πίνω μεθ' ύμων καινόν εν w. ch. xxiii. $τ\hat{\eta}$ c βασιλεία $το\hat{v}$ c πατρός c μου. 30 καὶ d $\mathring{v}μν \mathring{\eta} σαντες$ x Luke 1.77. In. 3. xxiv. 47 al. Matt., here only. see Ps. xxiv. 18. Isa. xxii. 14. y ch. xxiii. 39 reft. z=0. Luke
47 al. Matt., here only, see Ps. xxiv, 18. Isa. xxii. 14. y ch. xxiii, 39 reff. z = % Luke xn 18. reh. n., 7 al.) Exod. xxiii, 10. Isa. xxxii. 12. Hab. in, 17. τὰ y, τῶν ἀγρῶν Dent xxxii. 13. see Polyb. i, 71, 1, an Mk. L. John xv. 1, 4, 5. James in, 12. Rev. xiv, 18, 19 only, Isa. v. 2. chere only, see ch. xiii. 43. dabs., rlwk rolly, (w. acc., Acts xvi, 25. Heb. ii. 12 [from Ps. xxi, 22] only.) Ps. lxiv, 14. Neh. xii. 24 A B(? not Ed-vat.) S.

om καινης BLZN 33 [Cyr₁]: ins ACD rel latt syrr copt ath arm Iren-int Orig-int Cypr. for περι, υπερ D Orig (Chr) [Cyr,]. (See | Luke Paul.) (εκχυννομενον, SO

AB CDLZΔΠ 1. 33 Orig Chr.)

29. rec aft νμιν ins στι (from || Mark), with AC rel gat(with mm) lat-f ff₂ g₂ syrr copt [Epiph₁ Orig-int₁]: om BDZN 1. 33. 69 latt ath arm [Clem₁] Orig(appy) [Eus₁ Epiph, Chr Cyr Iren-int Cypr. om του CL X1(ins X32). rec γεννηματος, with GK (S 33. 69, e sil) Clem: txt ABCDN rel. (Z def.) for πινω, πιω D 25 Clem Orig Eus, [Epiph, Chr Cyr-schol. καινον bef μεθ' υμων CLZ 1, 33 æth Eus Epiph Chr Cyr.

reconciliation with the Father (see Col. i. 20), - secondly and individually, in the application by faith of that blood to the believing soul,-do the faithful in the Lord's Supper partake. $\tau \delta \pi \epsilon \rho i \pi \sigma \lambda - \lambda \hat{\omega} \nu$ (Luke, $i \mu \hat{\omega} \nu$) $\epsilon \kappa \chi$.] On the present participle, see above. The situation of the words in Luke is remarkable; for $\tau \delta$ ποτήριον is the subject of the sentence, and η κ. διαθήκη the predicate. See note there. πολλων] see note, ch. xx. 28. Cf. also Heb. ix. 28. εἰς ἄφεσιν ἀμαρτιῶν] Peculiar to Matthew: see above. The connexion is not $\pi i \epsilon \tau \epsilon \dots$ εὶς ἄφεσιν άμ. In the Sacrament, not the forgiveness of sins itself, but the refreshing and confirming assurance of that state of forgiveness is conveyed. The disciples (with one exception) were clean before the institution: John xiii. 10, 11. St. Paul, in 1 Cor. xi. 25, repeats the τούτο ποιείτε δσάκις αν πίνητε είς την εμήν ἀνάμνησιν. On the words δσάκις ἃν πίνητε, see note there. cluding this note I will observe that it is not the office of a Commentator to enter the arena of controversy respecting transubstantiation, further than by his exegesis his opinions are made apparent. It will be seen how entirely opposed to such a dogma is the view above given of the Sacrament. Once introduce it, and it utterly destroys both the verity of Christ's Body, and the sacramental nature of the ordinance. That it has done so, is proved (if further need be) by the *mutilation* of the Sacrament, and disobedience to the divine command, in the Church of Rome. See further notices of this in notes on 1 Cor. x. 16, and on John vi.

29. This declaration I believe to be dis-

tinct from that in Luke xxii. 18. That was spoken over the first cup-this over one of the following. In addition to what has been said on Luke, we may observe, (1) that our Lord still calls the sacramental cup τὸ γέν. τῆς ἀμπ., although by Himself pronounced to be his blood: (2) that these words carry on the meaning and continuance of this eucharistic ordinance, even into the new heavens and new earth. As Thiersch excellently says, in his Lectures on Catholicism and Protestantism, ii. 276 (cited by Stier, vi. 160), "The Lord's Supper points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it we have not only to shew forth the Lord's death, until He come, but we have also to think of the time when He shall come to celebrate his holy Supper with His own, new, in his Kingdom of Glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the great Marriage Supper which is prepared for the Church at the second appearing of Christ. This import of the Sacrament is declared in the words of the Lord, où wh πίω ἀπ' ἄρτι κ.τ.λ. These words ought never to be omitted in any liturgical form of administering the Communion."

30 - 35.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF Peter. Mark xiv. 26-31. See Luke xxii. 31-38: John xiii. 36-38. Here, accurately speaking perhaps between ὑμνήσαντες and έξηλθον, come in the discourses and prayer of our Lord in John xiv. xv. xvi. xvii., spoken (see note on John xiv. 31) without change of place, in the supper-chamber. 30.] The vµvos was in all probability the last part of the Hallel, or

ch xxi. 1 reff. ἐξῆλθον εἰς τὸ ° ὄρος τῶν ° ἐλαιῶν. 31 τότε λέγει αὐτοῖς xxi. 57 _{No. Rom.} ὁ Ἰησοῦς Πάντες ὑμεῖς Ι υυκτί ταύτη γέγραπται γάρ 5 Πατάξω του ποιμένα, καὶ Ι, νυκτι ς επίπ. επ $\frac{Gen. viii. 21.}{h. ch. xxv. 21,}$ δαλισθήσονται έν σοί, έγω οὐδέποτε $^{\rm f}$ σκανδαλισθήσομαι. $^{\rm argen}$ $^{\rm pluc, \, ch. \, vi.}$ 34 έφη $^{\rm a}$ $^{\rm c}$ $^{\rm c}$ $^{\rm c}$ $^{\rm c}$ $^{\rm reff.}$ $^{\rm c}$ $^{\rm reff.}$ $^{\rm c}$ $^{\rm reff.}$ $^{\rm c}$ $^$

John x. 16. 1 Cor. ix. 7 bis only. Gen. xxxii. 16 bis. Zech. l. c, A&3 only.

19. Luke xii. 5. xxii. 20. Acts i. 3 al. 1 Chron. ii. 24.

12. xxii. 31 + W*sd. xix. 1l.

12. xxii. 31 + W*sd. xix. 1l.

31. rec διασκορπισθησεται (gramml corrn), with D rel Orig Eus Chr: txt ABCGH1 I.LMN 33. 69 Orig.

33. rec aft ει ins και (from | Mark), with FKΠΝ3a vulg syrr æth arm Origs (and int,) Bas, Chr Hil: om ABCD &1 (omits & also) rel lat-a b c ff2 coptt Orig-int. aft eyw ins de C3EFGHKMUr 69 lat-h coptt with arm [Bas,].

34. om ev D fuld lat-a b c h Chr(so Fd).

great Hallel, which consisted of Psalms exv.-exviii.; the former part (Ps. exiii. exiv.) having been sung during the meal. It is unlikely that this took place after the solemn prayer in John xvii. έξηλθ. Luke (ver. 39) adds κατά τὸ ἔθος—namely, of every evening since his return to Jeru-31.] πάντες (emphatic) ὑμεῖς seems to be used as distinguishing those present from the one, who had gone out.

σκανδ.] see note on ch. xi. 6. The word is here used in a pregnant meaning, including what followed,-desertion, and, in one case, denial.

γέγραπται γάρ] This is a very important citation, and has been much misunderstood; how much, may appear from Grotius's remark: "Tantum abest ut Zachariæ verbis directe Christum putem respici, ut multo magis credam agi inibi de aliquo non bono pastore," &c. But, on the contrary, if we examine Zech. xi. xii. xiii., we must I think come to the conclusion that the shepherd spoken of xi. 7-14, who is rejected and sold, who is said to have been pierced (xii. 10), is also spoken of in ch. xiii. 7. Stier (Reden Jesu, vi. 176 ft.) has gone at length into the meaning of the whole prophecy, and especially that of the word ימיתי, 'my fellow,' and shewn that the reference can be to no other than the Messiah. The citation agrees verbatim with the LXX-A, except that πάταξον is changed into πατάξω—God who commands the striking, into God who Him-32. In this announceself strikes. ment our Lord seems to have in mind the remainder of the verse in Zechariah: " and I will turn (בְּיֵבֶׁת, reducere manum, i. e. impiis sublatis curam agere, &c. Schröder)

mine hand upon the little ones." As this could not be cited in any intelligible connexion with present circumstances, our Lord gives the announcement of its fulfilment, in a promise to precede them (προάγ., a pastoral office, see John x. 4) into Galilee, whither they should naturally return after the feast was over: see ch. xxviii. 7, 10, 16. Schleiermacher thinks it "extremely improbable that Jesus, if He foresaw so exactly the days of His resurrection, and therefore could not but know that He should see his disciples again more than once in Jerusalem, should here have said that He would lead them into Galilee" (English Translation, p. 298). I confess that I see no improbability in the case; but the three references to this promise just quoted make it surely in the highest degree improbable that it should have been subsequently foisted in. We do not find such elaborate attempts to preserve the appearance of consistency in our Gospels. The reader who sees in it the reference to prophecy, will form a very different opinion. 33.7 Nothing can bear a greater impress of exactitude than this reply. Peter had been before warned (see note on Luke, vv. 31-34); and still remaining in the same spirit of self-confident attachment, now that he is included among the mávtes, not specially addressed, -breaks out into this asseveration, which carries completely with it the testimony that it was not the first. Men do not bring themselves out so strongly (εί πάντες, οὐκ ἐγώ: and not only so, but, οὐδέποτε, as opposed to έν τῆ νυκτί ταύτη) unless their fidelity has been previously attainted.

34. The very words in their order

υυκτὶ πρὶν ο ἀλέκτορα $^{\rm p}$ φωνῆσαι, τρὶς $^{\rm q}$ ἀπαρνήση με ο here, &c. lionly. Prov. 35 λέγει αὐτῷ ὁ Πέτρος $^{\rm r}$ Κὰν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μή σε $^{\rm q}$ ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ $^{\rm pchere}$ καὶ πίντες οἱ μαθηταὶ $^{\rm pchere}$ καὶ κιὶ. Η είπουν. 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς $^{\rm s}$ χωρίον $^{\rm q}$ here here, $^{\rm cc}$ τουν. $^{\rm q}$ here here $^{\rm cc}$ τουν. $^{\rm q}$ μετε here $^{\rm cc}$ τουν.

Mk. L. ch. xvi. 24 (Luke xii, 9 (John xiii, 28 v. r.) only. Isa. xxxi. 7 only.
 F. Mark xvi. 18 John xiii, 14 x, 28 al. see Esth. iv. 16.
 S. J. Mk. John iv. 5. Acts i. 18, 19, iv. 34, v. 3, 8. xxiii, 7 only.

απαρνηση με bef τρις A coptt.—απαρνησει B(but -ση below) C Ser's c f i ev-y.—με bef απαρν. N¹(txt K^{3a}) 33 latt Orig-int Hil.

35. om δ D. απαρνησωμα: ΑΕGKUVΠ 69 Thl. aft ομοιωs ins δε Λ rel syr-ms coptt with Chr Thl: om BCD Ic(appy) LSN 33 latt syrr arm Orig-int.

36. o ino. bef met aut. D latt arm.

are, I doubt not, reported by St. Markαμήν λ. σοι ότι σήμερον ταύτη τη νυκτί πρίν ή δίς αλέκτορα φωνήσαι τ. με απ. The contrast to Peter's boast, and the climax, is in these words the strongest; and the inference also comes out most clearly, that they likewise were not now said for the first time. The first cockcrowing is at midnight; but inasmuch as few hear it, - when the word is used generally, we mean the second crowing, early in the morning, before dawn. If this view be taken, the axert. pwv. and dis ax. p. amount to the same-only the latter is the more precise expression. It is most likely that Peter understood this expression as only a mark of time, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part; it was this solemn and circumstantial repetition of it which afterwards struck upon his mind when the sign itself was literally fulfilled. A question has been raised whether cocks were usually kept or even allowed in Jerusalem. No such bird is mentioned in the O. T., and the Mischna states that the inhabitants of Jerusalem, and the priests every where, kept no fowls, because they scratched up unclean worms. But the Talmud is here not consistent with itself: and Lightfoot brings forward a story which proves it. And there might be many kept by the resident Romans, over whom the We must not Jews had no power. overlook the spiritual parabolic import of this warning. Peter stands here as a representative of all disciples who deny or forget Christ-and the watchful bird that cries in the night is that warning voice which 'speaketh once, yea twice,' to call them to repentance: see Rom. xiii. 11, 12.

35.] This âν δέη again appears to have the precision of a repeated asseveration. Mark has the stronger expression $\epsilon_{\rm K}$ περισσοῦ έλεγεν, which even more clearly indicates that the συναποθανεῖν was not now first said. The rest said it,

but not so earnestly perhaps; - at all events, Peter's confidence cast theirs into the shade.

36-46. OUR LORD'S AGONY AT GETHSEMANE. Mark xiv. 32-42. Luke xxii. 39-46. John xviii. 1. The account of the temptation, and of the agony in Gethsemane is peculiar to the three first Evangelists. But it does not therefore follow that there is, in their narratives, any inconsistency with St. John's setting forth of the Person of Christ. For it must be remembered, that, as we find in their accounts frequent manifestations of the divine nature, and indications of future glory, about, and during this confliet,-so in St. John's account, which brings out more the divine side of our Lord's working and speaking, we find frequent allusions to his human weakness and distress of spirit. For examples of the first, see vv. 13, 24, 29, 32, 53, and || in Mark and Luke; and Luke xxii. 30, 32, 37, 43; of the latter, John xii. 27; The right xiii. 21; xiv. 30; xvi. 32. understanding of the whole important narration must be acquired by bearing in mind the reality of the manhood of our Lord, in all its abasement and weakness: -by following out in Him the analogy which pervades the characteristics of human suffering-the strength of the resolved spirit, and calm of the resigned will, continually broken in upon by the inward giving way of human feebleness, and limited power of endurance. But as in us, so in the Lord, these seasons of dread and conflict stir not the ruling will, alter not the firm resolve. This is most manifest in His first prayer-εί δυνατόν ¿στιν-'if consistent with that work which I have covenanted to do.' Here is the reserve of the will to suffer-it is never stirred (see below). The conflict however of the Lord differs from ours in this,—that in us, the ruling will itself is but a phase of our human will, and may be and is often carried away by the excess t - ch. xiii. 48 λεγόμενον Γεθσημανεῖ, καὶ λέγει τοῖς μαθηταῖς t Καθίσατε ABCDE καιι. 2. Gen. xaii. 5. u αὐτοῦ, "έως οὖ ἀπελθῶν ἐκεῖ προςεύξωμαι. 37 καὶ ΚLΜSŪ νελιι 19. xxi. 4 ν παραλαβῶν τὸν Πέτρον καὶ τοὺς δύο υίοὺς Ζεβεδαίου, 1. 33. 69 only. 2 Kings xx. 4. νεh. xxii. 1 ἤρξατο w λυπεῖσθαι καὶ x ἀδημονεῖν. 38 τότε λέγει αὐτοῖς al. fr. Num. xxii. 41. wch. xiv. 9. xvii. 23 al. 2 Kings xix. 2. x μMκ. Phil. ii. 26 only t. Job xviii. 20 Ag.

(γεθσημανε, so ABC [D(γεθσαμ.)] FI_cKS 1. 69, -νε LUTΠΚ.) aft μαθηταιs ins αυτου (from || Mark) ΛCDΚ 1 latt syrr copt ath Hil: [αυτοις 69 arm:] om B I_c (appy) rel sah Chr. om αντου C κ. for ού, αν DK LM $^{\Gamma}$ [Γ]Δ 1. 69 Chr-txt: ού αν Λ: om CM 1 Κ 33 Chr-comm Thl. rec προς ευξ. bef εκει (to avoid ambiguity), with ΛC I_c rel syr: om εκει (|| Mark) 244 Syr arm Chr-comm: txt BDLΚ 33. 69 latt coptt ath Orig-int Hil. προς ευξουαι DFHr Chr-2-6-γ-G-H-K.

38. aft autois ins o is C3 rel lat-a f h syr Thl: om AEC1DIcLN 1. 33(Treg, expr).

69 vss Chr.

of depression and suffering; whereas in Him it was the divine Personality in which the higher Will of the covenant purpose was eternally fixed,-struggling with the flesh now overwhelmed with an horrible dread, and striving to escape away (see the whole of Ps. lv.). Besides that, by that uplifting into a superhuman circle of Knowledge, with which the indwelling of the Godhead endowed his humanity, his flesh, with all its capacities and apprehensions, was brought at once into immediate and simultaneous contact with every circumstance of horror and pain that awaited Him (John xviii. 4), which is never the case with us. Not only are the objects of dread gradually unveiled to our minds, but hope (ελπls κινδύνω παραμύθιον τύσα, Thuc. v. 103) is ever suggesting that things may not be so bad as our fears represent them.

Then we must not forget, that as the flesh gave way under dread of suffering, so the human ψυχή was troubled with all the attendant circumstances of that sufferingbetrayal, desertion, shame (see Ps. lv. again, vv. 12-14, 20, 21; xxxviii. 11, 12; lxxxviii. al.). Nor again must we pass over the last and deepest mystery of the Passion—the consideration, that upon the holy and innocent Lamb of God rested the burden of all human sin-that to Him, death, as the punishment of sin, bore a dark and dreadful meaning, inconceivable by any of us, whose inner will is tainted by the love of Sin. See on this part of the Redeemer's agony, Ps. xl. 12; xxxviii. 1—10 al. See also as a comment on the whole, Heb. v. 7-10, and notes there. The three accounts do not differ in any important particulars. Luke merely gives a general summary of the Lord's prayers and his sayings to the disciples, but inserts (see below) two details not found in the others. Mark's account and Matthew's are very nearly related, and have evidently sprung from the same source.

36.] Mark alone besides our account, mentions the name of the place—Luke merely calls it δ τόπος, in allusion to κατὰ τὸ ἔθος before. John informs us that it was a garden. The name is κυρωπισ συμφ, 'an oil press.' It was at the foot of the Mount of Olives, in the valley of the Kedron, the other side of the brook from the city (John xviii. 1). καθίσ.] not strictly and literally

'sit,' but = μείναπε ver. 38, stay here.
προςεύξωμαι] Such is the name which our Lord gives to that which was coming upon Him, in speaking to the Eight who were not to witness it. All conflict of the holy soul is prayer: all its struggles are continued communion with God. In Gen. xxii. 5, when Abraham's faith was to be put to so sore a trial, he says, 'I and the lad will go yonder and worship.' Our Lord (almost on the same spot) unites in Himself, as the priest and victim, as Stier strikingly remarks, Abraham's Faith and Isaac's Patience.

ἐκεῖ] probably some spot deeper in the garden's shade. At this time the gorge of the Kedron would be partly in the moonlight, partly shaded by the rocks and buildings of the opposite side. It may have been from the moonlight into the shade that our Lord retired to pray.

37.] These three—Peter, the foremost in attachment, and profession of it—the two sons of Zebedee, who were to drink of the cup that He drank of—He takes with Him, not only nor principally as witnesses of his trial—this indeed, in the full sense, they were not—but as a consolation to Him in that dreadful hour—to 'watch with Him.' In this too they failed—yet from his returning to them between his times of prayer, it is manifest that, in the abasement of his humanity, He regarded

γ Περίλυπός ἐστιν ἡ ψυχή μου z ἔως θανάτου μείνατε γ $^{\parallel}$ Μκ. Ματκ $^{\dot{\alpha}}$ δε καὶ $^{\dot{\alpha}}$ γρηγορείτε μετ' ἐμοῦ. 39 καὶ $^{\dot{\alpha}}$ προελθὼν μικρὸν $^{\dot{\alpha}}$ καὶ $^{\dot{\alpha}}$ τηροςωπον αὐτοῦ προςευχόμενος καὶ λέγων $^{\dot{\alpha}}$ Κάι. 5, 11. xin. 5. Esdr. τίι. 71, 12. Πάτερ μου, εἰ δυνατόν ἐστιν, $^{\dot{\alpha}}$ παρελθάτω ἀπ' ἐμοῦ τὸ $^{\dot{\alpha}}$ Ματκ νί. 23. Luke $^{\dot{\alpha}}$ Δικ με με της και $^{\dot{\alpha}}$ Αμες νί. 33. Luke $^{\dot{\alpha}}$ Δικ νίε. 17, και $^{\dot{\alpha}}$ Δικ νίε.

xxii. 51. Jon. iv. 9. a ch. xxiv. 42, 43 reff. b | Mk. Mark vi. 33. Luke i. 17. xxii. 47. Acts xii. 10. xx. 5, 13. 2 Cor. ix. 5 only. Gen. xxxiii. 3 Ed-vat.(B def.). c ch. xvii. 6 reff. 2 Chron. vii. 3. Num. xvi. 22. d = \parallel Mk. only.

39. προςελθων (prob error) ACDIc rel syr [Chr-mss]: txt BMΠ1 vss Orig-int Hil om μου LΔ 1. 218 am lat-a Just Iren-gr Val Orig Dial Eus Ath Naz Bas Did Chr [Bas sel4] Cypr, Hil, Aug: ins (possibly to conform to ver 42, where no ms omits it: but see also Luke xxii. 42) ABCDN rel vss(but fluctuate between mi pater, pater mi, pater meus) Hil, Ambr [Aug.]. (παρελθατω, so ACDEFGLAN 33.)

them as some comfort to Him. 'In magnis tentationibus juvat solitudo, sed tamen ut in propinquo sint amici.' Bengel.

ηρξατο—not merely idiomatic here—He began, as He had never done before.

λυπεῖσθαι = ἐκθαμβεῖσθαι Mark. 'Dicit incursum objecti horribilis.' Bengel (see below on ver. 38). άδημονείν λίαν λυπεῖσθαι, ἀπορεῖν, Suidas; τὸ Βαρυθυμεῖν νοεῖται, Euthym.; ἀγωνιὰν, Ηesychius; ἀδήμων, ὁ ἐξ ἄδου, ὅ ἐστι κόρου τινὸς ἢ λύπης, ἀναπεπτωκώς. άδημονείν, τὸ ἀλύειν καὶ ἀμηχανείν, Eus-38. Our Lord's whole inmost life must have been one of continued trouble of spirit-He was a man of sorrows, and acquainted with grief-but there was an extremity of anguish now, reaching even to the utmost limit of endurance, so that it seemed that more would be death itself. The expression is said to be proverbial (see ref. Jonah): but we must remember that though with us men, who see from below, proverbs are merely bold guesses at truth,-with Him, who sees from above, they are the truth itself, in its very purest form. So that although when used by a man, a proverbial expression is not to be pressed to literal exactitude,—when used by our Lord, it is, just because it is a proverb, to be searched into and dwelt on all the more. The expression ἡ ψυχή μου, in this sense, spoken by our Lord, is only found besides in John xii. 27. It is the human soul, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the πνευμα, the higher spiritual being. Our Lord's soul was crushed down even to death by the weight of that anguish which lay upon Him-and that literally-so that He (as regards his humanity) would have died, had not strength (bodily strength, upholding his human frame) been ministered from on high by an angel (see note on Luke xxii. 43).

γρηγορείτε μετ' έμοῦ] not προςεύχεσθε μετ' ἐμοῦ, for in that work the Mediator must be alone; but (see above) watch with Me-just (if we may compare our weakness with His) as we derive comfort in the midst of a terrible storm, from knowing that some are awake and with us, even though their presence is no real safeguard.

39.] προελθών μικρόν (Matt., Mark) = ἀπεσπάσθη ἀπ' αὐτῶν ὧsεὶ λίθου βολήν Luke, who in this description is the more precise. $\dot{\alpha}\pi\epsilon\sigma\pi$., I cannot help thinking, implies something more than mere removal from themsomething of the reluctance of parting.

The distance would be very small, not above forty or fifty yards. Hence the disciples might well catch the leading words of our Lord's prayers, before drowsiness overpowered them. Luke has however only θείς τὰ γόνατα, which is not so full as our account. προςευχ. Stier finely remarks: 'This was in truth a different prayer from that which went before, which John has recorded.' But still in the same spirit, uttered by the same Son of God and Redeemer of men. The glorifying (John xvii. 1) begins with suffering, as the previous words, ελήλυθεν ή ωρα, might lead us to expect. The 'power over all flesh' shews itself first as power of the conflicting and victorious spirit over his own flesh, by virtue of which He is 'one of us.' Mark expresses the substance of the prayer, and interprets ποτήριον by ώρα. Luke's report differs only in verbal expression from Matthew's. In the address, we have here and in Luke Π άτερ—in Mark άββᾶ ὁ πατήρ. In all, and in the prayer itself, there is the deepest feeling and apprehension in the Redeemer's soul of his Sonship and the unity of the Father-the most entire and holy submission to His Will. We must not for a moment think of the Father's wrath abiding on Him as the cause of his suffering. Here is at end add Luke xxii. 43, 44 C3-mg 69 evv-n-P.

40. aft $\mu \alpha \theta \eta \tau \alpha s$ ins autou D[autous was originally written under $\tau o u s \mu \alpha$] latt(not am g_2) Syr copt with Originit Hil. $u \sigma \chi u \sigma \alpha s$ (corrn, from $\tau \omega \pi$, above) A gat latt $f f_2 g_2$ syring arm-mss Chriscomm Juv.

no fear of wrath,-but, in the depth of his human anguish, the very tenderness The variation in Mark of filial love. and Luke in the substance of the prayer, though slight, is worthy of remark. εἰ δυνατόν ἐστιν = πάντα δυνατά σοι, = εἰ βούλει. All these three find their union in one and the same inward feel-That in the text expresses, 'If, within the limits of Thy holy Will, this may be;'—that in Mark, 'All things are (absolutely) possible to Thee—Thou canst therefore-but not what I will, but what Thou wilt:'-that in Luke, 'If it be Thy Will to remove, &c. (Thou canst): but not my will, but Thine be done.' The very words used by our Lord, the Holy Spirit has not seen fit to give us-shewing us, even in this solemn instance, the comparative indifference of the letter, when we have the inner spirit. That our Lord should have uttered all three forms of the prayer, is not for a moment to be thought of; and such a view could only spring out of the most petty and unworthy appreciation of the purpose of Scripture narrative.

παρελθάτω] as we should say of a threatening cloud, 'It has gone over.'

But what is the ποτήριον or Ερα, of which our Lord here prays that it may pass by? Certainly, not the mere present feebleness and prostration of the bodily frame: not any mere section of his sufferings—but the whole—the betrayal, the trial, the mocking, the scourging, the cross, the grave, and all besides which our thoughts cannot reach. Of this all, his soul, in humble subjection to the higher Will, which was absolutely united and harmonious with the Will of the Father, prays that if possible it may pass over. And this prayer was heard—see Heb. v. 7— \(\frac{\pi}{\pi}\pi\) \(\theta\) \

but He was enabled to do it, and this ενίσχυσις was the answer to his prayer.

πλην ούχ] The Monothelite heresy, which held but one will in the Lord Jesus, is here plainly convicted of error. The distinction is clear, and marked by our Lord Himself. In His human soul, He willed to be freed from the dreadful things before Him—but this human will was overruled by the inner and divine purpose—the Will at unity with the Father's Will.

40.] Mark agrees, except in relating the beginning of the address in the singular—no doubt accurately—for it was Peter (Simon, ber hier fein Petrus war. Stier), who had pledged himself to go with Him to prison and death.

οὕτως] see reff., 'adeo:'—it implies their utter inability, as shewn by their present state of slumber. Are ye so entirely unable, &c. μίαν ὥραν need not imply that our Lord had been absent a vhole hour:—if it is to be taken in any close meaning, it would be that the vhole trial would last about that time. But most likely it is in allusion to the time of our Lord's trial, so often called by that name.

41. Luke gives this command at the beginning and end of the whole; but his account is manifestly only a compendium, and not to be pressed chronologically. The command has respect to the immediate trial which was about to try them, and (for γρηγ. is a word of habit, not merely, as $\epsilon \gamma \epsilon i \rho \omega$ Eph. v. 15, or $\epsilon \kappa \nu \dot{\gamma} \rho \omega$ 1 Cor. xv. 34, one of immediate import) also to the general duty of all disciples in all time. ϵ is π . is not to come into temptation merely, to be tempted: this lies not in our own power to avoid, and its happening is rather joy than sorrow to us-see James i. 2, where the word is περιπέσητε -but it implies an entering into temptation with the will, and entertaining of the temptation. Grotius compares εμπίπτειν είς πειρασμόν 1 Tim. vi. 9. 'Plenius Hebræi dicunt, intrare in manum tenta...тоте εδχεται

 k πνεῦμα 1 πρόθυμον, $\dot{\eta}$ δὲ k σὰρξ ἀσθενής. 42 πάλιν m ἐκ k so m Μκ. 2 Cor. vii. I. m δευτέρου ἀπελθὼν προςηύξατο λέγων Πάτερ μου, n εἰ $^{1.0}$ Mk. Rom. i. 15 only. 1 Chronical Chr ου δύναται τοῦτο $^{\rm d}$ παρελθεῖν ἐὰν μὴ αὐτὸ πίω, $^{\rm o}$ γενη- $^{\rm 1 \ Chron.}_{\rm xxvii. 21.}$ θήτω τὸ ο θέλημά σου. ⁴³ καὶ ἐλθὼν πάλιν εὖρεν αὐτοὺς holn iz 24. John iz 25. καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ ρ βεβαρημένοι. ¹⁵ καὶ θάρεὶς αὐτοὺς πάλιν ἀπελθὼν προςηύξατο τὸν πάσκιν. ⁴⁵ τότε ἔρχεται πρὸς τοὺς μαθητὰς οἱ λεts κτὶ. ¹⁶ (τοι, τίὶ, 9. lt. ch. vi. 16 καὶ λέγει αὐτοῖς Καθεύδετε τλοιπὸν καὶ δἀναπαύεσθε ρίωκ ντ. ¹⁶ (Μ. v. r.) Lake ντ. ¹⁸ (Δ. κχί. γτ.) Διακ ντ. ¹⁸ (Δ. κχί. γτ.) Lake ντ. ¹⁸ (Δ. κχί. γτ.) Διακ ντ. ¹⁸ (Δ. κχί. γτ.) Δ

34. 2 Cor. i. 8. v. 4. 1 Tim. v. 16 only t. Isa. i. 4 Aq., &c. s | Mk, Mark vi. 31. Deut. xxxiii. 20. Dan. xii. 13.

q = ch. iv. 11 reff.

32. xxi. r || Mk. reff.

42. aft προςηυξ. ins ο is L &-corr or 2 (but erased) 1. 69 arm. om λεγων B rec aft τουτο ins το ποτηριον (from ver 39, as the varr shew), with E rel wulg lat-a c Syr copt arm Hil₁: pref D 69 lat-l Hil₁: bef εαν Δ¹: om ABCl_cL Δ-corr Π'Ν 1. 33 lat-b ff₂ syr sah acth Orig₂ Eus₄ Chr Ambr. rec aft παρελθειν ins απ εμου (from ver 39), with ΛCl_c rel lat-f ff₂ syr arm Chr Orig-int Hil₁ Leo: om BDLN 1. 33(appy). 69 latt Syr coptt acth Orig₂ Eus₃ Hil₂ Ambr.

43. rec ευρισκει (from ver 40), with E rel: txt ABCDl_cKLΔΠΝ 1. 33. 69.

ευρ. αυτους bef παλιν A rel lat-a syr: txt BCDIcLTN 1. 33 vulg lat-b e &c Syr syr-mg

coptt æth arm.

44. rec απελθων bef παλιν, with E rel lat-f Syr æth: aft προσηυξ. ΑΚ(Γ?)ΔΠ 238 Ser's e g p w syr (arm): bef autous sah: om U-txt 1. 69 forj lat-a: txt BCDIcLN 33 ev-y vulg lat-b c &c copt. (παλιν seems to have been ond on account of the insn of εκ τριτου below, and then variously insd.) rec aft προςηυξατο ins εκ τριτου (to correspond with ver 42), with BCIc N3a(aft τον αυτον N1) rel vss; τριτου E1: om ADKΠ at end ins παλιν BL lat-a copt.

45. rec aft μαθ. ins αυτου, with D rel latt Syr copt ath Ath Orig-int: om ABCKL

MΔΠΧ 1. 33(appy). 69 syr sah arm.

tionis, hoc est, in ejus potestatem atque

dominium, ita ut ab ea subjugemur atque

rec ins το bef λοιπον (so also in | Mark),

absorbeamur' (Witsius, Exerc. in Orat. Dom. p. 196, cited by Stier, vi. 237). τὸ μὲν πν.] I cannot doubt that this is said by our Lord in its most general meaning, and that He Himself is included in it. At that moment He was giving as high and pre-eminent an example of its truth, as the disciples were affording a low and ignoble one. He, in the willingness of the spirit—yielding Himself to the Father's Will to suffer and die, but weighed down by the weakness of the flesh: they, having professed, and really having, a willing spirit to suffer with Him, but, even in the one hour's watching, overcome by the burden of drowsiness. Observe it is here πνεῦμα, not ψυχή; and compare ver. 38 and note. To enter further into the depths of this assertion of our Lord would carry us beyond the limits of annotation: but see Stier's remarks, vi. 237-242. Mark merely says of this second prayer, τον αὐτον λόγον εἰπών. Luke gives it as ἐκτενέστερον προςηύχετο-and relates in addition, that His sweat was like the fall of drops of blood on the ground: see notes on Luke xxii. 44. (At what precise time the angel appeared to Him is uncertain: I should be inclined to think, after the first prayer, before He came to his disciples.) The words are not exactly the same: "the Lord knew that the Father always heard Him (John xi. 42); and therefore He understands the continuance of His trial as the answer to His last words, as Thou wilt." Here therefore the prayer is, If it be not possible thy will be done. It is spoken in the fulness of self-resignation. 'Jam addita bibendi mentione, propius ad bibendum se confert.' Bengel. Mark adds, and it is a note of accuracy, και οὐκ ἤδεισαν τί ἀποκριθῶσιν αὐτῷ. 44.] τὸν αὐτόν, viz. as the last.

third prayer is merely indicated in Mark,

by έρχεται τὸ τρίτον, on our Lord's return.
45, 46.] The clause καθεύδετε λ. κ.
άναπ. has been variously understood. Το take it interrogatively does not improve the sense, and makes an unnatural break in the sentence, which proceeds indicatively afterwards. It seems to me that there can be but two ways of interpreting it-and both with an imperative construction. (1) Either it was said bona fide, - 'Since ye are not able to watch with Me, now ye may sleep on-for my hour is come, and I am

with ADN rel Ath: om BCL Chr. (33 def.) nrm Ath: aft ηγγ. 1. 46. παραδιδων Ν¹(txt ℵ³a). aft ιδου ins γαρ BE 238 Ser's p sah

47. for και ετι, ετι δε D.

about to be taken from you'—which sense however is precluded by the $\partial \gamma \epsilon i \rho \epsilon \sigma \theta \epsilon$ $\partial \gamma \omega \mu \nu \nu$ below: or (2) it was said with an understanding of 'if you can' as Bengel; 'si me excitantem non auditis, brevi aderunt alii qui vos excitent. Interea dormite, si vacat.' (Only let us beware of the so-called "deeper sense," suggested by Wordsw. here, "Now you may hope for sleep and rest (? cf. Mark xiii. 37: 1 Thess. v. 6, 7), for I am about to die.")

isoù $\eta_1 \gamma_1$, an anout to the interest in $\eta_1 \gamma_2$, and to the anough interest in plies, it is enough interest in the anough interest in the anough interest interest interest interest in a constant interest
This expression, $\pi \alpha \rho \alpha \delta$. $\epsilon is \chi \epsilon \hat{\imath} \rho \alpha s$ $\dot{\alpha} \mu \alpha \rho \tau \omega \lambda \dot{\omega} \nu$, should be noticed, as an echo of the Redeemer's anguish—it was the contact with sin,—and death, the wages of sin,—which all through His trial pressed heavily on His soul.

neavity on His soil.

47–56.] Betrayal and apprehension of Jesus. Mark xiv. 43–52. Luke xxii. 47–53. John xviii. 2—11. Mark's account has evidently been derived from the same source originally as Matthew's, but both had gained some important additions before they were finally committed to writing. Luke's is, as before, an abridged narrative, but abounding with new circumstances not related by the others. John's account is at first sight very dissimilar from either: see text above cited, and notes there. It may suffice now to say, that all which John, vv. 4—9, relates, must have happened on the first approach of the band—and is connected with our ἐγείρεσθε κήμεν. Some particulars also must have

happened, which are omitted by all: viz. the rejoining of the eight Apostles (not alluded to in Luke ver. 46, as Greswell supposes), and the preparing them for what was about to take place. On the other hand, John gives a hint that something had been passing in the garden, by his word $\dot{\epsilon}\xi\hat{\eta}\lambda\theta\hat{\epsilon}\nu$, ver. 4. The two first Evangelists were evidently unaware of any such matter as that related by John, for they (Matt. ver. 49: Mark ver. 45) introduce the Kiss by an εὐθέως. 47.] Judas js specified as είς των δώδεκα, probably because the appellation, as connected with this part of his history, had become the usual one—thus we have in Luke δ λεγόμενος 'Ιούδ. είς των δώδεκα-fuller still. To the reader, this specification is not without meaning, though that meaning may not have been intended. πολύς consisting of (1) a detachment of the Roman cohort which was quartered in the tower of Antonia during the feast in case of an uproar, called ή σπείρα, John vv. 3, 12. (2) The ὑπηρέται of the council, the same as the στρατηγοί του ίερου, Luke ver. 52. (3) Servants and others deputed from the high-priest to assist, see our ver. 51. (4) Possibly, if the words are to be taken exactly (Luke ver. 52), some of the chief priests and elders themselves, forward in zeal and enmity. There is nothing improbable in this (as Meyer, Schleiermacher, &c. maintain), seeing that we have these persons mixing among the multitude and stirring them up to demand the crucifixion of Jesus afterwards. not clubs—but staves,—or any tumul-tuary weapons. The intention of the chief priests evidently was to produce an impression to the effect that a seditious plot was to be crushed, and resistance might be expected. John mentions also *lanterns* and *torches*—to search perhaps in the dark parts of the garden, most of which would by this time be in the shade.

γ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς d σημεῖου λέγων "Ον d το σημεῖον $\mathring{\epsilon}$ παραδίδους αυτον εδωκεν αυτοις $\mathring{\epsilon}$ σημείον λεγων Ον $\mathring{\epsilon}$ το πημείον $\mathring{\epsilon}$ καὶ $\mathring{\epsilon}$ καὶ $\mathring{\epsilon}$ το πυρός, εἰν $\mathring{\epsilon}$ καὶ $\mathring{\epsilon}$

48. rec aν (from || Mark, where but few read εαν), with BCDLU (S, e sil) Orig, [Chr]: txt AN rel Orig, Eus [Chr-γ].
49. aft ειπεν ins αυτω C copt æth Eus.

50. om ιησ. Rev-z: ειπεν δε αυτω ο ιησ. D, simly latt æth Lucif. εφ' ο παρει rec εφ' φ, with Ur 1. 33 Eus Chr: txt ABCDX bef etaipe D lat-a cf Syr Lucif. rel Epiph.

51. for μετα ιησ., μετ' αυτου Β.

common rendering of εδωκεν as a plusq. perf. is unnecessary and unwarranted: the agrist is simply historical,-gave them a sign; -when is not stated. On Mark's addition, και ἀπαγάγετε ἀσφαλῶs, see notes there. 49. εὐθέως see above on ver. 47. The purpose of the kiss, supposing it to have taken place after John vv. 4-8, (and it is surely out of the question to suppose it to have taken place before, contrary to the plain meaning of John ver. 4,) has been doubted. Yet I think on a review of what had happened, it is very intelligible-not perhaps as some have supposed, to shew that Jesus could be approached with safety-but at all events as the sign agreed on with the Roman soldiers, who probably did not personally know Him, and who besides would have had their orders from the city, to take Him whom Judas should kiss. Thus the Him whom Judas should kiss. kiss would be necessary in the course of their military duty, as their authorization, -notwithstanding the previous declaration κατεφ. is hardly by Jesus of Himself. as in my earlier editions, another word for ¿φίλ. It may well have its common and proper meaning, 'Kissed him eagerly,' with ostentation, as a studied and prearranged sign. See Ellicott, Lectures on the Life of our Lord, p. 331 note: and comp. Xenophon, Mem. ii. 6. 33, cited by Meyer, ώς τοὺς καλοὺς φιλήσεντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσαντος.

50. In Luke we have Ἰούδα, φιλήματι τον υίον τ. ανθ. παραδίδως,-which sense is involved in the text also: that variation shewing perhaps that one of the accounts is not from an eye-witness.

έταιρε see ch. xxii. 12 and note. δ έταιpos οὐ πάντως φίλος. καὶ έταιροι, οί έν συνηθεία και έν συνεργία πολύν χρόνον γεγονότες. Ammonius. έφ' δ πάρει γεγονότες. Ammonius. ἐφ' ὁ πάρει can hardly be a question. No such use of the simple relative os has ever been adduced: "pronomen &s pro interrogativo Tis usurpari, falsa est Hoogeveeni opinio, ad Viger. v. 14, alienissimo Demosthenis loco (p. 779) abutentis." Lobeck on Phryn. p. 57 note. It therefore must be either an exclamation, as Fritzsche, "ad qualem rem perpetrandam ades!" which would be equally alien from the usage of 8s, exclamations of this sort in Greek being expressed in an interrogative form: - or an aposiopesis, as Euthym., δι' δ παραγέγονας, ήγουν το κατά σκοπον πράττε, τοῦ προσχήματος ἀφιέμενος. And to this I should incline. "Friend, there needs not this shew of attachment: I know thine errand,—hoc age." But the command itself is suppressed. See Meyer's note, who also takes this view. On any understanding of the words, it is an appeal to the conscience and heart of Judas, in which sense (see above) it agrees with the words spoken in Luke: -- see note there. The fact that at this period our Lord was laid hold of and secured (by hand—not yet bound) by the band, is important, as interpreting Luke's ac-51.] The els count further on. (or els Tis of Luke) was Peter ;- John ver. 10. Why he was not mentioned, is idle to enquire: one supposition only must be avoided—that there is any purpose in the omission. It is absurd to suppose that the mention of his name in a book q = here (Luke την P χειρα q ἀπέσπασεν την μάχαιραν αὐτοῦ καὶ ABCDE xxx. 30. τ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ε ἀφείλεν αὐτοῦ MSUVT.
(Josh viii. 6) 1.2. 1.2. 1.50 / 1.00 / τὸ τ ἀτίον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς μ'Απόστρεψον 33.69 αλ.) see τὸ 'ἀτίον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς "᾿Απόστρεψου Ι κίης κτίι.
1 κίης κτίι.
1 κίης κτίι.
1 κάντες γὰρ οἱ Ττος καλικι.
1 καν τος καλικι.
1 καν το ter. 31 reff. Exol. xxi. 12. λαβόντες μάχαιραν ** ἐν μαχαίρη ἀπολοῦνται. ⁵³ ἢ δο-γ Mk. L. 1 Κίηςς xxii. κεῖς ὅτι οὐ δύναμαι ἄρτι * παρακαλέσαι τὸν πατέρα μου, 51. v. 4. t || L. (Mk. J. v. r.) only. Deut. xv. 17. καὶ γ παραστήσει μοι ε πλείω δώδεκα ε λεγεώνας άγγελων: Deut. xv. 17.

1 Kings ix. 15.
25 b. 2 Chron. v. 7.
19, 32 al. 1 Kings xxii. 4.
xxiii. 13, 21. see Jon. iv. 11. u = here (ch. xxvii. 3 v. r.) only. (ch. v. 42 al.) Exod. xxiii. 4.
w Heb. xi. 37. Rev. vi. 'al. 4 Kings xix. 37.
y Acts xxiii. 24, 33. 2 Cor. iv. 14 al. 2 Mace. vi. 35.
a Mark v. 3 L., 15 only v. v = Acts i. x ch. viii, 5, xviii.

επαταξεν and ins και bef αφειλεν D lat-a b c &c syrr Lucif.

52. rec σου bef την μαχαιραν, with AC rel sah: om σου (see | John) KUΠ 33 Syr copt Chr: txt BDLX 1. 69 latt Orig Bas Cyr. rec μαχαιρα (for -ρη), with B2D rel Orig₁: txt AB¹CLN 33. for απολουνται, αποθανουνται FHKMSUVΓΔ 69 syrr æth Orig-ms Bas [Chr-com] Euthym Thl [Aug].
53. for δοκεις, δοκει σοι C¹(appy) 1 Scr's p syr-mg Orig. [δυνομαι Β¹.]

aprı aft παραστ. μοι BL[N] 33 vulg lat-ff g1 Syr coptt arm Cyr Jer.—aft μοι ins ωδε N¹(N³a disapproving) copt. rec (for πλειω) πλειους, with ACN³a rel Orig Bas Chr: txt BDN1. rec ins η bef δωδεκα (for perspicuity), with AC rel Orig Bas [Chr]: λεγεωνων αγγελων (gramml corrn after πλει.: in AC carelessly left om BDLX. in after the insn of η) ACL(N'?) 33 (Tischoff inverts the readings of ACL and KΔ, but appy in error): λεγεωνων αγγελους (misunderstanding) ΚΔΠ¹ κ-corr¹: txt BDκ³á rel [Orig Bas Chr]. (λεγειωνης D¹, λεγειονας D¹: λεγι- Β¹Lκ¹[-γαι- κ³a]: -ονων Δ: duodecim milia legiones lat-b c f ff g g h Hil Leo.)

current only among Christians, many years after the fact, could lead to his apprehension, which did not take place at the time, although he was recognized as the striker in the palace of the Highpriest, John ver. 26. The real reason of the non-apprehension was, that the servant was healed by the Lord. is the first opposition to 'Thy will be done.' Luke expresses it, that they saw what would happen—and asked, 'Lord, shall we smite with the sword?' Then, while the other (for there were but two swords in the company) was waiting for the reply, the rash Peter, in the very spirit of ch. xvi. 22, smote with the sword -the weapon of the flesh :- an outbreak of the natural man no less noticeable than that more-noticed one which followed before morning. All four Evangelists agree in this account. Luke and John are most exact—the latter giving the name of the slave,—Malchus. name of the slave,—Malchus. The aim was a deadly one, and Peter narrowly escaped being one $\delta s \tau i s \ \epsilon \nu \ \tau \hat{\eta} \ \sigma \tau \delta \sigma \epsilon \iota \ \phi \delta \nu \sigma \nu \ \pi \epsilon \pi \sigma i \dot{\eta} \kappa \epsilon \iota$. From Luke, ver. 51, we learn that our Lord said ἐᾶτε εως τούτου (on the meaning of which see note there), touched the car and healed it. "Plerisque corporis partibus vulgaris dialectus formam deminutivam tribuit, 7à ρινία, Aristot. Physiogn. iii. 57, τὸ ὀμμάτιον iii. 46, στηθίδιον, χελύνιον, σαρ-

κίον (corpus)." Lobeck on Phryn. p. 211, 52. την μάχ. σου 'tuum gladium: alienissimum a mea causa.' Bengel.

τὸν τόπον αὐτῆς = τὴν θήκην The sheath is the place for the Christian's sword-'gladius extra vaginam non est in loco suo, nisi ubi subservit iræ divinæ,' Bengel: see note on Luke xxii. 36. Our Lord does not say 'Cast away thy sword;' only in His willing selfsacrifice, and in that kingdom which is to be evolved from his work of redemption, is the sword altogether out of place.

πάντες γὰρ κ.τ.λ.] Peculiar to Mat-thew. There is no allusion, as Grotius and some of the ancients thought, to the Jews perishing by the Roman sword ('crudeles istos et sanguinarios, etiam te quiescente, gravissimas Deo daturos pœnas suo sanguine,' Grot., Euthym.): for the very persons who were now taking Him were Romans. The saying is generaland the stress is on laboutes—it was this that Peter was doing-'taking up the sword'-of his own will; taking that vengeance which belongs to God, into his own hand. έν μαχαίρη άπολ. is a command; not merely a future, but an imperative future; a repetition by the Lord in this solemn moment of Gen. ix. 6. This should be thought of by those wellmeaning but shallow persons, who seek to abolish the punishment of death in Chris-

23. xvi. 19. Acts ii. 46, 47 al. Num. iv. 16. i Luke ii. 46. John iv. 6. xi. 20. xx. 12. Acts vi. 15. xx. 9 only. Lev. xii. 5. Job xxix. 27. Ezek. xxvi. 16 only. j vv. 48, 50. k = ver. 44.

54. πληρωθησονται D. εδει C 1 Orig-ed.

55. o iho. bet eiken D lat-a. rec exhlete with HKMSUVTH Petr Eus [Cyr_2-p]: $\eta\lambda\theta\alpha\tau\epsilon$ D: txt ABCN rel. rec aft kab $\eta\mu\epsilon\rho\alpha\nu$ ins $\pi\rho\sigma$ umas (from \parallel Mark), with CD rel latt syrr arm Eus Orig-int: aft ekabe(. A with: om BLN 33 copit Chr Cyr_2 [Orig-int-com]. rec en tw ierw aft didaskne, with A rel vulg lat-f ff_1 g_1 syr: aft ekab. C $D(\epsilon\kappa\alpha\theta\eta\mu\eta\nu)$ K lat-a b c ff_2 g_2 h (with) arm-mss Eus Thi Orig-int: txt BLN (1.) 33 Syr (copit) arm [Cyr-p] Orig-int_1.—om $\delta\iota\delta\alpha\sigma\kappa$. 1.

56. aft μαθηται ins αυτου B gat(with mm) lat-a h n sah æth Chr. [B' repeats

εφυγον to κρατησαντές next ver.]

tian states. John adds the words τδ ποτήριον δ δέδωκέν μοι δ πατήρ, οὐ μὴ πίω αὐτό; on which see notes there. 53.7 53, 54 are peculiar to Matthew. The Majesty of our Lord, and His Patience are both shewn here. πλείω δώδ. is a strictly Attic idiom, the neuter πλείον or $\pi\lambda\epsilon i\omega$, and the unchanged construction omitting the \(\tilde{\eta}\). So Plato, Legg. vi. p. 759, έτη μη έλαττον έξήκοντα γεγονώς: Paus. x. 57. 295, οἱ ἄνθρωποι πλέον ἡμίσεις άλιεις είσι. See the matter discussed, and more examples given, in Phryn. Lobeck, p. 410. δώδεκα-not perhaps so much from the number of the Apostles, who were now οί ενδεκα, but from that of the then company, viz. the Lord and the eleven. λεγεώναςbecause they were Roman soldiers who were taking Him. The complement of the legion was about 6000 men. The power, implied in δοκεῖς ὅτι οὐ δύναμαι, shews the entire and continued free selfresignation of the Lord throughout-and carries on the same truth as He expressed 54. oûv] not, 'but;'-John x. 18. How then-considering that this is so, that I voluntarily abstain from invoking such heavenly aid,—shall the Scriptures be fulfilled, that thus it must be, if thou in thy rashness usest the help of fleshly weapons? 55. Mark begins this with an ἀποκριθείς—it was an answer to their actions, not to their words. Luke, here minutely accurate, informs us that it was to the chief priests and στρατηγούς τοῦ ίεροῦ and elders, that our Lord said this. It is strange that the exact agreement of this classification with μεθ' ὑμῶν

έν τῷ ἱερῷ did not prevent Schleiermacher from easting a doubt on the truth of the circumstance (English Translation, p. 302).

In his submission to be reckoned among the transgressors, our Lord yet protests against any suspicion that He There seems to be could act as such. no necessity for putting an interrogation after συλλαβείν με. καθ' ἡμέραν—during the week past, and perhaps at other similar times. έκαθεζόμην (Matt. only) to indicate complete quiet and freedom from attack. διδάσκων is the greatest possible contrast 56.] It is doubted whether to ληστής. these words are a continuation of our Lord's speech, or a remark inserted by Matthew. The use of τοῦτο δὲ ὅλον γέγοvev in this Gospel would lead us to the latter conclusion: but when we reflect that thus our Lord's speech would lose all its completeness, and that Mark gives in different words the speech going on to this same purport, we must I think decide for the other view. Besides, if the remark were Matthew's, we should expect some particular citation, as is elsewhere his practice: see ch. i. 22; xxi. 4. Mark gives it elliptically, ἀλλ' ἴνα πληρωθῶσιν ai γραφαί. The Passion and Death of Christ were especially ἡ τῶν γραφῶν πλήρωσιs. In this they all found their central point. Compare his dying word on the Cross, -τετέλεσται, -with this his assertion. On the addition in Luke, see There is an admirable note there. sermon of Schleiermacher (vol. ii. of the Berlin ed. of 1843, p. 104) on vv. 55, 56. τότε οἱ μαθ.] Some of them did

1 - ch. xiii. 2 reft. Pa. ii. 2. δὲ $^{\rm j}$ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν π = i. Νλ. ch. τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι Ν τεροι χτιμί 53 . i. 3. Luke χνὶ 23. Rev. xvii. 13. Luke χνὶ 23. Rev. xvii. 10. 15, 17 only. Ps. cxxxvii. 6. πα πρακρόθεν $^{\rm o}$ ἔως τῆς $^{\rm p}$ αὐλῆς τοῦ ἀρχιερέως, καὶ εἰςελ-καὶ νίν. 19. δὸν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. cxxxvii. 6. πα πλονο (m). 59 οἱ δὲ ἀρχιερεῖς καὶ τὸ $^{\rm q}$ συνέδριον ὅλον ἐζήτουν $^{\rm t}$ ψευδοσηίγ. Gen. xxii. 3. μαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν $^{\rm s}$ * θανατώσης το ch. xi. 32 reft. 1 Μαες. γεν. 3. σεν. 3. φ. κ. 21. Luke xxii. 10. Γελ. κ. Τὸλ. 19. 19 only τ. (-ρεῖν, ch. xix. 18.) γεν. 3. φ. ch. xi. 21. Luke xxii. 16. Rom. viii. 26, from Ps. xliii. 22. 2 Cor. 1. 33. 69

57. απηγον [for -γαγον] C. 58. om απο CFLΔΠ¹Ν 1. 33 arm.

59. ree aft αρχιερεις (ο δ. αρχιερευς coptt $Orig_1$: princeps vero lat-a) ins και οι πρεσβυτεροι (from || Luke), with $ACN\Theta_f$ rel lat-f syrr ath $Orig_1$ int: om BDLN 69 latt coptt arm $Orig_2$ Eus Cyr Aug. ολου bef το συνεδριου (from || Mark) <math>N 243-53 latt $Orig_1$ int. θανατωσ. bef αυτου (from || Mark) A rel arm $Orig_2$ Eus: txt BC D-gr $LN[\Theta_f]$ 1. 33. 69 latt $[Cyr_1]$ $Orig_1$ int. *ree θανατώσωσι (gramml corrn), with B (C^1 perhaps) $KMSUV\Gamma\Pi^2N$: txt AC^1 or 2^N rel $Orig_2$.

60. om 2nd και (see next page) BULNIN 1 vulg lat-a $bf_1 g_{1,2}$ l n coptt arm Orig2 Cyr: ins AC2Θ $_l$ rel lat-f f_2 h syrr with Orig-int: τo εξης και D.—rec πολλ. ψευδ. προςελθ., with CN rel latt arm (ελθοντων Κ 69): προςελθ. πολλ. ψευδ. 1 coptt: πολλοι προςηλθον ψευδομαρτυρές D: txt ABLΘ $_l$ N 33 Orig5 [Cyr $_l$].—rec ins συχ ευρον bef

not flee far. Peter and John went after Him to the palace of the High-priest: John, ver. 15. On the additional circumstance in Mark, ver. 51, see note there. Chrys.'s remark is worth noting: ὅτε μὲν γὰρ κατεσχέθη, ἔμενον' ὅτε δὲ ἐφθέγξατο ταῦτα πρὸς τοὺς ὅχλους, ἔφυγον' εἶδον γὰρ λοιπόν, ὅτι οὺκ ἔτι διαφυγεῖν ἔνι, ἐκόντος ἐαυτὸν παραδόντος αὐτοῖς καὶ λέγοντος κατὰ τὰς γραφὰς τοῦτο γίνεσθαι.

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57-68.] HEARING BEFORE CAIAPHAS. Mark xiv. 53—65. (Luke xxii. 54, 63—65.) John xviii. 24. Previous to this took place a hearing before Annas, the real High-priest (see note on Luke iii. 2), to whom the Jews took Jesus first; -who enquired of Him about his disciples and his teaching (John, vv. 19-23), and then (ver. 24) sent Him bound to Caiaphas. Only John, who followed, relates this first hearing. See notes on John, vv. 12-24, where this view is maintained. It may be sufficient here just to indicate the essential differences between that hearing and this. On that occasion no witnesses were required, for it was merely a private unofficial audience. Then the High-priest questioned and our Lord replied: whereas now, under false witness and reproach, He (as before Herod) is silent.

57. Καϊάφαν τον άρχ.] He was άρχιερεύς τοῦ ἐνιαυτοῦ ἐκείνου, Annas having been deposed, and since then the High-priests

having been frequently changed by the Roman governors. ὅπου οἱ γρ.] Probably they had assembled by a preconcerted design, expecting their prisoner. This was α meeting of the Sanhedrim, but not the regular assembly, which condemned him and handed Him over to Pilate. That took place in the morning, Luke xxii. 66—71 (where see note).

pleonasm. μακρόθεν is a well-known pleonasm. μακρόθεν itself is a late Greek word. See Lob. on Phryn. p. 93." Meyer.

We have not here the more complete detail of John xviii. 15-19. The αὐλή is one and the same great building, in which both Annas and Caiaphas lived. This is evident from a comparison of the narratives of Peter's denial: see below. The circumstance of a fire being lighted and the servants sitting round it, mentioned by the other three Evangelists, is here omitted. 59. ψευδομ.] ώς μέν έκείνοις έδόκει, μαρτυρίαν, ως δε τῆ άληθεία, ψευδομαρτυρίαν. Euthym. But is this quite implied? Is it not the intention of the Evangelist to represent that they sought false witness, not that they would not take true if they could get it, but that they knew it was not to be had?

This hearing is altogether omitted in Luke, and only the indignities following related, vv. 63—65. 60.] οὐχ εὖρον, i. e. sufficient for the purpose, or perhaps, consistent with itself. See note

Ζ μαρ-דעססטaiv ...

υ ψευδομαρτύρων. ^ν ΰστερον δὲ προςελθόντες δύο ⁶¹ εἶπον μι Cor. xv. 15 anly τ. see above (ε) now τοῦ θεοῦ καὶ μονε (ε) nov. xix. 5, × διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. 62 καὶ ἀναστὰς ὁ ἀρχ- vch. iv. 2 reft. ιερεύς εἶπεν αὐτῶ Οὐδὲν ἀποκρίνη ^y τί οὐτοί σου ^z καταιερεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνη τι οὖτοί σου κατα-μαρτυροῦσιν; 63 ὁ δὲ Ἰησοῦς a ἐσιώπα. καὶ b ἀποκριθεὶς χακι, 63 Μ. Ματκ ὁ ἀρχιερεὺς εἶπεν αὐτῷ c Έξορκίζω σε d κατὰ τοῦ c θεοῦ χακι, 17 . τοῦ εζωντος ίνα ήμιν είπης εί σὺ εί ο χριστος ο υίος τοῦ θεοῦ. 64 λέγει αὐτῷ ὁ Ἰησοῦς g Σὰ εἶπας. h πλὴν $^{y|Mk. see}$

Acts xi. 17, and Mark xv.

z || Mk. ch. xxvii. 13 (|| Mk. v. r.) only. Job xv. 6. a Matt., ch. xx. 31 (reff.) only. 25 reff. xxxvi. 13. Judith i. 12. e ch. xvi. 16 reff. fch. xii. 10 reff. h xvr. 30 al. Sir, xiv. 22.

υστέρον, with AC2 N2(but om και ουχ ευρον above) Θ rel syr Orig-int; και ουχ ευρον το Exps et non invenerunt rei sequentia D, quicquam in eo lat- f_2 , in eum quicquam lat-h, exitum rei lat-a, eulpam lat-f: om BC¹LNS 1 vulg lat-b f_1 $g_{1,2}$ b Syr syr-jer coptt arm Orig Cyr. (The account, I believe, with Mey and Rinck, to be this: txt was the original, and the 2nd kas was not understood: thence the 2nd ovy evpor was supplied. The ready of D &c is very curious. A note was made in the marg, that To exps, i. c. "the order of the words," was, mod. mposhab. y. k. oux eupov. Hence to exhs was taken into the text, repeated with the second συχ ευρον, and interpreted as above in the old latin vss.) for προςελθοντες, ηλθον D latt. rec aft δυο ins ψευδομορτυρες, with A2CDΘf rel latt syr arm Orig1(and int1); τινες ψ. N Ser's j: μαρτυρες A1(appy): om BLN 1 Syr syr-jer coptt æth Orig.

61. ins και bef ειπον D latt Syr æth. ειπαν Χ. for ουτ. εφ., τουτον ηκουσαμεν λεγοντα (see || Mark) D(τουτου ηκ. λεγοντος D^4) lat- $h: ηκ. τ. λ. lat-<math>b \ c \ f \ f'$,. rec at end adds αυτον (from John ii. 19), with ADN rel vulg lat-a f ff_{1.2} g_{1.2} syrr Orig-int; bef οικ., CLΘ₁N 33 lat-b h Orig₁: om B 1. 69 with arm Orig₂.
62. om αυτω to αυτω next ver (homœotel) N¹(ins N-corr¹ or ²(but erased)³) ev-x₁.

σοι Al Ser's d ev-z1.

63. on aposribles (to suit the former clause) BGLZN3 1. 33. 69 vulg lat- $f_1^f g_{1,2} l$ copt wth Orig $[\text{Cyr}_1]$: ins $AC(D)N\Theta_f$ rel lat-a b c f- $f_2^f h$ syrr sah arm.—for kai aposr., aposr. our D. for exorm, orkifw DL 69 $\text{Cyr}_1[\text{txt}_1]$. om 2nd ϵi Θ_f 126(Tischdf) $[\text{Orig}_1]$. at end ins tou fwros $C^1N\Delta[\Theta_f]$ Ser's j ev- y_1 lat- f_2^f syr coptt Chr.

on You, Mark ver. 56. 61.] See ch. xxvii. 40: the false witness consisted in giving that sense to His words, which it appears by ch. xxvii. 63 they knew they did not bear. There is perhaps a trace, in the different reports of Matt. and Mark, of the discrepancy between the witnesses. There is considerable difference between τον ναδν τοῦ θ. . . . οἰκοδομῆσαι, and του ν. τοῦτον τον χειροποίητον άλλον ἀχειροποίητον. The instance likewise of his zeal for the honour of the temple which had so lately occurred, might tend to perplex the evidence produced to the contrary. 62.] Dost thou not answer what it is which these testify against thee? i. e. wilt Thou give no explanation of the words alleged to have been used by Thee? Our Lord was silent; for in answering He must have opened to them the meaning of these his words, which was not the work of this His hour, nor fitting for that audience. It is not easy to say whether this sentence

ought to be taken as one question or two. Meyer, in his former editions, maintained the latter, on the ground that ἀποκρίνη would require moos after it. But he has now discovered in his fourth edition that ἀποκρίνεσθαι may be constructed with an accusative simply, and that ti may be equivalent to $\delta \tau i$. So that there is no serious objection remaining to the usual way of construction. 63. See Levit. έξορκίζω σε, 'I put thee under an oath,' the form of which follows. The junction of & viòs T. O. with xpiorós must not be pressed beyond the meaning which Caiaphas probably assigned to it-viz. the title given to the Messiah from the purport of the prophecies respecting Him. It is however a very different thing when our Lord by his answer affirms this, and invests the words with their fullest mean-64.] Βυ σὺ εἰπας, ing and dignity. more may perhaps be implied than by Mark's ἐγώ εἰμι: that is a simple assertion: this may refer to the convictions

MSUVZ

λέγω ύμιν, ι ἀπ' ἄρτι ὄψεσθε τὸν νίὸν τοῦ ἀνθρώπου ich. xxiii. 39 i καθήμενον έκ δεξιών της * δυνάμεως καὶ 1 έρχόμενον ch. xxii. 44 ||. Acts ii. 34 and Heb. i. έπὶ τῶν 1 νεφελῶν τοῦ οὐρανοῦ. 65 τότε ὁ ἀρχιερεὺς ...αρχιερ 13, from Ps. cix. 1. k = || only. ^m διέρρηξεν τὰ ἰμάτια αὐτοῦ λέγων ⁿ Ἐβλασφήμησεν τί διερ. N. ABCDE so δόξης, 2 Pet. i. 17. 1 ch. xxiv. 30 retf. ἔτι ο χρείαν ο ἔχομεν μαρτύρων; ἴδε νῦν ἡκούσατε τὴν FGHKL P βλασφημίαν. 66 τί ύμιν δοκεί; οι δε ἀποκριθέντες ΓΔΘΑΙΝ m; Mk, Luke v. 6. viii, 29. Acts xiv. 14 εἰπου Ψ'Ενοχος θανάτου ἐστίν. 67 τότε τἐνέπτυσαν εἰς 1.33.69 Acts xiv. 14
only. Lev.
xxi. 10.
Josh. vii. 6.
n abs., ch. ix.
3. John x.
36. 4 Kings
xix. 6.
o ch. vi. 8 reff.
Wisd. xiii.
16. τὸ πρόςωπον αὐτοῦ, καὶ εἐκολάφισαν αὐτόν, οἱ δὲ t ἐράπισαν 68 λέγοντες "Προφήτευσον ήμεν χριστέ, τίς έστιν ό ν παίσας σε; 69 'Ο δὲ Πέτρος ἐκάθητο ἔξω ἐν τῆ w αὐλῆ, Χοδε 16. p = ch. xii. 31. καὶ προςηλθεν αὐτῷ κμία η παιδίσκη λέγουσα Καὶ σὺ

64. aft υμιν ins οτι D Syr.

for λεγων, και λεγει κ1(txt κ3a) Syr. 65. om δ X1(ins X2) Ser's n. aft λεγων ins οτι, with AC1 rel: ιδε N1 Syr æth: om BC2DLZO(N32 33 latt syr arm Orig Chr Cyr. μαρτυριων &. rec aft βλασφημιαν ins αυτου (as some also in Mark), with ACO_f rel gat(with mm) lat-b $f f f_2 g_2$ syrr goth ath arm Orig : om BDLZN vulg lat-a c ff, g, h l coptt Chr.—της βλασφημίας Θι Chr.

66. for $\alpha \pi \circ \kappa \rho : \theta \in \mathcal{V} = \mathcal{V}$, $\alpha \pi \in \kappa \rho : \theta \cap \sigma \alpha \mathcal{V}$ wantes $\kappa \alpha : D$ gat late $\alpha : \beta : e$ h.

(txt X3a) 33.

67. for oι δε, αλλοι δε D sah goth. (rec ερραπ., with E rel: txt ABCDLZΓΔΘ, N.)

Δ1:7 txt BDLZO1N 1. 33 latt Syr syr-jer coptt æth arm Orig-int.

and admissions of Caiaphas (see John xi. 49). But this is somewhat doubtful. The expression is only used here and in ver. 25: and there does not appear to be any reference in it as said to Judas, to any previous admission of his. πλήν but-i. e. 'there shall be a sign of the truth of what I say, over and above this confession of Mine.' åπ' ἄρτι The glorification of Christ is by Himself said to begin with his betrayal, see John xiii. 31: from this time—from the accomplishment of this trial now proceeding. In what follows, the whole process of the triumph of the Lord Jesus even till its end is contained. The overte is to the council, the representatives of the chosen people, so soon to be judged by Him to whom all judgment is committed—the της δυνάμεως in contrast to his present weakness-καθήμενον-even as they now sat to judge Him; and the έρχ. ἐπὶ τ. ν. 7. oup. (see Dan. vii. 13) looks onward to the awful time of the end, when every eye 65.] In Levit. xxi. 10 shall see Him. (see also Levit. x. 6) the High-priest is ordered not to rend his clothes; but that appears to apply only to mourning for the

dead. In 1 Macc. xi. 71, and in Josephus, B. J. ii. 15.4, we have instances of Highpriests rending their clothes. On rending the clothes at hearing blasphemy, see 2 Kings xviii. 37. 66. This was not a formal condemnation, but only a previous vote or expression of opinion. That took place in the morning, see ch. xxvii. 1, and especially Luke xxii. 66-71.

67.] Luke gives these indignities, and in the same place as here, adding, what indeed might have been suspected, that it was not the members of the Sanhedrim. but the men who held Jesus in custody, who inflicted them on Him. φίζω is to strike with the fist; ραπίζω, generally, to strike a flat blow with the back of the hand-but also, and probably here, since another set of persons are described as doing it, to strike with a staff.

69-75.] OUR LORD IS THRICE DENIED BY PETER. Mark xiv. 66-72. Luke xxii. 56-62. John xviii. 17, 18, 25-27. This narrative furnishes one of the clearest instances of the entire independency of the four Gospels of one another. In it, they all differ, and, supposing the denial to have taken place $^{\mathbf{z}}$ ἢσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 ὁ δὲ $^{\mathbf{a}}$ ἢρνήσατο $^{\mathbf{z}}$ [Mk. only. Gen. xl. 13

a = ||. Luke viii. 45. John i. 20 al. fr. Gen. xviii. 15.

for γαλιλαιου, ναζωραιου C 238-521 Syr.

thrice, and only thrice, cannot be literally serve to shew what the agreements are, harmonized. The following table may and what the differences:—

	MATTHEW.	MARK.	LUKE.	JOHN.
1st denial.	hall without, is charged by a maid servant with having been with Jesus the Galilæan. 'I know not what thou sayest.'	self in the hall be- low,—&c. as Matt. —goes out into the vestibule—the coek crows. 'I	by the maid and charged — replies, 'Woman, I know Him not.'	the porteress on being introduced by the other dis-
2nd denial.	into the porch— another maid sees	(possibly: but see note, p. 284, col. 1, line 34) sees him again, and says, 'This man is of them.' He denies	male servant) says: 'Thou also art of them.' Peter said, 'Man, I am not.'	They said to him, Art not thou also
3rd denial.	ers-by say, 'Surely thou art of them;	As Matt. 'Surely thou art of them: for thou art also a Gali- læan.'	hour, another per- sisted saying, 'Tru- ly this man was with Him, for he is a Galilæan.' Peter said, 'Man, I know not what	One of the slaves of the High-priest, his kinsman whose ear Peter cut off, says, 'Did I not see thee in the garden with Him?' Peter then denied again.
	cock crew, and Peter remembered,	the cock crew, and Peter remembered, &c. — and ἐπιβα-	Immediately while he was yet speaking the cock crew, and the Lord turned and looked op Peter, and Peter remembered, &c.— and going out he wept bitterly.	

On this table I would make the following remarks:—that generally,—(1) supposing the four accounts to be entirely independent of one another,—we are not bound to require accordance, nor would there in all probability be any such accordance, in the recognitions of Peter by different versons. These may have been many on each occasion of denial, and independent narrators may have fixed on different ones among them. (2) No reader

who is not slavishly bound to the inspiration of the letter, will require that the actual words spoken by Peter should in each case be identically reported. See the admirable remarks of Aug. cited on ch. viii. 25: and remember, that the substantive fact of a denial remains the same, whether οὐκ οἶδα τί λέγεις, οὐκ οἶδα αὐτόν, or οὐκ εἰμί are reported to have been Peter's answer. (3) I do not see that we are obliged to limit the narrative to three b = ch. v. 16. vi. 1 al. fr. Isa, xlv. 1. δέμπροσθεν πάντων λέγων Ουκ c οίδα τί λέγεις. 71 έξελ- ...xxvi. 70(appy)

c = | Mk. Mark x. 38. Luke ix. 33 al.

ABCDE

70. ins αυτων bef παντων (appy an explany addn, as it is omd by so many and MSUVX eighty MSS. Otherwise the annumiant second by So many and MSUVX weighty MSS. Otherwise the own might seem to be from homeotel) AC rel goth (appy) Chr: om BC²DEGLZΘ_IN latt [syrr copt] sah [Orig-int₂].—αυτων for παντ. K [n] 243-8 Scr's e g w ev-y₁ Thl. aft λεγειs ins ουδε επισταμαι (see || Mark) D aft λεγεις ins ουδε επισταμαι (see | Mark) D Δ·gr oυτε Of 1. 209 mm lat-a b n syr-jer Cypr.

sentences from Peter's mouth, each expressing a denial, and no more. On three occasions during the night he was recognized,-on three occasions he was a denier of his Lord: such a statement may well embrace reiterated expressions of recognition, and reiterated and importunate denials, on each occasion. And these remarks being taken into account, I premise that all difficulty is removed from the synopsis above given: the only resulting inferences being, (a) that the narratives are genuine truthful accounts of facts underlying them all: and (b) that they are, and must be, absolutely and entirely independent of one another. (1) the four accounts of the FIRST denial are remarkably coincident. In all four, Peter was in the outer hall, where the fire was made (see on ver. 69): a maid servant (Matt., Mark, Luke),-the maid servant who kept the door (John) taxed him (in differing words in each, the comparison of which is very instructive) with being a disciple of Jesus: in all four he denies, again in differing words. I should be disposed to think this first recognition to have been but one, and the variations to be owing to the independence of the reports. (2) In the narratives of the SECOND denial, our first preliminary remark is well exemplified. The same maid (Mark possibly: but not necessarily-perhaps, only the παιδίσκη in the προαύλιον)—another maid (Matt.), another (male) servant (Luke), the standers-by generally (John), charged him: again, in differing words. It seems he had retreated from the fire as if going to depart altogether (see note, ver. 69), and so attracted the attention both of the group at the fire and of the porteress. It would appear to me that for some reason, John was not so precisely informed of the details of this as of the other denials. The "going out" (Matt., Mark) is a superadded detail, of which the " standing and warming himself" (John) does not seem to be possessed. (3) On the THIRD occasion, the standers-by recognize him as a Galilean (simply, Mark (txt.), Luke: by his dialect, Matt., an interesting additional particular),-and a kinsman of Malchus crowns the charge by identifying

him in a way which might have proved most perilous, had not Peter immediately withdrawn. This third time again, his denials are differently reported :- but here, which is most interesting, we have in Matt. and Mark's "he began to curse and to swear" a very plain intimation, that he spoke not one sentence only, but a succession of vehement denials. It will be seen, that the main fallacy which pervaded the note in my first edition, was that of requiring the recognitions, and the recognizers, in each case, to have been identical in the four. Had they been thus identical, in a case of this kind, the four accounts must have sprung from a common source, or have been corrected to one another: whereas their present varieties and coincidences are most valuable as indications of truthful independence. What I wish to impress on the minds of my readers is, that in narratives which have sprung from such truthful independent accounts, they must be prepared sometimes (as e.g. in the details of the day of the Resurrection) for discrepancies which, at our distance, we cannot satisfactorily arrange: now and then we may, as in this instance, be able to do so with something like verisimilitude:in some cases, not at all. But whether we can thus arrange them or not, being thoroughly persuaded of the holy truthfulness of the Evangelists, and of the divine guidance under which they wrote, our faith is in no way shaken by such discrepancies. We value them rather, as testimonies to independence: and are sure, that if for one moment we could be put in complete possession of all the details as they happened, each account would find its justification, and the reasons of all the variations would appear. And this I firmly believe will one day be the case. (See the narrative of Peter's denials ably treated in an article on my former note, in the "Christian Observer" for Feb. 1853.) 69.7 "An oriental house is usually built round a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter. In the text, the interior court, often paved

θόντα δὲ αἰτὸν εἰς τὸν ἀπυλώνα εἰδεν αὐτὸν ἄλλη, καὶ α Luke xvi. 20. ... αυτοις λέγει αυτοίς έκει Και ούτος ην μετά Ίησου του Ναζωκαὶ γὰρ ή κ λαλιά σου ¹ δῆλόν σε ποιεῖ. 74 τότε ἤρξατο καὶ γὰρ ή κλαλιά σου ¹ δῆλόν σε ποιεῖ. 74 τότε ἤρξατο πακὶ ναὶ ἀνθρωπον. παλέκτωρ π ἐφώνησεν. που ἀνθρωπον. παλέκτορ π ἀλέκτωρ π ἐφώνησεν. που ἀνθρωπον καὶ ἀνθρωπον παλέκτορ π ἀλέκτωρ π ἐφώνησεν ποιεῖ αλέκτορ π ἀλέκτορ π αλέκτορ π «κα. Σ. ΑΒΕΌΣΕ ραίου. 72 καὶ πάλιν ^α ήρνήσατο [©] μετὰ [©] ὅρκου ^f ὅτι οὐκ ΑΕΘΗΚΙ ΑΕΘΕΡΙΑΙ ΑΙ Ε μικρον δε προςελθόντες οί Μευνχ οίδα του ἄνθρωπου. ⁷³ μετὰ ^Ε μικρον δε προςελθόντες οί | 31. xxvii. 33. xxvii. 34. xxvii. 35. xxvii. 36. xxvii. 37. xxviii. 37. xxviii. 38. xxvii. 38. xxviii. 39. xxvii

71. εξελθοντος δε αυτου (corrn of the Hellenistic idiom, as also is the omn of αυτον) D ev-17 vulg coptt: om αυτον BLZN 33 lat-a: txt AC rel lat-b arm. aft αλλη ins παιδισκη D latt [arm Orig-int]. rec (for autois) tois (for perspicuity), with BDE2GKS∏1N vss Thl: txt ACZ rel. om [last] kai (as unnecessary) BDR sah.

for οτι, λεγων D lat-b c ff : om N. 72. (μετα, so ABCKLΔΠ' \$\circ 33.)

73. om και συ D 1: om και lat-b c h l [Orig-int]. aft γαρ ins γαλιλαιος ει και (from || Mark) C1 syr-w-ast. for δηλ. σ. ποι., ομοιαζει (see on | Mark) D lat-a b c ff, h. [om last clause L.]

74. rec καταναθεματιζειν: txt ABCDN rel 2(Delitzsch) Ser's mss Chr Thl.

75. rec ins του bef ino., with C2KLMSUVII 1. 33. 69 Chr [Bas, Damasc,]: om ABC¹DN rel Chr-L. rec aft ειρηκοτος ins αυτω (see also | Mark), with AC rel lat-b f syrr copt ath [Bas, Damase,] Orig-int: om BDL 33 [vulg] lat-c ff, g, h l sah arm Chr. om oti D latt æth. aft mouv ins n A 238 Bas.

CHAP. XXVII. 1. for ελαβον, εποιησαν D gat lat-a c f arm. ινα θανατωσουou D.

2. rec aft παρεδωκαν ins αυτον, with AC3 rel Syr syr-w-ob [coptt goth]: om BC1KLi? 33 ev-y latt arm Orig. om ποντιω (see | Mark Luke) BLN 33 Syr coptt Orig Petr.

or flagged, and open to the sky, is the αὐλή where the attendants made a fire; and the passage beneath the front of the house from the street to this court, is the προαύλιον or πυλών. The place where Jesus stood before the High-priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary." Robinson, Notes to Harmony, p. 225. 70.] οὐκ οίδα τί λέγεις is an indirect form of denial, conveying in it absolute ignorance of the circumstances alluded to. 73. ἡ λαλιά] Wetstein (ad loc.) gives many examples of various

provincial dialects of Hebrew. The Galilæans could not pronounce properly the gutturals, confounding &, y, and n; and 74.] катавенат. they used a for v. is a corrupted form, belonging probably to the class of vulgarisms. κατάθεμα occurs Rev. xxii. 3. 'Nunc gubernaculum animæ plane amisit,' says Bengel. έξω-viz. from the πυλών where the second and third denial had taken place: the motive being, Ίνα μὴ κατηγορηθῆ διὰ τῶν δακρύων, as Chrys.

CHAP. XXVII. 1, 2.] JESUS IS LED AWAY TO PILATE. Mark xv. 1. Luke xxii. 66 (who probably combines with this

3 Τότε ίδων Ἰούδας ο γ παραδιδούς αυτον ότι 2 κατ- ABCEF y ch. xxvi. 16, εκρίθη, ^a μεταμεληθεὶς ^b ἔστρεψεν τὰ τριάκοντα ^c ἀργύρια MSUVX z ch. xx. 18 reff. a ch. xxi. 29, 32 retf. 1 Macc. τοίς ἀρχιερεύσιν καὶ πρεσβυτέροις 4 λέγων "Ημαρτον 33.60 retf. 1 Macc xi. 10, b = here only. Isa. xxxviii. 8. see Acts xiii. 46, c ch. xxvi. 15 retf. παραδούς de αίμα ef άθφον. οί δὲ είπον g Τί g πρὸς ήμᾶς; σὺ h ὄψη. 5 καὶ ρίψας τὰ c ἀργύρια ἐν τῷ ναῷ i ἀνεχώρησεν καὶ ἀπελθων κ ἀπήγξατο. 6 οι δε ἀρχιερείς λαβόνd = vv. 24, 25 e here only.

1 Kings xix.

5. Ps. xeiii τες τὰ ° ἀργύρια εἶπον Οὐκ ἔξεστιν ¹ βαλεῖν αὐτὰ εἰς τὸν m κορβανάν, έπεὶ η τιμη αίματός έστιν. 7 ο συμβούλιον δὲ 5. Ps. xciii. 21 al. fr. f ver. 24 only. g John xxi. 22, ο λαβόντες ηγόρασαν ρέξ αὐτῶν τὸν ἀγρὸν τοῦ 9 κεραh = vc. 24. μέως, r εἰς s ταφὴν τοῖς t ξένοις. 8 διὸ u ἐκλήθη ὁ ἀγρὸς 3 κings xii. 16 Heb. i ch ii. 12, 13, 14 reff. k here only. 2 Kings xvii. 23. Tobit iii. 10 only.4 reff. k here only. 2 Kings xvii. 23. Tobit iii. 10 only. m here only τ. τὸν ἰερὸν θησαυρὸν καλείται δὲ κορβανᾶς, Jos. Bell. 10 neo.
1 = ch. xxvi. 12. Mark xii. 41.
1 = ch. xxvi. 12. Mark xii. 41.
1 = ch. xxvi. 12. Mark xii. 41.
1 = ch. xxvi. 12.
23 al. Xum. xx. 19. Isa. lv. 1.
23 al. Xum. xx. 19. Isa. lv. 1.
2 q here bis. Rom. ix. 21 only. Isa. xxix. 16.
2 ler. xviii. 2. (-μμκός, Rev. ii. 27.)
2 shere only. Deut. xxxiv. 6 B. Isa. liii. 9.
2 ch. xxv. 33, &c. refi. n = ver. 9. Acts iv. 34. v. 2, 3. xix. 19. 1 Cor. vi. 20. vii. o ch. xii. 14 reff. p Luke xvi. 9. Acts i. 18. Ep. Jer. 25. r = ch. xxvi. 28 al. fr. u Judg. ii. 5 A. xv. 19 al.

3. παραδους (corrn, the betrayal having passed) BL 33 latt syr coptt Orig-int. for μεταμελ., μετεμεληθη και Ν'(txt κ3a). rec απεστρεψε (corrn for precision), with AC rel Eus Chr: rettulit latt Lucif: txt BLκ ev-y D-lat(misit) Orig₂. rec ins τοις bef πρεσβυτεροις, with A rel Chr: om BCLX 33 Orig, Eus,

4. for αθωον, δικαιον (explany from ch xxiii. 35) B-marg L latt(and D-lat) syr-jer coptt arm Orig₃ Cypr_{expr} Lucif Ambr Leo Promiss: txt ABCN rel syrr syr-mg-gr goth Orig₂ Eus [Cyr-jer₁] Chr. rec οψει (more usual form), with EUr 1. 69¹(appy) Orig, Eus Chr(so Fd): txt ABCN rel syr-mg-gr Orig, Cyr-jer Chr-wlf-ms.

5. ins τριακοντα bef αργ. κ(λ) 122 Chr-wlf-ms. ELS TOV VAOV BLN 33. 69 goth

æth Orig₁(txt₁) Eus Chr. 6. (ειπαν BL 33 Eus.) απεχωρ. С.

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κορβαν B^1 lat-f g g æth, corbam a d h.

morning meeting of the Sanhedrim some things that took place at their earlier assembly), xxiii. 1. John xviii. 28. The object of this taking counsel, was ωςτε θ. αυ.to condemn Him formally to death, and devise the best means for the accomplish-2. Ποντ. Πιλ. ment of the sentence. τ. ήγ.] See note on Luke iii. 1; -and on the reason of their taking Him to Pilate, on John xviii. 31. Pilate ordinarily resided at Cæsarea, but during the feast, in Jerusalem.

3-10.] REMORSE AND SUICIDE OF JUDAS. Peculiar to Matthew. This incident does not throw much light on the motives of Judas. One thing we learn for certain-that our Lord's being condemned, which he inferred from His being handed over to the Roman governor, worked in him remorse, and that suicide was the consequence. Whether this condemnation was expected by him or not, does not here appear; nor have we any means of ascertaining, except from the former sayings of our Lord respecting him. I cannot (see note on ch. xxvi. 14) believe that his intent was other than sordid gain to be achieved by the darkest treachery. To suppose that the condemnation took him by surprise, seems to me to be incon-

sistent with the spirit of his own confession, ver. 4. There παραδούς αίμα ἀθώον expresses his act-his accomplished purpose. The bitter feeling in him now is expressed by ημαρτον, of which he is vividly and dreadfully conscious, now that the result has been attained. serve it was τὰ τρ. ἀργ. which he brought back-clearly the price of the Lord's betrayal, -not earnest-money merely ;-for by this time, nay when he delivered his Prisoner at the house of Annas, he would have in that case received the rest.

Observe also & παραδιδούς αὐτόν, His betrayer, the part. pres. being used as a designation, as in δ $\pi \epsilon \iota p \delta(\omega v,$ "the Tempter," ch. iv. 3. δ δ δ δ δ δ δ δ in the holy place, where the priests only might enter. We must conceive him as speaking to them without, and throwing the money into the vads. απήγξατο] hanged, or strangled himself. On the account given Acts i. 18, see note there. Another account of the end of Judas was current, which I have cited there.

6.] They said this probably by analogy from Deut. xxiii. 18. τιμ. αίμ., the price given for shedding of blood, the 7. τὸν ἀγρ. wages of a murderer. T. KEO . the field of some well-known potδαιων С.

P ouber απεκρι-

7.€70028€v αX. ABDEF

GHKL MSUV L7IIS S. 32. 69 xi. 23. Acts xix. 40 only.

5—14. ἔκείνος ἀγρὸς αίματος ν΄ ἕως Ψ τῆς νΨ σήμερον. ^{9 ×} τότε ν Rom. xi. 8. ^{2 Cor. ii. 15.} ^{1 Kings} xxi. x ^{1 Kings} xxi. x ^{2 Sor. xii. 7}, Sor. xii. 7. εκείνος αγρος x έπληρώθη τὸ y ρηθὲν διὰ Ἱερεμίου τοῦ προφητου Λεγον τος z Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν a τιμὴν τοῦ c καὶ c καὶ c καὶ c καὶ c c καὶ c c καὶ c c καὶ c c α έδωκαν αυτά τείς τον άγρον τοῦ α κεραμέως, ε καθά ^f συνέταξέν μοι κύριος.

 11 O δè Ἰησοῦς ἐστάθη g ἔμπροσθεν τοῦ h ἡγεμόνος c c x ch. i. 17 only καὶ ἐπηρώτησεν αὐτὸν ὁ h ἡγεμὼν λέγων Σ ὲ εἶ ὁ 1 β ασι- y ch. i. 22 ref. y ch. i. 22 ref. z αὐτῷ ο Πιλατος Ουκ ακουτς που $^{\circ}$ οὐοὲ $^{\circ}$ ρρημα, $^{\circ}$ καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς $^{\circ}$ οὐοὲ $^{\circ}$ ρρημα, $^{\circ}$ και οὐκ ἀπεκρίθη αὐτῷ πρὸς $^{\circ}$ οὐοὲ $^{\circ}$ ρρημα, $^{\circ}$ και οἰκ $^{\circ}$ και νι. 70 reft.

9. Exod. xii. 35. | f ch. xxvi. 19 reff. | g ch. xxvi. 70 reff. | h ver. 2. | h ver. 2. | ch. xiii. 4, 25 al. fr. | m pass. Acts xxii. 30. xxv. 16 only τ . 2 Macc. x. 13. act., ch. xii. 10 al. fr. τ 1 Macc. vii. 6, 25 al. | m | Mk. v. r.) ch. xxvi. 62 || Mk. only. 3 bb xv. 6. | o John i. 3. Actsiv. 32. Rom. iii. 10 (1 Cor. vi. 5 v. r.) 2 Kings xiii. 30. | p Acts xxiii. 23. see ch. xxi. 24.

9. for τοτε, και Ν¹(txt Ν³a); et tunc am. om ιερεμίου 33. 157 lat-a b Syr mssmentil-by-Aug: (axapiov 22 syrung: esaiam lat-l (but Orig Eus Aug Jer testify to the word, and found it in old MSS. Orig and Eus suspect (ax. to be the right reading, but only as a conjecture. 16p. is in all MSS vss and fathers not above menta).—

10. εδωκεν A1(appy): εδωκα X ev-H(?) syrr [syr-jer].

11. rec (for εσταθη) εστη, with A rel latt Orig Chr: txt BCL 1. 33 Orig-ms. o (bef ηγεμων) is written above the line in **X**. om αυτω L**X** 33 Scr's s D-lat-a syrjer coptt arm [Chr-2-6-9-γ-η-ρ-wlf-ms].

12. om των (bef πρεσβυτερων) Β¹LXΓΝ 1. 69 Orig₂ Chr. (33 def.)

απεκρεινετο

D lat-b f_2^c h syr-jer Orig₁[and int₁].

13. for $\pi o \sigma \alpha$, $\tau o \sigma \alpha$ D¹ [$\sigma \sigma \alpha$ B¹].

καταμ. bef σου D¹(txt D6).

14. om προς ουδε D gat(with tol) lat-a b c &c sah (arm).

ter-purchased at so small a price probably from having been rendered useless for tillage by excavations for clay: see note on Acts i. 19. Tois §.] not for Gentiles, but for stranger Jews who came up to the 8.] מֿאָף. מוֹμ.,—אָדָל דָּמָא See εως της σήμ. This ex-Acts i. 19. pression shews that a considerable time had elapsed since the event, before Matthew's Gospel was published. citation is not from Jeremiah (see ref.), and is probably quoted from memory and unprecisely; we have similar instances in two places in the apology of Stephen, Acts vii. 4, 16,—and in Mark ii. 26. Various means of evading this have been resorted to, which are not worth recounting. Jer. xviii. 1, 2, or perhaps Jer. xxxii. 6-12, may have given rise to it: or it may have arisen from a Jewish idea (see Wordsw. h. l.), "Zechariam habuisse spiritum Jeremiæ." The quotation here is very different from the LXX, which see, - and not much more like the Hebrew. I put it to any faithful Christian to say, whether of the two presents the greater obstacle to his faith, the solution given above, or that in Wordsw.'s note, that the name of one prophet is here substituted for that of another, to teach us not to regard the prophets as the authors of their prophecies, but to trace them to divine Inspiration.

11-14. HE IS EXAMINED BY PILATE. Mark xv. 2-5. Luke xxiii. 2-5. John xviii. 29-38. Our narrative of the hearing before Pilate is the least circumstantial of the four-having however two remarkable additional particulars, vv. 19 and 24. John is the fullest in giving the words of our Lord. Compare the notes there.

11. Before this Pilate had come out and demanded the cause of his being delivered up; the Jews not entering the Prætorium.

The primary accusation against Him seems to have been that He ἔλεγεν ἐαυτὸν χριστὸν βασιλέα εἶναι. This is presupposed in the enquiry of this verse.

συ λέγεις is not to be rendered as a doubtful answer-much less with Theophylact,

ώςτε θαυμάζειν τὸν h ήγεμόνα λίαν. 15 9 κατά δὲ έορτην ABDEF q " Mk. [L.] Q 'Mk, L.] Luke n, 41. r Mark x, 1. Luke iv, 16. Acts xvii, 2 only. Num. xxiv, 1. τείωθει ὁ τήγεμων s ἀπολύειν ενα τω όχλω t δέσμιον ον MSUV ήθελου. 16 είχου δὲ τότε 'δέσμιου " ἐπίσημου λεγόμενου 1.33.69 Sir. xxxvii. 14 only. 8 ch. xviii. 27 reff. Acts Βαραββάν. 17 ν συνηγμένων οῦν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος Τίνα θέλετε ⁸ ἀπολύσω ὑμῖν; Βαραββαν, ἡ

15. ins την bef εορτην D. δεσμιον bef τω οχλω D ev-36 syr copt: τω οχλω bef ενα δεσμιον M 69. 237-43-7 Scr's a c d e m p evv-H₁-P₂-x-z₂ latt syr-jer Orig-int: τω

οχ. δ. bef ενα 33 arm. for ηθελον, παρητουντο (|| Mark) \aleph^1 (txt \aleph^3 a).

16. ins τον bef λεγομένον D. ins ιησουν bef δαραββαν (here and in ver 17) 11 syr-jer arm; 'de hoc nomine in hoc loco tacent Orig ipse et Orig-int' (Treg on ver 16): Orig quotes ver 17 without the addn, but the interpreter of a lost passage makes him Orig quotes ver 17 without the addn, but the interpreter of a lost passage makes him say 'In multis exemplaribus non continetur quod Barabbas etiam Jesus dicebatur, et forsitan recte, ut ne nomen Jesu conveniat alicui iniquorum;' a marginal schol in S and 20 others, ascribed to Anastasius or Chr, states παλαιοῖς πάννι ἀντιγράφοις ἐντυχῶν εὕρον και αὐτὸν τὸν Βαραββῶν Ἰησοῦν λεγόμενον οῦτως γοῦν εἰχεν ἡ τοῦ Πιλάτον πεθξις ἐκεῖ, "τίνα θέλετε τῶν δύο ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββῶν ἡ Ἰησοῦν τὸν λεγόμενον χριστόν:" (But if so, how could ver 20 have been expressed as it is—īνα aἰτήσωνται τὸν Βαραββῶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν (see Lachm pref p. xxxvii)? Mey and Fritzsche defend the insn, thinking ιησουν to have been erased from reversions. Tischelf who invol it in former adve non [odd 7, 8] rejects it and thinks it rence. Tischof, who insd it in former edns, now [edd 7, 8] rejects it, and thinks it arose from Jer's account of the | reading in the gosp accede to the Hebrews, or as Treg (see below). I believe the true account to be, that some ignorant scribe, unwilling to concede to Barabbas the epithet ἐπίσημον, wrote in the marg ἰησοῦν, and it thence found its way into the text in ver 16: and, when once supposed to be a prefix to Barabbas, in ver 17 also. On ver 17 Treg remarks 'Hæc lectio orta fuisse videtur e litteris posterioribus vocis buiv casu bis scriptis.')

17. for our, $\delta \in D$ 69 Ser's c lat-a b c f ff g_1 g_1 h (Syr) goth (wth) om arm. ins τον bef βαραββαν B Orig: ins ιησουν τον, 11 syrυμιν bef απολυσω D lat-c. jer arm Orig-int.

as meaning, ' Thou sayest it, not I:' but as a strong affirmative. See above on ch. xxvi. 12-14.] This part of the nar-64. rative occurs only in Mark besides, but is explained by Luke, ver. 5. The charges were, of exciting the people from Galilee to Jerusalem. On the mention of Galilee, Pilate sent Him to Herod, Luke, vv. 6 - 12.

15-26.] BARABBAS PREFERRED TO HIM. HE IS DELIVERED TO BE CRUCI-FIED. Mark xv. 6-15. Luke xxiii. 17-25. John xviii. 39, 40. In the substance of this account the Four are in remarkable agreement. John gives merely a compendium, uniting in one these three attempts of Pilate to liberate Jesus, and omitting the statement of the fact of Barabbas being liberated, and Jesus delivered to 15. κατὰ ἐορτήν] feast by feast; i. e. at every feast. This distributive force of kará is found both in local and temporal counexions: e.g. κατ' οἶκον, house by house, κατ' ἄνδρα, man by man, καθ' ἡμέραν, day by day. See Bernhardy,

Syntax, p. 240 f. We have no other historic mention of this practice. Livy (v. 13) says of the feast of the Lectisternium, 'vinctis quoque dempta in cos dies vincula.' 16. The subject of elxov, as of $\eta\theta\epsilon\lambda\sigma\nu$ above, is the $\delta\chi\lambda\sigma$ s. He was one of them, so they had him. name Barabbas, בֵר אָנָא, 'son of his father,' was not an uncommon one. The plays on this name Barabbas (e.g. Tov vide Tov πατρός αὐτῶν, τοῦ διαβόλου, ἐξητήσαντο Theophylact, see also Olshausen in loc. vol. ii. p. 507) are utterly unworthy of serious exegesis. It does not appear why this man was ἐπίσημος. The murderers in the insurrection in which he was involved were many (Mark, ver. 7).

17.] In John's narrative, the suggestion of liberating Barabbas seems to come from the Jews themselves; but not necessarily so: he may only be giving, as before, a general report of what passed. The συνηγμ. ουν αυτ. seems to imply that a great crowd had collected outside the Prætorium while the trial was going on. It is pos* φθόνον παρέδωκαν αὐτόν. 19 καθημένου δὲ αὐτοῦ ἐπὶ τ $^{=}$ John xix. 13 Αcts τοῦ y βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ τ γυνὴ αὐτοῦ 18 18 18 18 18 λέγουσα Μηδὲν z σοὶ καὶ τῷ δικαίῳ ἐκείνῳ πολλὰ γὰρ επαθον σήμερον a κατ a ὄναρ δι αὐτόν. 20 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὅχλους ἵνα b αἰτήσωνται 20 καὶ οἱ πρεσββᾶν, τὸν δὲ Ἰησοῦν c ἀπολέσωσιν. 21 ἀπο- 21 απο- 21 ἀπο- 21 ἀπο- 21 απο- υτοις ο Πιλατος Τι συν «ποιησω Τησου του $\frac{1}{3}$ μοι του $\frac{1}{3}$ μένου $\frac{1}{3}$ μένου $\frac{1}{3}$ χόμενον $\frac{1}{3}$ χριστόν; λέγουσιν πάντες $\frac{1}{3}$ Σταυρωθήτω. $\frac{1}{3}$ εεθι. iii. $\frac{23}{6}$ ό δὲ ἔφη $\frac{1}{6}$ γὰρ $\frac{1}{6}$ κακὸν ἐποίησεν; οἱ δὲ $\frac{1}{6}$ περισσῶς $\frac{1}{6}$ eer. $\frac{1}{6}$ χιτίι. $\frac{1}{1}$ 19 refi. $\frac{1}{6}$ κεραζον λέγοντες $\frac{1}{6}$ Σταυρωθήτω. $\frac{24}{6}$ ἰδὼν δὲ ὁ Πιλάτος $\frac{1}{6}$ eer. $\frac{1}{6}$ επιλ. 19 refi. $\frac{1}{6}$ κιτίι. 9 Rom. iii. 8 al. Gen. xxvi. 29.

xxiii. 9. Rom. iii. 8 al. Gen. xxvi. 29.

xxiii. 9. Rom. iii. 8 al. Gen. xxvi. 29.

mech. xxvi. 3 refi.

1 John vi. 63. xii. 19. Heb, xiii. 9 al. Sir.

xxiii. 9. Rom. iii, 8 al. Gen. xxvi. 29. 23. Isa. Ivi. 12 F(not ABN). 2 Macc. viii. 27. xxxi. (xxxiv.) 23. m ch. xxvi. 5 reff.

21. ins τον bef βαραββαν BLN 1. 33.

22. ποιησωμεν D-gr lat-a b c ff, h Orig-int. rec aft λεγουσιν ins αυτω, with L rel lat-f æth: om ABDKΔΠ¹κ 1. 33. 69 latt syrr syr-jer coptt arm Orig-int Aug.

23. rec aft o δε ins ηγεμων (from ver 21), with A rel syr: txt BN 33.69 syr-jer sah arm Chr. - λεγει αυτοις ο ηγεμών DL 1 latt copt æth. єкраξаν D.gr Syr.

sible that the addition τὸν λεγόμενον χριστόν, which Pilate could hardly have heard from the Jews, may have been familiar to him by his wife's mention of Jesus. See below.

18.] The whole narrative presupposes what this verse and the next distinctly assert, that Pilate was before acquainted with the acts and character of Jesus. 19.] The βημα was in a place called in Hebrew Gabbatha, the Pavement-John xix. 13-where however Pilate is not related to have gone thither, till after the scourging and mocking of the soldiers. But he may have sat there when he came out in some of his previous interviews with the Jews. ή γυνή αὐτ.] It had become the custom in Augustus's time for the governors of provinces to take their wives with them abroad; Cæcina attempted to pass a law forbidding it (Tacit. Ann. iii. 33 ff.), but was vehemently opposed (by Drusus among others) and put down. We know nothing more of this woman than is here related. Tradition gives her the name of Procla or Claudia Procula. In the Gospel of Nicodemus, c. 2, we read that Pilate called the Jews and said to them, οἴδατε ὅτι ἡ γυνή μου θεοσεβής ἐστιν, καὶ μᾶλλον λουδαίζει σὺν ὑμῖν. λέγουσιν αὐτῷ Ναί, οἴδαμεν. On the question raised by the words καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήμα-Tos as to the place which this incident holds in the trial, see Tischendorf, Pilati

circa Christum judicio, &c., pp. 13 ff. ὁ δίκαιος ἐκεῖνος is a term which shews that she knew the character for purity and sanctity which Jesus had. In the Gospel of Nicodemus, the Jews are made to reply, μη οὐκ εἴπαμέν σοι ὅτι γόης εστίν; ἰδοὺ ὀνειροπόλημα ἔπεμψε πρὸς τὴν γυναῖκά σου. 20.] So Mark also. Luke and John merely give, that they all cried out, &c. The exciting of the crowd seems to have taken place while Pilate was receiving the message from his iva conveys a mixture of the purport with the purpose of the emeloav. See note on 1 Cor. xiv. 13. άποκρ.] not necessarily to the incitements of the Sanhedrists which he overheard (Meyer), but rather to the state of confusion and indecision which prevailed.

22.] They chose crucifixion as the ordinary Roman punishment for sedition, and because of their hate to Jesus. The double accusative after verbs of doing and saying of or to any one is the common construction. See Kühner, Gr. ii. p. 225. Cf. Xen. Cyr. iii. 2. 15, οὐδεπώποτε ἐπαύοντο πολλά κακά ήμας ποιούντες.

23.] γάρ implies a sort of concession—a placing one's self in the situation of the person addressed, and then requiring a reason for his decision: and is generally found in this connexion, $\tau i \gamma \alpha \rho$, in the utterance of impassioned feeling. See Hartung, Partikellehre, i. 479. 24.

λαβων ύδωρ η ἀπενίψατο τὰς χείρας ο * ἀπέναντι τοῦ ὅχλου n here only. Prov. xxx. 12, 20. 3 Kings xxii. λέγων ρ' Αθώός είμι η άπὸ τοῦ αίματος τούτου ύμεῖς 38 only.
o ch. xxi. 2
reff. Deut.
xxvi. 10 Edτ όψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν Τὸ αἶμα αὐτοῦ s ἐφ' ήμᾶς καὶ s ἐπὶ τὰ τέκνα ήμῶν. 26 τότε ἀπxxvi. 10 Ed-vat. (Bomits). p ver. 4 only. ·2 Kings iii. 28, there also έλυσεν αυτοίς του Βαραββάν, του δε Ἰησούν τ φραγελλώ- Ν του δε σας παρέδωκεν ίνα σταυρωθή.

ΑΒDEF GHKL

28, there also w. ano. q. Acts xx. 26. Gen. xxiv. 8. r. ver. 4 reff. s Acts v. 28. 2 F. v. 28. 27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος μπαραλαβόντες ΜΝΝΟ τον Ίησοῦν είς το ν πραιτώριον συνήγαγον έπ' αὐτον 1. 33. 69 ³ κως του την ^w σπείραν ²⁸ καὶ ^x ἐκδύσαντες αὐτὸν ^y χλαμύδα χ^{2} και $\chi^{$

t M. only τ.

(-λλιον, John ii. 15.)

(-λλιον, Wilk. John xviii. 3, 12. Acts xxiii. 25.

(-λλιον, John xviii. 28 bis, 33. xix. 9. Acts xxiii. 35. Phili i. 13 only τ.

(-χ. 1 οπ.
aft eimi ins eyw D, simly 24. * κατέναντι BD: απεναντι ΑΝ rel [Chr]. lat-a b c. rec ins του δικαιου bef τουτου (see ch xxiii. 35, and ver 4 var read), with I.8 rel vulg lat-c ff_1 syr [Constt_1 Cyr.jer_1 Cyr.j]; aft $\tau o u \tau o u \Lambda \Delta$ lat-f h Syr syr.jer coptt wth arm: om BD mm lat-a h Chr Orig-int₃. aft $v \mu \epsilon \iota s$ ins $\delta \epsilon \aleph^1$ (om $\aleph^3 a$).

aft παρεδωκεν ins αυτοις DFLN X32(but erased) 26. φλαγελλ. D¹(txt D-corr¹). for σταυρωθη, σταυρωσωσιν αυτον D gat

1 vulg lat-a c &c syr-jer æth [Aug,].

lat-a b c ff₂ h syr-jer æth. 27. συνηγαγεν D-gr.

28. ενδυσαντες (from | Mark, of the varns below) BDN3a(txt N1.3b) lat-a b off, Crig-int.

aft αυτον ins ιματιον πορφυρουν και (|| Mark) D lat-a (b) cf ff₂ h Juv Hil; τα ιματια αυτον 33. 238 ev-P₁ syr-mg: om ABNN rel vull alat-ff₁ g₂ vss Eus. rec περιεθ. αυτ. bef χλ. κοκκ. (to avoid confusion in εκδ. αυτ. χλ. κοκκ.), with AN rel syrr æth arm: txt BDLN 69 latt syr-jer coptt Eus Chr-wlf-ms Orig-int.

29. περιεθηκαν B Chr-6(and ed Fd): εθηκαν ΚΝΔΠ 1. 69 lat-a b c: txt ADN rel

rec την κεφαλην, with ADN rel Chr: τη κεφαλη Η 33: txt BLN 69 Eus Chr.

ούδεν ώφελεί] Peculiar to Matt. rightly rendered in E.V. that he prevailed nothing-not 'that it prevailed nothing.' The washing of the hands, to betoken innocence from blood-guiltiness, is prescribed Deut. xxi. 6 -9, and Pilate uses it here as intelligible to the Jews.

The Greeks would have used the gen. after άθῶος without ἀπό: so ἀθῶος πληγῶν, Aristoph. Nub. 1413. See Kühner, Gram. ii. p. 164. 25.] αἶμα λέγουσι τὴν τοῦ αίματος καταδίκην, Euthym.: but more probably with a much wider reference—as the adherence of blood to the hands of a murderer is an idea not bearing any necessary reference to punishment, only to guilt. 26.] φραγελ. is a late word, adopted from the Latin. The custom of scourging before execution was general among the Romans. After the scourging, John xix. 1—16, Pilate made a last attempt to liberate Jesuswhich answers to παιδεύσας ἀπολύσω, παρέδωκεν to the Luke, ver. 16.

Roman soldiers, whose office the execution

would be.

27-30.] JESUS MOCKED BY THE SOL-DIERS. Mark xv. 16-19. (Omitted in Luke.) John xix. 1-3. The assertion παρέδωκεν Ίνα σταυρωθη in ver. 26 is not strictly correct there. Before that, the contents of this passage come in, and the last attempt of Pilate to liberate Him.

27. εls τὸ πραιτ.] The residence of the Roman governor was the former palace of Herod, in the upper city (see

Winer, Realwörterbuch, 'Richthaus').
ὅλ. τ. σπ.] The σπείρα is the ολ. τ. σπ. The σπειρα cohort—the tenth part of a legion. The word oh. is not to be pressed. αὐτόν to Him-to make sport with Him. This happened in the guard-room of the cohort: and the narrative of it we may well believe may have come from the centurion or others (see ver. 54), who were afterwards deeply impressed at the crucifixion. 28.] Possibly the mantle in which he had been sent back from Herod

εύρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα τοῦτον $\frac{\text{ref.}}{\text{μnd Luke}}$ $\frac{\text{ref.}}{\text{μnd Luke}}$ $\frac{\text{ref.}}{\text{γγγάρευσαν}}$ $\frac{\text{γνα q άρη τὸν }}{\text{γνα γανρον}}$ $\frac{\text{αυτοῦ.}}{\text{αυτοῦ.}}$ $\frac{33}{\text{Ka}}$ $\frac{\text{kai}}{\text{noily. Prov}}$ ελθόντες είς τόπον λεγόμενον Γολγοθά, ο έστιν * κρανίου w. ἐπί, Luke m ver. 28 (reff.).

n ch. vi. 25 reff.

o = ver. 2. ch. xxvi. 57.

Ep. Jer. 18.

abs., Acts xii. 19.

p || Mk. ch. v. 41 only †.

q ch. ix. 6 reff.

Num. xi. 12.

Lam. iii. 27.

r ch. xvi. 24 reff.

y, 200

v. eff., luke

Eus Chr-wlf-ms. rec επι την δεξιαν (mechanical repetition of επι την κεφαλην), with E rel lat-b f ff h syr-txt: txt ABD L(επη δεξ.) NX 1. 33. 69 vulg lat-a c ff g1.2 Syr syr-mg syr-jer coptt ath arm Chr-2-γ-G-M(and wlf-ms) Orig-int [Aug,]. ενεπαιξαν (corrn to historical tense) BDLΓ 33. for LEYOUTES, SEDOUTES A. * βασιλεῦ BD Δ(sie) Π 1: ο βασιλευς ΑΝ rel.

31. εκδυσαντές LN 33. om 2nd kai N 33 copt-dz sah. om και (bef aπηγ.) D1(and lat1: ins D2) sah.

32. aft κυρην. ins εις απαντησιν αυτου D gat(with harl ing lux mm) lat-a b c ff , g , h; ερχυμενον απ αγρου 33.

33. τον τοπον τον Β. οπ λεγομένου χ1(ins χ3a). rec os (corrn to agree with τοπος), with A(sic) E2SVAΠ: txt BDNX rel latt coptt [Ps-]Ath.

-see note on Luke, ver. 11: or perhaps one of the ordinary soldiers' cloaks. 29. It does not appear whether the purpose of the crown was to wound, or simply for mockery-and equally uncertain is it, of what kind of thorns it was composed. The acanthus itself, with its large succulent leaves, is singularly unfit for such a purpose: as is the plant with very long sharp thorns commonly known as spina Christi, being a brittle acacia (robinia), -and the very length of the thorns, which would meet in the middle if it were bent into a wreath, precluding it. Some flexile shrub or plant must be understood—possibly some variety of the cactus or prickly pear. 'Hasselquist, a Swedish naturalist, supposes a very common plant, naba or nubka of the Arabs, with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath,' Travels, 288. 1766 (cited by F. M). κάλ., for a sceptre. ό βασ., nominative with art. for vocative, a Hebraism, see reff. 30.] Observe the aor. έλα-Boy of the one act of taking the reed, but the imperfects ἐνέπαιζον and ἔτυπτον of the continued and repeated acts of mocking and striking. Here follows the exhibition of Jesus by Pilate, and his last attempt to release him, John xix. 4-16.

31-34. He is led to crucifixion.

Mark xv. 20—23. Luke xxiii. 26—33. John xix. 16, 17. The four accounts are still essentially and remarkably distinct. Matthew's and Mark's are from the same source, but varied in expression, and in detail; Luke's and John's stand each alone; Luke's being the fullest, and giving us the deeply interesting address to the daughters of Jerusalem.

31.] Peculiar to Matt. and Mark. ἀπήγ. = ἐξάγουσιν Mark. Executions usually took place without the camp, see Num. xv. 35, or city, 1 Kings xxi. 13: Acts vii. 58: Heb. xiii. 11-13. Grotius brings examples to shew that the same was the custom of the Romans.

32.] Previously, Jesus had borne his own cross: John, ver. 17. So Plutarch, de sera numinis vindicta, «καστος των κακούργων ἐκφέρει τὸν αύτοῦ σταυρόν, c. ix. We have no data to ascertain any further particulars about this Simon of Cyrene. The only assumption which we are perhaps justified in making, is that he was afterwards known in the Church as a convert: see note on Mark, ver. 21. He was coming from the country, Mark, ibid.; Luke, ver. 26. Meyer suggests, to account for the selection of one out of the multitude present, that possibly he was a slave; the indignity of the service to be rendered preventing their taking any other person. On ayyaρεύω see note at ch. v. 41.

\$\$ \$\frac{100}{100}\$\$ \$\frac{1}{100}\$\$
rec λεγομ. bef μρ. τοπος (for perspicuity), with ΛΝ¹ rel syr: om λεγ. D κ^{3a}(appy, but marks of erasure removed) latt coptt arm [Aug₁] Promiss: μεθερμηνευομένος κρ. τοπ. (|| Mark) M Syr æth: κρ. τοπ. ερμην. Ν²: txt BL[κ¹] 1. 33 lat-ff₁ [Ps-]Ath.

34. ins $\kappa a\iota$ bef $\epsilon \delta \omega \kappa a\nu$ D latt(not f) Syr Orig-int. $\pi \epsilon \iota \nu$ (twice) DN¹(txt \aleph^{3a}) [om 1st L copt arm-mss]. for $o\xi os$, $o\iota \nu o\nu$ (from \parallel Mark) BDKL $\Pi^1 \aleph$ 1. 33. 69 vulg lat-a b $ff_{1,2}$ $g_{1,2}$ l syr-mg syr-jer(twice) coptt ath arm [Ps-]Ath Damasc Hil Juv: txt AN rel lat-c f h syrr syr-jer²(once) Chr Orig-int Tert. rec $\eta \theta \epsilon \lambda \epsilon$ (more usual), with Λ \aleph^{3a} (but txt restored) rel [Ps-Ath Chr-2-mss Damasc]: txt BDE²L \aleph^1 1. 33.

69 latt syrr Chr Sev Orig-int.

35. rec βαλλοντες (from || Mark), with B rel [Ps-Ath₁]: txt ADΠ'**λ** 1 Eus [Ps-Ath₂-mss]. rec aft κληρον ins ινα πληρωθη το ρηθεν υπο του προφητου, Διεμερισαντο τα ιματια μου εαυτοις, και επι τον ιματισμον μου εβαλον κληρον (see note), with Δι but δια τ. προφ. and αυτοις) 1. 69(but δια τ. π. and κληρονς) latt syr-txt arm Eus [Ps-]Ath: om ABD**λ** rel vulg-sixt(with em forj fuld ing tol¹) lat-f $f_{1,2}$ g_1 l Syr-mg("hee periodia prophete non inventa est in duobus (tribus) exemplaribus Græcis neque in illo (ipso) antiquo syriaco") coptt æth Tit-bostr Chr Thl Euthym Orig-int Juv Hil Aug.

רסאיססם, in Chaldee גלבלתא, in Hebrew a skull: the name is by Jerome, and generally, explained from its being the usual place of executions and abounding with skulls-not however unburied, which was not allowed. This last consideration raises an objection to the explanation,and as the name does not import κρανίων τόπος, but κρανίου τ. or simply κρανίον (Luke), many, among whom are Reland, Paulus, Lücke, De Wette, Meyer, &c., understand it as applying to the shape of the hill or rock. But neither does this seem satisfactory, as we have no analogy to guide us (Meyer's justification of the name from κράνιον, or κρανείον, a wood near Corinth, does not apply: for that is so called from κράνον, the cornel tree-De Wette), and no such hill or rock is known to have existed.

As regards the situation, we await some evidence which may decide between the conflicting claims of the commonly-received site of Calvary and the Holy Sepulchre, and that upheld by Mr. Ferguson, who holds that the Dome of the Rock, usually known as the Mosque of Omar, is in reality the spot of our Lord's entombment. See his Article "Jerusalem" in Dr. Smith's Biblical Dictionary: and on the other side, Williams's Holy City, and Stanley's Sinai and Palestine, edn. 3, p. 459 ff. 34.] It was customary to give a stupefying drink to criminals on their way to execution:

of which our Lord would not partake, having shown by tasting it, that he was aware of its purpose. In Mark's account it is ἐσμυρνισμένος οἶνος—and though οἶνος and ὄξος might mean the same, ἐσμυρνισμένος and μετὰ χολ. μεμιγ. cannot. We may observe here (and if the remark be applied with caution and reverence, it is a most useful one), how Matt. often adopts in his narrative the very words of prophecy, where one or more of the other Evangelists give the matter of fact detail: see above on ch. xxvi. 15, and compare with this verse, Ps. lxix. 21.

35-38.] HE IS CRUCIFIED. Mark xv. 24-28. Luke xxiii. 32-34, 38. John xix. 18-24. The four accounts are distinct from one another, and independent of any one source in common. 35. σταυρώσαντες The cross was an upright pale or beam, intersected by a transverse one at right angles, generally in the shape of a T. In this case, from the 'title' being placed over the Head, the upright beam probably projected above the horizontal one, as usually represented +. To this cross-the criminal, being stripped of his clothes, was fixed by nails driven through the hands and (not always, nor perhaps generally, though certainly not seldom-see note at Luke xxiv. 39) through the feet, separate or united. The body was not supported by the nails, but by a piece of wood which passed between the legs - έφ' φ έποχοῦνται ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν b $^{Mh. Acts}$ th αἰτίαν αὐτοῦ γεγραμμένην Οὖτός ἐστιν Ἰησοῦς ὁ i βασι- c βασι- c λεὺς τῶν i Ἰουδαίων. 38 Τότε σταυροῦνται σὰν αὐτῷ δύο d ch. xz. 1 (reif). c λησταί, d εἶς ἐκ d δεξιῶν καὶ d εἶς ἐξ d εὐωνύμων. 39 οἱ 2 Chron. iii. τὰς $^{\rm h}$ κεφαλὰς αὐτῶν 40 καὶ λέγοντες $^{\rm c}$ Ο $^{\rm i}$ καταλύων τὸν $^{\rm int}_{\rm f} = ^{\rm min}_{\rm tit}$ $^{\rm int}_{\rm f} = ^{\rm min}_{\rm f} =$ 41 Ι όμοίως [1 δε] 1 καὶ οἱ ἀρχιερεῖς m ἐμπαίζοντες μετὰ τῶν h Mk. only. 8. see Pa. xliii. 14. i ch. xxvi. 61. Acts vi. 14 al. Ezra v. 12. 6 and note. l (|| Mk. v. r.) Luke v. 10. x. 32. l Cor. vii. 3, 4. James ii. 25 only.

39. την κεφαλην D copt-ms.

40. aft $\lambda \epsilon \gamma$. ins ova DM Δ latt(not am lat-f ff_1 g_1) syr syr-mg-gr syr-jer arm Eus, Orig-int₂ Ambr Jer Cassiod. vios $\theta \epsilon ov$ ϵi B latt Orig-int₂. ins κai bef $\kappa \alpha \tau \alpha \beta$. (taking ϵi &e with $\sigma \omega \sigma ov$ $\sigma \epsilon \alpha v \tau$.) $\Delta D R^1(R^{3a}$ disapproving) lat-a b c b Syr syr-jer Chr-

41. om δε και ΛΙΠ'N Scr's g forj lat-b [copt-wlk-dz]: om δε BK 1. 33. 69 vulg lat-a $cf ff_2 h$ D-lat Syr copt[-schw] arm Eus Orig-int. for $\pi \rho \epsilon \sigma \beta$., $\phi \alpha \rho i \sigma a i \omega \nu$ D (64) ev λ_1 gat lat-a b $cff_2 f_{1,2}$ (Treg) h Eus Cassiod : $\pi \rho \epsilon \sigma \beta$. και $\phi \alpha \rho i \sigma a i \omega \nu$ Δ rel lat-f syrr The Origint: πρεσβ. κ. γραμ. \$ 238 Eus: om και πρ. Γ evv-P11-x1: txt ABL 1. 33. 69

vulg lat-ff, [syr-ms] coptt æth.

οί σταυρούμενοι, Justin Mart. dial. c. Tryph. § 91, p. 188. On the rest of the verse, see notes on John. The words omitted in the text are clearly interpo-lated from John, ver. 24, with just the phrase τὸ ἡηθὲν ὑπὸ (or διὰ) τοῦ προφή-του assimilated to Matthew's usual form 36. ἐτήρουν] This was of citation. usual, to prevent the friends taking crucified persons down. There were four soldiers, John, ver. 23; a centurion and three others. 37.] ἐπέθ. is not to be taken as a plusq. perf. — Matthew finishes relating what the soldiers did, and then goes back to the course of the narrative. 'The soldiers' need not even be the nominative case to $\epsilon \pi \epsilon \theta$. 'title' appears to have been written by Pilate (see John, ver. 19) and sent to be affixed on the cross. It is not known whether the affixing of this title was customary. In Dio Cassius (cited by Meyer, but incorrectly), we read of such a title being hung round the neck of a criminal on his way to execution. So also Suet. Domit. 10,-" canibus objecit, cum hoc titulo, 'Impie locutus parmularius:' " and Caligula 32, - "præcedente titulo, qui caussam pœnæ indicaret." difference in the four Gospels as to the words of the inscription itself it is hardly worth while to comment, except to re-mark, that the advocates for the verbal and literal exactness of each Gospel may here find an undoubted example of the absurdity of their view, which may serve

to guide them in less plain and obvious cases. (See this further noticed in the Prolegg. ch. i. § vi. 18.) A title was written, containing certain words; not four titles, all different, but one, differing probably from all of these four, but certainly from three of them. Let us bear this in mind when the narratives of words spoken, or events, differ in a similar manner. Respecting the title, see further on John, vv. 20-22. 38. τότε, after the crucifixion of Jesus was accomplished. These thieves were led out with Jesus, and crucified, perhaps by the same soldiers, or perhaps as Meyer says, inferring this from the καθήμενοι έτήρουν αὐτὸν ἐκεῖ, ver. 36,

by another band.

39-44.] He is mocked on the cross. Mark xv. 29-32. Luke xxiii. 35-37; 39-43. Our narrative and that of Mark are from a common source. Luke's is wholly distinct. The whole of these indignities are omitted by John. oi παραπ. These words say nothing as to its being a working-day, or as to the situation of the spot. A matter of so much public interest would be sure to attract a crowd, among whom we find, ver. 41, the chief priests, scribes, and elders. These passers-by were the multitude going in and out of the city, some coming to see, others returning.

τ. κεφ.] see Ps. xxii. 7. The first reproach refers to ch. xxvi. 61; the second to ibid., ver. 64. 40. ὁ καταλύων] Notice the characterizing present partici-

γραμματέων καὶ πρεσβυτέρων έλεγον 42 "Αλλους έσωσεν, n w. έπί and έαυτον ου δύναται σώσαι. βασιλεύς Ἰσραήλ έστιν καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῶ. 10) only. Ps. exxiv. 1. dat., Heb. ii. 13, from Isa. viii. 17. 43 η πέποιθεν έπὶ τὸν θεόν· ο ρυσίσθω νῦν αὐτὸν εἰ P θέλει 13, from 18a. viii. 17. o 2 Pet. ii. 7. Rom. xi. 26. Ps. exxxix. 1. Psa. xxi. αυτόν, είπεν γαρ ότι κ θεοῦ είμι κ υίος. 44 9 τὸ δ' αυτό Θιχχνίι. Rom xi. 26. Rol δί λησταὶ οἱ τ συνσταυρωθέντες σὺν αὐτῷ 8 ἀνείδιζον ... L Psa. xxi. 1. Psa. xxi. δε αὐτὸν. 45 ἀπὸ δὲ ἔκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν GHKL MSUVr Heb. x. 5. 8, from Ps. xxiix, 6. with acc. of person, Ps. xvii. 19. xl. 11. q = Phil. ii. 18. γ μΜκ. John xiz. 32. Rom vi. 6. Gal. ii. 20 only τ. 8 = 8 μΜκ. ch. v. 11 reft. 8 t μΜκ. L. 2 Kings xxiv. 15. ν ch. xx. 3, 5, (6) 9. Acts x. 3, 9.

for elegov, legovies D-gr am lat- $g_{1,2}$ syr coptt wth. 42. rec ins ει bef βασιλευς (from ver 40, as also in D &c bef πεποιθεν below), with A rel latt syrr copt with arm Eus [Ps-Ath,] Orig-int: om BDLX 33 sah. ομεν Α 244-58 [Ser's c] latt Orig int: πιστευσωμεν ΕΓΗ LMΓΔΝ 33. 69. αυτω, επ' αυτον BLN 33 Cyr: επ' αυτω Δ rel syrr Thl(corrns to express 'believe on 1 him'): txt AD 1.69 latt goth arm Eus [Ps-Ath] Orig-int.

43. om to 2nd αυτον Γ. ins ει bef πεποιθεν D 1.118. 209 lat-α b h l coptt (æth)

arm Eus, [om,]. for $\tau o \nu \theta \epsilon o \nu$, $\tau \omega \theta \epsilon \omega$ B Eus₁[txt₁]. om vuv AHII 69 lat-ff.

copt Eus, [ins,]. om 1st autou BLN 33 vulg Orig-int [Aug_1].

44. [$\delta \epsilon$ D.] for auto, autoi D¹. $\sigma \tau \alpha \nu \rho \omega \theta \epsilon \nu \tau \epsilon s$ [for $\sigma \nu \nu \sigma$.] DL. rec om $\sigma \nu \nu$, with A rel: ins BDLN, $\mu \epsilon \tau$ autou Θ_t . rec (for autou) aut ω (emendin of constr), with Ser's c(e sil): txt ABDN rel Ser's mss goth Anteh Thl. (Of?)

45. for επι πασαν, εφ' ολην 8-corr 245 [Chr-wlf-ms]: οιμ επι πασαν την γην 81 248

Tat-l [Lact,]. ενατης bef ωρ. D.

ple, as δ πειράζων, ch. iv. 3: thou puller down of 42.] Luke gives, more exactly, the second reproach in this verse as proceeding from the soldiers.

43. See Ps. xxii. 7, 8. This is not according to the LXX, which has ήλπισεν έπλ κύριον· ρυσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θέλει αὐτόν. This is omitted by Mark and Luke. θέλειν τινά for amare aliquem, occurs in reff. Ps. We have θέλειν with an accus. of the thing in reff. and Ezek. xviii. 23, 32 al.: and followed by èv with a person, 1 Kings xviii. 22: 1 Chron. xxviii. 4 (not Col. ii. 18; see note there), 44. Neither Matt. nor Mark is in possession of the more particular account given by Luke, vv. 39-43, where see notes. For the other incident which happened at this time, see John, vv. 25-27, and notes.

45-50.] SUPERNATURAL DARKNESS. LAST WORDS, AND DEATH OF JESUS. Mark xv. 33-37. Luke xxiii. 44-46. John xix. 28-30. The three accounts are here and there very closely allied; Matthew and Mark almost verbally. Luke only, however, contains the words which the Lord uttered before he expired,omits the incident which takes up our vv. 46-49, and inserts here the rending of the veil. John is entirely distinct.

45. According to Mark, ver. 25, it was the third hour when they crucified Him. If so, He had been on the cross three hours, which in April would answer to about the same space of time in our day-i. e. from 9-12 A.M. On the difficulty presented by John's declaration ch. xix. 14, see notes there and on Mark.

σκότος This was no eclipse of the sun, for it was full moon at the timenor any partial obscuration of the sun such as sometimes takes place before an earthquake-for it is clear that no earthquake in the ordinary sense of the word is here intended. Those whose belief leads them to reflect WHO was then suffering, will have no difficulty in accounting for these signs of sympathy in Nature, nor in seeing their applicability. The consent, in the same words, of all three Evangelists, must silence all question as to the universal belief of this darkness as a fact; and the early Fathers (Julius Africanus, in Routh, Reliq. Sacr. ii. p. 297 f.: Tertull. Apol. c. 21, vol. i. p. 401: Origen c. Cels. ii. 33, vol. i. p. 414: Euseb. in Chronicon. Cf. Wordsw. h. l.) appeal to profane testimony for its truth. The omission of it in John's Gospel is of no more weight than the numerous other instances of such omission. See Amos viii. 9, 10. ἐπὶ πᾶσαν τὴν γῆν] Whether these words are to be taken in all their strictness is doubtful. Of course, the whole globe cannot be meant—as it would be night naturally over half of it. The question is, are we to understand that part of

ιι ώραν τάνεβόησεν ο Ίησους φωνή μεγάλη λέγων 'Πλι thike is 18 (Mark xx. 8 ινα τι με ^γ ἐγκατέλιπες ; ⁴⁷ τινὲς δὲ τῶν ἐκεῖ ἐστώτων ¹⁸ καὶ ^χ κ. ¹⁰ κινα χ. ¹⁸ καὶ ^χ ἐκούσαντες ἔλεγον ὅτι Ἡλίαν ² φωνεῖ οὖτος. ⁴⁸ καὶ ^χ καὶ ^χ κ. ¹⁸ καὶ ^χ κ. ¹⁸ καὶ ^χ κ. ¹⁸ καὶ ^χ τε ¹⁸ δἔους καὶ ² τε ¹⁸ δἔους καὶ ² περιθεὶς ¹ καλάμω ² ἐπότιζεν αὐτόν. ¹⁹ κ. ^χ κ. ¹⁸ Crives... x ίνα τί με γ έγκατέλιπες ; 47 τινές δὲ τῶν ἐκεῖ ἐστώτων

46. εβοησεν (| Mark) BL 33. 69 Eus. om & D. ελωι B(-ει) № 33 harl copt: $\alpha\eta\lambda$ i L. ree $\lambda\alpha_i\mu\alpha_i$ with D 1 gat mm lat-a b h ath arm Eus_2 [Orig-int]: lamma vulg lat-c g_2 : $\lambda\iota\mu\alpha$ AKUΓ $\Delta\Theta_i\Pi$ 69 lat-f syr goth Eus Chr.wlf-ms: $\lambda\epsilon\iota\mu\alpha$ EFGHMSV Scr's b f i o evv-II- P_1 -x: txt BLN 33 am(with for har) lat-f g_1 Eus. ζαφθανει D lat-h: σαβακτ. Β. εγκατελειπες ΑΕΓGΗΚΜΔΘ(Π1 33.

om oti DLN 33 latt(not f) Syr æth arm. 47. εστηκοτων (see || Mark) BCLN 33. oξου [for -ous] D 69. 48. om εξ αυτων X. oin $\tau \in D$.

49. for ελεγ., ειπαν B; ειπον D 69; simly lat-a b c ff, g.

it over which there was day? I believe we are; but see no strong objection to any limitation, provided the fact itself, as happening at Jerusalem, is distinctly recognized. This last is matter of testimony, and the three Evangelists are pledged to its truth: the present words cannot stand on the same ground, not being matter of testimony properly so called. 46.] See Ps. xxii. 1. The words λεμά σαβαχθανί are Chaldee, and not Hebrew. Our Lord spoke them in the ordinary dialect, not in that of the sacred text itself. The weightiest question is, In what sense did He use them? His inner consciousness of union with God must have been complete and indestructible-but, like His higher and holy Will, liable to be obscured by human weakness and pain, which at this time was at its very highest. We must however take care not to ascribe all his suffering to bodily pain, however cruel: his soul was in immediate contact with and prospect of death-the wages of sin, which He had taken on Him, but never committed-and the conflict at Gethsemane was renewed. 'He himself,' as the Berlenberg Bible remarks (Stier, vi. 442), 'becomes the expositor of the darkness, and shews what it imports.' In the words however, 'My God'—there speaks the same union with the Divine Will, and abiding in the everlasting covenant purpose, as in those, 'Not my will, but thine.' These are the only words on the Cross related by Matt. and Mark-and they are related by mone besides. The form \$\textit{\textit{\textit{0}}} \text{ is very seldom used,}\$—only in Judg. xvi. 28 B, Ezra ix. 6. The LXX here has the usual

vocative δ θεός: as also Mark. This was not said by the Roman soldiers, who could know nothing of Elias; nor was it a misunderstanding of the Jewish spectators, who must have well understood the import of ἡλί: nor again was it said in any apprehension, from the supernatural darkness, that Elias might really come (Olsh.); but it was replied in intended mockery, as ovros, - 'this one among the three,'—clearly indicates.

This is one of the cases where those who advocate an original Hebrew Gospel of Matthew are obliged to suppose that the Greek translator has retained the original words, in order to make the reason of the 48.] This was on acreply clear. count of the words 'I thirst,' uttered by our Lord: see John, ver. 28. Mark's account is somewhat different; there the same person gives the vinegar and utters the scoff which follows. This is quite intelligible—contempt mingled with pity would doubtless find a type among the bystanders. There is no need for assuming that the soldiers offering vinegar in Luke, ver. 36, is the same incident as this. Since then, the bodily state of the Redeemer had greatly changed; and what was then offered in mockery, might well be now asked for in the agony of death, and received when presented. I would not however absolutely deny that Luke may be giving a less precise detail; and may represent this incident by his ver. 36. The öξος is the posca, sour wine, or vinegar and water, the ordinary drink of the Roman soldiers. On the other particulars, see notes on John. 49.] If we take our account as the strictly precise

i Mark i. 26. v. σώσων αὐτόν. 50 ὁ δὲ Ἰησοῦς πάλιν ἱκράξας φωνή ΑΒCDE 7. Acts vii. 60. Rev. vi. 100 al. Ps. μ e γ á λ η k á ϕ $\hat{\eta}$ κεν τὸ πνεῦμα. 51 καὶ ἰδοὺ τὸ 1 κατα- MSUVP (100 al. Ps. τ) τ έτασμα τοῦ ναοῦ τ έσχίσθη τ από τ ανωθεν τ εκότα τ αθη τ εκότα τ ανωθεν τ εκότα τ ε

σωσαι R1(txt R3a) 47. 56-8. 69. 70 ev-y lat-f g2 syrr goth: και σωσει D 1 lat-a b c ff2 h l Orig-int. at end ins αλλος δε λαβων λογχην ενυξεν αυτου την πλευραν, και εξηλθεν υδωρ κ. αιμα (from John xix, 34: see note) BCI. U(κ. ευθεως and αιμ. κ. υδ.) Γκ gat(with mm) with mss-mtd-by-Sev schol(thus given by Tischdf, δτι είς τὸ καθ' ίστορίαν εὐαγγέλιον Διοδώρου(?) καὶ Τατιανοῦ(?) καὶ ἄλλων διαφόρων άγ. πατέρων τοῦτο πρόςκειται, τοῦτο λέγει καὶ ὁ Χρυσόστομος. ὅταν οὖν ὁ Ματθ. πρὸ τελευτῆς αὐτοῦ σφαζόμενον ύπο τοῦ στρατιώτου τῆ λόγχη εἰς τὴν πλευρὰν εδήλωσεν, εἶθ' οὕτως νυχθέντα τελευτήσαι, ὁ δέ γε Ἰω. τοῦτον ἔφη λόγχη νυχθήναι μετὰ τὸ τελειωθήναι, οὐ μάχης τὸ είρημένον ἀμφότεροι γὰρ τὸ ὰληθὲς ἐμήνυσαν κ. τ. λ.) Chr(but adds τί γένοιτ' ἄν τούτων παρανομώτερον, τί δὲ θηριωδέστερον οδ μέχρι τοσούτου την έαυτῶν μανίαν εξέτειναν καl είς νεκρον σώμα λοιπον ύβρίζοντες): syr-jer has this portion of Matt twice among the lections of which it consists, one time omg, and the other insg, the doubtful words: Orig favours the omn when he says ήδη δ' αὐτοῦ ἀποθανόντος είς τῶν στρατιωτῶν λόγχη κ.τ.λ.

51. rec εις δυο bef απ. αν. εως κατω (see | Mark), with A(D)Θε rel latt syrr [goth arm Cyr2] Orig-int Promiss: txt BC1L 33 copt [ath] .- om ess δυο (C2?) Orig. Eus.απ' BCΘ_f: επ' 69: om απο LN Orig [Cyr,(txt,)]. aft eis duo ins meon D latt Orig-int.

one, the rest-in mockery-call upon this person to desist, and wait for Elias to come to save Him: if that of Mark, the giver of the drink calls upon the rest (also in mockery) to let this suffice or to let him (the giver) alone, and wait, &c. The former seems more probable. It is remarkable that the words undeniably interpolated from John should have found their place here before the death of Jesus, and can only be attributed to carelessness, there being no other place here for the insertion of the indignity but this, and the interpolator not observing that in John it is related as inflicted after death.

50.] It has been doubted whether the τετέλεσται of John (ver. 30) and πάτερ, είς χ. σου παρατίθεμαι τ. πν. μου of Luke (ver. 46) are to be identified with this crying out, or to be taken as distinct from it. But a nearer examination of the case will set the doubt at rest. The παρέδωκεν of John (ib.) implies the speech in Luke; which accordingly was that uttered in this φωνη μεγάλη. The τετέλεσται was said before: see notes on John.

51-56. Signs following his Death. Mark xv. 38-41. Luke xxiii. 47-49. The three narratives are essentially distinct. That of Luke is more general-giving only the sense of the centurion's wordstwice using the indefinite πάντες—and not specifying the women. The whole is omitted by John. 51.] The tδού gives solemnity. This was the inner veil, screening off the holy of holies from the holy place, Exod. xxvi. 33: Heb. ix. 2, 3. This circumstance has given rise to much

incredulous comment, and that even from men like Schleiermacher. A right and deep view of the O. T. symbolism is required to furnish the key to it; and for this we look in vain among those who set aside that symbolism entirely. was now accomplished, which was the one and great antitype of all those sacrifices offered in the holy place, in order to gain, as on the great day of atonement (for that day may be taken as the representation of their intent), entrance into the holiest place,—the typical presence of God. What those sacrifices (ceremonially) procured for the Jews (the type of God's universal Church) through their Highpriest, was now (really) procured for all men by the sacrifice of Him, who was at once the victim and the High-priest. When Schleiermacher and De Wette assert that no use is made of this event in the Epistle to the Hebrews, they surely cannot have remembered, or not have deeply considered, Heb. x. 19-21. Besides, suppose it had been referred to plainly and by name—what would then have been said? Clearly, that this mention was a later insertion, to justify that reference. And almost this latter, Strauss, recognizing the allusion in Heb., actually does. Schleiermacher also asks, how could the event be known, seeing none but priests could have witnessed it, and they would not be likely to betray it? To say nothing of the almost certain spread of the rumour, has he forgotten that (Acts vi. 7) "a great company of the priests were obedient unto the faith?" Neander, who

P εἰς δύο, καὶ ἡ γῆ q ἐσείσθη, καὶ αἱ πέτραι m ἐσχίσθησαν, pt Mk. Eph. ii. 15. Rev. 52 καὶ τὰ r μνημεῖα ἀνεώχθησαν, καὶ πολλὰ σώματα τῶν gt χνί, 19. gt κεκοιμημένων t ἀγίων ἡγέρθησαν 53 καὶ ἐξελθόντες ἐκ τῶν q gt (ch. xxii. 4). Heb. xii. 43 Heb. xii. 43 Heb. xii. 44 Heb. xii. 45 8 Λετε

26, from Hag. ii. 7. Rev. vi. 13 only. Joel iii. 16. r ch. viii. 28. Isa. xxvi. 19. s Acts vii. 60, xiii. 36. 1 Cor. vii. 39. xi. 30. xv. 6, &c. al. Isa. xiv. 8, It. t = Gospp., here only. Acts xi. xi. 3, 32, 41, xxvi. 10 only. Epp., passim.

52. om 1st clause (homwotel) \aleph^1 238. for $\mu\nu\eta\mu\epsilon\iota a$, $\mu\nu\eta\mu\alpha\tau a$ A. $a\nu\epsilon\omega\chi\theta\eta$ A.II Ser's a g p w: $\mu\nu\epsilon\omega\chi\theta\eta$ C' Orig, $(gramml\ corrns)$: $\mu\nu\epsilon\omega\chi\theta\eta\sigma\alpha\nu$ C'3L Θ_t 1.33. [Cyr,]: txt BDN3a rel Orig, [Eus, Cyr,]. rec $\eta\gamma\epsilon\rho\theta\eta$ (gramml\ corrn;\ not\ as Meyer,\ the origl.\ and\ altered\ to\ suit\ the \ context:\ see\ above)\, with\ $AC\Theta_t$ \ rel [Cyr]:\ txt\ BDGL\(\mathbf{1}\).33.69\ Orig.\(\mathbf{E}\)us.

gives this last consideration its weight (but only as a possibility, that some priests may have become converts, and apparently without reference to the above fact), has an unworthy and shuffling note (L. J. p. 757), ending by quoting two testimonies, one apocryphal, the other Rabbinical, from which he concludes that 'some matter of fact lies at the foundation' of this (according to him) mythical adjunct.

ή γη ἐσείσθη Not an ordinary carthquake, but connected with the two next clauses, and finding in them its explanation and justification. αί πέτραι ἐσχίσθησαν] It would not be right altogether to reject the testimonies of travellers to the fact of extraordinary rents and fissures in the rocks near the spot. Of course those who know no other proof of the historical truth of the event, will not be likely to take this as one; but to us, who are firmly convinced of it, every such trace, provided it be soberly and honestly ascertained, is full of interest. 52. καὶ τὰ μν.... to end of ver. 53.] The first clause, as following on an earthquake which splits the rocks, is by the modern Commentators received as genuine, and thrown into the same probability as the earthquake itself: but the following ones meet with no mercy at their hands. Gin mythisch apokryphischer Ansak is Meyer's description of them-and as he cannot find any critical ground for this, the Greek Editor of Matthew has the blame of having added them. I believe on the contrary that these latter clauses contain the occasion of the former ones. The whole transaction was supernatural and symbolic: no other interpretation of it will satisfy even ordinary common sense. Was the earthquake a mere coincidence! This not even those assert, who deny all symbolism in the matter. Was it a mere sign of divine wrath at what was done-a mere prodigy, like those at the death of Cæsar? Surely no Christian believer can think this. Then what was it? What but the opening of the tombs-the symbolic declaration 'mors janua vita,'-that the death

which had happened had broken the bands of death for ever? These following clauses (which have no mythical nor apocryphal character- evedaviounday moddois, and no more, is not the way of any but authentic history: see the Gospel of Nicodemus, ch. xvii. ff. in Jones's Canon of the N. T. vol. ii. p. 255) require only this explanation to be fully understood. The graves were opened at the moment of the death of the Lord; but inasmuch as He is the first-fruits from the deadthe Resurrection and the Life—the bodies of the saints in them did not arise till He rose, and having appeared to many after his resurrection,—possibly during the forty days,—went up with Him into his glory. (Cf. on this Corn.-a-Lap., h. l. : who maintains that this was so, for five reasons: 1) "quia hoc decebat Christum, ut fructum mortis et resurrectionis suæ statim ostenderet in beata hac Sanctorum resurrectione: 2) quia animæ horum jam erant beatæ, ac proinde par erat eas non uniri corporibus nisi gloriosis et immortalibus: 3) quia exigua fuisset earum felicitas, ac longe major miseria, quod mox rursum deberent mori: 4) quia congruebat, ut hi Sancti Christum resurgentem et scandentem in cœlum, ejusque triumphum sua resurrectione decorarent: 5) quia convenit ut Christus in cœlo habeat Beatos quorum aspectu et collocutione externa se pascat humanitas, ne alioqui solitaria sit, expersque humanæ consolationis." On this side, he claims Orig. (in Matt. Comm. series, vol. iii. p. 928; but wrongly, for Origen gives the whole a spiritual sense, more suo), Jerome, Bede, Thos. Aquinas, Anselm, Clem. Alex. (Strom. vi. 47, p. 764 P.), Euseb. (Dem. Evang. iv. 12, vol. iv. p. 284), Epiph. (Hær. lxxv. p. 911), al. On the other side are Thl., Euthym., Aug. (Ep. 164 (99) ad Evod. 3 (2) vol. ii.), al. Augustine is moved chiefly by the fact that David's body appears from Acts ii. 29, 34, to have been still in his tomb after the Ascension.) Moses and Elias, who were before in glory, were not from the dead, properly speaking: see note on ch. xvii. 1.

u here only Judg. vii. 19 A. Ps. Cxxxviii, 2. Esdr. v. 62 (59) only. ch. (v. 5 reff. r59, only.
v ch. iv. 5 reff.
w pass, Heb.
ix. 24 only t.
Wisd. v. 2.
xxii. 4 only.
net., John
xiv. 21, 22
reff.
x ver. 36.
y ch. xxiv. 7
al. ai. z ch. xvii. 6. Num. xxii. 3 a ch. xxvi. 73 reff. reff. b ch. xiv. 33. c vv. 40, 43. d ch. xxvi. 58 reff.

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r μυημείων μετά την "έγερσιν αὐτοῦ εἰςηλθον εἰς την ν άγίαν ν πόλιν καὶ Ψ ενεφανίσθησαν πολλοίς. 54 ό δε έκατόνταρχος καὶ οί μετ αὐτοῦ × τηροῦντες τὸν Ἰησοῦν, ίδοντες του γ σεισμού καὶ τὰ γινόμενα, ε εφοβήθησαν ² σφόδρα λέγοντες ab 'Αληθώς bc viòς c θεοῦ ην οὖτος. 55 ήσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀ ἀπὸ ἀ μακρόθεν θεωροῦσαι, ε αίτινες ηκολούθησαν τω Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονούσαι αὐτῶ 56 ἐν αἶς ἢν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ή τοῦ Ἰακώβου καὶ Ιωσῆ μήτηρ, καὶ ἡ ...xxvii. μήτηρ των υίων Ζεβεδαίου. e = ch. vii. 15. xxv. l al. fr.

f ch. xx. 28 reff.

Θ_f ABCDE FGHKL MSUVP

53. ηλθον D latt(not f).—om εισηλθ. and 2nd και X.

 $\epsilon \phi \alpha \nu \eta \sigma \alpha \nu$ D1: $\epsilon \nu \epsilon$ - $\Delta \Pi \aleph$ 1.

φανεισαν D3.

rec γενομενα (corrn to sense, and | Luke), with 54. εκατονταρχης DN [Orig.].

for ην, εστιν C lat-f g₁ goth Aug₁ [txt₁] Vigil.

55. for εκει, και (|| Mark) D 56 Chr-wlf-ms: κακει Ν: εκει και FKLΠ syr-mg.

om απο ΑΚΔΠ Ser's c e ev-w Chr.

αγιλειλαιας D-gr. **56.** om μαρια η μαγδ. και χ¹(ins χ³²). om η (bef μαγδ.) D¹(ins D²): μαριαμ η μαγδ. C[C¹ pref και] LΔ 1 syr. και μαριαμ CΔ Syr. ιωσηφ D¹LN 69² ev-x latt(a def) syr·mg copt ath Eus₁[txt₁] Orig-int: ιωσητος D³.—.αι η μαρ. η ιωσ. και η μαρια η των υιων 🕅 : κ. η .ωσ. μηρ κ. η μητηρ των υ. χοα.

The explanation (Fritzsche) of μετά την έγεροιν αὐτοῦ as 'after He had raised them,' is simply ridiculous. The words belong to the whole sentence, not merely ηγέρθησαν is the result to εisηλθον. -not the immediate accompaniment, of the opening of the tombs. It is to prevent this being supposed, that the qualification $\mu \in \tau$. τ . $\check{\epsilon}$. $\check{a}\mathring{v}$. is added. τὸν σεισμὸν καὶ τὰ γιν. = ὅτι οὕτως εξέπνευσεν Mark. Does the latter of these look as if compiled from the former? The circumstances of our vv. 51-53, except the rending of the veil, are not in the possession of Mark, of the minute accuracy of whose account I have no doubt. His report is that of one man-and that man, more than probably, a convert. Matthew's is of many, and represents their general impression. Luke's is also τὰ γινόμενα points to the crying out, as indeed does the ούτως in Mark:—but see notes there. θεοῦ ην-which the Centurion had heard that He gave Himself out for, John xix. 7, and our ver. 43. It cannot be doubtful, I think, that he used these words in the Jewish sense—and with some idea of that which they implied. When Meyer says that he must have used them in a heathen sense, meaning a hero or demigod, we must first be shewn that vids

θεοῦ was ever so used. I believe Luke's to be a different report: see notes there.

55, 56.] ήκολ., the historic agrist in a relative clause, see Acts i. 2: John xi. 30 al. fr.: and Winer, § 40. 5, end: where the true account of the idiom is given; viz. that in such clauses, the Greek merely states the event as a past one, where we commonly use the pluperfect.

ή Mayδ., from Magdala: see note on ch. xv. 39. She is not to be confounded with Mary who anointed our Lord, John xii. 1, nor with the woman who did the same, Luke vii. 36: see Luke viii. 2. Map. ή τ. 'Iaκ.] The wife of Alphæus or Clopas, John xix. 25: see note on ch. xiii. 55. 'Iaκ.] Mark adds τοῦ μικροῦ, to distinguish him from the brother of our Lord (probably not from the son of Zebedee, see Prolegg. to Epistle of James, μήτ. τ. υί. Ζ. = Σαλώμη Mark. Both omit Mary the mother of Jesus :but we must remember, that if we are to take the group as described at this moment, she was not present, having been, as I believe (see note on John, ver. 27), led away by the beloved Apostle immediately on the speaking of the words, 'Behold thy mother.' And if this view be objected to, yet she could not be named here, nor in Mark, except separately from these three-for she could

57 g 'Οψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ $\frac{1}{6}$ ch. sii. 16. 'Αριμαθαίας $\frac{1}{6}$ τοὕνομα 'Ιωσήφ, δς καὶ αὐτὸς $\frac{1}{6}$ έμαθήτευσεν $\frac{1}{6}$ Justin siii. I only. πριμαυαίας "Τουνομα 1ωσηφ, ος και αυτος 'εμαθήτευσεν Joint $\tau \hat{\varphi}$ ' Ιησοῦ· 58 οἶτος προςελθών τ $\hat{\varphi}$ Πιλάτ φ k ἢτήσατο τὸ intr. here ¹ σώμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ^m ἀποδο- ch. xxviii. 19. Acts xiv. 21. $^{\rm n}$ ἐνετύλιξεν αὐτὸ ἐν $^{\rm o}$ σινδόνι καθαρ \hat{a} $^{\rm o}$ καὶ ἔθηκεν αὐτὸ $^{\rm l}$ $^{\rm conjy}$ εν τ $\hat{\phi}$ καιν $\hat{\phi}$ αὐτοῦ $^{\rm l}$ μυχικές $\hat{\phi}$ $^{\rm o}$ $^{\rm o}$ καὶ τπροςκυλίσας λίθου μέγαυ τῆ εθύρα τοῦ εμνημείου η Εxod. v. 18. see Acts iv. 33. 33. η L. John xx. σ | Mk. bis. L. Mark xiv. 61, 52 only. Judg. xiv. 12, 13 A. Prov. xxxi. 24 only. γ | Nk. only. Isu. xxii. 16, ii. 1. γ | Nk. only t. ε | Mk. Mark xvi. 3 only.

57. om δε A1. το ονομα D. εμαθητευθη (gramml corrn) CDX 1 (33 syrr, appy).

58. προςηλθεν . . και D latt [Orig-int,]. at end om 70 σωμα (for elegance, as it is thrice repeated) BLN 1. 33 syr-jer: αυτο (for same reason) copt.

ιωσ. bef το σωμα D lat-a(addg jesu) Syr. 59. παραλαβων D. om o DL. rec om ev (|| Mark Luke), with ACN rel lat-g, Hil: ins BD ev-x latt copt [Origint Aug]. (33 def.)

60. om auto LN 69 arm. ins $\epsilon \pi \iota$ bef $\tau \eta$ $\theta \nu \rho a$ A 242-3, ad osteum lat-a b c &c.

(osteo D-lat.)

not well have been one of the διακονοῦσαι There must have been also another group, of His disciples, within sight;—e. g. Thomas, who said, 'Except I see in his hands the print of the nails,' &c., and generally those to whom He afterwards shewed his hands and feet as a

proof of his identity.

57-61. Joseph of Arimathæa begs, AND BURIES THE BODY OF JESUS. Mark xv. 42-47. Luke xxiii. 50-56. John xix. 38-42. The four accounts, agreeing in substance, are remarkably distinct and independent, as will appear by a close com-57.] Before sunset, parison of them. at which time the Sabbath, and that an high day, began: see Deut. xxi. 23. The Roman custom was for the bodies to remain on the crosses till devoured by birds of prey:- 'non pasces in cruce corvos.' Hor. Epist. i. 16. 48. On the other hand, Josephus, B. J. iv. 5. 2, says, 'Ιουδαίων περί τὰς ταφάς πρόνοιαν ποιουμένων ώςτε καὶ τοὺς ἐκ καταδίκης . . . ἀνασταυρω-μένους πρὸ δύντος ἡλίου καθελεῖν καὶ ηλθεν probably to the Prætorium. Meyer supposes, to the place of execution; which is also possible, and seems supported by the ηλθεν οὖν καl ήρεν John ver. 38, and ήλθεν δέ και ib. ver. 39, which certainly was to Golgotha. πλούσιος] He was also a counsellor, i. e. one of the Sanhedrim: see Mark, ver. 43: Luke, ver. 51.

Aριμαθαίας] Opinions are divided as to whether this was Rama in Benjamin (see ch. ii. 18.), or Rama (Ramathaim) in Ephraim, the birth-place of Samuel. The form of the name is more like the latter.

58. The repetition of τὸ σῶμα is remarkable, and indicates a common origin, in this verse, with Mark, who after ἐδωρήσατο expresses τὸ πτῶμα on account of the expression of Pilate's surprise, and the change of subject between.

59.] John (ver. 39) mentions the arrival of Nicodemus with an hundred pound weight of myrrh and aloes, in which also the Body was wrapped. The Three are not in possession of this-nor Matthew and John of the subsequent design of the women to embalm It. What wonder if, at such a time, one party of disciples should not have been aware of the doings of another? It is possible that the women, who certainly knew what had been done with the Body (see ver. 61), may have intended to bestow on it more elaborate care, as whatever was done this night was hurried,—see John, vv. 41, 42.

60.] Matt. alone relates that it was Joseph's own tomb. John, that it was in a garden, and in the place where He was crucified. All, except Mark, notice the newness of the tomb. John does not mention that it belonged to Josephbut the expression έν & οὐδέπω οὐδείς έτέθη looks as if he knew more than he has thought it necessary to state. His reason for the Body being laid there is, that it was near, and the Preparation rendered haste necessary. But then we may well ask, How should the body of an executed person be laid in a new tomb, without the consent of the owner being first obtained? And who so likely to provide a tomb, as he whose pious care for the Body was so eminent?

τ= eh. xxi. 2 (τetf., ronly.)
υ eh. xxin. 2 (πείτ., ronly.)
Μαρία καθήμεναι τ ἀπέναντι τοῦ τάφου. 62 Τῆ δὲ Μευντ.
ΔΙΝ εί. Σοιαί. ν έπαύριον, ν ἤτις ἐστὶν μετὰ τὴν χ παρασκευήν, γ συνχίν. 33. 69 (πείτ., ronly.)
ηχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον χ εί. Μακκ χν.
χ εί. Μακκ χν.
χ εί. Μακκ χν.
εί. μοικ εί. ξων Μετὰ τρεῖς ἡμέρας α ἐγείρομαι. 64 κέλευσον χ είπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας α ἐγείρομαι. 64 κέλευσον δὶν τοῦν αὐνὸ αὐνὸ αὐνὸ αὐνὸ αμήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ $^{\circ}$ κλέψωσιν αὐτὸν ΑΒ). χχχίχ.

22 (43) A [amork. B]. 2 Macc. xv. 21 only.)
y ch. xxii. 34. xxvi. 3 pl. fr.
iv. 1. 2 John 7 bis only. Job xix. 4. Jer. xxiii. 32 only.
3. xxi. 23. Gal. iii. 8. 2 Pet. iii. 11.
b here (3ce) and Acts xvi. 24 only. Isa. xli. 10. Wisd. xiii. 15.
c ver. 45.
d ch. v. 25. vii. 6 al. Sir. xliii. 9, 10, 11.

61. μαριαμ η μαγδ. BCLΔΝ 1.—om η D¹(ins D²). om 2nd η AD. κατεναντι D. 63. ο πλανος bef εκεινος B²C² E¹(perhaps) G 33. 69 latt(a def) copt arm Chr₁ Did [Aug₁(txt₁)] Promiss. aft ζων ins $\sigma \tau \iota$ D Scr's k syrr arm Chr Orig-int.

64. om 1st της DL 251-3 ev-z Chr-6-ρ. ημερας bef τρ. D latt [Orig-int₁]. om αυτου Βκ. rec aft αυτου ins νυκτος, with C³FGLMUr 69 arm: aft κλ. αυτου S 3 Ser's h i Syr æth: om ABC¹Dκ rel latt syr copt goth Chr Damase Orig-int (Thl Euthym appy). κλεψουσιν κ.

that we can determine respecting the sepulchre from the data here furnished is, (1) That it was not a natural cave, but an artificial excavation in the rock. (2) That it was not cut downwards, after the manner of a grave with us, but horizontally, or nearly so, into the face of the rock-this I conceive to be implied in προςκυλίσας λίθ. μέγ. τῆ θύρα τοῦ μν., as also by the use of παρακύπτω John xx. 5, 11, and εἰςηλθεν, ib. 5, 6. (3) That it was in the spot where the crucifixion took place. Cyr-jer. speaks of $\tau\delta$ μνημα $\tau\delta$ πλησίον, ὅπου ἐτέθη, κ. δ ἐπιτεθείς τη θύρα λίθος, δ μέχρι σήμερον παρὰ τῷ μνημείφ κείμενος. Cateches. xiii. 39, p. 202. On ἐλατόμησεν, the aor. in a relative clause, see above, ver. 55 note.

61.] Luke mentions more generally the women who came with Him from Galilee; and specifies that they prepared spices and ointments, and rested the sabbath-day according to the commandment.

62-66.] THE JEWISH AUTHORITIES OBTAIN FROM PILATE A GUARD FOR THE SEPULCHEE. Peculiar to Matthew.

SEPULCHRE. Peculiar to Matthew.
62. τη ἐπ.] not on that night, but on the next day. A difficulty has been found in its being called the day μετὰ την παρασκευήν, considering that it was itself the sabbath, and the greatest sabbath in the year. But I believe the expression to be carefully and purposely used. The chief priests, &c. did not go to Pilate on the sabbath,—but in the evening, after the termination of the sabbath. Had the Evangelist said ήτις ἐστὶ τὸ σάββατον, the incongruity would at

once appear of such an application being made on the sabbath-and he therefore designates the day as the first after that, which, as the day of the Lord's death, the παρασκευή, was uppermost in his The narrative following has been much impugned, and its historical accuracy very generally given up by even the best of the German Commentators (Olshausen, Meyer; also De Wette, Hase, and others). The chief difficulties found in it seem to be: (1) How should the chief priests, &c. know of His having said, 'in three days I will rise again,' when the saying was hid even from His own disciples? The answer to this is easy. The meaning of the saying may have been, and was, hid from the disciples; but the fact of its having been said could be no secret. Not to lay any stress on John ii. 19, we have the direct prophecy of Matt. xii. 40—and besides this, there would be a rumour current, through the intercourse of the Apostles with others, that He had been in the habit of so saying. As to the understanding of the words, we must remember that hatred is keener sighted than love; -that the raising of Lazarus would shew, what sort of a thing rising from the dead was to be; -and that the fulfilment of the Lord's aunouncement of his crucifixion would naturally lead them to look further, to what more he had announced. (2) How should the women, who were solicitous about the removal of the stone, not have been still more so about its being sealed, and a guard set? The answer to this has been given above-they were not aware of the

καὶ εἴπωσιν τῶ λαῷ ' Ἡγέρθη ἀπὸ τῶν ' νεκρῶν, καὶ τω ἀπό, ch. ἔσται ή $^{\rm g}$ ἐσχάτη $^{\rm h}$ πλάνη $^{\rm l}$ χείρων τῆς $^{\rm g}$ πρώτης. $^{\rm 65}$ ἔφη $^{\rm g}$ $^{\rm xxiii}$. $^{\rm 7.}$ $^{\rm g}$ ch, xii, $^{\rm 45}$ $^{\rm L}$ αὐτοῖς ὁ Πιλάτος $^{\rm g}$ Εχετε $^{\rm k}$ κουστωδίαν $^{\rm h}$ ὑπάγετε $^{\rm b}$ ἀσφα- $^{\rm 2}$ Kings xiii.

for ein., epouviv dicent D.

 ειπ., ερουσιν dicent D. χειρον κ 69: χειρω DL.
 65. rec aft εφη ins δε, with ΛCDM¹UΔΠκ (SV, e sil) syr-w-ast Orig-int: om B rel 33. 69 latt Syr copt goth arm. εχεται, υπαγεται D, ασφαλισασθαι [C]D[N].

for κουστωδιαν, φυλακας custodes D^1 lat-a b c f f_2 g_1 arm-usc. for ωs, εωs L. 66. ησφαλισαν D^1 (txt D^3). for της κουστωδιας, τ(.)ν φυλακ(.)ν D^1 , custodibus

latt arm. [goth def.]

circumstance, because the guard was not set till the evening before. There would be no need of the application before the approach of the third day-it is only made for a watch έως της τρίτης ήμέρας, ver. 64-and it is not probable that the circumstance would transpire that night -certainly it seems not to have done so. (3) That Gamaliel was of the council, and if such a thing as this, and its sequel ch. xxviii. 11-15, had really happened, he need not have expressed himself doubtfully, Acts v. 39, but would have been certain that this was from God. But, first, it does not necessarily follow that every member of the Sanhedrim was present and applied to Pilate, or even had they done so, that all bore a part in the act of ch. xxviii. 12. One who, like Joseph, had not consented to their deed before-and we may safely say that there were others such-would naturally withdraw himself from further proceedings against the person of Jesus. On Gamaliel and his character, see note on Acts, 1. c. (4) Had this been so, the three other Evangelists would not have passed over so important a testimony to the Resurrection. But surely we cannot argue in this way—for thus every important fact parrated by one Evangelist alone must be rejected-e.g. (which stands in much the same relation) the satisfaction of Thomas, -and other such narrations. Till we know much more about the circumstances under which, and the scope with which, each Gospel was compiled, all à priori arguments of this kind are good for nothing. 65. εχετε-either 1), indicative,

Ye have: -but then the question arises, What guard had they? and if they had one, why go to Pilate? Perhaps we must understand some detachment placed at their disposal during the feast-but there does not seem to be any record of such a practice. That the guards were under the Sanhedrim is plain from ch. xxviii. 11, where they make their report ('ut mos militiæ, factum esse quod imperasset,' Tacitus, Ann. i. 6), not to Pilate, but to the chief priests: -or 2), as De Wette and Meyer take it, imperative; which doubtless it may be, see 2 Tim. i. 13 and note: and the sense here on that hypothesis would be, Take a body of men for a guard. And éo this latter I now rather incline, on account of the order of the words, in which exere seems to have an emphasis hardly satisfied on the ώς οἴδατε as you know other view. how:-in the best manner you can. There is no irony in the words, as has 66.] μετά belongs to been supposed. ήσφαλ., and implies the means whereby, as in reff. So Thucyd. viii. 73,-Υπέρ-Βολον ἀποκτείνουσι μετὰ Χαρμίνου ένδς τῶν στρατηγῶν,—iii. 66, οὐ μετὰ τοῦ πλήθους ὑμῶν εἰςελθόντες,—ν. 82, ἡ κατὰ θάλασσαν μετὰ τῶν ᾿Αθηναίων ἐπαγωγὴ τῶν ἐπιτηδείων. Duker, on the first of these, remarks, 'μετά τινος fieri dicuntur, quæ alicujus voluntate, auxilio, The sealing was et consilio fiunt.' by means of a cord or string passing across the stone at the mouth of the sepulchre, and fastened at either end to the rock by sealing-clay.

CHAP. XXVIII. 1-10.] JESUS HAVING RISEN FROM THE DEAD, APPEARS TO THE WOMEN. Mark xvi. 1-8. Luke xxiv. 1-12. John xx. 1-10. The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lie its principal

είς τε μίαν τ σαββάτων, ήλθεν Μαρία ή Μαγδαληνή καὶ ή ΑΒΟΟΕ r ". John xx. ἄλλη Μαρία ^τθεωρήσαι τὸν τάφον. ² καὶ ἰδοὺ ^α σεισμὸς MSUVP 19. Acts xx. 7. 1 Cor. r. 1 Cor. xvi. 2. r — as above (r). Gen. i. 5. Ezra iii. 6. Ezek. έγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς έξ οὐρανοῦ 33.69 προςελθών ν άπεκύλισεν τον λίθον καὶ ἐκάθητο ν ἐπάνω xxxiii.1. The section x is the extreme x is x in
 $\frac{1}{4}$ μch. xxvii. $\frac{54}{4}$ δυμα αὐτοῦ $\frac{1}{4}$ λευκὸν ώς $\frac{1}{4}$ χιών. $\frac{4}{4}$ $\frac{bc}{6}$ ἀπὸ δὲ τοῦ φόβου xxxvii. $\frac{1}{4}$ xxxviii. 19. wch. xxi. 7 al. x here only. Gen. xxix. 3, 8, 10. Judith xiii. 9 only. wch. xxi. 7 al. x here only. Gen. x. 3. Dan. i. 13 Theod. bch. xiii. 44. xviii. 7 al. Ps. lxxv. 27 reff. Dan. x. 6. c Esek. xxxi. 16.

om 1st n D¹(ins D²). CHAP. XXVIII. 1. μαριαμ (1st) CLΔX. om 2nd n A. ins και bef προςελθων BCLN 33 latt Syr copt ath Orig Dion 2. for $\epsilon \xi$, $\alpha \pi'$ D. rec aft λιθον add απο της θυρας, with AC rel lat-f h Syr arm: απ. τ. θ. του μνημείου Ε2 (appy) FLM2Ur 1. 33 syr copt Eus, Chr: om BDS latt Dion (Hil). 3. om $\eta \nu$ $\delta \varepsilon$ η $i\delta$. autou (homwotel) \aleph^1 . ($\varepsilon i\delta \varepsilon a$ A $B[\varepsilon i\delta \varepsilon B^1(Tischdf N. T. Vat.)]$ DEHM \aleph -corr!.) rec $\omega s \varepsilon \iota \chi$., with A rel Dion [Chr]: $\omega s \eta$ (? = $\omega s \varepsilon \iota$) \aleph^{3a} 69:

CDEHM &-corr1.) txt BDKn181 1.

difficulties. With regard to them, I refer to what I have said in the Prolegomena, that supposing us to be acquainted with every thing said and done, in its order and exactness, we should doubtless be able to reconcile, or account for, the present forms of the narratives; but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assumptions, and carry no certainty with them. And I may remark, that of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory. Giving their compilers all credit for the best intentions, I confess they seem to me to weaken instead of strengthening the evidence, which now rests (speaking merely objectively) on the unexceptionable testimony of three independent narrators, and of one, who besides was an eye-witness of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the exact words and incidents, on this there can I think be no doubt. On internal as well as external ground, that of John takes the highest place: but not, of course, to the exclusion of those parts of the narrative which he does not touch. improbability that the Evangelists had seen one another's accounts, becomes, in this part of their Gospels, an impossibility. Here and there we discern traces of a common narration as the ground of their reports, as e.g. Matt. vv. 5-8: Mark vv. 5-8, but even these are very few.

As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on the other Gospels. 1. $\dot{o}\psi\dot{\circ}$ $\delta\dot{\circ}$ $\sigma\alpha\beta$.] not, 'at the end of the week.' The words σαββάτων and μίαν σαββ, are opposed,

both being days. At the end of the Sabbath. There is some little difficulty here, because the end of the sabbath (and of the week) was at sunset the night before. It is hardly to be supposed that St. Matthew means the evening of the sabbath, though ἐπέφωσκε is used of the day beginning at sunset (Luke xxiii. 54, and note). It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the day and the breaking of the day are taken in their natural, not their Jewish μίαν σαβ. is a Hebraism; the Rabbinical writings use שלישי שני אחד. &c., affixing נשבת to each, for Sunday, Monday, Tuesday, &c. Map. ή M. κ. ή ἄλ. Μ.] In Mark, Salome also. John speaks of Mary Magdalene alone. See notes there. θεωρ. τ. τ.] It was to anoint the Body, for which purposes they had bought, since the end of the Sabbath, ointments and spices, Mark. In Mark it is after the rising of the sun; in John, while yet dark; in Luke, at dim dawn: the two last agree with our text.

2.] This must not be taken as pluperfect, which would be altogether inconsistent with the text. καὶ ίδου . . ἐγένετο must mean that the women were witnesses of the earthquake, and that which hapσεισμός was not properly an earthquake, but was the sudden opening of the tomb by the descending Angel, as the yap shews. The rolling away was not done naturally, but by a shock, which It must not be supposed $= \sigma \epsilon \iota \sigma \mu \delta s.$ that the Resurrection of our Lord took place at this time, as sometimes imagined, and represented in paintings. It had taken place before; - ήγέρθη κ.τ.λ. are the words of the Angel. It was not for Him, to whom (see John xx. 19, 26) the αὐτοῦ $^{\rm c}$ ἐσείσθησαν οἱ $^{\rm d}$ τηροῦντες καὶ ἐγενήθησαν $^{\rm c}$ ὡς $^{\rm d}$ ͼh. xxii. 26, $^{\rm c}$ νεκροί. $^{\rm 5}$ ἱ ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξὶν $^{\rm f}$ εh. xii. 25 τωθ. $^{\rm c}$ Μὴ φοβεῖσθε ὑμεῖς οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρω- $^{\rm g}$ εh. xxii. 28 τωθ. $^{\rm c}$ μένον ζητεῖτε. $^{\rm f}$ οὐκ ἔστιν ὧδε ἢγέρθη γὰρ $^{\rm g}$ καθὼς $^{\rm h}$ εh. xxii. 38 τωθ. $^{\rm h}$ δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο $^{\rm c}$ ἱ τωριος]. $^{\rm i}$ εΜαὶ, here οπίν, $^{\rm i}$ καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι των. $^{\rm i}$ χω. 2. xxii. $^{\rm i}$ $^{\rm j}$ ἢγέρθη ἀπὸ τῶν $^{\rm j}$ νεκρῶν, καὶ ἰδοὺ $^{\rm k}$ προάγει ὑμᾶς εἰς $^{\rm k}$ εἰς $^{\rm k}$ εἰς. xvii. 52, την Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν. $^{\rm int}$ καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ $^{\rm l}$ μνημείου $^{\rm m}$ μετὰ φόβον $^{\rm int}$ καὶ χαρᾶς μεγάλης ἔδραμον $^{\rm n}$ ἀπαγγεῖλαι τοῖς μαθηταῖς $^{\rm n}$ ch. ii. 8 al. fr.

4. rec εγενοντο (more usual), with Λ (C²?) rel Dion Eus: txt BCDLX 33. rec ωsει, with C rel [Dion] Eus: txt ABDLΔX 1.

5. om δε C(appy). om ταις γυναιξιο κ¹(ins κ-corr^{1.3}). φοβηθητε κ¹(txt κ^{3α}).
 6. om ο κυριος Βκ 33 lat-e copt with arm Chr Orig-int: ins ACD rel latt syrr Chr-

H-I.-M-wlf.

7. om $a\pi\sigma$ των νεκρων D vulg lat-a b e ff_1 g_1 h l arm Cyr-jer Orig-int Ambr Aug. om 1st ιδου D lat-a b c ff_2 h Cyr-jer Chrysol₁ Orig-int.

8. rec εξελθουσα (from || Mark), with AD rel: txt BCLX 33, 69 lat-e Syr copt.

stone was no hindrance, but for the women and His disciples, that it was rolled away.

3. ἡ ἰδέα] not his form, but his appearance; not in shape (as some would explain it away), but in brightness.
4.] αὐτοῦ, objective, of him, the angel; as John vii. 13: Heb. ii. 15. 5.] In Mark, a course way in a subite scale was

Mark, a young man in a white robe was sitting in the tomb on the right hand: in Luke two men in shining raiment (see Acts i. 10) appeared (ἐπέστησαν) to them. John relates, that Mary Magdalene looked into the tomb and saw (but this must have been afterwards) two angels in white sitting one at the head, the other at the feet where the Body had lain. All attempts to deny the angelic appearances, or ascribe them to later tradition, are dishonest and absurd. That related in John is as definite as either of the others, and he certainly had it from Mary Magdalene ύμεις is emphatic, addressed to the women. 6.] καθώς είπεν is further expanded in Luke, vv. 6, 7. See ch. xvi. 21; xvii. 23. ὁ κύριος (see ref.) is emphatic; - gloriosa appellatio, Bengel. 7.] This appearance in Galilee had been foretold before his death, see ch. xxvi. 32. It is to be observed that Matthew records only this one appearance to the Apostles, and in Galilee. It appears strange that this should be the entire testimony of Matthew: for it seems hardly likely that he would omit those important appearances in Jerusalem when the Apostles were assembled, John xx. 19, 26, or that one which was closed by the Ascension. But perhaps it may be in accord with his evident design of giving the general form and summary of each series of events, rather than their characteristic details. See below on ver. 20.

See below on ver. 20. ative. The προάγει őτι is recitative. here is not to be understood as implying the journeying on the part of our Lord himself. It is cited from His own words, ch. xxvi. 32, and there, as here, merely implies that He would be there when they arrived. It has a reference to the collecting of the flock which had been scattered by the smiting of the Shepherd: see John x. 4. ἐκεῖ αὐτὸν ὄψεσθε is see John x. 4. εκει αυτον οψεστε is determined, by κάκεῖ με ὄψονται below, to be part of the message to the disciples: not spoken to the women directly, but certainly indirectly including them. The idea of their being merely messengers to the Apostles, without bearing any share in the promise, is against the spirit of the context: see further in note on ver. 17. ύμιν is to give solemnity to the command. These words are peculiar to Matthew, and are a mark of accuracy.

8.] μετὰ φόβου, ἐφ' οἶs εἶδον παραδόξοις μετὰ χαρᾶς δέ, ἐφ' οἶς ἤκουσαν εὖαγγελίοις. Euthym. 9.] Neither Mark nor Luke recounts, or seems to have been aware of, this appearance. Mark even says οὐδεν οὐδεν εἶπον ἐφοβοῦντο γάρ. But (see above) it does not therefore follow that the narratives are inconsistent. Mark's account (see note there) is evidently broken off suddenly; and Luke's (see also note there) appears to have been derived from one of those who went to Emmaus,

ο καὶ ο ἰδοὰ Ἰησοῦς $^p*ἀπήντησεν αὐταῖς λέγων ΑΒΕΩΕΕ ΕΘΗΚ L τοῦς ο Sent. τοῦς ο Καὶ ο ἰδοὰ Ἰησοῦς <math>^p*ἀπήντησεν αὐταῖς λέγων ΑΒΕΩΕΕ ΕΘΗΚ L τοῦς ο Sent. τοῦς ο ΑΙΚ L. τ$

ικικι, πετε συσταί. σης συταί. Ματκ ν. 2. κίν. 13. 11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινὲς τῆς $^{\rm u}$ κουστωδίας 1. 12. (ΙοΙκι κίν. 31 ν. τ.) χνίι. 13. (ΑΙΚι κίν. 15. (ΑΙΚι κίν. 15. (ΑΙΚ.
viii. 28 reff. 9 = ch. xxvi. 49 , xxvii. 29 al. rch. xii. 11, sdat., ch. ii. 2 reff. t = ch. xxv. 40 reff. u ch. xxvii. 65, 66 only +. v = ch. xxii. 34 al. w ch. xii. 14 reff. x ch. xxvii. 48 reff. y ch. xxvii. 15 al.

9. rec at beg ins ως δε επορευοντο απαγγειλαι τοις μαθηταις αυτου, with AC rel lat-f syr wth; ως δε επορευοντο, omg και, 14 lect-53; ως δε επορευοντο απαγγειλαι 235: om BDN 33. 69 ev-y latt Syr syr-jer copt arm Orig [Eus, Cyr-jer and Cyr(Tischdi)] Jer Aug. (At first sight, it would appear as if the clause had been omd from homeotel. But on more examination, I am disposed to question this. (1) The testimonies for its omn are not (perhaps with the exception of &) those MSS &c which most frequently fall into this error. (2) The idiom, ως επορ., is foreign to the usage of Matt, who always uses a gen abs in this case. (3) The two minor varus are just what we should expect as shorter and neater glosses, but not as corrns of a genuine clause: esp the striking out of the kai bef isov to substitute the other introductory clause. After all, it is difficult to decide, the homocotel being so very obvious; but on more careful thought I determine, with Mill, Bengel, Gersdorff, Schulz, Rinck, Lachm, Tischdf, Treq, Mey, and De Wette, against the clause. It is defended by Griesb, Fritzsche, Scholz, and Bornemann.)

rec ins o bef ιησ., with DLr (S, e sil) 1.33.69 Orig Eus [Cyr-* ὑπήντησεν ΒCΠΝ11 Orig jer, Chr-ed]: om ABCN rel Chr-wlf-ms [Cyr,] Thl. Chr-wlf-ms Cyr,: απηντησεν ADN3a rel Eus [Cyr-jer,] Chr. τους ποδας bef αυτου D latt [Chr-wlf-ms].

10. om μου ℵ¹ (ins ℵ³a). for απελθ., ελθωσιν ℵ¹ (txt ℵ³a) latt. om την

D¹(ins D³). οψεσθαι videbitis D lat-e h.

11. ανηγγείλαν D'N Orig [Chr]. παντα A Orig.
12. om τε D ev-y latt. for λαβοντες, εποιησαν και λαβοντες Κ-

corr^{1.3b}: txt κ^{3a}. αργυριον ικανον D latt Syr arm.

who had evidently but an imperfect knowledge of what happened before they left the city. This being taken into account, we may fairly require that the judgment should be suspended in lack of further means of solving the difficulty. έκρ. τ. π. partly in fear and as suppliants, for the Lord says μη φοβείσθε, -but shewing also the χαρά with which that fear was mixed (ver. 8),joy at having recovered Him whom they προςεκ. αὐτ.] 'Jesum ante passionem alii potius alieniores adorarunt quam discipuli.' Bengel. 10. Tois άδελφ. so also to Mary Magdalene, John xx. 17. The repetition of this injunction by the Lord has been thought to indicate that this is a portion of another narrative inwoven here, and may possibly belong to the same incident as that in ver. 7. But all probability is against this: the passages are distinctly consecutive, and moreover both are in the well-known style of Matthew (e. g. $\kappa a l$ $l \delta o v$ in both). There is perhaps more probability that this may be the same appearance as that in John xx. 11—18, on account of $\mu \dot{\eta}$ $\mu o v$ $\ddot{\alpha} \pi \tau o v$ there and $\tau o \dot{\nu} s$ $\ddot{\alpha} \delta \delta \dot{\rho}$, $\dot{\mu} o v$,—but in our present imperfect state of information, this must remain a mere probability.

11—15.] The Jewish authorities bribe the Guards to Give a false account of the Resurrection. Peculiar to Matthew. 11. πορ. δ. αὐ] While they were going. 12.] συναχθέντες, i. e. οἱ ἀρχιερεῖς, a change of the subject of the sentence as in Luke xix. 4 al. This was a meeting of the Sanhedrim, but surely hardly an official and open one; does not the form of the narrative rather imply that it was a secret compact between those (the majority) who were bitterly hostile to Jesus? The circular control of the circular control of the circular control of the subject
 2 ίκανὰ ἔδωκαν τοῖς στρατιώταις 13 λέγοντες Εἴπατε ὅτι 2 = Matt., here (ch. ii. I) 11 . 13 .

περι της διαβολής, Diod. Sic. iv. 62.

13. οτι bef ειπατε N: om οτι 33.

14. av D'(txt D-corr1) L. for $\epsilon \pi i$, $\nu \pi o$ (corrn as more simple) BD latt. αυτον BN 33 lat-e ath Origi. ποιησωμέν E'FGHMN 33. 69: of these E'GH 69 have πεισωμέν also [and UT].

15. om τα B(see table [Tischdf N. T. Vat. gives τα αργ. B3; but the note in Dean Alford's collation is "no $\tau \alpha$ at all"] \aleph^1 (ins \aleph^3). καθως N3a. ϵ φημισθη Δ**N** 33. 69 Orig₂. Orig₁(txt₁) Chr[txt wlf-ms]. aft mapa ins rois D. for μεχρι, εως DN1(txt N3a) rec om nuepas (as unusual with Matt: see ch xi. 23; xxvii. 8), with AX rel lat-e Origa: ins BDL latt Syr Chr.

16. om o D.

17. rec aft προσεκ. ins αυτω, with A rel syrr [copt]; αυτο/ Γ 3. 237-45-58-9 Scr's c evv-P-x-y: om BDX 33 latt Eus Chr Aug.

cumstance that Joseph had taken no part in their counsel before, leads us to think that others may have withdrawn themselves from the meeting, e.g. Gamaliel, who could hardly have consented to such a measure as this. 14.] Not only 'come to the ears of the governor,' but be borne witness of before the governor, come before him officially: i.e. 'if a stir be made, and you be in trouble about it:' see reff. [πείσομεν, viz. by a bribe of money, see Trench on the A. V. p. 72.]

15. Justin Martyr, Dial. c. Tryph. § 108, p. 202, says, και οὐ μόνον οὐ μετενοήσατε μαθύντες αὐτὰν ἀναστάντα ἐκ νεκρῶν, ἀλλὰ ἄνδρας χειροτονήσαντες ἐκλεκτούς, εἰς πᾶσαν τὴν οἰκουμένην ἐπέμψατε κηρύσσοντες ὅτι αἵρεσίς τις ἄθεος καὶ ἄνομος ἐγήγερται ἀπὸ Ἰησοῦ τινος Γαλιλαίου πλάνου (see ch. xxvii. 63) ου σταυρωσάντων ύμῶν οἱ μαθηταὶ αὐτοῦ κλέψαντες κ.τ.λ. ὁ λόγος οὐτος—this account of the matter. Eisenmenger (Entdecktes Judenthum, cited by Meyer and De Wette) gives an expansion of this lie of the Jews from the book called Toldoth Jeschu.

16-20. APPEARANCE OF THE LORD ON A MOUNTAIN IN GALILEE. journey into Galilee was after the termination of the feast, allowing two first days of Vol. I.

the week, on which the Lord appeared to the assembled Apostles (John xx. 19, 26), to elapse. It illustrates the imperfect and fragmentary nature of the materials out of which our narrative is built, that the appointment of this mountain as a place of assembly for the eleven has not been mentioned, although to opos of seems to imply that it has. Stier well remarks (Reden Jesu, vii. 209) that in this verse Matthew gives a hint of some interviews having taken place previously to this in Galilee. And it is important to bear this in mind, as suggesting, if not the solution, at least the ground of solution, of the difficulties of this passage. Ver. 17 seems to present an instance of this imperfect and fragmentary narrative. The impression given by it is that the majority of the eleven worshipped Him, but some doubted (not, whether they should worship Him; which is absurd and not implied in the word. On oi Sé, cf. ch. xxvi. 67. ώχοντο είς Δεκέλειαν, οί δ' ές Μεγαρα, Xen. Hell. i. 2. 14: see also Anab. i. 5. 13). This however would hardly be possible, after the two appearances at Jerusalem in John xx. We are therefore obliged to conclude that others were present. Whether these others were the '500 brethren at once' of whom Paul speaks 1 Cor. xv. 6, or some other disciples, does not ap-

·. moinσομέν C.

.. Kal € SOLITES ABDEF GHKM IIN 1. 33. 69

k ch. xxiii.

1 reff Gen.

xvii. 3.

1 σους k ελάλησεν αὐτοῖς k λέγων k Έδοθη μοι ελαληχνii. 3. 8. x. 1 πασα 1 έξουσία m έν ουρανώ και m έπι της γης. 19 πορευ- τοις (1

ovoavois D [Bas,]. rec om ans (to conform 18. om autois X1 (ins X3a). with ev oup.), with AN rel Orig, [Ps-Ath, Bas, Chr Cyr, : ins BD copt Eus Chr-wlfms [Cyr1].

19. πορευεσθε D(-ai) lat-e Orig, Tert Cypr. rec aft $\pi o \rho$, ins our, with BAH 1. 33 ev-y vulg lat-c e f $f_{1,2}$ g_1 syrr copt ath arm Cypr $_4$ Zeno: $\nu\nu\nu$ D lat-a b h n Hil $_3$ Victorin: om AN rel Orig [Hipp $_1$ Constt $_2$] Eus $_{oft}$ Athon Bas Amphil [Nyss $_2$ Epiph $_2$] Chr Cyr[$_3$ -p] Thl Iren-int Tert Lucif Ambr Aug. siastical propriety?) BD: txt AN rel Hipp [Constt.] Eus Ath Amphil [Bas] Chr Cyr.

pear. Olshausen and Stier suppose, from the previous announcement of this meeting, and the repetition of that announcement by the angel, and by our Lord, that it probably included all the disciples of Jesus; at least, all who would from the nature of the case be brought together. 18. προςελθ.] They appear to have first seen Him at a distance, probably on the top of the mountain. This whole introduction, προςελθ. ἐλάλ. αὐτ. λέγ., forbids us to suppose that the following words are a mere compendium of what was said on various occasions. Like the opening of ch. v., it carries with it a direct assertion that what follows was spoken then, and there. έδόθη μοι κ.τ.λ. The words are a reference to ref. Dan. (LXX), which compare. Given,—by the Father, in the fulfilment of the Eternal Covenant, in the Unity of the Holy Spirit. Now first is this covenant, in its fulness, proclaimed upon earth. The Resurrection was its last seal-the Ascension was the taking possession of the Inheritance. But the Inheritance is already won; and the Heir is only remaining on earth for a temporary purpose—the assuring His joint-heirs of the verity of his possession. 'All power in heaven and earth;' see Eph. i. 20-23: Col. ii. 10: Heb. i. 6: Rom. xiv. 9: Phil. ii. 9—11: 1 Pet. iii. 22.

19.] οὖν (in rec.) is probably a gloss, but an excellent one. It is the glorification of the Son by the Father through the Spirit, which is the foundation of the Church of Christ in all the world. And when we baptize into the Name (i. e. into the fulness of the consequence of the objective covenant, and the subjective confession) of Father, Son, and Holy Ghost, it is this which forms the ground and cause of our power to do so-that this flesh of man, of which God hath made πάντα τὰ ἔθνη, is g'orified in the Person of our Redeemer, through whom we all have access by one Spirit to the Father. πορ. μαθ.] Demonstrably, this was not understood as

spoken to the Apostles only, but to all the brethren. Thus we read, πάντες διεσπάρησαν . . . πλην των αποστόλων (Acts viii. 2): οἱ μεν οὖν διασπαρέντες διηλθον εὐαγγελιζόμενοι τὸν λόγον (ibid. ver. 4). There is peculiar meaning in μαθητεύσατε.

All power is given me—go therefore and ... subdue? Not so: the purpose of the Lord is to bring men to the knowledge of the truth-to work on and in their hearts, and lift them up to be partakers of the divine Nature. And therefore it is not 'subdue,' but make disciples of (see below). πάντα τὰ ἔθνη again is closely

connected with πᾶσα ἐξουσία ἐπὶ τῆς γῆς. πάντα τὰ ἔθνη] all nations, in-cluding the Jews. It is absurd to imagine that in these words of the Lord there is implied a rejection of the Jews, in direct variance with his commands elsewhere, and also with the world-wide signification of ἐπὶ τῆs γῆs above. Besides, the (temporary) rejection of the Jews consists in this, that they are numbered among πάντα τὰ ἔθνη, and not a peculiar people any longer: and are become, in the providence of God, the subjects of that preaching, of which by original title they ought to have been the promulgators. We find the first preachers of the gospel, so far from excepting the Jews, uniformly bearing their testimony to them first. With regard to the difficulty which has been raised on these words,—that if they had been thus spoken by the Lord, the Apostles would never have had any doubt about the admission of the Gentiles into the Church,--I would answer, with Ebrard, Stier, De Wette, Meyer, and others, 'that the Apostles never had any doubt whatever about admitting Gentiles, -only whether they should not be circumcised first.' In this command, the prohibition of ch. x. 5 is for ever removed. βαπτίζον-TES Both these present participles are the conditioning components of the imperative aor. preceding. The μαθητεύειν consists

P είς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υίοῦ καὶ τοῦ άγίου q ch. xix. 17 τνεύματος, 20 διδάσκοντες αὐτοὺς q τηρεῖν πάντα ὅσα t εch. xxi. 19. xi. 7 εl. 20 τὰς ἡμέρας u εως τῆς v συντελείας τοῦ αἰῶνος.

ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

Τὸς ἡνείς το δνομά του αἰνου και του αγιου q τηρεῖν πάντα ὅσα t εch. xxi. 19. xi. 7 εl. t ευκτειλάμην ὑμῖν καὶ ἰδοὺ εγώ s μεθ' ὑμῶν εἰμι t πάσας t εch. i. 13. John iii. 2. Let. 14. xxii. 25. xxiii. 45. xxii. 45. 46 tal. γch. xxii. 39. 40 reff.

om Tou (bef viou) D. rec at end adds aunv, with A2 rel am(with 20. eine bef ned vu. DN Origo(txto). for gat) lat-a b c f syrr copt-ms with: om A1(appy) BDN 1. 33 vulg lat-e ff 1.2 g 1.2 h n

Subscription. κατα μαθθαίον B: ευαγγελίον κατα ματθαίον $\Lambda EH(K)UV\Delta\Pi$: ευ. κατα μαθθαιον ετελεσθη αρχεται ευ. κατα ιωαννην D, simly lat-b ef; and so, but marcum for wav., forj &c: FMN lat-a have no subser: K(aft enumerating the number of στίχοι &c) Ser's e g k p s v ev-w το κατα ματθ. (ins αγιον al) ευ. εξεδοθη (εγραφη al) υπ αυτου εν ιεροσολυμοις (εν παλαιστινη al syrr, εν ανατολη al, and add εβραιστι οι τη εβραιδι διαλεκτω: om εν ιεροσ. ev-w) μετα χρονους η της του χριστου (add του θεου ημων al) αναληψεως (add ηρμηνευθη δε υπο ιακωβου αδελφου του κυριου, or υπο ιωαννου al).

of two parts-the initiatory, admissory rite, and the subsequent teaching. It is much to be regretted that the rendering of µaθ. 'teach,' has in our Bibles clouded the meaning of these important words. It will be observed that in our Lord's words, as in the Church, the process of ordinary discipleship is from baptism to instruction—i.e. is, admission in infancy to the covenant, and growing up into τηρεῖν πάντα κ.τ.λ.—the exception being, what circumstances rendered so frequent in the early Church, instruction before baptism, in the case of adults. On this we may also remark, that baptism as known to the Jews included, just as it does in the Acts (ch. xvi. 15, 33) whole households-wives and children. As regards the command itself, no unprejudiced reader can doubt that it regards the outward rite of BAPTISM, so well known in this Gospel as having been practised by John, and received by the Lord Himself. And thus it was immediately, and has been ever since, understood by the Church. As regards all attempts to explain away this , sense, we may say-even setting aside the testimony furnished by the Acts of the Apostles,—that it is in the highest degree improbable that our Lord should have given, at a time when He was summing up the duties of his Church in such weighty words, a command couched in figurative or ambiguous language-one which He must have known would be interpreted by his disciples, now long accustomed to the rite and its name, otherwise than He inεἰς τὸ ὄν. . . .] Reference tended it. is apparently made to the Baptism of the

copt arm [Orig Eus Ath] Chr Cyr Thl.

Lord Himself, where the whole Three Persons of the Godhead were in manifestation. Not τὰ ὀνόματα—but τὸ ὅνομα—

setting forth the Unity of the Godhead. It is unfortunate again here that our English Bibles do not give us the force of this els. It should have been into, (as in Gal. iii. 27 al.,) both here and in 1 Cor. x. 2, and wherever the expression with eis is used. It imports, not only a subjective recognition hereafter by the child of the truth implied in τὸ ὄνομα κ.τ.λ., but an objective admission into the covenant of Redemption—a putting on of Christ. Baptism is the contract of espousal (Eph. v. 26) between Christ and his Church. Our word 'in' being retained both here and in our formula of Baptism, it should always be remembered that the Sacramental declaration is contained in this word; that it answers (as Stier has well observed, vii. 268) to the τοῦτό ἐστιν in the other Sacrament. On the difference between the baptism of John, and Christian baptism, see notes on ch. iii. 11: Acts xviii. 25; xix. 1-5. 20.] Even in the case of the adult, this teaching must, in greater part, follow his baptism; though as we have seen (on ver. 19), in his exceptional case, some of it must go before. For this teaching is nothing less than the building up of the whole man into the obedience of Christ. In these words, inasmuch as the then living disciples could not teach all nations, does the Lord found the office of Preachers in his Church, with all that belongs to it,the duties of the minister, the school-teacher, the scripture reader. This 'teach.

ing' is not merely the κήρυγμα of the gospel—not mere proclamation of the good news—but the whole catechetical office of the Church upon and in the baptized.

καὶ ίδου] These words imply

and set forth the Ascension, the manner of which is not related by our Evangelist.

έγώ, I, in the fullest sense: not the Divine Presence, as distinguished from the Humanity of Christ. His Humanity is with us likewise. The vine lives in the branches. Stier remarks (vii. 277) the contrast between this 'I am with you,' and the view of Nicodemus (John iii. 2) 'no man can do these miracles-except God be with him.' μεθ' ὑμ.] mainly, by the promise of the Father (Luke xxiv. 49) which he has poured out on His Church. But the presence of the Spirit is the effect of the presence of Christ—and the presence of Christ is part of the ¿δόθη above—the effect of the well-pleasing of the Father. So that the mystery of His name Εμμανουήλ (with which, as Stier remarks, this Gospel begins and ends) is fulfilled-God is with us. And πάσας τας ήμέρας-all the (appointed) days-for they are numbered by the Father, though by none but Him. έως της συντ. τ. ai.] that time of which they had heard in so many parables, and about which they had asked, ch. xxiv. 3-the completion of the state of time. After that, He will be no more properly speaking with us, but we with Him (John xvii. 24) where He is. To understand μεθ' ὑμῶν only of the Apostles and their (?) successors, is to destroy the whole force of these most Descending even into weighty words. literal exactness, we may see that διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ύμεν, makes αὐτούς into ύμεις, as soon as they are μεμαθητευμένοι. command is to the UNIVERSAL CHURCHto be performed, in the nature of things, by her ministers and teachers, the manner of appointing which is not here prescribed, but to be learnt in the unfoldings of Providence recorded in the Acts of the Apostles, who by His special ordinance were the founders and first builders of that Church -but whose office, on that very account, precluded the idea of succession or re-That Matthew does not record the fact or manner of the Ascension, is not to be used as a ground for any presumptions regarding the authenticity of the records of it which we possess. The narrative here is suddenly brought to a termination; that in John ends with an express declaration of its incompleteness. What reasons there may have been for the omission, either subjective, in the mind of the author of the Gospel, or objective, in the fragmentary character of the apostolic reports which are here put together, it is wholly out of our power, in this age of the world, to determine. As before remarked, the fact itself is here and elsewhere in this Gospel (see ch. xxii. 44; xxiv. 30; xxv. 14, 31; xxvi. 64) clearly implied.

EYALLEVION

KATA MAPKON.

sim. 2 Chron. xxxii. 32.

YEYHAT-

AHR 1.

Tat. ABDEF HKLM d = Rom. ix, 25, (x1, 2.) Heb. iv. 7,

Title, rec το κατα μαρκου αγιου ευαγγελιου, with Ser's il m n p s v : εκ του κατα μαρκον ευαγγελίου 69 [-λίον Scr]: κατα μαρκον B(so Vere Tischdf Treg) FR: txt AD rel.

Chap. I. 1. om νιον θεου X1 28. 255 Iren-gr-int(but om ιησ. χρ. also) Orig₃ Bas Jer Victorin. (insd by 8-corr Ireng expr 1 Ambr Jer)-rec ins του bef θεου, with A

rel [Cyr₁]: om BDL &-corr¹ Sevrn.

2. καθως BKLΔΠ¹N 1.33 Orig₃ Bas Tit [Serap] Sevrn: txt ADP rel Iren-gr Orig₁ [Epiph]. rec (for τω ησαια τω προφητη) τοις προφηταις (corrn, the cit being from Mal and Isa), with AP rel syr-txt ath arm-zoh Chr[?] Phot [Thl] Iren-int, txt BDLΔ8 1. 33 latt Syr syr-ing syr-jer copt goth arm-mss Iren-gr-int, Orig(δ Μάρκος δύο προφητείας εν διαφόροις είρημενας τόποις ύπο δύο προφητών είς εν συνάγων πεποίηκε καθώς γεγραπται εν τῷ Ἡσαΐα τῷ προφήτη κ.τ.λ.) Serap Porph Eus Epiph Bas Tit-bostr Vict Sevrn Jer ('nomen Isaiæ putamus additum Scriptorum vitio') Aug.—om 1st τω D

N.B. Throughout Mark, the parallel places in Matthew are to be consulted. Where the agreement is verbal, or nearly so, no notes are here appended, except grammatical and philological ones.

CHAP. I. 1-8.] THE PREACHING AND BAPTISM OF JOHN. Matt. iii. 1-12. Luke iii. 1-17. The object of Mark being to relate the official life and ministry of our Lord, he begins with His baptism; and as a necessary introduction to it, with the preaching of John the Baptist. His account of John's baptism has many phrases in common with both Matt. and Luke; but from the additional prophecy quoted in ver. 2, is certainly independent and distinct (see Prolegomena to the Gospp. ch. 1. § ii.).

1. ἀρχὴ κ.τ.λ.] This is probably a title to what follows, as Matt. i. 1, and not connected with ver. 4, as Fritzsche and Lachm., nor with ver. 2, as Meyer. It is simpler and gives more majesty to the exordium, to put a period at the end of ver. 1, and make the citation from the Prophet a new and confirmatory 'lησ. χρ.] of, as its author, or its subject, as the context may determine. " If the genit. after εὐαγγ. is not a person, it is always that of the object, as εὐαγγ. τῆς βασιλείας, τῆς σωτηρίας, κ.τ.λ. (Matt. iv. 23: Eph. i. 13; vi. 15 al.). If θεοῦ follows, the genit. is one of the subject (ch. i. 15: Rom. i. 1, 15, 16, al.), as also when µov follows (Rom. ii. 16; xvi. 25: 1 Thess. 1. 5, al.). But if χριστοῦ follows (Rom. i. 9; xv. 19: 1 Cor. ix. 12, al.), it may be either genit. of the subject (auctoris) or of the object: and only the context can determine. Here it decides for the latter (vv. 2-8). Render therefore, the glad tidings concerning Jesus Christ." Meyer. 2, 3.] This again

άποστέλλω του ἄγγελου μου προ προςώπου σου, δς ABDEF Matt. xi. 10 Ματι χί. 10 αποστελλω τον αγγελον μου προ προςωπου σου, ος ABDEF 1. Luke i.
17. Heb.nii. 5 κατασκευάσει την όδόν σου 3 g Φωνή βοῶντος ἐν τῆ PSUVP
2, 6. χi. 7.
1 Pet. ni. 20 ἐρήμω Ἑτοιμάσατε τὴν όδὸν κυρίου, h εὐθείας ποιείτε τὰς 33. 69
conty, Wied. 1 Pet. iii. 20 only. Wisd. vii. 27, g Isa. xl. 3. h J.L. reff. i only. Ps. xxvi. 11. j constr., ch. ix. 3, 7. 2 Cor. vi. 14. (col. i. 18. Heb. v. 12. Rev. iii. 2. xvi. 10. Mic. ii. 1. see ver. 39, Luke i. 10, 20. ι τρίβους αὐτοῦ. 41 Έγένετο Ἰωάννης ὁ βαπτίζων ἐν τῆ ερήμω jk κηρύσσων 1 βάπτισμα lm μετανοίας είς n άφεσιν άμαρτιῶν. ⁵ καὶ ο έξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ίουδαία χώρα καὶ οἱ Ἱεροσολυμῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῶ Ἰορδάνη ποταμῶ ρ ἐξομολογούμενοι τὰς άμαρτίας αὐτῶν. 6 καὶ ٩ ἡν ὁ Ἰωάννης τ ένδεδυμένος τρίχας καμήλου καὶ ε ζώνην ε δερματίνηυ k Matt. iv. 23 k Matt. iv. 23 reff. $1 \parallel L. \text{ Acts xiii.} \qquad \pi \epsilon \rho \lambda \quad \tau \dot{\eta} \nu \quad \text{$^{\circ}$ or $\dot{\phi}\dot{\nu}\nu$ auto$\hat{\nu}$, $\kappa a\lambda$} \quad 1 \\ 24. \text{ xix. }^4 \quad \text{u } \overset{*}{\alpha} \gamma \rho \iota \nu \nu . \quad 7 \quad \kappa a\lambda \quad \text{V $\dot{\epsilon}\kappa\dot{\eta}\rho\nu\sigma\sigma\epsilon\nu$ } \quad \lambda \\ \text{enty.} \quad \text{m Matt. iii. $8,} \quad 11 \text{ al. (not John.) Prov. xiv. 15.} \quad \text{Wisd. xi. 23. xii. 10, 19. Str. xliv. 16 only.} \quad \sigma_{\parallel} M.L. \text{ al. fr.} \quad p = \|Mt. \text{ Acts xix. 18. James v. 16$$^{+}_{+}$.} \quad 20. \text{ see ver. 4.} \quad \text{r Matt. vi. 25 reff.} \quad 30 \text{ reff. Lev. xvii. 10 al.} \quad \text{w \parallel Mt. reff.} \quad \text{w \parallel περὶ τὴν s ὀσφύν αὐτοῦ, καὶ t ἔσθων u ἀκρίδας καὶ u μέλι " άγριον. 7 καὶ ν ἐκήρυσσεν λέγων Έρχεται ὁ " ἰσχυρό-

5 only. n Matt. xxvi. 28 reff. Deut. xv. 3. (6‡. q Luke i. 10, 20 al. fr. Jer. xxxiii. (xxvi.) s || Mt. reff. 4 Kings i. 8. r -θω, Luke xxii. v = Matt. iii. 1. v. 17, vv. 38, 33, 45 al. fr. Exod.

1. 63 (255) Iren-gr Orig₂ [Tit₁ Bas₁ Serap₁ Epiph₃]. rec ins εγω bef αποστελλω (perhaps from Matt xi. 10, where Z only omits it. It is insid in l. c. of LXX by A al), with APN rel vulg syr goth ath arm Origs Eus Phot Jerg: om BD am(with em fuld gat ing mm mt taur tol) lat-a b c i Orig[?] Sevrn Iren-int Ambr Jer, Aug Vigil-taps Bede.

αποστέλω \aleph [Orig₁]. rec at end adds εμπροσθέν σου (from Matt xi. 10: Luke vii. 27), with A rel vulg lat-f $f_{1,2}$ $g_{1,2}$ syr copt-wilk goth arm Orig₃ Eus Sevrn Phot Tert Jer₁: om BDKLPΠ' \aleph am(with em fuld ing mt taur tol) lat-a b c l Syr syr-jer copt-

schw æth Orig_{3 expr 1} Iren-int Vict Jer₂ Aug.
3. for αυτου, του θεου υμων (from LXX) D 34-marg, dei nostri mt lat-a b cf ff₂ g₂

goth syr-ms-mg (Iren-int).

4. at beg ins και N1(N3a disapproving). rec om o, with A(D)P rel: ins BLAN 33 copt. — εν τ. ερ. bef βαπτ. D 28 latt(not f) Syr. rec ins και bef κηρυσσων, with ADN rel vss: om B 33. (P def.) (The account of the varns seems to be the ignorance of the transcribers that ιω. ο βαπτιζων is, with Mark, John the Baptist, see ch vi. 14, where D al have corrd to βαπτιστης: thence βαπτιζων became joined with

εγενετο, and και insd.)

5. εξεπορευοντο (corrn to suit ιεροσολυμιται &c) EFHLSV Γ(Tischdf) harl (with taur) lat-b ff. g, copt-2-mss goth Thl. om οι D Ser's c. rec και εβαπτιζοντο bef παντες, with AP rel syr goth (wth): om και 81 69 lat-a, om παντες 69 lat-f: txt BDL Δ N³² 33 vulg lat-b l copt arm Orig. Eus. (π a ν res ν as omd, as not in || Matt, and seeming to assert too much: then re-insd from marg with ϵ Ba π τ.) ιορδ. ποταμω bef υπ' αυτου (from \parallel Matt), with ADP rel syr goth: txt BLN 33 vulg lat-b c f ff_{1,2} g_{1,2} l arm Orig₂ Eus.—om $\tau \omega$ D¹(ins D³).—om $\tau \sigma \tau \omega$ D unt lat-a b c ff_{1,2} g1 Orig1.

6. rec (for και ην) ην δε (from Matt iii. 4), with A D[-gr] P rel mt lat-a c f ff2 syrr copt-schw goth with arm Thl: txt BLM 33 vulg lat-b $f_1^{\dagger}g_{1,2}$ D-lat copt-wilk. rec om o, with ADHS $\Delta\Pi$ 33: ins BLM rel Thl. for $\tau\rho_1\chi\alpha_5$, $\delta\epsilon\rho\rho\rho\nu$ D-gr lat-a.

om και ζ. to αυτου D lat-a b ff2. rec εσθιων, with ADP N3a (appy) rel: txt BLIANI 33.

7, 8. και ελεγεν αυτοις εγω μεν υμας βαπτιζω εν υδατι ερχεται δε οπισω μου ο

stands independently, not ἐγέν. Ἰωάν. (δ) βαπτ.... ώς γέγρ. The citation here is from two Prophets, Isa. and Mal.: see reff. The fact will not fail to be observed by the careful and honest student of the Gospels. Had the citation from Isaiah stood first, it would have been of no note, as Meyer observes. Consult notes on Matt.

xi. 10: iii. 3. 4.7 See on Matt. iii. 1. βάπτ. μετ., the baptism symbolic of ("gen. of the characteristic quality," Meyer) repentance and forgiveness-of the death unto sin, and new birth unto righteous-The former of these only comes ness. properly into the notion of John's baptism, which did not confer the Holy Spirit, ver.

τερός μου οπίσω μου * οὖ οὖκ εἰμὶ y ίκανὸς ² κύψας λῦσαι * constr., Math. ύπο Ἰωάννου. 10 καὶ εὐθὺς άναβαινων εκ το ανεῦμα ὡς al. L.J. Acts εἰδεν ἀ σχιζομένους τοὺς οὐρανούς, καὶ τὸ πνεῦμα ὡς al. L.J. Acts xxii. 25 only. 11 καὶ ε φωνὴ ἐγένετο οὐο xxis. 10 διο ..αγαπη έκ των οὐρανων Σὰ εἶ ὁ υίος μου ὁ h ἀγαπητός· ἐν σοὶ

b ch. viii. 1. xiii. 17 | Mt., 24. Luke v. 35. ix. 36 al. Judg. xvii. 6. c = John ix. 7. d = here only. see ch. xv. 38 ||. e || Mt. reif. f ||. Matt. vii. 25. John i. 32 al. fr. Isa. Ixiii. 14. g Luke ix. 35 reif. h ||. Matt. xii. 18. xvii. 5 ||. 2 Pet. i. 17. Gen. xxii. 2. = μονογενής, Αq.

ισχυροτέρος μου ού ουκ ειμι ικανός λυσαι τον ιμαντα των υποδηματων αυτου και αυτος υμας βαπτισει εν πνευματι αγιω D lat-(a) f_2 &c (see Luke iii. 16), ισχυρος Λ ev-x. om 2nd μου B (al ? 102 = B?) Orig $_1$: om οπισω μου Δ ev-P lat-ff.

8. rec aft $\epsilon\gamma\omega$ ins $\mu\epsilon\nu$ (from || Matt Luke), with A(D)P rel mt lat-a f ff_2 syr goth th: om BLN 33. 69 vulg lat-b c ff₁ g_{1,2} Syr copt arm Orig [Aug₁]. rec ins εν bet υδατι (from || Matt, where none omit it), with ΛDP rel gat(with mm mt) lat-a c &c [copt]: om BHΔN 33 vulg Orig(addg μόνος Ματθαΐος τούτφ προςέθηκε τὸ εἰς μετάνοιαν) Aug. om 2nd υμας κ¹(ins κ^{3α}) lat-b: υμας bef βαπτισεί D 69 lat-a ff₂. rec ins εν bef πν. αγ. (from | Matt), with ADPN rel gat(with mm mt) copt Orig: om BL vulg lat.b Aug[-txt]. at end add και πυρι (from | Matt Luke) P

47. 54-6-8. 259 Ser's v syr-w-ast.

ταις ημέραις bef εκειναις DΔ Ser's e lat-b $f \mathcal{J}_{1,2} \mathcal{J}_{1}$. 9. om 1st kai B Ser's c. ins o bef ιησ. DMΓΔ 69 Scr's c d e i l m n r s w2 evv-H-P-x-y-z. ιω. bef εις τ. ιορδ., with AP rel vulg late f syr goth with arm: txt BDLN (1) 33. 69 am(with fuld ing tol) lat-a b ff_{12} g_{12} Syr copt Orig. ϵ is $\tau \eta \nu \iota o \rho \delta$. D¹(txt D-corr¹). 10. rec $\epsilon \nu \theta \epsilon \omega s$, with AP rel: om D lat-a b æth: txt BL ΔR 33. rec (for $\epsilon \kappa$)

απο (from | Matt), with AP rel: txt BDL% 33. 69 latt goth æth(appy) arm.

for σχιζ., ηνυγμένους (= ηνοιγ.) D, apertos lat-b, aperiri lat-c, adaperiri lat-a. rec ωset (from || Matt), with MP (1.33.69, e sil): txt ABDN rel (syr-mggr). Ratablewof D'. add rath from John i. 33) \times (10) 33. 86. 106 Ser's g vulg lat-b $f_{1,2}^{\epsilon}$ $g_{1,2}$ l copt-wilk with Ambr. (Δ has a space left.) rec (for ϵ 1s) ϵ 1s' (f7cm ||), with APN rel lat-f g_1 : txt BD 13. 69. 124 lat-a (b) l.

11. om ϵ 9cepeto D \times 1 (ins \times 32) with lat-f2. rec (for σ 01) ω (from || Matt), with A

rel lat-b f g D-lat syr-mg copt-wilk arm-mss: txt B D[-gr] LAN 1.33.69 vulg lat-a c

 $f_2^{\prime} g_2 l$ Syr syr-txt copt-schw goth æth arm-zoh. (P def.)

7. κύψας λῦσαι....] The expression is common to Mark, Luke, and John (i. 27). It amounts to the same as bearing the shoes-for he who did the last would necessarily be also employed in loosing and taking off the sandal. the variety is itself indicative of the independence of Matt. and Mark of one another. John used the two expressions at different times, and our witnesses have reported both. κύψας is added by Mark, who, as we shall find, is more minute in circumstantial detail than the other Evan-8.] Matt. and Luke add kal gelists. πυρί.

9-11.] JESUS IS BAPTIZED BY HIM. Matt. iii. 13-17. Luke iii. 21, 22. ἀπὸ Naζ. is contained here only. words with which this account is introduced, express indefiniteness as to time. It was (Luke iii. 21) after all the people were baptized: see note there. commencement of this Gospel has no marks of an eye-witness: it is the compendium of generally current accounts.
10.] εὐθύς, or -θέως, is a favourite

connecting word with Mark. has here taken the oral account verbatim. and applied it to Jesus, 'He saw,' &c .and autor must mean Himself: otherwise we must understand o'lwav. before elbev, and take avaß. as pendent, which is very improbable. The construction of the sentence is a remarkable testimony of the independence of Mark and Matt. even when parts of the narrative agree verbatim. See note on Matt. iii. 16. σχιζ., peculiar to Mark; and more de-

G Kal OL

i II. Matt. xvii. i εὐδόκησα. 12 καὶ εὐθὺς τὸ πνεῦμα αὐτὸν k ἐκβάλλει εἰς 1. Matt. xvii. ευσοκήσα. 12 και ευσος το πνευμα αυτον εκραλλεί είς 5. 1 Cor. x. 5. 2 Cor. xii. τὴν ἔρημον. 13 καὶ ἢν ἐν τῇ ἐρήμω ἡμέρας τεσσεράκοντα ii. 12.] Heb. 1 πειραζόμενος ύπὸ τοῦ σατανά, καὶ ην μετὰ τῶν θηρίων, x. 38, from Hab. ii. 4. 2 Kings xxii. 20. Mal. ii. καὶ οι ἄγγελοι η διηκόνουν αὐτῶ.

17. Matt. ix. 38. John x. 4. 1 Macc. 14 Και μετά τὸ η παραδοθήναι τὸν Ἰωάννην, ήλθεν ὁ ABDEF Ίησοῦς είς την Γαλιλαίαν κηρύσσων τὸ ο εὐαγγέλιον τοῦ MSUVP xii. 27. ο θεοῦ 15 λέγων ὅτι Επεπλήρωται ὁ Εκαιρὸς καὶ ٩ ήγγικεν 33.69 passim.
m ch. xv. 41
al. fr.+
n = Acts viii. ή τβασιλεία του τθεου· s μετανοείτε καὶ t πιστεύετε έν τω

n = Acts viii. 3. xvi. 4. Ps. lxxvii. 8. constr., Ezek. xliv. 26 al. fr. ii. 2. 8. 9. 1 Pet. iv. 17 (Acts xx. 24. 1 Tim. i. 11) only. εὐ. τη̃ς βασ., Matt. iv. 23. 1x. 35. xxiv. 14 only. Luke xxi. 24. see Lam. iv. 18. q = Mt, al. fr. Ezek, vii. 7, 12. r Matt. [vi. 33] xii. 28 al2. ch. iv. 11, 26. 30 and freq. in Mk., Luke, Acts & Paul. John iii. 3, 5. Rev. xii. 10. s Matt. iii. 2 reff. tw. εν, John iii. 15 only. Ps. lxxvii. 22. Jer. xii. 6.

12. ευθεως ADE¹K M-marg Π¹ 1: txt BX rel. aft πνευμα ins το αγιον D. εκβαλλει bef αυτον DΔ 33. 69 latt.

13. rec ins εκει bef εν τη ερημω (marg corrn for εν τ. ερ. (as appears by εν τ. ερ. being omd by KII &c) c, Ids admd with it into the txt), with A rel syrr (arm): om ABDLN 33 latt copt goth wth Orig [Eus₁]: om εν τη ε. [also] KΠ¹ 1. 69. 124. 209-53 τεσσερακοντα bef ημερας BLN 33 vulg lat-(e) ff1 g1 l copt Ser's e w1 lat-a arm. add κ. τεσσερακ. νυκτας L(M) 13. 33 Ser's c v ev-w2 vulg lat-(c) [æth] Orig Eus. ff₁ g₁ l (syr-mg) copt æth Orig Eus. AM 33. 238 Scr's c d evv-π-y-z. ins και bef πειραζομένος D latt.

14. rec (for και μετα) μετα δε (|| Matt), with ALX rel vulg lat-f ff g syrr [copt-dz] goth ath arm Orig Eus: sed postquam lat-b g₁ D-lat: txt B[B¹ oms τα of μετα] D-gr lat-α (c) copt. om τον AEFG¹HSUVΓ Eus-ed. om ο AEFHKM(S?)U lat- α (c) copt. om V^2 [om o $\iota\eta\sigma$. V^1] $\Gamma\Pi$ Eus. rec aft ευαγγελιον ins της βασιλειας (from Matt iv. 23), with AD rel vulg lat- $aff_{1,2}$ $g_{1,2}$ Syr syr-ms with: om BLN 1.33.69 mt lat-b c ff_2 syr-ed copt goth (Treg) arm $Orig_2$.

15. rec ins kai bef $\lambda\epsilon\gamma\omega\nu$, with BKLM $\Delta\Pi$ 1.33.69 vulg lat-a b &c syrr copt: om

AD rel lat-f ff2 g1 goth.—om και λεγων X1(ins X-corr1, appy) mt lat-c Orig.

πεπληρωνται οι καιροι D mt lat-a b c $f_2^r g_1$.

scriptive than ἀνεώχθησαν, Matt. Luke. 11.] σὺ εἶ, Mark, Luke; οὖτός ἐσ., Matt.—ἐν ῷ εὐδ., Matt.; ἐν σοὶ εὐδ., Mark and Luke. I mention these things to shew how extremely improbable it is that Mark had either Matt. or Luke before him. Such arbitrary alteration of documents could never have been the practice of any one seriously intent on an important work.

12, 13.] TEMPTATION OF JESUS. Matt. iv. 1—11. Luke iv. 1—13. ἐκβάλλω = ἀνάγω Matt., = ἄγω Luke. It is a more forcible word than either of these to express the mighty and cogent impulse of the Spirit. σατανа̂ = διαβ. Matt., Luke: see note, Matt. iv. 1.

It seems to have been permitted to the evil one to tempt our Lord during the whole of the 40 days, and of this we have here, as in Luke, an implied assertion. The additional intensity of temptation at the end of that period, is expressed in Matt. by the tempter coming to Himbecoming visible and audible. Perhaps the being with the beasts may point to one form of temptation, viz. that of terror,

which was practised on Him:-but of the inward trials who may speak? άγγ., as των θηρ. generic. There is nothing here to contradict the fast spoken of in Matt. and Luke, as De W. maintains. Our Evangelist perhaps implies it in the last words of ver. 13. It is remarkable that those Commentators who are fondest of maintaining that Mark constructed his narrative out of those of Matt. and Luke (De W., Meyer) are also most keen in pointing out what they call irreconcileable differences between him and them. No apportionment of these details to the various successive parts of the temptation is given by our Evangelist. They are simply stated to have happened, compendiously.

14, 15.] JESUS BEGINS HIS MINISTRY. Matt. iv. 12-17. Luke iv. 14, 15. 14.7 See note on Matt. iv. 12.

παραδ. seems to have been the usual and well-known term for the imprisonment of John. τὸ εὐαγ. τ. θ.] See reff., and note on ver. 1. 15. πεπλ. ὁ καιρ.] Sec Gal. iv. 4. "The end of the old covenant is at hand; the Son is born, grown

εὐαγγελίω. 16 καὶ παράγων παρὰ τὴν θάλασσαν τῆς uhere only. Γαλιλαίας είδεν Σίμωνα καὶ 'Ανδρέαν τὸν ἀδελφὸν Σίν. Μι. bis.
ν. Μ. bis. μωνος " ἀμφιβαλλοντας ἐν τῆ θαλάσση, ἦσαν γὰρ ' ἀλεείς. Like v. 2 only, Jor., 16. 17 καὶ είπεν αὐτοῖς ὁ Ἰησοῦς ¾ Δεῦτε τοπίσω μου καὶ (εὐειν, John Τι καὶ εἰπεν αὐτοῖς ο Ἰησούς $^{\rm w}$ Δεὐτε $^{\rm t}$ ὁπίσω μου καὶ $^{\rm (ceieu}$, John ποιήσω ὑμᾶς γενέσθαι $^{\rm v}$ ἀλεεῖς ἀνθρώπων. $^{\rm 18}$ καὶ εὐθέως $^{\rm w}$ $^{\rm int}$, δίκης $^{\rm int}$, $^{\rm int}$ ἀφέντες τὰ $^{\rm y}$ δίκτυα [αὐτῶν] ἢκολούθησαν αὐτῷ. $^{\rm 19}$ καὶ $^{\rm int}$ υμας YFVEODAL αὐτούς καὶ κάφεντες τον πατέρα αὐτῶν Ζεβεδαίον εν τῶ a Mt. Gal. vi. πλοίω μετὰ τῶν $^{\rm b}$ μισθωτῶν $^{\rm c}$ ἀπῆλθον $^{\rm c}$ ἀπίσω αὐτοῦ. $^{\rm 12, 13, 16.}_{\rm b \ John \ x.}$ $^{\rm 12, 13, 16.}_{\rm 12, 13 \ bis}$

only. Exod. xii. $45. = \mu i \sigma \theta \cos$, Luke xv. 17, 19.

c John xii. 19.

16. rec (for και παραγων) περιπατων δε (from || Matt), with Λ rel (Syr) syr-txt: txt BDLN 33. 69 latt (syr-mg) copt goth arm. ins τον bef σιμωνα D 28. 69. 124. 346.

rec (for σιμωνος) auτου (from || Matt), with DGT 33 latt Syr ath: auτου του σιμωνος (combination of readings) E1FHKSUVII syr goth: txt BLMS lat-a copt arm. του σ. $AE^2\Delta$ 1. 69. rec (for αμφιβαλλ.) βαλλοντας (from || Matt), with $E^2M\Gamma\Pi^2$ 1 arm: txt A(-τεs) BDN rel. rec adds αμφιβληστρον (from || Matt), with A rel latt- ff_2 syr copt goth; -tra vss, -tra bef ballowtas 1. 237-59 Ser's a; $\tau \alpha$ dirtua D 13. 28. 69. 124 yulg lat-a e f ff_1 g_{12} l Syr arm: om BLM 33 æth (appy). rec alless, with N rel: alees D (L doubtful): txt $AB^1\Delta$ (so in ver 17, where CN have · eeis also).

om αυτων BCLX 13. 33. 69 vulg lat-ff1 g2 copt arm: ins Λ 18. ευθυς LN 33. rel lat. fg_1 syrr goth wth.—for τa diktua, $\pi a y \tau a$ D lat. a b c ff_2 . g koloubouv B. 19. $\pi \rho o s \beta a s$ D¹. rec aft $\pi \rho o \beta a s$ ins $\epsilon \kappa \epsilon \iota \theta \epsilon \nu$ ($from \parallel Matt$), with ACN rel vulg

lat-c f ff_1 $g_{1,2}$ syr goth with arm: aft odigon 33: om BDL 1 lat-a b ff_2 g_1 Syr copt. om ολιγον ℵ¹(ins bef εκειθεν ℵ^{3a}) 56-7-8 Thl. || *Matt*) C²KΜΓΠ¹ 1 Syr syr-w-ast copt[?] æth. aft δικτυα ins αυτων (from

20. rec ευθεωs, with ACD rel: txt BLN 13. 33: om 124. 433 lat-b æth: ins bef αφεντες Δ (69) lat-c f_2 Syr arm. for $\alpha \pi$. oπ. αυτ., ηκολουθησαν αυτω (|| Matt) D latt copt-wilk ath.

up, anointed (in his baptism), tempted, gone forth, the testimony of his witness is given, and now He witnesses Himself; mow begins that last speaking of God, by His Son (Heb. i. 1), which henceforth shall be proclaimed in all the world till the end comes." Stier, R. J. i. 57.

καὶ πιστ. These words are in Mark only. They furnish us an interesting characteristic of the difference between the preaching of John, which was that of repentance—and of our Lord, which was repentance and faith. It is not in Himself as the Saviour that this faith is yet preached: this He did not proclaim till much later in his ministry: but in the fulfilment of the time and approach of the kingdom of God. ěv is not instrumental (as Fritzsche), 'by means of the Gospel:' but in the Gospel, which, in its completion, sets forth Jesus Christ as the object of faith. "The object of the faith is conceived as that on which the faith lays hold." Meyer.

16-20.7 CALLING OF PETER, ANDREW, James, and John. Matt. iv. 18-22. Almost verbatim as Matt. The variations are curious: after Σίμωνα, Mark omits τον λεγ. Πέτρ.: - although the name was prophetically given by our Lord before this, in John i. 43, it perhaps was not actually given, till the twelve became a distinct body, see ch. iii. 16. Matt. has εis την θ., for our εν τ. θ., an inconceivable variation if one copied the other, as is also ἀμφιβάλλ. for βάλλ. ἀμφίβλη-The παράγων παρά, and the άμφιβ. έν τ. θαλ. are noticed by Meyer as belonging to the graphic delineation which this Evangelist loves. 17.] γενέσθαι is here inserted before alesis for minute accuracy. 19.] μετὰ Ζ. τ. πατρ. αὐτ. (Matt.) is omitted here, and Z. inserted below, where Matt. has simply τ . $\pi \alpha \tau$.

καὶ αὐτούς, these also, as well as the former pair of brothers. It belongs only to εν τῷ πλοίω, not to the following 20.] μετά των μισθ. is in-

21 Καὶ εἰςπορεύονται εἰς Καφαρναούμ. καὶ εὐθέως τοῖς ΑΒΟΝΕ d plur., Matt. 21. 1, &c. ch n. 24. in 2, 4 al. fr. e constr., ver. σάββασιν * εδίδασκεν ° εἰς τὴν συναγωγήν. 22 καὶ f εξ- MSUVP επλήσσουτο ε έπὶ τη διδαχή αυτού, ην γαρ διδάσκων 33.69 f constr., Matt. αὐτοὺς ώς h έξουσίαν έχων καὶ οὐχ ώς οί γραμματεῖς. constr., Matt. vii. 28. xxii. 33. ch. xi. 18. Luke iv. 32. ix. 43. Acts xiii. 12. ch. iii. 5. x. 22, 24 al. 23 καὶ εὐθὺς ην ἐν τη συναγωγή αὐτῶν ἄνθρωπος ἱ ἐν ι πνεύματι ι ακαθάρτω, καὶ ι ανέκραξεν 24 λέγων κΤί ήμιν καὶ * σοὶ Ἰησοῦ Ναζαρηνέ: ἦλθες ἀπολέσαι ἡμᾶς: οἶδά Exod, xviii. h Matt. vii. 29 σε τίς εἰ, ὁ ¹ ἄγιος τοῦ ¹ θεοῦ. 25 καὶ επετίμησεν αὐτῶ

h Matt. vn. 23 reff. ich. v. 2. cf. Luke i. 17 bis, Isa, liii. 3, 4. k | L. Matt. viii. 29. 2 Kings xvi. 10 al. m Matt. xvi. 22. Jude 9. Zech. iii. 3.

j || L. ch. vi. 49. Luke viii. 28. xxiii. 18 only. Judg. vii. 20.
1 ||. John vi. 69 only. see Acts iii. 14. 1 John ii. 20.

υουτο D-gr 33. ευθυς L**κ** 1. 33 Orig₁, ins εν bef τοις σαββα-* rec εἰςελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν, with ABD rel 21. ειςεπορευοντο D-gr 33. ow CG. latt syr goth with arm: εδιδ. εις ελθ. εις τ. συν. al: ελθων ε. τ. σ. εδ. al: εις τ. συν. αυτων εδιδασκ. Δ ev-H: εδιδασκ. (εν) τοις σαββ. εις τ. συν. C Syr copt: εδιδασκεν εις την συναγωγην (C) LX Origo. (The varns seem to shew that the construction gave offence and was supplied by ειςελθ. or ελθ.)—εδιδαξεν κ1(txt κ3a). add autous D latt syr-w-ast goth æth arm.

22. om 2nd Kai D1(ins D2) lat-b c e. aft γραμματεις ins αυτων (from Matt vii.

29) CM \triangle 33 lat-e fg_2 syrr wth.

23. rec om ευθυς (as inappropriate), with ACD rel latt syrr goth with arm: ins BLAN. 33. 131. 209 copt Orig. εν τη συν. αυ. bef ην C Orig. οm αυτων

DL 72 lat-b c e f_2^c g_1 copt-wilk. ενεκραξεν D. 24. rec ins εα bef τ_1 (from || Luke. It was not correctly stated by Tischdf (ed 7) that nearly the same MSS omit it in Luke as here: e.g., B has it there), with ACK3a rel syr goth arm Orig Eus, [Cyr,]: om BDN1 latt Syr copt ath Aug. (confusion of vowels?) ABΓΔ Scr's e ev-z: σοι CDN rel. ημας bef απολεσαι C οιδαμεν L Δ-gr & copt æth arm Orig Eus Cyr-jer Bas Chr Thdor-mops Cyr Iren-int Tert [Hil,] Aug Paulin: txt ABCD rel latt syrr goth.

serted for particularity, and perhaps to soften the leaving their father alone. It gives us a view of the station of life of Zebedee and his sons; they were not poor fishermen, but had hired servants.

Matt. has ἠκολούθησ. αὐτ. Now may we not venture to say that both these accounts came from Peter originally? Matthew's an earlier one, taught (or given in writing perhaps) without any definite idea of making it part of a larger work; but this carefully corrected and rendered accurate, even to the omitting the name Peter, which though generally known, and therefore mentioned in the oral account, was perhaps not yet formally given, and was therefore omitted in the historical.

21-28.] HEALING OF A DÆMONIAC IN THE SYNAGOGUE AT CAPERNAUM. Luke iv. 31-37. 21.] Not immediately after the preceding. The calling of the Apostles, the Sermon on the Mount, the healing of the leper, and of the centurion's servant, precede the following miracle.

22.7 A formula occurring entire at the end of the Sermon on the Mount, Matt. vii. 28, and the first clause of it,—and, in substance, the second also, -in the corresponding place to this in Luke iv. 32.

23-28.] This account occurs in Luke iv. 33-37, nearly verbatim: for the variations, see there. It is very important for our Lord's official life, as shewing that He rejected and forbade all testimony to his Person, except that which He came on earth to give. The dæmons knew Him, but were silenced. (See Matt. viii. 29: ch. v. 7.) It is of course utterly impossible to understand such a testimony as that of the sick person, still less of the fever or disease. 23. $\tilde{\alpha}\nu\theta$. $\tilde{\epsilon}\nu$ $\pi\nu$.] The use of the prep. in this connexion is unusual: see reff. I think the best account of it is, that it falls under a large class of usages of ev, expressing the element in which the man lived and moved, as possessed and interpenetrated by the evil spirit,as in the common expressions ἐν κυρίω, ἐν χριστφ, cf. 2 Cor. xii. 2, and Acts xvii. 28. 24. Naζ.] We may observe that this epithet often occurs under strong contrast to His Majesty and glory; as here, and ch. xvi. 6, and Acts ii. 22-24; xxii. 8; and, we may add, John xix. 19.

ήμας, generic: "communem inter se causam habent dæmonia," Bengel.

ο Ἰησούς λέγων η Φιμώθητι καὶ ἔξελθε έξ αὐτοῦ. 26 καὶ η Matt. xxii. ο σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν τὸ καὶν εξελυε εξ αὐτου. ²⁰ καὶ η καὶν ο καὶ φωνῆσαν φωνῆ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ. ²⁷ καὶ ν ἐθαμβήθησαν κοὶς εκτες το κοιν τοῦνο; διδαχὴ καινὴ κατ ἐξουσίαν καὶ τοῖς πνεύ- 1 Μαες νίκε κατ τοῦς κατ τοῦς πνεύ- 1 Μαες νίκε κατ τοῦς νίκε νίκους κατ τοῦς πνεύ- 1 Μαες νίκε νίκε νίκε νέκε νέκους νέκο έστιν τοῦτο ; διδαχή καινή 8 κατ έξουσίαν καὶ τοῖς $\pi\nu$ εύ- μασιν τοῖς ἀκαθάρτοις t ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ. v καὶ ἐξήλθεν ἡ u ἀκοὴ αὐτοῦ εὐθὺς v πανταχοῦ εἰς ὅλην τὴν w περίχωρον τῆς Γαλιλαίας. 29 Καὶ εὐθὺς ἐκ τῆς ceff τοὶι, 13 καὶι, 13 καὶι, 13 καὶν v συναγωγῆς ἐξελθόντες ῆλθον εἰς τὴν οἰκίαν v Γίμωνος καὶ v Λυδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. 30 ἡ δὲ v πενθερὰ v κιὶ. 13. Ερh. v 16. Ερλίν, 16. Ενλίν, 16. Ενλ

v ch. xvi. 20. Luke ix. 6. Acts xvii. 30. xxvi. 3. xxviii.
w Mutt. iii. 5 \(\) L. xiv. 35 al. Deut. ii. 13, 14
y ch. ii. 4. John v. 3, 6. Acts xxviii. u — Matt. iv. 24 reff. 3 Kings ii. 28. 22. 1 Cor. iv. 17 only. 1sa. xlii. 23. x II. Matt. x, 35. Luke xii. 53 bis only. Ruth i. 14. 8. Prov. vi. 9. 2 || Mt. only †.

25. om ο ιησ. D 1421 lat-b g_1 . om λεγων A^1 (possibly) \aleph^1 . (λεγων φιμωθητι is written (prima manu?) over an crasure in A: λεγων is inserted in N by corr1.) for $\epsilon \xi$, $\alpha \pi'$ HL 33, 237-8-48 Ser's e s v 8-pe lat-f, $ff_2 g_{1,2} l$ Damase Orig-int. αυτου, του ανθρωπου D 8-pe latt(not f). at end add πνευμα ακαθαρτον D (8-pe) gat mm lat-b c e ff2 g12 goth æth.

26. κ. εξηλθ. το πν. το ακ. σπαραξας αυτον κ. κραξας φ. μ. εξηλθ. απ αυτου D, simly late eff. om to $\pi \nu \in \nu \mu \alpha$ B (al? 102 = B?). rec (for $\phi \omega \nu \eta \sigma \alpha \nu$) κραξαν (more usual word), with AC(D) rel: txt BLN 33 Orig [Damase,-ms].

εξ, απ' (from | Luke) CDM & 33 latt Damasc: txt ABN rel goth arm Orig.

27. εθαμβησαν D Orig. rec (for απαντες) παντες (|| Luke), with ACD rel: om $\pi \rho os$ BN (al? 102 = B?). rec (for $\epsilon a \nu \tau$.) txt BLUN 157. 433 Orig. aurous, with BGLSN: txt ACD rel. λεγοντες (from | Luke) ACE1M Δ2 33: txt BDX rel. (Π?) rec (for διδαχη καινη κατ' εξουσιαν) τις η διδαχη η καινη αυτη οτι κατ' εξουσιαν, with C rel (latt) syrr goth: τις η καινη αυτη διδ. οτι A: alin aliter: TIS η didax η ekein η have been variously conformed to $\parallel Luke$. for πνευμασιν D1 wrote πνευνα with a mark of abbreviation; the a was afterwards erased.

28. rec (for και εξηλθ.) εξηλθ. δε, with A rel lat-f syr goth arm: txt BCDLMΔΝ 33 evv-π-y-z latt Syr copt wth. om ευθυς Ν¹ 1. 28. 31-3. 59¹. 131 Scr's e v lat-δ

 $f_2 g_1$ Syr æth: txt BDLX 33. 69.

26. σπαράξ.] having convulsed him, see reff. Luke adds, that he did not injure him 27.] πρὸς ἐαυτούς is not, each man within himself, but amounts to πρὸς ἀλλήλους, see reff. Meyer well remarks, that the reason of the reflexive pronoun being used, is probably to be found in the narrative representing what was said among themselves, not to Jesus and his disciples. We may either take καινή with κατ' έξουσίαν, 'new in respect of power,' as Meyer: or regard καινή and κατ'

έξουσίαν as two separate predicates of $\delta\iota\delta\alpha\chi\dot{\eta}$. The latter view is preferable as more borne out by the adverbial use of κατά with nouns signifying power in the reff. Render then a teaching new and powerful. 28.] This miracle, which St. Mark and St. Luke relate first of all, is not stated by them to have been the first. Cf. John ii. 11.

29-34.] HEALING OF SIMON'S MO-THER-IN-LAW. Matt. viii. 14-17. Luke iv. 38-41. The three accounts, perhaps a cen., ch. v. dit. (i.x. π). Ileb. iv. 14 ii. Is only. Gen. aix. 16 is π for π fo

31. ekteinas the ceira krathsas h. authe D lat-(b) f. rec aft ceira ins auths (from || Matt), with AC rel latt [syrr copt &c]: on B(D)LX lat-b. on eubews (|| Matt Luke) BCLX 1.33.131.200 lat-e copt arm: ins bef afhr. D vulg lat-e $ff_2 g_{1.2}$ Syr: bef dime. 253: bef o pur. lat-b: txt A rel syr goth with.

32. for οψ. γεν. στε, cum autem (perhaps the origh txt, and οψ. γεν. insd from || Matt) lat-b. * rec ἔδυ, with ACN rel: εδυσεν BD. εφεροσαν D. aft

εχοντας ins νοσοις ποικιλαις (from | Luke) D lat-b c e f_2 g_1 .

33. om from kai ver 32 as far as 2nd kai ver 34 \aleph^1 . rec η π 00. 00. ϵ π 10. with A rel lat-c f (ff_2 $g_{1,2}$) syrr copt-wilk goth with arm: txt BCDL \aleph^3 2 33 (ev-y) vulg lat-b e l copt-schw. (om $\eta \nu$ Ur.) aft $\theta \nu \rho \alpha \nu$ ins autou D lat-c (ff_2 g_1 , appy).

34. for ver, κ . $\epsilon\theta\epsilon\rho\alpha\pi\epsilon$ use autous κ . tous daimonia exontas exeb. auta at autou κ . our holes auta lal. oti hidistan autou. κ . $\epsilon\theta\epsilon\rho\alpha\pi\epsilon$ use tol. kak. $\epsilon\chi$. toik. nosois κ . daim. tolla exebalte D, simly κ . $\epsilon\theta\epsilon\rho$. to at autou latiff g_1 . om pointais nosois L (and appy the prototype of κ : see above). $\epsilon\xi\epsilon\beta\alpha\lambda$ de κ Ser's d κ vulg lat-aff $f_{1,2}$ $g_{1,2}$. ta daimonia bet lale in B (al ? 102=B ?): auta lalend D latt (not f). aft autou ins critical from $\|Luke\rangle$ BL 1. 124-31. 209 Ser's l m κ q^1 evy-H-w²-y; tou $\chi\rho$. $\epsilon\nu$. GMR³a 33(appy) 69 Ser's κ r; r0. tou r0. aut. κ 1. C latiff r1 r2 txt r1. r3 rel latt Syr goth Vict.

35. rec εννυχον, with A rel Orig: txt BCDLΘ₁× 1. 33. 131. 209 evv-h-y. om αναστας D-gr 226 lat-α c. om και απηλθεν B 28. 56. 2-pe lat-b c e ff₂ g₁ Syr copt-

wilk and -dz]. aft εις ins τον D. προς ευξετο orabat D.

36. * $\kappa \alpha \tau \epsilon \delta l \omega \xi \epsilon \nu$ BMUN 28. 237-52-9 ev-y vulg lat $ff_1 g_2$ [copt]: $\kappa \alpha \tau \epsilon \delta l \omega \xi \alpha \nu$ ACD Θ_t rel [syrr]. rec ins o bef $\sigma \iota \mu \omega \nu$, with $\Lambda C\Theta_t$ rel; o $\tau \epsilon$ K Π 1. 50. 68-9. 124. 209 Ser's d e p w; $\tau \sigma \tau \epsilon$ D¹(and lat, but at first $\tau \epsilon$ only): om BLN 33. om $o\iota$ B¹.

from a common source (but see notes on Luke), are all identical in substance, but very diverse in detail and words. 31.] ἀφῆκεν αὐτήν, of the fever, is common to all, and διηκόνει αὐτοῖς, but no more. The same may be said of vv. 32— 34:—the words καὶ ἦν ὅλ. ἡ πόλ. ἐπ. . . . θύραν are added in our text, shewing the accurate detail of an eye-witness, as also does the minute specification of the house, and of the two accompanying, in ver. 29. Observe the distinction between the sick and the damoniacs: cf. ch. iii. 15. Observe also πολλούς, πολλά, in connexion with the statement that the sun had set. There was not time for all. Meyer, who notices this, says also that in some the conditions of healing may have been wanting. But we do not find this obstacle existing on other occasions: cf. Matt. iv. 24; xii. 15; xiv. 14: Acts v. 16. On the not permitting the dæmons to speak, see note above, vv. 23–28. I should be disposed to ascribe the account to Peter. Simon, Andrew, James, and John occur together again, ch. xiii. 3.

35—38.] Jesus, being sought out in His retirement, preaches and heals throughout Galilee. Luke iv. 42, 43, where see note. Our Lord's present purpose was, not to remain in any one place, but to make the circuit of Galilee; not to work miracles, but to preach.

35.] έννυχα, acc. plur. neut.

...кава-

ρισθητι

μετ αὐτοῦ, 37 καὶ εὖρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι $^{\rm n}$ - Matt. xxxi. πάντες ζητοῦσίν σε. 38 καὶ λέγει αὐτοῖς $^{\rm n}$ 'Αγωμεν $^{\rm st. 7.15, 16.}_{\rm xi. 7.15, 16.}$ αλλαχοῦ εἰς τὰς p ἐχομένας q κωμοπόλεις, ἵνα κἀκει o ἐκριένας q κωμοπόλεις, ἵνα κἀκει o ἐκριένας q κωμοπόλεις, ἵνα κἀκει o ἐξηλθον. 39 καὶ ἢν κηρύσσων o κὶς τὰς συναγωγὰς αὐτῶν u εἰς ὅλην τὴν Γαλιλαίαν, κὰι p τὰ δαιμόνια ἐκβάλλων. o Ταρακαλῶν αὐτὸν o Λεποὸς o παρακαλῶν αὐτὸν o Μασ. κὶι o Μασ. κὶι o Καὶ ἔρονεται ποὸς αὐτὸν o λεποὸς o παρακαλῶν αὐτὸν o Μασ. κὶι o Μασ. $^$

40 Καὶ ἔρχεται πρὸς αὐτὸν τλεπρὸς τ παρακαλῶν αὐτὸν abreonlyt. [καὶ × γονυπετών αὐτὸν] [καὶ] λέγων αὐτῶ ὅτι ἐὰν [καὶ χονυπετών αὐτὸν] [καὶ] λέγων αὐτῷ ὅτι ἐὰν το ικον. τὶς ην, θέλης δύνασαί με γκαθαρίσαι. 41 ὁ δὲ Ἰησοῦς z σπλαγχ- Straho xiii. γνισθείς, γεκτείνας τὴν χεῖρα αὐτοῦ ἡψατο καὶ λέγει ε John xvii. 37 rett. z ε John xvii. 38 ε John xviii. 39 ε John xviii. 39 ε John xviii. 39 ε John xviii. 30 ε John xviii. αὐτῷ Θέλω, καθαρίσθητι. 42 καὶ εἰπόντος αὐτοῦ εὐθὺς 42. xvi. 2

το ίλιον

21. ch. iv. 15. John viii. 26 al.

w = Matt. xviii. 29 al. Esth. vii. 7 Ald. compl.
 xxvii. 29 only 7. y || Mt. reff.
13 al2, Mt. Mk. L. only 7.

37. rec europites, omg 2nd kai, with $\Lambda C\Theta_f$ rel lat- $af_*f_*^*g_{1,2}$ D-lat copt goth arm : aft 1st kai ins ote and om 2nd kai D-gr vulg syrr: txt BLK lat-e copt-ms with. $\sigma \epsilon$ bef ζητουσιν (for emphasis: see Wordsw's note) AΘf rel lat-a f goth Vict: txt BCDLΔN

1. 33 vulg lat-(b c) e ff_{1,2} g_{1,2} arm.
38. [αυτοι (for -οις) Β¹.] α rec om allaxov (as superfl, and not αγομεν Χ. in || Luke), with AC3DO rel latt syrr goth: ins BC1LX 33 copt (æth arm). $\epsilon_{\rm \chi O \mu e \nu a s}, \epsilon_{\rm \nu \gamma \nu s}$ D : $\epsilon_{\rm \chi O \mu e \nu a}$ B(see table). Syr goth. $\epsilon_{\rm \chi O \mu e \nu a}$ B(see table). $\epsilon_{\rm \kappa u \mu a s}$ κ. $\epsilon_{\rm i s}$ τας πολείς D, simly latt rec $\epsilon_{\rm \xi e}$ ληλυθα, with AD rel : $\epsilon_{\rm \lambda \eta \lambda \nu \theta a}$ Δ Θ_I(ελεληλ.) 28. 69. 124. 346 Ser's dglmnpqrw2evv-P-z latt Syr syr-mg goth arm: txt BCLX 33 syr.

39. for ην, ηλθεν BLN copt æth: txt ACDOf rel latt syrr goth arm. R¹(txt κ³a). rec εν ταις συναγωγαις, with E rel: txt ABCDKLΔΘ, Πκ 1. 69.

40. for παρακαλων, ερωτων D. om και γονυπετων αυτον (perhaps homæotel: not insid from \parallel Matt Luke, the expression is different) BDGF lat-a b c f_{2}^{κ} g_{1} : ins bef κ - papar. Syr: txt ACO_{ℓ}(LN) rel vulg lat-e f f_{1}^{κ} g_{2} syr copt goth wth (arm).—om autou κ. παρακ. Syr: txt ACΘ_f LN) ret vulg lat-e f ff₁ g₂ syr copt goth wth (arm).—om αυτον LN 1. 209 Ser's g arm. (The preceding αυτον is omd by 69 ev-y.) om και (bef λεγ.) BN¹ 69¹ lat-e copt-mss: ins ACDΘ_f NSα rel. om αυτω DΓ am(with em fuld ing tol) arm. om στι D 28 vulg lat-b ff₁ g₂ l Syr: for στι, κυριε (|| Matt Luke) CL mm(with mt) lat-e e ff₂ g₁ copt ath arm: ins κυριε bef στι B: bef δυνασαι Θ_f: txt A 33. 69(sic) rel lat-a syr goth. θελεις D Π¹(appy). for δυνασαι, δυνη B.

41. for ο δε ιησ. σπλ., και σπλ. BN (al? 102 = B?) lat-e copt-wilk[and -dz]: και οργισθεις (και is from || Matt Luke) D lat-a ff₂: σπλ. δε ο ιησ. L [wth]: txt ACΘ_f rel vulg lat-e f ff. g₄ l syr copt-ms goth [arm].

vulg lat- $cf(f_1, g_2)$ syrr copt-ms goth [arm]. rec $\eta \psi a \tau o$ bef autou (from || Matt Luke, to avoid ambiguity), with ACO_f rel vulg lat-a $ef(f_2, g_{1,2})$ goth arm: aut. $\eta \psi$.

aut. D: txt BLK. om autw K 1 lat-b c ff_1 Syr. 42. om eitovtos autou (|| Matt Luke) BDLK 69 lat-a b c e ff_2 g_1 Syr copt: ins rec ευθεωs, with ACDΘ rel: txt BLN 33. ACO_f rel vulg lat- $f g_2$ syr goth æth arm.

of έννυχος, as in the sing. σήμερον, αύριον, νέον, &c., a form not so used in the classics. We have however πάννυχα, Soph. Ajax, 911. έξηλθ. from the house of Peter and Andrew, ver. 29.

36. oí $\mu \epsilon \tau'$ a $\dot{\nu}\tau$.] Andrew, John, and James, ibid. 38.] $\dot{\epsilon}\xi\hat{\eta}\lambda\theta$. = $\dot{a}\pi\epsilon\sigma\tau\dot{a}\lambda\eta\nu$, Luke: not 'undertook this journey:' He had not yet begun any journey, and it cannot apply to $\dot{\epsilon}\xi\hat{\eta}\lambda\theta\epsilon\nu$ above, for that was not to any city, nor to preach. The word has its more solemn sense, as in reff. John, though of course not understood then by the hearers. To deny this, as Meyer, is certainly not safe.

See on Matt. iv. 23: also on Luke iv. 44. κηρ. eis] not for έν, but as ές τὸν δημον λέγειν, Thuc. v. 45, and similar expressions: see reff.

40-45.] CLEANSING OF A LEPER. Matt. viii. 2-4. Luke v. 12-14. The account here is the fullest, and evidently an original one, from an eye-witness. St. Luke mentions (ver. 15) the spreading of the fame of Jesus, without assigning the cause as in our ver. 45. See note on Matt.

41.] σπλαγχνισθείς gives the reason of ἐκτείνας: Jesus being moved with compassion stretched out his hand and touched him. This is characteristic of St. Mark.

απηλθεν απ' αὐτοῦ ή γλέπρα, καὶ γ ἐκαθερίσθη. 43 καὶ ABCDE a Matt. ix. 30 a Matt. iz. 30.
ch. xiv. 5.
Julin xi. 33,
35 only †.
Isa. xvii. 13
Symm.
b see ver. 12
reff.
c || Mt. Matt.
xviii. 10.
Heb. viii. 5,
from Exod.
xvx 40 α εμβριμησάμενος αυτώ ευθύς ο εξέβαλεν αυτόν 44 και UVIA λέγει αὐτῷ ^{c"}Ορα μηδενὶ μηδὲν εἴπης, ἀλλὰ ὕπαγε σεαυτὸν 33.69 δείξον τῷ ίερεῖ, καὶ ν προςένεγκε περὶ τοῦ α καθαρισμοῦ σου α προς έταξεν Μωυσης, γ είς γ μαρτύριον αὐτοίς. ποι Εκού. Χεν. 40. Α5 ο δὲ ἐξελθὼν ἤρξατο ^f κηρύσσειν ^g πολλὰ καὶ ^h διαφημίκεν. 10. Δεν. 10. 45 ό δὲ ἐξελθων ἤρξατο f κηρύσσειν g πολλά καὶ h διαφημίείς πόλιν είςελθείν άλλὰ έξω κ ἐπ' ἐρήμοις τόποις ἦν, καὶ 6. 11. 25. Heb. i. 3. 2 Pet. i. 9 only. Lev. xv. 13. ηρχουτο πρὸς αὐτὸν Ιπάντοθεν.

| The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | The series | Th

(εκαθερισθη, so A B¹(sic: see table) CGL $\Delta\Theta_f\Pi^1$, but καθαρ. in ver 41.)

rec ευθεως, with ACO rel: txt BDL 33. - εξεβ. αυτον 43. ενβρισαμένος D 69.

bef ευθ. AKΠ Scr's e w arm: om ευθ. Syr æth.

44. om μηδεν (see | Matt Luke) ADLAN 33. 69 latt Syr copt with Vict Thl: ins rec αλλ', with MΓ (SV 1. 33, e sil): txt ABCD@N rel. BCOf rel syr goth arm. δειξον bef σεαυτον D latt. σαυτον 🕅. προς ενεγκαι (itacism?) CLΘ_f.

for α, καθως (| Luke) C1 æth: καθ' α 33.

om 1st αυτον D Scr's k: δυνασθαι bef αυτον \$ 75. 245 45. om πολλα D latt. εις πολιν bef φανερως CLN 28. 33. 124 copt: ειςελθειν bef εις πολιν D vulg ed Syr: txt ABOf rel am(with fuld) syr goth arm. $(\alpha\lambda\lambda\alpha$, so ACDM Δ .) rec (for επ') εν (from || Luke), with AUDOf rel: txt BLAR 28. 124. B (al?): om ην και lat-b e. rec πανταχοθεν, with EGUVΓ: txt ABCDΘ_f rel.

Chap. II. 1. rec $\pi \alpha \lambda \iota \nu$ $\epsilon \iota \operatorname{sgn} \lambda \theta \epsilon \nu$, with vulg lat- $b f \int_{-1.2}^{6} g_{1.2} g_{1.2}$ D-lat: $\epsilon \iota \operatorname{sgn} \lambda \theta \epsilon (\nu) \pi \alpha \lambda \iota \nu$ ACO_f rel (most mss, appy) lat- $e \operatorname{syr}$ goth Thl: $\epsilon \iota \operatorname{sgn} \lambda \theta \epsilon \nu$ $o \iota \eta \sigma$. $\pi \alpha \lambda \iota \nu$ FGP 236 Ser's f is Syr: εισηλθε (only) S lat-c: txt B D[-gr] LX 33 lat-a copt with arm.—rec ins και BLN 33 lat-a c f copt [æth] arm. (The difficulty of a nom for $\eta \kappa \omega \sigma \theta \eta$ has occasioned the corrn to $\epsilon \iota s \epsilon \lambda \theta$. $\kappa \alpha \iota$.) $\Lambda C\Theta_{\rm f}$ rel lat- g_1 .

2. om ευθεως BLN 33 vulg lat-b g, l Syr copt ath arm Aug Bede.

43.] ἐξέβαλεν need not necessarily imply that the healing was in a house (Meyer); it might have been in a city, as in Luke.

44.] σεαυτόν, being prefixed to the verb, has an emphasis: trouble not thyself with talking to others, but go complete thine own case by getting thyself formally declared pure. ήρξατο, he lost no time in doing it. τον λόγον not, 'what Jesus had said to him,' but the account, of his healing. ήρχοντο tells us more than ηλθον would

have done. Our Lord did not wish to put a stop to the multitudes seeking Him, but only to avoid that kind of concourse which would have beset Him in the towns: the seeking to Him for teaching and healing still went or, and that from all parts.

CHAP. II. 1-12. HEALING OF A PA-RALYTIC AT CAPERNAUM. Matt. ix. 2-8, where see notes. Luke v. 17-26. The three are evidently independent accounts; Mark's, as usual, the most precise in details; e.g. "borne of four;" Luke's also bearing marks of an eye-witness (see ver. 19, end); Matthew's apparently at second 1. δι' ήμερων, after an interval of some days: see reff. eis oikov, in doors; as els àppov, to the country, ch. xvi. 12: = ϵ is τ d ν δ l κ o ν , ϵ is τ d ν δ γ p δ ν , the practice of omitting the art. after a preposition being universal, and apparently regulated by no assignable rule. See examples in Middleton, ch. vi. § 1, which however in later Greek are by no means σαν πολλοί, ὥςτε μηκέτι ' χωρείν μηδὲ τὰ $^{\rm s}$ πρὸς τὴν $^{\rm r}$ - John ii 6. $_{\rm xxi.25.~Gen.}$ θύραν καὶ $^{\rm t}$ ἐλάλει αὐτοῖς τὸν $^{\rm tu}$ λόγον. $^{\rm 3}$ καὶ ἔρχονται $_{\rm ctr}$ $_{\rm ctr}$ $_{\rm ii.2..}$ φέροντες πρὸς αὐτὸν $^{\rm v}$ παραλυτικὸν $^{\rm w}$ αἰρόμενον ὑπὸ τεσ- $^{\rm t}$ - ch. iv.33. $_{\rm ctr}$ $_$ αυτες $^{\rm b}$ χαλώσιν τὸν $^{\rm c}$ κράβαττον ὅπου ὁ $^{\rm v}$ παραλυτικός $^{\rm tot}$ αλεί; Βλασφημεί τίς δύναται ef άφιέναι f άμαρτίας εί μη κ εἶs \acute{o} θεος; 8 καὶ εὐθὺς 1 έπυγνοὺς \acute{o} 1 Ιησοῦς τω 1 0 0 1

F Kat €v0v5 ...

H Kat

€ξορυξ-

xvi. 21 A. 1 Kings xi. 2. Prov. xxix. 22 only.
xt. 13 only. Jer. xlv. (xxxvni.) 6 al.
30 only τ.
d ch. i. 30 reft.
g Matt. xxiv. 7, 8 reff.
k ch. x. 18.

* a Gat. iv. 15
only. Judg.
c vv. 9, 11, 12. ch. vi. 55. John v. 8, &c. Acts v. 15.
e Matt. vi. 12 al. Ps. xxiv. 18.

* a Gat. iv. 15
only. Judg.
c vv. 9, 11, 12. ch. vi. 55. John v. 8, &c. Acts v. 15.
f | Mt. reff.
k ch. x. 18.

for aυτοις, προς aυτους D lat-b c ff. om τον D.

3. rec π_{ρ} , av. π apalutikov bef ϕ epovtes, with $AC^{3}\Theta_{f}$ rel goth wth: π_{ρ} , aut. ϕ ep. π ap. C¹DG 1.69, 124-31, 209 latt syrr arm: txt BLN 33 am [with fuld ing mt tol] lat- g_1 l.

4. for προσεγγισαι, προσενεγκαι BLX (33) vulg lat-f l Δ-lat syr copt wth: txt ACDO rel lat-a (b) c e ff2 g12 Syr goth arm. αυτω bef προσεγγ. K2Π Scr's w: om αυτω DK1 [copt-wilk-dz] arm-mss. for δια τον οχλον, απο του οχλου D vulg lat-b c &c.

rel lat-b c &c syrr copt goth æth arm (εφ ο Γ Scr's c ev-y): εφ ου 13. 33. 69: txt BDLN lat-a g_1 . for o π . κατεκειτο, $\eta \nu$ ο π . κατακειμενος D lat- g_2 .

5. for ιδων δε, και ιδων (from | Matt Luke) BCLN 33. 69 lat-e copt with: txt ADOs rel latt syrr goth arm. ins $\theta a \rho \sigma \epsilon_i$ bef $\tau \epsilon \kappa \nu \sigma \nu$ C. aft $\tau \epsilon \kappa \nu \sigma \nu$ ins $\mu \sigma \nu$ R¹ [copt]. $\alpha \phi_i \epsilon \nu \tau \alpha_i$ B 33 vulg lat- α c e g_1 syrr goth: $\alpha \phi_i \sigma \nu \tau \alpha_i$ Δ : $\alpha \phi \epsilon \sigma \nu \tau \alpha_i$ G 69: txt

ACD Θ_1 N rel lat-b f. rec (for sov at amaperica) sot at am. sov (from || Luke), with AC^3 rel vulg lat-a c f D-lat syrr with arm Orig-int: sot at am. $C^1\Theta_1$ am(with em fulding mt) lat-b e $ff_{1,2}$: sov at am, sov M^1 245: txt B D[-gr] $GL\Delta$ N 1. 33. 69.

6. at end ins λεγοντες D lat-a b &c (copt-mss) æth.

7. for τι, οτι B Ser's p. rec (for λαλει; βλασφημει) λαλει βλασφημιας (from | Luke), with AC rel lat-e syrr copt goth ath arm: txt BDLN latt copt-ms. (Of?) ins tas bef amaptias D1. om els D-gr.

8. rec ευθεως, with ACO rel: txt BLN 33: om D 28. 64. 2-pe lat-a b c ff2 g1 Syr ο ιησ. bef $\epsilon \pi i \gamma \nu$. \aleph : om ο ιησ. K^1 ev-y. æth arm.

limited to the class of nouns there mentioned, but are found with nouns of all classes of meaning. The eis combines motion with the construction,- that he had gone home, and was there.' In this verse we have again the peculiar minute depicting of Mark. Wordsw. believes "these minute notices . . . to be recorded by the Evangelist with a studied design, lest it should be supposed that, because he incorporates so much which is in St. Matthew's Gospel, he was only a copyist: and in order to shew that he did so because he knew from ocular testimony that St. Matthew's narrative was adequate and accurate." I mention this, to shew to what shifts the advocates of the theory of the "interdependence" of the Evangelists are now reduced. μηκέτι . . . μηδέ] so that not even the parts towards the door (much less the house) would any longer hold them (they once sufficed to hold έλάλει, in the strict imperfect sense: He was speaking to them the word, when that which is about to be related happened. 3, 4.7 It would appear that Jesus was speaking to the crowd from the upper story of the house, they being assembled in the court, or perhaps (but less probably) in the street. Those who bore the paralytic ascended the stairs which led direct from the street to the flat roof of the house, and let him down through the tiles (διὰ τῶν κεραμῶν, Luke). m - ch. viii.

12. Luke i.

80. John xi. έαυτοῖς, λέγει αὐτοῖς Τι ταῦτα g διαλογίζονται n ἐν

21. Ist.

13. Αετε xix. ἑαυτοῖς, λέγει αὐτοῖς Τι ταῦτα g διαλογίζεσθε ἐν ταῖς

21. Ist.

h καρδίαις ὑμῶν · 9 τ΄ ἐστικοῦς h καρδίαις ύμων; 9 τί έστιν ο εὐκοπώτερον, εἰπεῖν τῷ Frag. n Matt. ix. 3 ν παραλυτικώ ef 'Αφέωνταί σου αι f άμαρτίαι, η είπειν 9 (appy) rantf retf. och, x. 25 reff. p ver. 4 reff. q Matt. vii. 29 Έγείρου άρου του ^p κράβαττου σου καὶ περιπάτει; 10 ίνα ΑΒCDE δὲ εἰδῆτε ὅτι Ϥέξουσίαν Ϥἔχει ὁ 'νίὸς τοῦ 'ἀνθρώπου MSUVP reff. r Matt. viii. 20 retf s — Luke xx. 26. Acts vii. 20. viii. 32, from Isa. Iiii. 7. Gen. vii. $^{
m ef}$ ἀφιέναι ἐπὶ τῆς γῆς $^{
m f}$ άμαρτίας, λέγει τ $\hat{\wp}$ $^{
m v}$ παραλυτικ $\hat{\wp}$ $^{
m Erag.}$ 11 Σοι λέγω, έγειρε άρου του βκράβαττου σου και 1. 33 69 ύπαγε είς του οἰκόν σου. 12 καὶ ἡγέρθη καὶ εὐθὺς ἄρας t Matt. xii. 23 reff.
m Mark, here
only, h Mt.
al. fr. Exod.
xv. 2. Ps. τὸν $^{\rm p}$ κράβαττον εξήλθεν $^{\rm s}$ εναντίον πάντων $^{\rm w}$ ωςτε $^{\rm t}$ εξίσ- ...ii. 12 (appy) $^{\rm o}$ t τασθαι πάντας καὶ ¹¹ δοξάζειν τὸν θεὸν ὅτι ¹ οὕτως οὐδέν Matt. ix. 33. ποτε είδαμεν.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ

om autou D 258 lat-a b c e ff2 copt-wilk. om outws B [102 = B?] lat-a b c e ff2 g1. rec om autoi (as superfluous), with BDGLN 1 latt Syr copt with arm: ins ACO61 rel syr goth Thl. rec (for left) eight (from || Matt Luke), with ACO61 rel lat-a b c ff2 g1: txt BLN 33 vulg lat-e f g2. om autois B [102 = B?] lat-ff2. 9. paralutu [for -tikw] D. aftertai BN 28. 2-pe vulg lat-a c e f g1 syrr goth:

10. ιδητε (itacism?) ACL. επιτης γης bef αφιεναι (from || Matt Luke) CDHL ΜΔΘιΝ Frag-sang 33 latt Syr copt goth arm: αμαρτιας bef επι της γης Β 142-57

æth: txt A rel syr.

11. $\epsilon \gamma \epsilon \iota \rho \epsilon$ bef soi $\lambda \epsilon \gamma \omega \aleph$: om soi $\lambda \epsilon \gamma \omega$ ev-y. rec $\epsilon \gamma \epsilon \iota \rho a \iota$, with LU Δ Fragsang: $\epsilon \gamma \epsilon \iota \rho \iota \rho \nu$ K: txt ABCD $\Theta_i \aleph$ rel. rec ins kai bef $a \rho \iota \nu$ ($\parallel Luke$), with A Θ_f Fragsang rel lat- $c g_0$ D-lat syr (goth) with: om BCD[-gr] LP \aleph 33 vulg lat- $a b e f f f_1 \omega$

g, l Syr copt arm Ephr Ath Ambr Aug.

12. rec ενθ. bef και, with $AC^3\Theta_f$ Frag-sang rel syrr goth wth: ενθ. bef ηγερθη D evv-47-60 (vulg) lat- $(a \ f) \ g_1 \ l$ copt-sehw: txt BClL 33 copt-ms arm.—ενθεως $ACD\Theta_f$ Frag-sang rel: txt BLN. [aft κραβ.] ins αυτου HL 33 lat-c Syr copt with. for εναντιον, εμπροσθεν BLN, ενωπιον O_f 33 Scr's c. for παντας, παντες A. rec aft θ εον ins λεγοντας (supplemy: ef var in D), with $AC\Theta_f$ Frag-sang rel: και λεγειν D: om B lat- δ . rec ουδεποτε bef ουτως (for perspicuity?), with $AC\Theta_f$ Frag-sang rel vulg lat- $a \ c \ f'$ ffz syr: txt BDLN lat- $(b) \ e$ arm. rec ειδομεν, with $AB\Theta_f$ N³a Frag-sang rel: εφανη εν τω ισραηλ \aleph 1: txt CD.

13. $\epsilon \xi \eta \lambda \theta o \nu$, $\aleph^1(\operatorname{txt} \aleph^{3a})$. om $\pi a \lambda \iota \nu$ D-gr copt-ms Aug. for $\pi a \rho a$, $\epsilon \iota s$

 $\aleph^1(\operatorname{txt} \aleph^{3a})$, $\epsilon \pi \iota 69$. om o D¹(ins D-corr¹).

See the extract from Dr. Robinson, describing the Jewish house, in note on Matt. xxvi. 69. 7. ovros ovrws] The first word depreciates: the second exaggerates.

8.] The knowledge was immediate and supernatural, as is most carefully and precisely here signified.

11. ooi \(\lambda \). The stress is on ooi. The

words are precisely those used, as so often in Mark,—and denote the turning to the paralytic and addressing him. There may have been something in his state, which required the emphatic address.

13—22.] THE CALLING OF LEVI. FEAST AT HIS HOUSE: QUESTION CONCERNING FASTING, Matt. ix. 9—17. Luke

όχλος ήρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. 14 καὶ " παράγων είδεν Λευείν του του 'Αλφαίου καθήμενον έπὶ ««Μι τεπ. τὸ * τελώνιον, καὶ λέγει αὐτῶ 'Ακολούθει μοι. καὶ x || only +. y ἀναστὰς ἢκολούθησεν αὐτῷ. 15 z καὶ γίνεται ἐν τ $\hat{\omega}$ y II Num. xxii. 20 $^{(3)}$ Kings $^{\alpha}$ κατακεῖσθαι αὐτὸν ἐν τ $\hat{\eta}$ οἰκί a αὐτοῦ z καὶ πολλοὶ x xix $^{(21)}$ y τελώναι καὶ ἀμαρτωλοὶ $^{\rm c}$ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς $^{\rm sin}$ 10 cor. $^{\rm sin}$ 10 cor. $^{\rm sin}$ αὐτοῦ ησαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. $^{\rm b}$ Mark, here see in γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν $^{\rm cent}$ Matt, v. 46 reft. έσθίοντα μετά των άμαρτωλων καί b τελωνών έλεγον τοίς μαθηταίς αὐτοῦ ὅτι μετὰ τῶν ^b τελωνῶν καὶ άμαρτωλῶν έσθίει καὶ πίνει. 17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ

ippy) Frag. Sang.

for autov, autous X1(txt X3a).

14. for λευειν [so BE1LMN3a] (λευει Ν1), ιακωβον D 13. 69. 124 lat-a b c e ff. g.

mss-mtd-by-Orig. ηκολουθεί С1 1.

15. rec (for γινεται) εγενετο (from || Matt), with ACD rel: txt BLN 33. om εν τω BLN 33. 69: ins AC Frag-sang rel vulg lat: f f₁ g_{1,2}.—κατακειμενων αυτων (|| Matt) D lat-a b c e f₂. om 2nd και D 1. 28. 238-58 Ser's s latt Syr. ins ελθοντες bef συνανεκειντο (from | Matt) AC1: om BC3DR rel vss. πολλοι ins οι D latt. rec ηκολουθησαν, with ACD rel lat-a b c ef [q] syrr: txt BLAN

Frag-sang vulg lat- ff_1 $g_{1,2}$. 16. om 1st oi $L(\Delta)$ 33. for και οι φαρισαιοι, των φαρισαιων (possibly from thus understanding | Luke) BLAN [Frag-sang(appy)] 33 lat-b copt-ms. bef ιδοντες Lan 33 copt wth: κ. ειδαν D lat-b (and κ. ελεγον below D). for αυτον εσθιοντα, οτι εσθιει (see note) B 33. 2-pe lat-b d ff_2 Syr: οτι ησθιεν DLN vulg lat-c (f_1^r, g_1) syr æth: txt AC Frag-sang rel lat-af[q] goth.— μετα των αμαρτ. κ. τελ. (1st) bef εσθιοντα Λ. rec transp 1st αμαρτ. and τελ. ($||Matt\rangle$, with Λ CL² \aleph Frag-sang rel vulg lat- ff_2 syrr copt goth arm: txt BDL¹ 33 am lat-a b c $ff_1g_1[q]$ copt-ms æth.—aft 3rd $\kappa a \iota$ ins $\tau \omega \nu$ B¹(above the line) D 33.—om $\alpha \mu$. κ . ($\parallel Luke$) 69 syr-jer. ins $\kappa a \iota$ rec ins τι bef οτι (to make it interrogative, as in || Matt Luke : see var in D. The TI cannot be omd from homeotel, as that would apply to the oTI only; nor is TI omd in any MSS in Luke ii. 49: Acts v. 4, 9, where TI OTI occurs), with AC rel: δια τι (| Matt Luke) D& latt: txt BL 33. transp 2nd τελ. and αμαρτ. D lat-a æth: txt A B(see table) CN rel vss.—aft 4th και ins των BD.—om κ. αμ. U. om kai pivei (not expressed above, nor in \parallel Matt) BDN lat-a b e ff_2 : ins ACL Δ rel vulg lat-c f [ff_1 g_1 q] syrr (copt) goth (ath) arm-mss. (G syr-jer arm-zoh have plur, as \parallel Luke). add o didagkados vimur (\parallel Matt) L Δ N 69 vulg lat-f ff_1 g_1 l copt-ed Aug: ins bef εσθιει C (lat-c) æth.

17. om autois D 1. 209 lat-a b c ff g, [q]. ins ore bef ou BA.

v. 27-39. I have discussed the question of the identity of Matthew and Levi in the The three accounts are notes on Matt. in matter nearly identical, and in diction so minutely and unaccountably varied, as to declare here, as elsewhere, their independence of one another, except in having had some common source from which they have more or less deflected. (These remarks do not apply to the diversity of the names Matthew and Levi, which must be accounted for on other grounds. See, as throughout the passage, the notes on Matt.)

13. πάλιν] See ch. i. 16. On τὸν τοῦ 'Αλφαίου see notes, Matt. xiii. 55; and x. 1 ff. 15.] The entertainment was certainly in Levi's house, not as Meyer, al., in that of our Lord, which VOL. I.

last is a pure fiction, and is not any where designated in the Gospel accounts. Certainly the καλέσαι, ver. 17, gives no countenance to the view. Our Lord, and those following Him as disciples, were ordinarily entertained where He was invited, which will account for ἡκολούθουν $\alpha \dot{\nu} \tau \hat{\varphi} :$ and the change of subject in the two, αὐτόν and αὐτοῦ, is no uncommon thing: see a similar change in Luke xix. 3, where to be consistent Meyer ought to understand ὅτι τῆ ἡλ. μικ. ἦν of our Lord. To help out his interpretation he strangely enough makes καλέσαι, ver. 17, mean 'to invite.' ήσαν γάρ . . . αὐτῷ, peculiar 16.] ιδόντες αὐτ. ἐσθ., having to Mark. observed Him eating; but not to be literally pressed. The question was after

α χρείαν α εχουσιν οί ε ισχύοντες f ιατρού, αλλ' οί ε κακώς ABCDE d Matt. vi. 8 al. fr. Sir. xv. 12. e abs.. Mt. Josh. xiv. 11 ς έχοντες. οὐκ ʰ ἦλθον καλέσαι δικαίους, ἀλλὰ άμαρτω- LMSUV λούς. 18 Καὶ ἡσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι 33.69 ik νηστεύοντες, καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οί g Matt. viii. 16 reff. h. h. Mat. ii. 2. μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων ^k νηστεύγ. 17 al. .
Νολ. ν. 10. ουσιν, οἱ δὲ ¹ σοὶ μαθηταὶ οὐ ^k νηστεύουσιν : ¹⁹ καὶ εἶπεν ουσιν, οί δὲ 1 σοὶ μαθηταὶ οὐ k νηστεύουσιν; 19 καὶ εἶπεν i constr., see note. k here 6 times. Matt. iv. 2 αὐτοῖς ὁ Ἰησοῦς Μη δύνανται οί m υίοὶ τοῦ n νυμφῶνος ο έν ὧ ὁ P νυμφίος μετ' αὐτῶν ἐστιν k νηστεύειν; q ὅσον reff. I Matt. vii. 3, ¹ Μαιτ. $\frac{q}{\sin 2}$ $\frac{q}{\cos p}$ $\frac{q}{$ ημέρα. 21 οὐδεὶς t ἐπίβλημα u ράκους v ἀγνάφου w ἐπιn (| only †. Tobit vi. 13. Tobit vi. 13, 16 only. $o(x) = \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Matt.) $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Matt.) $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Matt.) $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} \frac{\partial \sigma}{\partial \sigma} v$ Phere 3cc. $= \frac{\partial \phi}{\partial \sigma} v$ Phe

aλλα B(Tischdf [N. T. Vat.]). for ουκ, ου γαρ CL ev-y vulg lat-c f ff 2 g copt-ed. rec at end adds εις μετανοιαν (from || Luke, whence it has also been insd in || Matt), with C rel lat-a c ff_1 g_1 : om ABDKL $\Delta\Pi\aleph$ 11 vulg lat-b $efff_2$ g_1 i l syrr copt

goth æth arm Aug.

18. rec (for οι φαρισαιοι) οι των φαρισαιων (to suit what follows), with L rel lat-a f_1 g_1 l Syr (syr-mg) with: txt ABCDKMΠN 69 vulg lat-b c e f f_2 g_2 i [q] syr-txt copt goth arm Aug. rec om 3rd $\mu c \theta \eta \tau a\iota$ ($\parallel Luke$), with C²D rel vulg lat-(b) c f f_1 g_1 Syr syr-txt copt-schw [om $o\iota$ also Δ]: txt BC¹LN 33 lat-e syr-mg with.—om κ . $o\iota$ μ . τ . ϕ . A. om last $\mu a \theta \eta \tau a\iota$ B 127: for $\sigma o\iota$ $\mu a \theta$, $\mu a \theta \eta \tau a\iota$ σov E'N, σov $\mu a \theta \eta \tau a\iota$ Δ .

19. om o ino. D 28 lat-b i [q]. om οσον to νηστευειν (homæotel) DU 1. 33 lat-a b rec μεθ' εαυτων bef εχουσι τον νυμφιον, with A rel lat-f ff_1 g_2 eff_2g_1 i Syr æth. syr copt-schw goth arm: alii aliter: txt BC(L) lat-c copt-wilk. - rec μεθ' εαυτων, with AL rel: txt BCN 124. 2-pe.

20. for απαρθη, αρθη C 13. 28. 69. 124. 346. νηστευουσιν (for -σουσιν) D1-gr FUII goth. rec εκειναις ταις ημεραις (|| Inke), with E rel latt copt: txt ABC DKLΔΠ¹Χ 1. 33. 69 am lat-ff₂ i l [q] syrr goth æth arm.

21. rec ins και bef ουδεις, with E rel æth: ουδεις δε (|| Matt) DGM lat-α c (g₂) syr-

mg: txt ABCKLSAN 1. 33. 69 vulg lat-b e f i [q] syrr copt goth arm. φους EFGLA: txt ABCDN rel. rec επιρραπτει, with B2KMSUΓ 33: επισυνραπ-Tel D: txt AB1CN rel. rec. ιματιω παλαιω (from | Matt?), with A rel: txt rec (for απ' αυτου το πληρωμα) το πληρωμα αυτου, with C rel Syr BCDLN 33.

the feast, at which, being in the house of a Publican, they were not present.

18. καὶ ἦσαν κ.τ.λ.] Mark here gives a notice for the information of his readers, as in ch. vii. 3, which places shew that his Gospel was not written for the use of Jews. It appears from this account, which is here the more circumstantial, that the Pharisees and disciples of John asked the question in the third person, as of others. In Matt. it is the disciples of John, and they join ήμειs και οί Φαρ. In Luke, it is the Pharisees and Scribes, and they ask as here. Mey, understands it, that the disciples of John and the Pharisees were at that particular time keeping a fast, and that this gave occasion to the question. The verb subst. with the part. may mean this, and Mark himself apparently uses it so, ch. x. 32, and xiv. 4: but much more frequently it describes a practice or state, e.g. $\tilde{\eta}\nu$ γὰρ ἔχων κτήματα πολλά, Matt. xix. 22,οί αστ. έσονται έκ τ. ούρ. πίπτοντες, ch. xiii. 25. See also ch. i. 6, 22, 39. I cannot think that the fact of their being at that time keeping a fast would be thus expressed: it certainly would be further 19. ὅσον . . . νηστεύειν] This repetition, contained neither in Matt. nor Luke, is inconsistent with the design of an abridger; and sufficiently shews the primary authority of this report, as also the ἐν ἐκείνη τῆ ἡμ. ver. 20. St. Mark especially loves these solemn repetitions : x πλήρωμα τὸ καινὸν y τοῦ παλαιοῦ, καὶ χεῖρον z σχίσμα x $\stackrel{\parallel}{\sim}$ $^{\parallel}$ Μt. only x γινεται. 22 καὶ οὐδεὶς a βάλλει οἶνον νέον εἰς b ἀσκούς y constr. here ταλαιούς e εἰ δὲ μή, e ρήξει ὁ οἶνος τοὺς b ἀσκούς, καὶ ὁ $\stackrel{\parallel}{\sim}$ $\stackrel{\parallel}{\sim}$

... EYE-VETO F. οινος αποικτοτας 23 Καὶ 1 ἐγένετο αὐτὸν ἐν c τοῖς c σάββασιν 1 παραπορευ- $^{(-\mu\eta, 183. 11. 21.)}$ εσθαι διὰ τῶν g σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ h ἤρξαντο a c eh. vii. 33. John xviii. 1 Γλ. εχτ. 1 Γλ. 1

b here (3ce) & ∥. (4 times) only. Josh. ix. 4, 13. c ∥ Mt. reff. d constr., Matt. xviii. 13. Luke. iii. 21. principally Luke and Acts. e ∥ Mt. reff. f ch. ix. 30 (w. δtά, as also Deut. ii. 4), xi. 20, xv. 29. Mark only, exc. Matt. xxvii. 39. Exod. ii. 5. g ∥ only. c g, as also Deut. ii. xi. 37 only. h ch. vi. 7 reff. ihere only. see note, k ∥ only. Ezra ix. 3. Isa. xviii. 7 only.

with (arm): το πλ. αφ εαυτου Β: το πληρ. απ αυτου L X(omg το) 1. 131. 209. 435 goth: $\tau o \pi \lambda \eta \rho \omega \mu a$, insg and bef $\tau o v \pi a \lambda a \iota o v$, D 13. 28. 69. 124 vulg latabef [$f_0 g_2 i q$]: txt $\Lambda K \Delta \Pi^1$ 33 lat-l syr. (I adopt the reading of txt, with Mey, and Tischelf ed 2, as the least conformed to | Matt, from which come the απο του παλαιου of D &c, the αιρει το χειρων D. πληρ. of B and C, and the το πλ. αυτου of C.)

rec ρησσει (see | Matt, from which 22. for μη, μηγε (|| Matt Luke) CLM². rec goes on to borrow), with A rel em(with fuld ing) latec e ff2 syr copt goth with arm: txt BCDLN 33 vulg lat-b f_1 g_1 [i q]. rec aft ours in s_0 vecs (from \parallel Matt), with AC2 rel gat lat-e f syr goth wth: om BC1DLN 69 vulg lat-e f_1 g_1 i l q Syr copt arm. rec (for apolyuvai) ekceitai (from \parallel Matt), with ACLN rel vulg lat-e f f_1 g_1 g_1 syr goth wth arm: om D lat-a b e f_2 i: txt B copt. rec aft or askor ins apolyuvai (from \parallel Luke), with ACDN rel latt syr goth wth arm: om BL copt. rec further adds αλλα οινον νεον εις ασκους καινους βλητεον (from || Luke), with AC

8-corr¹ rel vulg lat-c e f g₁ [q] vss, also (omg βλητεον) ΒΝ¹: om D lat-a b ff₂ i.

23. aft εγενετο ins παλιν D (13 ?) vulg lat-a ff₁₂ g₁₂ i l [q]: pref (13 ?) 69. 124.
om εν (|| Matt) CLΔ 1. 13. 131. 244-59 Scr's a e i v evv-h-p-x. ree παραπορευεσθαι bef αυτον εν τοις σαββασιν, with A rel (Syr) syr copt goth (æth): τοις σαβ. παρα(οτ δια-)πορευεσθαι αυτον CL 33: αυτον παραπ. εν τοις σαβ. U 69. 124: παραπ. αυτον δια των σπορ. εν τοις σαβ. ΚΠ 265 Scr's w: txt (BDA) (latt). θαι (from || Luke) BCD latt arm : πορευεσθαι (from || Matt) 13. 69. 124 : txt AX rel.

rec ηρξαντο bef οι μαθηται αυτου, with A rel syr goth: txt BCDLX 33. 69 latt for οδον ποιειν, οδοποιειν BGH: copt ath arm.—om αυτου D-gr 435 lat-ff2 arm. om (|| Matt) D lat-b c e ff2 g, i: οδοιπορουντες 13. 69. 124. 346: txt ACN rel. for τιλλοντες, τιλλειν D 346.

24. for και οι, οι δε (|| Matt) D latt.

cf. ch. ix. 42 ff. It is strange to see such a Commentator as De Wette calling the έν ἐκείνη τῆ ήμ. a proof of carelessness. It is a touching way, as Meyer well ob-

serves, of expressing 'in that atra dies.'
21.] Render; the filling-up takes away from it, the new from the old, and a worse rent takes place. See note on || Matt. The addition here of to Kalvóv confirms the view taken of the parable

23-28. THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Matt. xii. 1-8. Luke vi. 1-5. The same may be said of the three accounts as in the last case, with continually fresh evidence of their entire independence of one another.

23. παραπ. διά] He passed by or journeyed (so our Evangelist uses the word, see reff.) through, &c. όδὸν ποιεῖν τίλ. is matter of detail and minute depiction. The interpretation of

this narrative given by Meyer, which I still believe to be an entirely mistaken one, I cannot pass over so slightly as I did in my first edition. He urges the strict classical sense of δδον ποιείν, 'to make a way,' viam munire, or sternere, and insists on the sense conveyed by our narrative being, as distinguished from those in | Matt., Luke, that the disciples made a way for themselves through the wheat field by plucking the ears of corn, further maintaining, that there is no allusion here to their having eaten the grains of wheat, as in | Matt. Luke. But (1) the foundation on which all this is built is insecure. For δδον ποιείν in the LXX does undoubtedly mean 'to make one's journey,' representing the Heb. יציה דָרָך, in Judg, xvii. 8 (examples are also quoted in the lexx. from Xenophon (the romancer)'s Ephesiaca and from Polyænus). And (2) as to no allusion being made to

Φαρισαῖοι ἔλεγον αὐτῷ Ἰδε τί ποιοῦσιν $^{\rm c}$ τοῖς $^{\rm c}$ σάββασιν απορε $^{\rm m.c.h.v.i.45.}$ $^{\rm o}$ οὐκ ἔξεστιν. $^{\rm 25}$ καὶ $^{\rm m}$ αὐτὸς ἔλεγεν αὐτοῖς Οὐδέποτε $^{\rm m.c.h.v.i.65.}$ $^{\rm abs.}$ Λεις $^{\rm ii.}$ $^{\rm abs.}$ $^{$

om autw D late i. aft poisously ins of math paral sou (see \parallel Math) DM 1. 13. 28. 69. 124-31. 346 Ser's c gat late a b (c) f $ff_{1,2}$ ($g_{1,2}$) i l syr-jer goth with: om ABCN reliving late syrr copt arm. rec ins ex bef tots sabbasis, with L rel: om ABCDKM Δ IN 1. 69 latt. o ouk ex. bef tots sab. A. aft exesting add autois D late a

25. for autos, apokribeis (\parallel Luke) D lat-a; om autos (\parallel Matt) BCLN 33. 69 vulg lat-b f f f_2 g_1 i l [q] copt: txt A rel lat-a e syr. for elegy, legislating the lat-b f g_1 [q D-lat] copt: eigen D[-gr] lat-a c e f syr: txt AB rel syr copt-ms.

aft αυτου ins οντες (|| Luke) D; ησαν Δ latt.

26. on $\pi\omega$ s (possibly insd from || Matt, where there is no varn) BD: ins ACR rel. (B has not $\eta\lambda\theta\epsilon\nu$ as Btly: see table.) on $\tau\sigma\nu$ (bef beov) C!. on $\epsilon\pi\iota$ abiadap arxierews (perhaps to conform to || Matt Luke, perhaps owing to the difficulty) D 271 lat-a be ff_2 i: transposed in Scr's c. rec ins $\tau\sigma\nu$ bef arxierews (vain attempt to escape the difficulty: see note), with AC(Δ) Π 1. 33. 69 copt: on BR rel goth. if $\epsilon\rho\omega$ d lat-f goth. $\epsilon\rho\omega$ d lat-f goth. $\epsilon\rho\omega$ d lat-f goth. f d lat-f goth. f d lat-f goth. f d lat-f goth. f d lat-f goth. In f d lat-f goth f d lat-f goth. In f d lat-f goth f d lat-f goth. In f d lat-f goth f d lat-f goth. In f d lat-f goth f d lat-f goth. In f d lat-f goth f d lat-f goth f d lat-f goth f d lat-f goth f d late-f d late-f goth f d late-f got

their having eaten the corn, how otherwise could the χρείαν έχειν have been common to the disciples and to David? Could it be said that any necessity compelled them to clear the path by pulling up the overhanging stalks of corn? How otherwise could the remarkable addition in our narrative, ver. 27, at all bear upon the case? Fritzsche's rendering, 'coeperunt viam exprimere spicas evellendo,' which he explains, 'to mark the way by plucking ears, and strewing them in it,' is still worse. The classical sense of body moiely must evidently not be pressed: it here = δδδν 25. aurós Himself, taking ποιείσθαι. up the cause of his disciples and not leaving their defence to themselves. 26. emi 'Aβ. apx.] during the high-priesthood of Abiathar. But in 1 Sam. xxi., from which this account is taken, Ahimelech, not Abiathar, is the high-priest. There is however considerable confusion in the names about this part of the history: Ahimelech himself is called Ahiah, 1 Sam. xiv. 3; and whereas (1 Sam. xxii. 20) Ahimelech has a son Abiathar, in 2 Sam. viii. 17, Ahimelech is the son of Abiathar, and in 1 Chron, xviii. 16, Abimelech. Amidst this variation, we can hardly undertake to explain the difficulty in the text. The insertion of the art. before $\dot{a}\rho\chi$. has been apparently done to give the

words the sense 'In the time of Abiathar the High-priest,' so that the difficulty might be avoided by understanding the event to have happened in the time of (but not necessarily during the high-priesthood of) Abiathar (who was afterwards) the High-priest. But supposing the reading to be so, what author would in an ordinary narrative think of designating an event thus? Who for instance would speak of the defeat of the Philistines at Ephesdammin, where Goliath fell, as happening έπι Δαυείδ του βαπιλέως? Who would ever understand έπὶ Ἐλισσαίου τοῦ προφήτου, 'in the time of Elisæus the prophet,' as importing, in matter of fact, any other period than that of the prophetic course of Elisha? (The εγέννησεν Δαυείδ τον βασιλέα of Matt. i. 6 is not a case in point.) Yet this is the way in which the difficulties of the Gospels have been attempted to be healed over. (See Middleton on the article, in loc.) With the restoration of the true reading, even this resource fails. (I am sorry to see that Bp. Wordsw. writes, "έπὶ ᾿Αβιάθαρ ἀρχιερέως intimates indeed that it was in the days of Abiathar, but it rather suggests that he was not the High-priest then:" comparing ἐπὶ ἀρχιερέως "Αννα, Luke iii. 2. But surely Bp. W. must know, that such a rendering is ungrammatical: that apy27 καὶ ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ τὸν ἄνθρωπον η - Matt. xii. εγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. 28 η ωςτε rech. ix. Is only. (Matt xiii. 6 al.) τοῦς τοῦς ἀνθρωπος διὰ τὸ σαββάτου. 3 Kings xiii.

τρίος έστιν ο υίος του ανυρωπου και του καὶ ην ἐκεῖ $\frac{4}{1}$. Luke xiv. $\frac{1}{1}$ Καὶ εἰςηλθεν πάλιν εἰς συναγωγήν καὶ ην ἐκεῖ $\frac{4}{1}$. Luke xiv. $\frac{1}{1}$ καὶ εἰςηλθεν πάλιν εἰς συναγωγήν καὶ $\frac{4}{1}$ ν ἐκεῖ $\frac{4}{1}$. Luke xiv. $\frac{1}{1}$ καὶ εἰςηλθεν πάλιν εἰς συναγωγήν καὶ $\frac{4}{1}$ ν ἐκεῖ $\frac{4}{1}$ καὶ εἰςηλθεν πάλιν εἰς συναγωγήν καὶ $\frac{4}{1}$ ν ἐκεῖ $\frac{4}{1}$ καὶ εἰςηλθεν πάλιν εἰς συναγωγήν καὶ $\frac{4}{1}$ ν ἐκεῖ $\frac{4}{1}$ καὶ εἰςηλθεν πάλιν εἰς συναγωγήν καὶ $\frac{4}{1}$ ν ἐκεῖ $\frac{4}{1}$ καὶ εἰςηλθεν πάλιν εἰς συναγωγήν καὶ $\frac{4}{1}$ ν ἐκεῖ $\frac{4}{1}$ καὶ εἰςηλθεν του ανυρωπού και του ανυρωπο ανθρωπος ι έξηραμμένην έχων την χείρα· 2 καὶ ε παρετήρουν αὐτον εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ κατηγορησωσιν αύτου. $^{\circ}$ και λεγει τω άνθρωπω τω $^{(=\tau\eta\rho,}$ την χείρα έχοντι t ξηρὰν $^{"}$ Εγειρε εἰς τὸ u μεσον. 4 καὶ t LXX . LXX . λέγει αὐτοῖς "Εξεστιν τοῖς σάββασιν ν ἀγαθοποιῆσαι η " w κακοποιήσαι, x ψυχήν y σωσαι ή ἀποκτείναι; οί δὲ ² ἐσιώ- reff. Luke si. 9, πων. 5 καὶ ² περιβλεψάμενος αὐτοὺς ^bμετ' ὀργῆς ^c συν-

17. 3 John 11 only. Num. x. 32. Judg. xvii. 13 A.
11) only. Gen. xxxii. 29. (-ποιάς, 1 Pet. ii. 12.)

Matt. xvi. 25 reff.

2. Matt. xx. 31 reff.

8. x. 23. xi. 11. Exod. ii. 12.

b = Eph. vi. 7.

1 Tim. ii. 9. 1 Pet. iii. 15 al. c c here only. Ps. 1 reft. iii. 20. vi. 25 al. fr.

y see

x = Matt. iii. 20. vi. 25 al. fr.

y see

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

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x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

x = Matt. iii. 20. vi. 25 al. fr.

27. for kai eleyev autois, leyw de umin D lat-a b c eff g_1 i. om το σαββ. δια to $\omega\sigma\tau\epsilon$ ver. 28 D lat-a c e ff_2 i. rec om 2nd κa_i , with AC3 rel lat-b f goth arm : ins BC¹L Δ N 33 vulg lat- ff_1 $g_{1,2}$ l Syr syr-w-ob copt æth.

CHAP. III. 1. rec aft eis ins the (|| Matt Luke, where there is no varn), with ACD rel: om BN 7-pe. εκει bef ην A: txt BCDN rel. for εξηραμμενην, ξηραν (Matt) D.

2. παρετηρουντο (from | Luke, where it is more strongly attested) AC1DΔ 1: txt BC3LN rel. ins εν bef τοις σαββασιν CDHMN ev-y copt : om AB rel latt goth. for θεραπευσει, θεραπευει ΔΝ 271. om 2nd αυτον D latt goth æth : ins

κατηγορησουσιν (confusion of vowels?) CD. bef θερ. KΠ Ser's d.

αυτον D1(txt D2).

3. rec (for την χειρα εχοντι ξηραν) τ. εξηραμμενην εχοντι την χειρα (see above), with A rel Syr goth (arm): εχ. τ. χ. εξηραμ. D 28 latt: τ. ξηρ. χ. εχ. C1ΔΝ: ξηρ. εχ. τ. χ. 33. 435: txt BL. rec εγειραι, with UΓ: txt ABCDR rel. for els to medov, και στηθι εν μεσω D (late f wth).

4. for legiel autois, einer pros autous (see || Luke) D lat-a b c f $g_1[q]$. τοις σαββασιν ADE 69 copt goth: om BCR rel latt. ins τι bef αγαθ. D lat-b e g1. aft σωσαι ins μαλλον D 28. 124. αγαθον ποιησαι DR. for amokteivai, απολεσαι LΔ1 1. 124-31. 209-37-51-22-9 latt Syr goth arm Vict.

ιερέως without the article must be simply predicatory, whether it precedes or follows the proper name; "when Abiathar was High-priest,"-and cannot be titular. The expression in 1 Macc. xiii. 42, which he quotes as similar, is not a case in point, as any reader may judge: ἐπὶ Σίμωνος ἀρχιερέως μεγάλου κ. στρατηγοῦ καὶ ἡγουμένου τῶν Ἰουδαίων: the epithet μεγάλου makes all the difference.) τὸ σάβ.... διὰ τὸ σ. is peculiar to Mark, and highly important. The Sabbath was an ordinance for man; for man's rest, both actually and typically, as setting forth the rest which remains for God's people (Heb. iv. 9). But He who is now speaking has taken on Himself Manhood, the whole nature of Man; and is rightful lord over creation as granted to man, and of all that is made for man, and therefore of the Sabbath. The whole dispensation of time is created for man, for Christ as He is man, and is in his absolute power. There is a remarkable parallel, in more than the mere mode of expression, in 2 Macc. v. 19: οὐ διὰ τὸν τόπον τὸ ἔθνος, ἀλλὰ διὰ τὸ έθνος τον τόπον δ κύριος έξελέξατο.

28. kai as well as of His other domains or elements of lordship and power.

CHAP. III. 1-6.] HEALING OF THE WITHERED HAND. Matt. xii. 9-14. Luke vi. 6-11. On Matthew's narrative, see notes on Luke. The two other accounts are cognate, though each has some parare cognate, though each has some particulars of its own. 1. $\pi \alpha \lambda \nu$] See ch. i. 21, $= \frac{\epsilon}{\nu} \epsilon^{\mu} \epsilon \rho \omega$ $\sigma \alpha \beta$., Luke. The synagogue was at Capernaum. 2.] Luke only adds that it was the Scribes and Phase risees who watched Him. 4. αὐτοῖς] Luke adds ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν: as his account is the most detailed, I refer to the άποκτ. does not belong notes there. to ψυχήν: to save life or to kill?

5.] συνλ. . . . αὐτῶν, peculiar to Mark-

λυπούμενος επὶ τῆ de πωρώσει τῆς d καρδίας αὐτῶν, λέγει Pent τη d Eph. iv. 18. e as above (d). Rom. xi. 25 only †. τῶ ἀνθρώπω ''Εκτεινον τὴν 'χεῖρα. καὶ ' ἐξέτεινεν, καὶ Εκαι ς ἀπεκατεστάθη ή χειρ αὐτοῦ. 6 και έξελθόντες οι Φαρι- ... (-ροῦν, ch. vi. 52, Job xvii. 7 B.) σαΐοι εἰθὺς μετὰ τῶν Ἡρωδιανῶν ἡ συμβούλιον ἡ ἐδίδουν ϜΘΗΚΙ.
ΜΡSUV κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

TAIIN 1.

οιείν, 7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἱ ἀνεχώρησεν πρὸς τὴν θάλασσαν, καὶ πολύ k πλήθος ἀπὸ τῆς Γαλιλαίας 13,14 ηκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας 8 καὶ ἀπὸ Ἱεροσολύk Mark, here μων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ bis only.

Luke i. 10.
ii. 13. John
v. 3 al. Deut. [οί] περὶ Τύρον καὶ Σιδώνα, κ πλήθος πολύ, ἀκούοντες xxvi. 5. 2 Chron. xiii. ὄσα 1 * ποιεί, ἡλθον πρὸς αὐτόν. 9 καὶ m εἶπεν τοῖς μαθη-

m w. Tva, Matt. iv. 3 reff. 1 pres., John i. 40 reff.

5. for πωρωσει, νεκρωσει D lat-c ff₂ i. rec aft with ACDPN 1(sic) rel: om BEMSUVF. (33 def.) rec aft χειρα ins σου (from || Luke), rec αποκατεσταθη, with aft autov ins $\epsilon v\theta \epsilon \omega s$ D lat- $ff_2(g_{1,2})$ i. DΠ¹ 1: . π . κατεστη C: txt ABPN rel. rec at end adds vyins ws η αλλη (from | Matt), with C3L rel; ws η αλλη 131

lat-a b c g. syr-jer copt-ms: om ABCIDKPARN 1. 33 vulg lat-e f ff2 g1 i syrr copt

goth ath arm Chrysol Bede.

6. for $\kappa ai \in \xi_1$, $\epsilon \xi \in \lambda \theta o v \tau \epsilon s$ de D vulg lat- $b \ c \ f f \ g_{1,2}$.

BCAN 33.—our DL mt lat- $b \ c \ f f \ g_{1,2}$ i ext.

rec $(f \circ \epsilon \delta i \delta o v) \in \pi o i o v v$, with AP rel: txt rec $(f \circ \epsilon \delta i \delta o v) \in \pi o i o v v$, with AP rel vulg lat- $b \ c \ \delta c \ c \circ v = v v v v$ goth arm: $\epsilon \pi o i \eta \sigma a v \ C \triangle N \ Thl$: rec ευθεωs, with AP rel: txt m rountes Degre exierunt facientes lat-a (the varns tend to shew that emolour, see ch xv. 1, was substd for the unusual εδιδουν): txt BL 69 (syrr?) copt-schw.

rec ανεχωρησε bef μετα των μαθητων 7. for $\kappa \alpha i$ o, o $\delta \epsilon$ D latt(not am g_2). 20, with AP rel lat-b c e f syr goth: txt BCDLΔN 1. 33. 69 vulg lat-a f_{1,2} g_{1,2} t. Syr copt arm. for προς, εις DHP 53. 131. 209-38-45-53-8-9 Ser's s ev-y-z Thl: παρα 13. 69. 124: txt ABC rel. for πολυ πληθος, πολυς οχλος D vulg lat-α. rec ηκολουθησαν, with CN rel lat-ff, copt-schw goth (æth arm, appy): om D 28. 124 lat-α b c e ff₂ i [copt-dz]: txt ABGK²LMPSΓΠ 1. 131. 209 vulg lat-f g_{1.2} [copt-wilk] rec aft ηκολουθ. adds αυτω, with AP rel vulg lat f ff g2 syrr goth ath arm: auton Δ : om BCDLM 124 lat-a b c e ff_2 i copt. Rai and τ . loudgias grodoub. CDN 238 vulg lat-f $g_{1,2}$ l copt-ms. om 2nd and D 124 latt copt-wilk. και απο τ. ιουδαιας bef

ηκολουθ. CΔN 238 vulg lat $fg_{1,2}$ l copt-ms. om 2nd απο D 124 latt copt-wilk. 8. om 2nd απο D-gr 237-52-9. 433 Ser's a copt-wilk.—om και απο της ιδουμ. Ν¹(ins N3a) 118. 258 Scr's c lat-e ff2 arm. ins oι bef περαν D-gr lat-f. om 4th Kat N' (ins Na). om ou (to conform to the other clauses?) BCLAN lat-b c eff gg i D-lat Syr ath: ins A D[-gr] P rel vulg lat-a g, syr copt goth arm. ins οι περι bef σιδωνα D-gr. rec ακουσαντες, with AC D-gr P rel syrr arm: txt ΒΔΝ 1. 69 for $o\sigma a$, a CD 28. 6-pe vulg lat-a g_1 i copt: h arm. * rec $\epsilon \pi o i \epsilon \iota$, with ACDPN rel: vulg lat-b c ef D-lat copt goth æth. txt ABPN rel lat-b c e f syrr goth æth arm. ηλθαν D: ηλθεν U. moiei BL.

συνλ. probably implies sympathy with their (spiritually) miserable state of hard-heartedness: but see note on Rom. vii. 22. On πώρωσις, see note, Eph. iv. 18, and Fritzsche on Rom. xi. 7.

6. Ἡρωδιανῶν] See notes on Matt. xvi. 6, and xxii. 16. Why the Pharisees and Herodians should now combine, is not apparent. There must have been some reason of which we are not aware, which united these opposite sects in enmity against our Lord. συμβ. ἐδίδουν, as also ἐποίουν, ch. xv. 1, is an expression peculiar to Mark.

7-12.] A GENERAL SUMMARY OF

OUR LORD'S HEALING AND CASTING OUT DEVILS BY THE SEA OF GALILEE. Peculiar in this shape to Mark; but probably answering to Matt. xii. 15-21. Luke vi. 17—19. The description of the multitudes, and places whence they came, sets before us, more graphically than any where else in the Gospels, the composition of the audiences to which the Lord spoke, and whom He healed. The repetition of πληθος πολύ (ver. 8) is the report of one who saw the numbers from Tyre and Sidon coming and going. 9. Meyer explains the construction einer iva, by that which was said being regarded as the purpose of its

ταῖς αὐτοῦ ἵνα η πλοιάριον ο προςκαρτερῆ αὐτῷ διὰ τὸν η (ch. iv. 36 ταις αυτου ίνα "πλοιαρίου "προςκαρτερή αυτώ οια του $^{\rm n.c.n. N. s.e.}$ $^{\rm o}$ χλον, "να μὴ $^{\rm p}$ θλίβωσιν αὐτόν. $^{\rm 10}$ πολλοὺς γὰρ έθε- $^{\rm 2. John vi.}$ $^{\rm 2. John vi.$ είχον τ μάστιγας. 11 καὶ τὰ ε πνεύματα τὰ ε ἀκάθαρτα, Susan. 6 είχον 1 μαστίγας 11 και τα $^{\circ}$ πνευματα τα $^{\circ}$ ακαθαρτα, 10 καὶ $^{$ 13 καὶ b ἀναβαίνει εἰς b τὸ ὄρος, καὶ προςκαλεῖται οὺς $^{157.}$) $^{here only.}$ g g $^{here only.}$ g g σεν δωδεκα ἵνα ὧσιν μετ αὐτοῦ, καὶ ἵνα ἀποστέλλη $\frac{1}{3}$ 4. Luke vi. 21 (Acta xxii 2) aὐτοὺς κηρύσσειν $\frac{15}{6}$ καὶ $\frac{e}{6}$ εχειν $\frac{e}{6}$ ξουσίαν $\frac{e}{6}$ κβάλλειν τὰ $\frac{1}{3}$ 4. Luke vi. 21 (Acta xxii 2) (Inc. 2) Macc. ix. 11. $\frac{1}{9}$ 10. 2 Macc. ix. 11. $\frac{1}{9}$ 10. 2 Macc. ix. 11. $\frac{1}{9}$ 10. 2 Macc. ix. 11. $\frac{1}{9}$ 11. $\frac{1}{9}$ 12. Inc. $\frac{1}{9}$ 13. $\frac{1}{9}$ 14. $\frac{1}{16}$ 15. $\frac{1}{16}$ 16. $\frac{1}{16}$ 17. $\frac{1}{16}$ 18. $\frac{1}{16}$ 18. $\frac{1}{16}$ 19. $\frac{1}{16}$ 18. $\frac{1}{16}$ 19. \frac

at end add πολλοι D lat-a i; οι οχλοι 13. 28. 69. 124 (lat-ff2). 10. εθεραπευεν (for -σεν) ΚΠ Scr's e w latt Syr [copt]. ins εν bef αυτω D latt. ins was bef ooos A 28 lat-f Syr copt goth.

aft orav ins our D-gr. 11. om τα (twice) D 13. 69. 124. rec εθεωρει (gramml corrn), with AP rel (-ρη FH): txt BCDGLAN 33. 69. επιπτεν, with EHSUV: txt A B(-πταν) CDN rel Thl. (P def.) rec mposrec εκραζε, with EHMSUV: txt ABCDN rel Thl. (P def.)
om οτι D latt(exe f) Syr copt wth.

λεγοντες ĎΚΝ 692: txt ABC rel.
ins ο χριστος bef ο vios CMP syr-wλεγοντες DKX 692: txt ABC rel.

ast; ο θεος (oung follg o but retaining vios τ. θεου) 69: oun ABDN rel vss.

12. φανερον bef αυτον AP rel Thl: txt BCDΔN 1. 33. 69. * rec ποιήσωσιν (from Matt xii. 16? D2 reads ποιωσιν there as here), with AB1CPN rel: ποιωσιν B2DK at end add οτι ηδεισαν τον χριστον αυτον ειναι (from Luke iv. 41) C Ser's w² lat-a; quoniam sciebant eum lat-b (f_2) $g_{1,2}$ [q].

13. for αναβαινει, ανεβη P 1. for 3rd kai, or de CAN.

ηλθον D Ser's s, venerunt latt Syr æth Aug.

14. aft δωδεκα ins ous και αποστολους ωνομασεν (from | Luke) B C1(appy) ΔΝ 69

being said. 10.] Luke vi. 19. 11. ὅταν . . . ἐθεώρουν] See ref. The indic. is sometimes found with orav in the N. T., see Rev. iv. 9, but generally amidst variety of readings: Matt. x. 19: Mark xi. 25: Luke xiii. 28: Rom. ii. 14. Meyer thus accounts for it-that in later Greek the av became completely attached to the $\delta \tau \epsilon$, and the whenever was treated as merely an expression of time-so that in German it would not be wenn fie Ihn irgend faben, but wenn irgend fie Ihn faben.

The unclean spirits are here spoken of in the person of those possessed by them, and the two fused together: for as it was impossible that any but the spirits could have known that He was the Son of God, so it was the material body of the possessed which fell down before Him, and their voice which uttered the cry: see note on Matt. viii. 32. The notion of the semi-rationalists, that the sick identified themselves with the dæmons (Meyer), is at once refuted by the universal agreement of the testimony given on such occasions, that Jesus was the Son of God.

13-19. THE APPOINTMENT OF THE TWELVE, AND ITS PURPOSES. Matt. x. 1-4. Luke vi. 12-16. See Luke, where we learn that He went up overnight to pray, and called His disciples to Him when it was day, -and notes on Matt. τὸ όρος see Matt. v. 1. 14. ἐποίησεν] nominated, -set apart: see rest. We have here the most distinct intimation of any, of the reason of this appointment.

δάιμόνια 16 * καὶ ε ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον. 17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν

άδελφον του Ἰακώβου, καὶ ι ἐπέθηκεν αὐτοῖς ὀνόματα ... του \mathbf{E} see ch. ii. 19 $\mathbf{Boav}\eta \rho \gamma \dot{\epsilon} \varsigma$, \ddot{o} $\dot{\epsilon} \sigma \tau \iota \nu$ \mathbf{E} $\upsilon \dot{\iota} o \dot{\iota}$ $\beta \rho o \nu \tau \dot{\eta} \varsigma$. 18 καὶ $\mathbf{A} \dot{o} \dot{o} \rho \dot{\epsilon} a \nu$, καὶ \mathbf{ABCDE} $\Phi \dot{\iota} \lambda \iota \tau \tau \sigma \nu$, καὶ $\mathbf{Ba} \rho \theta o \lambda o \mu a \dot{\iota} o \nu$, καὶ $\mathbf{Ma} \theta \theta a \dot{\iota} o \nu$, καὶ $\mathbf{O} \dot{o} \mu \dot{a} \dot{\nu}$, \mathbf{MSUV} καὶ $\mathbf{I} \dot{a} \iota \kappa \omega \beta o \nu$ $\tau \dot{o} \dot{\nu}$ $\tau \dot{o} \dot{\nu}$ $\mathbf{A} \dot{o} \dot{a} \dot{\iota} o \nu$, καὶ $\mathbf{O} \dot{a} \dot{o} \dot{a} \dot{o} \dot{\nu}$, καὶ $\mathbf{\Sigma} \dot{\iota}$ $\mathbf{SI} \dot{o} \dot{a} \dot{\nu}$, $\mathbf{SI} \dot{\nu} \dot{\nu}$ $\mathbf{SI} \dot{\nu}$ μωνα τὸν καναναίου, 19 καὶ Ἰούδαν Ἰσκαριώθ, δς καὶ

h | Mt. reff. = ch. ii. 2. Eph. v. 3. h παρέδωκεν αὐτόν.

Eph. v. 3. k = here only (see ch. v. 26. Kaì ἔρχονται εἰς οἶκον, 20 καὶ συνερχεται παλιν υ John xvii. 7). 1 Macc. ii. 15, ὄχλος, ὅςτε μὴ δύνασθαι αὐτοὺς 1 μηδὲ ἄρτον φαγεῖν. 17. xiii. 52. 1 Καὶ ἀκούσαντες k οἱ παρ' αὐτοῦ ἐξῆλθον 1 κρατῆσαι 1 καὶ ἀκούσαντες 1 κοὶ παρ' αὐτοῦ ἐξῆλθον 1 κρατῆσαι 1 καὶ 1 κρατήσαι 1 καὶ 1 κρατήσαι 1

16. * at beg ins καὶ ἐποίησεν τοὺς δώδεκα Β C¹(appy) ΔΚ æth-ms; πρωτον σιμωνα (from Matt x. 2) 13. 69. 124. 346: om AC2DP rel latt syrr copt goth æth-ed rec τω σιμωνι bef ονομα, with A D(omg τω) P rel vulg lat-a b &c syrr goth:

om ονομα 33. 157: txt BCLΔN evv-y-36-49 lat-c e copt [arm] Vict.
17. του bef ιακωβου D. ins του bef ιωαννην D. for του ιακ., αυτου G 28. ins τον bef ιωαννην D. 69. 244 lat-g_{1.2}: αυτου ιακ. AF Ser's c e: om του CKSΔ 1. 13. 131. 237-8-57-8 Ser's d f g o v: txt BDPN rel. εαυτοις D. for ονοματα, ονομα B D-σr 225 Svr

18. for $\theta a \delta \delta a \omega v_1 \lambda \epsilon \beta \beta a \omega v$ D lat-a b ff $_2 i[q]$: mss-intd-by-Orig had $\lambda \epsilon \beta \eta s$ re $\lambda \omega v \eta s$ here or ch. ii. 14. $(\tau \epsilon \lambda \omega v \eta v$ is added at $t \mu a \theta \theta a \omega v$ (from $\parallel Matt$) in 13. 61-9.124 syr-mg arm.) rec κανανιτην, with A rel syr goth arm: txt BCDLΔX 33 latt Syr copt æth.

19. ιουδας D lat-b c. τος ισκαριωτην, with A rel vulg syr copt with. D lat-b $f_{1,2}^{\epsilon}g_{1,2}^{\epsilon}l$ [q], scariotha lat-c Syr: txt BCLΔN 33 tol. ερχεται ΒΓΝ¹ lat-b copt with-dz [Vict]: ειςερχονται D[-gr copt-sehw]; introivit lat-e $f_{2}^{\epsilon}i$: txt CLN³α rel vulg lat- $f_{1,2}^{\epsilon}f_$

20. rec om o (bef οχλοs), with CL1 x1 rel: ins ABD L(as corrd by origh scribe) ree μητε, with CDR rel: txt ABKLUΔΠ1 33. om autous D goth.

αρτους D.gr.

21. και στε ηκουσαν περι αυτου οι γραμματεις κ. οι λοιποι εξηλθον D lat-a b c &c

16. καὶ ἐπ....] for Σίμωνα, ῷ ἐπ.... On the list of the Apostles, see note at Matt. x. 2. The name, according to Mark, seems to be now first given. This, at all events, does not look like the testimony of Peter: but perhaps the words are not to be so accurately pressed. Bοανηργές = εξι ςς, -Sheva being expressed by oa in Aramaic (Meyer, from Lightf.),-perhaps on account of their vehement and zealous disposition, of which we see marks Luke ix. 54: Mark ix. 38; x. 37: see also 2 John 10; but this is uncertain. ονόματα, since both bore the name, and the Hebrew word is plural.

There is an interesting notice of the catalogues of the Apostles, and the questions arising out of them, in the Lectures of Bleek on the three Gospels, published since his death by Holzmann, Leipzig, 1862

20-35. CHARGES AGAINST JESUS,-OF MADNESS BY HIS RELATIONS,-OF DÆMONIACAL POSSESSION BY THE SCRIBES. HIS REPLIES. Matt. xii. 22-37, 46-50. Luke xi. 14-26; viii. 19-21.

Our Lord had just cast out a deaf and dumb spirit (see notes on Matt.) in the open air (Matt., ver. 23), and now they retire into the house. The omission of this, wholly inexplicable if Mark had had either Matt. or Luke before him, belongs to the fragmentary character of his Gospel. The common accounts of the compilation of this Gospel are most capricious and absurd. In one place, Mark omits a discourse-' because it was not his purpose to relate discourses;'-in another he gives a discourse, omitting the occasion which led to it, as here. The real fact being, that the sources of Mark's Gospel are generally of the highest order, and most direct, but the amount of things contained very scanty and discontinuous: see Prolegg. ch. iii. § viii. 20. πάλιν] resumed from ch. ii. 2. ωςτε μη δ.] shewing that one of the autol is the nar-21.] Peculiar to Mark.

οί παρ' αὐτοῦ = his relations, beyond a doubt-for the sense is resumed in έξηλθ. (perhaps ver. 31: see reff. from Nazareth,-or, answering to John D1, lat-a b f_2 i.
23. on autois D 33 lat-b.—aft elegen ins o kupios indous D lat-a f_2 $g_{1,2}$ i (wth):

aft autois ins o is U lat-b c (Syr). εκβαλείν D 69.

25. rec (for δυνησεται) δυναται (from ver 21), with AD rel vulg lat-b c e f $ff_2[q]$: txt BCLΔN em(with fuld ing tol) lat-a g_1 i. rec σταθηναι (from ver 24), with ACN rel: εσταναι D: txt BKLΠ.—rec στ. bef η οικια εκεινη (cf ver 24), with A rel lat-a (b) syr copt goth (æth arm): txt BCDLΔN vulg lat-c f $ff_2[q]$ Syr.

26. for ϵ_i , ϵ_{av} D. for $\alpha \nu \epsilon_{\sigma} \tau$. ϵ_{ϕ} ϵ . κ . $\mu \epsilon_{\mu}$., $\sigma_{\alpha \tau \alpha \nu}$ $\alpha \nu \epsilon_{\sigma}$ $\delta_{\alpha \lambda}$ δ_{ϵ} $\delta_{\alpha \nu}$ for $\delta_{$

bef τελος D.

27. rec om all' (as superfl), with AD rel latt syrr goth: for all', kai C^2 (appy) G with: txt B C^1 (appy) $L\Delta M$ 1. 33. 69 syr-mg copt arm. ouders bef duratal and om ou (simplification) AD rel latt syrr goth arm: txt $BC\Delta M$ copt. $*\varepsilon i_S \tau$. 0ik. τ . $i_S \tau$. i

ii. 12, from Capernaum), set out: see ch. v. 14. They heard of his being so beset by crowds: see vv. 7—11. ἐξέστη. He is mad: thus E. V.; and the sense requires it. They had doubtless heard of the accusation of his having a dæmon: which we must suppose not to have first begun after this, but to have been going on throughout this course of miracles.

The understanding this that his disciples went out to repress the crowd, for they said, 'It is mad,' is as contrary to Greek as to sense. It would require at least αὐτούs and ἐξέστησαν, οτ τὸν ὄχλον for αὐτόν, and would even then give no intelligible meaning.

22.] oi

γρ. οἱ ἀπὸ 'Ιερ...., peculiar to Mark: see note on Matt. ver. 24. Here Matt. has οἱ Φαρισ.—Luke τινὲς ἐξ αὐτῶν, i.e. τῶν ὅχλ. ὅτι Β. ἔχει This addition is most important. If He was possessed by Beelzebub, the prince of the dæmons, He would thus have authority over the inferior evil spirits. 23.] προςκαλ. αὐτούς is not inconsistent (De Wette) with His being in an house—He called them to Him, they having been far off. We must remember the large courts in the oriental houses. ἐν παρ.] namely, a kingdom, &c., a house, &c., the strong man, &c. σατανᾶς σατ.] The external unity of Satan and his kingdom is strikingly declared by this simple way

² (ch. iv. 12 v. r.) Rom. ² άμαρτήματα, καὶ αὶ ^a βλασφημίαι ὅσα ἐὰν βλασφημήσω-ii. 25. 1 Cor. vi. iv. only. Hos. x. ii. 25. 1 Cor. vi. iv. only. Hos. x. ii. 26. 1 Cor. vi. iv. only. Hos. x. ii. 26. 1 Cor. vi. iv. only. disc. x. vi. 65. Erek. xxxvi. 65. Erek. xxxvi. 65. Erek. xxxvi. 65. Erek. xxxvi. 10. Dan. iii. αἰωνίου ^z άμαρτήματος ³⁰ ὅτι ἔλεγον ^e Πνεῦμα ^e ἀκάθαρ-29 Theod. vv. eis, Luke τον ^f ἔχει. ³¹ καὶ ἔρχονται * οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ ν. eis, Luke τον ^f ἔχει. ³¹ καὶ ἔρχονται * οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ Dan. iii. ² μήτηρ αὐτοῦ, καὶ ἔξω ^g στήκοντες ἀπέσσειλαν. y Matt. vi. 12 ότι πάντα y άφεθήσεται τοις υίοις των άνθρώπων τὰ ABCDI. ε άμαρτήματα, καὶ αἱ ε βλασφημίαι ὅσα ἐὰν βλασφημήσω- ΜSUV ΓΔΗΚΙ. σιν. 29 δς δ' αν βλασφημήση είς τὸ πνεύμα τὸ άγιον, 33.69 Bel and Dr. 9. ε - Heb. ix. 22. καλοῦντες αὐτόν. 32 καὶ ἐκάθητο περὶ αὐτὸν ὄχλος. καὶ αί ἀδελφαί σου] έξω ζητοῦσίν σε. 33 καὶ ἀποκριθεὶς αὐreff. f ver. 22. g ch. xi. 25. τοις λέγει Τίς h έστιν ή μήτηρ μου ή οί άδελφοί; 34 καὶ otherwise, Paul only, Rom. xiv. 4. 1 Cor. xvi. 13. Gal. v. 1 al4. Exod. xiv. 13 A. h = Matt. xxvi. 26 reff.

28. rec $\tau \alpha$ am. τ . viois τ . and $\rho \omega \pi \omega \nu$ (simplification), with M¹ rel (lat-f Syr) syr goth; so, omg τ. αμ., F; τοις ανθρ. τα αμ. Δ: txt ABCDLM2N 1. 33 ev-y vulg lat-a $b g_1 l [i q]$ copt arm. rec om at (error, owing to как preceding), with D rel: txt ABCEFGHLAN 1. 33. 69 copt. rec ogas (grammi corrn), with AC rel: txt rec (for εαν) αν, with ADN rel: txt BCFLΔ 33 ev-y. BDE1GHAIIN 69.

29. for os d' av. os av de tis D. om 1st eis D.gr vulg lat-a b goth arm. om ϵ 15 τον αιωνα D 1. 22-8. 209. 2-pe lat-a b e ff_2 g_1 [q] Ath Cypr. (αλλα, so ADI $_{\Delta}$ N.) for ϵ νοχος, ϵ νος D¹(but corrd). ϵ σται DL $_{\Delta}$ N 33 vulg lat-a c e ff_2 rec (for αμαρτηματος) κρισεως, with A rel tol lat-f syrr with: g_1 with arm Cypr₁. rec (for amapthmatos) kriosews, with A rel tol lat f syrr with : kolasews 61. 184 (both corrns for the unusual exprn in txt): amaptias C¹(appy) D 69 Ath Ps-Ath: txt BLAN 33 latt copt goth arm Cypr, Aug.

(as ||) BCDGLAN (1) 33 (latt) Syr copt goth with: or aδ. av. κ. η μ. av. ΛΚΜΠ. rec om 1st autou, with EFHSUVr (1) 69 (vulg) syr: ins ABCX rel Syr copt goth rec (for στηκοντες) εστωτες, with AD rel: εστηκοτες C2 or 3 GL 1: σταντές Ν: txt BC1Δ. rec (for καλουντες), φωνουντες, with D rel: ζητουντες A: om Δ (but a space is left) lat-a: txt BCL[X] 1.69.

32. rec οχλος bef περι αυτον (simplification?), with E rel æth: txt ABCKLMΔ[Π] **K**(1)³ 1. 33. 69 vulg lat-b c (e) f f_{1,2} g_{1,2} [q D-lat] syrr goth.—for $\pi \epsilon \rho_l$, $\pi \rho o s$ **K**¹: for $\pi \epsilon \rho_l$ auton ochos, $\pi \rho o s$ ton ochon D[-gr].—rec (for kal hegoval) eimon de (from || Matt), with A rel syr goth (arm): txt BCDLDK 69 vulg lat-b f f_{1,2} g_{1,2} l [q] Syr syr-ms-mg copt with.—rec om kal al delphas ou (neglect, or as not mental in || nor in vv 31, 34?), with BCGKLANN 1. 33 [69] vulg lat-e ff, g, 2 Syr copt ath arm: ins AD rel lat-a b c

 $ff_2 l[q]$ syr-mg goth.

33. rec απεκριθη αυτ. λεγων, with AD rel lat-(a) b f goth arm : [απεκ. α. κ. λεγει 1. 69:] txt B(C)LΔN vulg (lat-c e) syr copt. - λεγει bef auτοιs C. Matt and ver 34) BCGLUVΔR 1 vulg lat-a b g_1 l syrr copt: txt AD rel lat-c e f f_2 goth æth arm. om oi (bef αδελφοί) D. rec aft αδελφοί ins μου (from ver 34) rec aft αδελφοι ins μου (from ver 34 and || Matt), with ACN rel (vss): txt B D-gr arm.

34. om και B.

of putting the question: see note on Matt. The expression must not be taken as meaning, Can one devil cast out another? The σαταναs and σαταναν are the same 26.] ἀλλὰ τέλ. person: cf. ver. 26. έχει, peculiar to Mark. 28.] The putting of πάντα first, and separating it from its noun by the intervening words, gives it a prominent emphasis. 29. αλωνίου άμαρτήματος Beza explains

alwrlov by 'nunquam delendi.' It is to

the critical treatment of the sacred text that we owe the restoration of such important and deep-reaching expressions as this. It finds its parallel in ἀποθανεῖσθε έν ταις άμαρτίαις ύμων, John viii. 24.

Kuinoel's idea, quoted and adopted by Wordsw., that ἀμάρτημα means in the LXX the punishment of sin, seems to be entirely unfounded. And as to its being "a Novatian error to assert that sin is alώνιον" (Wordsw.), it is at all events a

τ. Τα εριβλεψάμενος κύκλω τοὺς περὶ αὐτὸν καθημένους i ver δ reft. τ. λέγει "Ιδε ή μήτηρ μου καὶ οἱ ἀδελφοί μου. 35 δς αν 36 Rom xv. 1 ποιήση τὰ 1 μητηρ μου καὶ οἱ ἀδελφοί μου καὶ Γιεν. iv. 1 ποιήση τὰ 1 θελήματα τοῦ θεοῦ, οὖτος ἀδελφός μου καὶ Γιεν. iv. 1 ποιήση τὰ 1 μου καὶ Γιεν. iv. 1 ποιήση τὰ 1 μου καὶ Γιεν. iv. 1 ποιήση τὰ 1 μου καὶ Γιεν. iv. 1 μου καὶ Γιεν. iv. 1 ποιήση τὰ 1 μου καὶ Γιεν. iv. iv. iv. iv. iv. iv. iv. i

τοιηση τα του σεου, ουτος ασελφος μου και $\frac{11 \text{ only}}{\text{ kings}}$ άδελφὴ καὶ μήτηρ ἐστίν.

IV. $\frac{1}{\text{Kai}}$ πάλιν ἤρξατο διδάσκειν $\frac{1}{\text{παρὰ}}$ τὴν θάλασ- $\frac{1}{\text{mill}}$ καὶ $\frac{1}{\text{σαν}}$ πρὸς αὐτὸν $\frac{1}{\text{σχρος}}$ πλείστος, $\frac{1}{\text{σχρος}}$ $\frac{1}{\text{μριτ.}}$ λείς $\frac{1}{\text{μριτ.}}$ ὐτὸν q ἐμβάντα εἰς t τὸ πλοίον καθησθαι s εν τη σωπασην καὶ πᾶς ὁ ὄχλος t πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. s η Matt. t ν. t μ ἐν παραβολαῖς πολλά, καὶ t al. fr. 3 Kings v. 8. t al. fr. 3 Kings v. 8. t αλτ. 18 γ. 28. t γ. 29. t γ. 29. t γ. 20. t γ. έλεγεν αὐτοῖς ἐν τῆ διδαχῆ αὐτοῦ 3 'Ακούετε. ἰδοὺ έξ- ο Matt. xxii. 34 $\tilde{\eta}$ λθεν ο \tilde{v} σπείρων σπείραι. $\frac{4}{v}$ καὶ εγένετο εν τ $\tilde{\omega}$ σπείρειν, $\frac{p=ch.iii.10\,aL}{q}$ Mint. viii. $\frac{1}{u}$ 1.0 aL $\frac{p=ch.iii.10\,aL}{q}$ Mint. viii. $\frac{1}{u}$ Luke xxii. 56. 23 reff. r Matt. xiv. 22. ch. vi. 32 al. s = Rev. xviii. 19. u ch. iii. 23 reff. v part., = ||. Matt. iv. 3. Eph, iv. 28 al.

τους περι αυτον bef κυκλω (being first omd, it was aft insd in the most likely place: see below) BCLΔX copt: τους κυκλω, omg περι αυτον, D lat-b; τ. κυκ. π. αυ. 1. 13. 69. 124. 209: om altogether 61 lat-a e (Syr ath?): txt A rel syr goth arm. for λεγει,

είπεν DG 69 lat-a c ff_2 . ι δον $(from \parallel Matt)$ ADGKMΔ[Π] 1.33.69: txt BCN rel. 35. rec aft os ins γ aρ $(from \parallel Matt)$, with ACDN rel vulg lat-f f_1 f_1 f_2 vss: om B lat-a b c e copt Aug. rec (for τa $\theta \epsilon \lambda \eta \mu a \tau a$) τo $\theta \epsilon \lambda \eta \mu a$ $(from \parallel Matt)$, with ACDN rel: txt B. μ ov bef adelphos D lat-b e g_1 [q Aug]. rec aft adelphon ins μ ov, with C rel vulg lat-a f_1 g_2 syrr copt wth: om ABDLAN 1. 33. 69 lat-b c e f f_2 g_1 [q] goth arm Ambr [Aug].

Chap. IV. 1. hreato bef palin D (209) lat-a b c e g_1 [q] with Originit_. for parameters D. rec (for sunagetai) sunnx θ n, with D rel latt syr-ms [Originit]: sunnx- θ nsau (from Matt) A 235 Ser's h syrr (goth with arm with nomin pl): sunerxetai 1. 209: txt BCLAN 69. for oxlos, o laos D. rec (for πλειστος) πολυς | Matt), with AD rel: txt BCLΔR. εις το πλοιον bef εμβαντα (from | Matt) BCDLUΔN 33 latt arm Thl: txt A rel syr copt goth æth Originit. om το (see on || Matt) CKLMΠN 1. 33. 131. 209 [goth]: ins A B(above the line) D rel copt. for $\epsilon \nu$ $\tau \eta$ θ ., $\pi \epsilon \rho a \nu$ $\tau \eta s$ θ . circa mare D (lat-a). for $\pi \rho o s$ τ . θ ., $\epsilon \iota s$ $\tau \eta \nu$ θ . Δ : $\pi a \rho a$ $\tau \eta \nu$ θ . 1. 118. 209: $\pi \epsilon \rho a \nu$ $\tau \eta s$ $\theta a \lambda a \sigma \sigma \eta s$ circa mare D lat-a l [q]: in litore lat-b c ef $ff_2 g_1$. om $\epsilon \pi i \tau \eta s \gamma$. D lat-a b c ef $ff_2 g_1$. rec (for $\eta \sigma a \nu$) $\eta \nu$ (gramml corrn), with A D[-gr] rel vulg lat-a b ff, g [q] syr Orig-int: txt BCLAN 33 evv-H-y D-lat.

2. πολλαις D.—πολλα bef εν παραβ. N.

3. акои от С 15. 269. 417. 2-ре. rec ins του bef σπειραι (from | Matt), with ACN³a rel Eus: om BN¹.—om σπειραι also D [copt-ms].

4. om eyevero DF vulg lat-b c &c Syr æth. σπειραι D.

legitimate inference from οὐκ ἔχει ἄφεσιν είς του αίωνα. If a sin remains unremitted for ever, what is it but eternal?

Ver. 30 explains the ground and meaning of this awful denunciation of the Lord.

31.] ἔξω στ. ἀπ. . . . , one of Mark's precise details.
32.] καὶ ἐκ. . . . , another such.
34.] Matt. here has some remarkable and graphic details also: ἐκτείνας τὴν χεῖρα αὐτ. ἐπὶ τ. μαθητὰς αὐτ..... Both accounts were from eye-witnesses, the one noticing the outstretched hand; the other, the look cast round. Deeply interesting are such particulars, the more so, as shewing the way in which the records arose, and their united strength, derived from their independence and variety.

CHAP. IV. 1-9.] PARABLE OF THE SOWER. No fixed mark of date. Matt. xiii. 1-9. Luke viii. 4--8. There is the same intermixture of absolute verbal identity and considerable divergence, as we have so often noticed: which is wholly inexplicable on the ordinary suppositions. In this case the vehicles of the parable in Matt. and Mark (see Matt. vv. 1-3: Mark, vv. 1, 2) bear a strong, almost verbal, resemblance. Such a parable would be carefully treasured in all the Churches as a subject of catechetical instruction: and, in general, in proportion to the popular nature of the discourse, is the resemblance stronger in the reports of it. 1. πάλιν] See ch. iii. 7. The ήρξατο is coincident with the gathering together of the crowd.

w' Mt. reff. 26. Deut. 27. κατέφαγεν αὐτό. 5 καὶ ¾ ἄλλο ἔπεσεν ἐπὶ τὸ ² πετεινὰ καὶ ABCDE FGHKL 26. Deut. 28. Jeut. 19. 2014 1. Surfection value in the surfection of the su

ηλθαν D: ηλθον HKΔ 33 Scr's p ev-y. rec aft πετεινα ins του ουρανου (from $\parallel Luke$), with DGM vulg-ed[with gat] lat- α ff₁ g_2 [q]: om ABCN rel am(with em fuld ing tol) lat-b c e f f f g f l syrr copt goth with arm Bede. κατεφαγαν D.

6. rec (for και στε ανετείλεν ο ηλίος) ηλίου δε ανατείλαντος (from \parallel Matt), with Λ rel lat-af syrr goth wth arm: txt BCDLΔ \aleph vulg lat- ff_2 i l [q] copt. εκαυματισθησαν B D-gr lat-ae. (See D, ver 5: so also in \parallel Matt.) εξηρανθησαν D-gr lat-e.

αλλος ℵ¹(txt ℵ¹a): αλλα 33. for είς, επι CDM² 33 Scr's a c ev-z lat-b(supra) copt-mss.

8. rec allo (appy conformation to the preceding. This is more prob, as allo exercise occurs twice before, than that (Mey) it should have been corrd to the plur to accord with $\epsilon \hat{i}s - \epsilon \hat{i}s - \epsilon \hat{i}s$ below, or to suit || Matt), with AD \aleph^{3a} (but txt restored) relatt syrr goth with arm: txt BCL \aleph^1 33 late copt. for ϵis , $\epsilon \pi i$ (|| Matt) C 1 syrr.

[εδιδοσαν C.] rec αυξανοντα (corri, the intrans form being (see reff) more common in N. T.), with C(Treg expr) rel: txt ADLA, αυξανομένα Βκ. εφερον Cκ: φερει D 124: adferet lat-b D-lat. rec εν (thrice), with S(e sil) 69 latt(with Δ-lat) Syr(appy): εν ΛC²D: εν Ε rel syr ωth: εις 1st time, εν twice BL: txt C'ΔΝ.

9. rec aft $\epsilon \lambda \epsilon \gamma \epsilon \nu$ ins autors, with M²-marg S(e sil) 3-pe: on ABCDN rel latt syrrcopt goth with arm Thl. rec $o \epsilon \chi \omega \nu$ (from \parallel Matt Luke), with AC²N^{3a} rel: txt BC¹D Δ N¹. add κ . o συνιων συνιετω D lat-a b $f_2^c g_{1,2}$ i syr-mg.

10. rec [for και στε] στε δε, with A rel syrr æth arm: txt BCDLΔN latt copt goth. rec ηρωτησαν (more usual historic sense), with E rel vulg lat-c f f_2^r syrr: επηρωτησαν 13. 69. 124. 346: επηρωτων (|| Luke) D: txt ABCLΔN 33 lat-a b Origint. (-τουν CN.) for σι περι αυτ. συν τ. δ., οι μαθηται αυτου (|| Luke) D 28. 69. 124 lat-a b f_2^r g_1 i [q] Origint: om οι περι αυ. L 359.

2.] Out from among the πολλά, the great mass of His teaching, one parable is selected, which He spoke during it—ἐν τῆ διδ. αὐτοῦ.

3. ἀκούετε] This solemn prefatory word is peculiar to Mark.

4—8.] Matt. and Mark agree nearly verbally. In ver. 7 Mark adds καὶ καρπὸν οὐκ ἔδωκεν, and in ver. 8, ἀναβαίνοντα κ. αὐξανόμενον. On this latter,

Meyer remarks, that the two present parts. are predicates of $\kappa \alpha \rho \pi \delta \nu$, which therefore must not be understood here of the fruit properly so called, the corns of wheat in the ears, but of the haulm, the first fruit of the successful seed. The corns first come in after $\tilde{\epsilon} \phi \epsilon \rho \epsilon \nu$.

10-12.] Reason for speaking in parables. Matt. xiii. 10-17. Luke viii.

Τμίν τὸ τρυστήριον δέδοται της βασιλείας του θεου εκείνοις δὲ τσοῖς τέξω ἐν παραβολαῖς τὰ πάντα γίνεται, τίιι 2 χν. 12 ἴνα βλέπωντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες $\frac{1}{8}$ ἴνα βλέποντες βλέπωσιν, μήποτε $\frac{1}{8}$ ἐκείνως καὶ μὴ συνιῶσιν, μήποτε $\frac{1}{8}$ ἐπιστρέψωσιν, καὶ $\frac{1}{10}$ επίπος $\frac{10}$ επίπος $\frac{1}{10}$ επίπος $\frac{1}{10}$ επίπος $\frac{1}{10}$ επίπος παραβολὴν ταύτην; καὶ πῶς πάσας τὰς q παραβολὰς $^{\text{res xwi, II.}}$ $^{\text{res xwii.}}$ $^{\text{res xwi, II.}}$ $^{\text{res xwi, II.}}$ $^{\text{res xwi, II.}}$ $^{\text{res xwii.}}$ $^{\text{res x$ ύταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ ² αἴρει τὸν το με here only.

λόγον τὸν ἐσπαρμένον a εἰς αὐτούς.

16 καὶ οὖτοί εἰσιν

10. John in.

rec την παραβολην (|| Luke), with A rel vulg-ed (with fuld) Syr copt-ms goth ath arm: τις η παρ. αυτη (from | Luke) D 13. 28. 69. 124 lat-a b c f ff. g, i l [q] Orig-int,: txt BCLAN am(with gat ing mm mt) lat-g2 copt.

11. $\log \operatorname{LUR}(H) = \operatorname{LUR}(H)$

for συνιωσιν, συνωσιν D1L 1. αφεθησεται (see fut, Matt xiii. 15 and Isa vi. 10) AK[Π] Orig₁: $\alpha\phi\epsilon\theta\eta\sigma\sigma\mu\alpha\iota$ D'(and lat) lat $f_2g_1i[q]$ wth(Treg): $\alpha\phi\eta\sigma\omega$ ree at end adds τα αμαρτηματα, with AD rel syrr goth æth: τα αμ. αυτων Δ syr-w-ast æth(peccatum illorum): та тараттыната 53. 237-59 Thl (all supplemy glosses): om BCLN 1. 209 lat-b i copt arm Origo.

14. for σπειρει, σπερει N.

15. for οπου, οις D 692 lat-ff2 g1 (Syr). Γακουωσιν (for for kai, or B. rec ευθεωs, with AD rel: om 1.118 arm: txt BCLΔN 33.69 for aiρει, αφερει D: αρπαζει (|| Matt) CΔN: auferet lat-c D-lat. (for εις αυτ.) εν ταις καρδιαις αυτων (from | Matt), with D rel latt Syr syr-txt copt-mscorr goth [arm]: απο τ. καρδιας αυτων (from || Luke) A lat-l æth: εν αυτοις (corrn of txt) CLAN lat-c copt syr-mg: txt B 1. 13. 28. 69, 118. 209.

10.] οί π. αὐτ. σὺν τ. δώδ. = οί μαθ. αὐτοῦ Luke. 11.] τὸ μυστήριον = τὰ μυστήρια Matt. and Luke. τοις έξω added here (= τοις λοιποις, Luke) means the multitudes-those out of the circle of his followers. In the Epistles, all who are not Christians,-the corresponding meaning for those days,-are designated by it. τὰ πάντα γίνεται the whole matter is transacted. Herod. ίχ. 46, ἡμῖν οἱ λόγοι γεγόνασι. We must keep the iva strictly to its telic meaning-in order that. When God transacts a matter, it is idle to say that the result is not the purpose. He doeth all things after the counsel of His own will. Matt., as usual, quotes a prophecy; Mark hardly ever-except at the beginning of his Gospel; Luke, very seldom. ἀφ. αὐτ. = ἰάσομαι αὐτούς Matt., it should

be forgiven them; i.e. 'forgiveness should be extended to them:' no need to supply any thing, as the gloss of the rec. does: the expression is impersonal.

13-20.] Explanation of the parable of the sower. In την παρ. ταύτην, the general question which had been asked ver. 10 (τὰς παραβολάς), is tacitly assumed to have had special reference to the one which has been given at length. Or we may understand, that the question of ver. 10 took the form which is given in || Matt.: διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; in which case the rás must be generic: asked Him concerning parables; or His parables. The three explanations (see Matt. xiii. 18-23: Luke viii. 9-15) are very nearly related to one another, with however differences enough to make the common hypotheses quite untenable. Matt. and Mark agree nearly verbatim, Matt. however writing throughout in the singular (δ σπαρείς κ.τ.λ.). Mark has some additions, e.g. ὁ σπείρων τὸν λόγον σπ., ver. 14,—after ἡ ἀπ. τοῦ πλ., ver. 19, καὶ αἱ π τὰ λ ἐπιθ.:—and some variations, e.g. σατανάς for Matt.'s δ πονηρός,

ο μοίως οί επὶ τὰ τη πετρώδη σπειρόμενοι, οὶ όταν ἀκούσω- ΑΒΕΡΕ b v:r 5. c || Mt. reff. d ||. Job xix. σιν τὸν λόγον, εὐθὺς ^c μετὰ χαρᾶς λαμβάνουσιν αὐτόν, MSUV e | Mt. 2 Cor. iv. 18. Heb. xi. 25 only 7. 17 καὶ οὐκ ἔχουσιν ἀρίζαν ἐν ἐαυτοῖς, ἀλλὰ ° πρόςκαιροί 33,69 \mathbf{r} \mathbf{m} \mathbf{n} \mathbf{m} \mathbf{n} \mathbf{r} = Mat reff. h ver. 7. εὐθὺς ε σκανδαλίζονται. 18 καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς h ver. 7. Ευθυς 6 σκανοαλιζονται. 10 και αλλοι εισιν οι εις τας i Mt. refl. 15, h ἀκάνθας σπειρόμενοι οὖτοί εἰσιν οι τὸν λόγον ἀκούσαν-12 ver. 7. Luke viii. 42 only +. τες, 19 καὶ αί i μέριμναι τοῦ i αἰῶνος καὶ ἡ i ἀπάτη τοῦ m 3 Mt. refl.
n Mat. vii. 15
πλούτου καὶ αί περὶ τὰ λοιπὰ ἐπιθυμίαι k εἰςπορευόμεναι refl. $^{\rm refl.}$ $^{$ ακούουσιν τον λόγον καὶ ο παραδέχονται, καὶ ^p καρποφορούσιν θεν τριάκοντα καὶ θεν έξήκοντα καὶ θεν έκατόν. p , Mt. reff. ver. 8. Matt. vii. 16 21 καὶ ἔλεγεν αὐτοῖς ὅτι τμήτι ἔρχεται ὁ ελύχνος ἵνα reff. xxvi. s Matt. v. 15 reff.

 om ομοιωs D 1. 13. 28. 69. 118-31. 209 lat-a b c ff₂ g₁ i [q] Syr arm Orig: ομ. bef εισιν CLΔX 33 copt(appy) æth. om 2nd οι B1. rec ευθεως, with A rel Orig: om D 259 lat-c ff_2^{-i} i [q] copt-wilk: txt BCLΔN 33. 17. for η, και D vulg lat-c f $ff_{1,2}$ $g_1 l$ [i q].

rec ευθεωs, with AD rel Orig: txt BC

LAN 33. σκανδαλισθησονται 1).

18. rec (for αλλοι) ουτοι (from | Luke), with AC2 rel lat-f syrr goth ath: om a. ει. 1. 69 arm: txt BC DLΔN latt copt. for εις, επι CΔN [copt]. om ουτοι εισιν (confusion from reading ουτοι εισιν at beg of ver) AC2 rel lat-f [q] with Thl: ins BC1DLΔN 1. 69 latt Syr copt arm. rec ακουοντες (from ||), with A rel latt syr goth wth arm: txt BCDLΔN 69 Syr copt .- ak. bef τον λογον N copt.

19. for αιω., βιου D Ser's c goth, victus D-lat, -ti lat-c, vitæ lat-b. rec aft αιων. ins τουτου (gloss), with A rel lat-f syrr copt goth æth: om BCDLΔ* 1 Ser's c latt arm. κ. απαται του κοσμου D arm. aft πλουτου ins συνπνιγει τον λογον N¹ (omg συνπν. τ. λογ. below: N-corr¹ reads both). οπ κ. αι π. τα λ. επιθ. D 1 for περι, παρα Ν1(txt N3a). ακαρποι γινονται D 124 lat-b

hat-a b c ff₂ i [q] arm. for $c \in ff_2 g_1 i [q]$ copt-ms(appy).

20. rec (for εκεινοι) ουτοι (from | Luke), with AD rel latt syr copt goth with arm Orig₁: txt BCLΔN Syr.

τ. καλην γην CN (124?): om την καλην 237.

2nd εν B C¹(appy) Ser's w: om 3rd εν B 406 Ser's d.—εν (thrice) ΔDΔN, (twice) C: èν (thrice) È rel syrr, (1st time) L: έν (thrice) S(e sil) latt copt goth (æth) arm:—see ver. 8 (I cannot consent with Tischdf to edit εls in ver 8 and èν here. The mistake was so obvious, that the sense should be mainly regarded: and all the more because || Luke has καρποφοροῦσιν έν. No ms here reads εις).

21. rec om oti (as superfl), with ACD& rel: ins BL. rec o $\lambda \nu \chi$. bef $\epsilon \rho \chi$., with A rel goth arm: txt BC(D)LAN 1. 33 ev-y vulg lat-(b e e f_2 g_1 i) l syrr copt.—for

 $\epsilon \rho \chi$, anteral D lat-c e (f) $ff_2 g_1 i$ copt-wilk with.

and Luke's δ διάβ. Such matters are not trifling, because they shew the gradual deflection of verbal expression in different versions of the same report,-nor is the general agreement of Luke's, which seems to be from a different hearer. όμοίως] after the same analogy:-carrying on a like principle of interpretation.

20.] Notice the concluding words of the interpretation exactly reproducing those of the parable, ver. 8, as characteristic. It is remarkable that the same is found in Matt., but in another form and order: one taking the climax, the other the anticlimax. In Luke, the two are

21-25.7 Luke viii. 16-18; and for ver. 25, Matt. xiii. 12. The rest is mostly contained in other parts of Matt. (v. 15; x. 26; vii. 2), where see notes. Here it is spoken with reference to teaching by parables:-that they might take care to gain from them all the instruction which they were capable of giving:-not hiding them under a blunted understanding, nor, when they did understand them, neglecting the teaching of them to others.

21.] ἔρχεσθαι is also used in the classics of things without life: cf. Hom. ΙΙ. τ. 191, ύφρα κε δώρα | ἐκ κλισίης ἔλθωσι . . . and see Rost and Palm, Lex.

ύπὸ $^{\rm t}$ τὸν $^{\rm u}$ μόδιον τεθ $\hat{\eta}$ $\hat{\eta}$ ὑπὸ $^{\rm t}$ τὴν $^{\rm v}$ κλίνην, οὐχ ἵνα ἐπὶ $^{\rm t}$. Matt.ix. 1. x. 36. xiii. τὴν $^{\rm w}$ λυχνίαν τεθ $\hat{\eta}$; $^{\rm 22}$ οὐ γάρ ἐστίν [τι] κρυπτὸν ἐὰν μὴ $^{\rm 30.1}$ fr. Luke xi. 33 ^a μετρείτε ^a μετρηθήσεται ύμιν, καὶ ^b προςτεθήσεται ύμιν. 25 δς γὰρ ἔχει δοθήσεται αὐτῷ, καὶ δς οὐκ ἔχει, καὶ δ ερρ. ν. 15. (οι. ii. s. Heb. iii. 12 έχει ς ἀρθήσεται ἀπ' αὐτοῦ. 26 Καὶ ἔλεγεν Οὕτως ἐστὶν $_{\rm a}^{\rm Heb.\, m.\, 12}$ η βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος α βάλη τὸν α σπόρον α reff. α Matt. vi. 33. Luke xii. 19 reff. e Luke vii. 4 Luke xiii. 19 reff. e Luke vii.

xii, 31, xvii, 5. Tobit v. 15. c = ver. 15. 5, 11. 2 Cor. ix, 10 only. Deut. xi, 10.

τεθηναι (1st time, omg previous ινα) X'(txt X'a). ins kai bef ouxt iva D. for επι, υπο B' 33. 69: txt A [B2-3(Tischdf)] CD rel. rec λ. επιτεθη (corrn as more appropr: so also in | Luke), with AK rel: txt BCDLAN 33. 69.

22. on τ (aft || Luke) BDHKMU Π^1 1. 69 lat-b eff. g_2 i [q] copt(appy) wth: ins ACN rel vulg lat-e ff f_1 g_1 syrr[?] goth arm. ree o ear $\mu\eta$, with E rel; os ar $\mu\eta$ U: ear $\mu\eta$ iva B(sie, not as Beh) Δ N: all iva D lat-b ff. [q]: quod non vulg lat-c f goth: ei $\mu\eta$ iva 1. 69: ear $\mu\eta$ ACKL Π 33. rec eis fareford bef eld η (from || Luke), with A rel vulg lat-b e &c syr arm: ϕ an erow $\theta\eta$ (gloss) B Syr wth: txt CDL Δ N ev-y copt.

24. for τ_i , τ_a D-gr. om και προςτ. υμιν DG ev-y gat lat-b e g_1 . rec at end adds τοις ακουουσιν, with AGΘ_b rel [lat-q] syrr; credentibus lat-f goth: om BCDLΔ \aleph latt copt wth arm. (The whole passage is in considerable uncertainty: τοις ακουουσιν appears to have been a gloss insid to explain the connexion of the saying with $\beta\lambda$. $\tau\iota$ akovere; but on the other hand $\pi\rho$ osteθησεται, omd here in D al, appears as a gloss on δοθησεται below. It seems as if the oright xt did not contain the clause κ. προςτ. υμιν. At all events, τοις ακουουσιν cannot stand.)

25. rec ins an def ex. (from $\parallel Luke$), with ADO_b rel; ean M: om BCLAN (69).— rec exh, with A rel: txt BCDE¹FHKLAO_bN 69. for $\delta o\theta$., $\pi \rho os \tau \epsilon \theta \eta \sigma \epsilon \tau a\iota$ D.

26. aft ελεγεν ins στι C1(appy). rec aft ωs ins εαν, with AΘb rel [latt goth]; av C: σταν 1. 53. 237-59: om B D-gr LΔN 33. 69 tol lat-e copt. το σπορον C1. σπ. Βαλη D.

22.] állá here is almost equivalent to εί μή. Hartung, Partikel. ii. 43, cites Eur. Hippol. 633, βᾶστον δ' ὅτω τδ μηδέν άλλ' άνωφελης | εὐηθία κατ' οἶκον Ίδρυται γυνή· | σοφην δέ μισῶ. We may add Xen. Mem. iii. 13. 6, ήρετο αυτόν, εἰ καὶ φορτίον ἔφερε : μὰ Δί' οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἰμάτιον. See Klotz, Devar. p. 7.

24.] προςτ. ὑμῖν (see var. readd.), more shall be added, i. e. more knowledge: so Euthym.: ἐν ῷ μέτρῳ μετρεῖτε τὴν προςοχήν, ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ή γνωσις, τουτέστιν, όσην είςφέρετε προςοχήν, ποσαύτη παρασχεθήσεται ύμιν γνώσις, και οὐ μόνον ἐν τῷ αὐτῷ μέτρῳ, ἀλλὰ και πλέον. ὑς ἄν ἔχη προςοχήν, δωθήσεται αὐτῷ γνώσις, κ. ὑς οὐκ ἔχει, οωσήρεται τη και διάτερα γνώσεως άρθήσεται ἀπ' αὐτοῦ. καθάπερ γὰρ ἡ σπουδὴ αὔξει τὸ τοιοῦτον, οὕτω καὶ ἡ ἡαθυμία διαφθείρει. ἐν τῷ κατὰ Ματθαῖον δὲ τρόπον ἔτερον ἐρρήθησαν ταῦτα, καὶ κατ' ἄλλην ἔννοιαν.

26—29.] PARABLE OF THE SEED GROWING WE KNOW NOT HOW. Peculiar to Mark. By Commentators of the Straussian school it is strangely supposed

to be the same as the parable of the tares. with the tares left out. If so, a wonderful and most instructive parable has arisen out of the fragments of the other, in which the idea is a totally different one. It is, the growth of the once-deposited seed by the combination of its own development with the genial power of the earth, all of course under the creative hand of God,-but independent of human care and anxiety during this time of growth. 26.] Observe ἔλεγεν, withgrowth. 26. Observe ελεγεν, without αὐτοῖς—implying that He is now proceeding with his teaching to the people: cf. ver. 33. ἄνθρωπος Some difficulty has been felt about the interpretation of this man, as to whether it is Christ or his ministers. The former certainly seems to be excluded by the καθεύδη, and ώς ούκ οίδεν αὐτός, ver. 27; and perhaps the latter by ἀποστ. τὸ δρ., ver. 29. But I believe the parable to be one taken simply from human things,-the sower being quite in the background, and the whole stress being on the SEED-its power and its development. The man then is just

τος. Luke ii. ἐπὶ τῆς γῆς, ²⁷ καὶ καθεύδη καὶ ἐγείρηται ¹νύκτα καὶ ³⁷. Αντς ³⁷. Αντς ³. Τημέραν, καὶ ὁ ^e σπόρος ^g βλαστᾶ καὶ ^h μηκύνηται ὡς οὐκ ⁸ καὶ ^g. f ήμέραν, καὶ ὁ e σπόρος g βλαστα καὶ h μηκύνηται ώς οὐκ ...iv. 27 οίδεν αὐτός. 28 ι αὐτομάτη ή γη ι καρποφορεί πρῶτον Θο κ χόρτον είτα 1 στάχυν, είτα πλήρης σίτος έν τῶ 1 στάχυϊ. ϵ ('dw, here only,] = Matt. χύρτον εἶτα 1 στάχυν, εἶτα πλήρης σῖτος ἐν τῷ 1 στάχυϊ. xiii. 26. Heb. 29 ὅταν δὲ m παραδοῖ ὁ καρπός, εὐθὺς n ἀποστέλλει τὸ $_{\Theta_b}$ iv. 29 κ. 1. James ν. 18 trans.) οης 2 Κίμης ο δρέπανον, ὅτι Ρ παρέστηκεν ὁ Φερισμός. ³⁰ Καὶ ἔλεγεν ΑΒΟΒΕ καὶ ὅλεγεν ΑΒΟΒΕ ΑΒΟΣΙΚΑΙΙ ΄ ΑΒΟΣΙΚΑΙΙ ΑΒΟΣΙΚΑΙΙ ΄ ΑΒΟΣΙΚΑΙΙ ΑΒΟΣΙΚΑΙΙ ΄ ΑΒΟΣΙΚΑΙΙ ΑΒΟΣΙ Πῶς τομοιώσωμεν την βασιλείαν τοῦ θεοῦ; ἡ ἐν τίνι ΚΗΚΙΝ

xxiii, 5 al. here only. lea, vi. 12 here only. lea, xii. 25, 28 only. lea, xii. 25, 26 only. lea, xii. 25, 26 only. lea, xii. 25, 26 only. lea, xii. 26 here only. (10, 11, 23) lea, xivi. 3. -δο², ch. xiv. 10, 11, see 1 Cor. xv. 24. p=here only. (10 to liit, 13) only. lea, xii. 24 al. cant. i. 30 bis, 39. John iv. 35 bis, al. Gen. viii. 22. rMatt. viii. 24, 26. xiii. 24 al. cant. i. 5.

27. εγειρεται EFGHLMN 69: εγερθη D: txt ABCΘb rel. rec βλαστανη, with AC2ΘbX rel (-νει EFH 33): txt BC1DLΔ. μηκυνεται (corrn, fancying that

βλαστά was indie) DH: txt A B(Tischdf [N. T. Vat.]) & rel.

28. rec aft αυτομ. ins γαρ, with Δ rel latt (Syr) syr-ms copt-ms goth: ins οτι bef αυτομ. D arm : om ABCLN syr copt æth Orig. aft $\pi \rho \omega \tau o \nu$ ins $\mu \epsilon \nu \Delta$. σταχυας D-gr: om ειτα σταχυν X1(ins $B^1(\text{twice}) \left[L(-\tau \epsilon \ldots - \tau \epsilon \nu) \Delta(\text{twice}) \right] \aleph(2\text{nd}).$ rec πληρη σιτον (gramml corrn, to put it in apposn with the precedg accusatives), with AC2N rel: πληρης σιτον C1(appy): πληρες σιτος B: (latt uncertain:) πληρης ο σίτος D: txt (BC1D) copt.

29. και σταν D vulg lat-a c f, f_1^{\dagger} , $f_{1,2}$ rec παραδω (corrn to more usua with $\Lambda C\Theta_b \aleph^{3a}$ rel: txt $BD\Delta \aleph^1$. rec ευθεωs, with $\Lambda D\Theta_b$ rel: txt $BCL\aleph$. rec παραδω (corrn to more usual form).

30. aft ελεγεν ins αυτοις & corr1 69. rec (for πωs) τινι (from | Luke), with ev-y lat-b e syr-mg. rec (for τινι) ποια, with AC'DOb rel Syr syr-txt goth arm: txt B Thi [arm-ms].

the farmer or husbandman, hardly admitting an interpretation, but necessary

to the machinery of the parable.

Observe, that in this case it is not $\tau \partial \nu$ σπόρον αὐτοῦ as in Luke viii. 5,-and the agent is only hinted at in the most general way, e. g. ἀποστ. τ. δρέπ., without a nom. case expressed. If a meaning must be assigned, the best is "human agency" in general. (It will be seen from this note, that I regard the exposition given in my first edition as a mistaken one.)

βάλη, shall have cast-past tense, whereas καθεύδη and έγ. are present. The construction seems to be, The Kingdom of God is thus, that a man shall have cast, i.e. shall be as though he have cast: but it is not easy, and, as far as I know, unexampled. It looks like a combination of ως άνθρ. Βαλών, and ως έαν άνθρ. 27. кав. к. èy.] i. e. employs himself otherwise—goes about his ordinary occupations. The seed sown in the heart is in its growth dependent on other causes than mere human anxiety and watchfulness: - on a mysterious power implanted by God in the seed and the soil combined, the working of which is hidden from human eye. Beware of the mistake of Erasmus, who takes δ σπόρος as the subject of all the verbs in this verse.

28. No trouble of ours can accelerate the

growth, or shorten the stages through which each seed must pass. It is the mistake of modern Methodism, for instance, to be always working at the seed, taking it up to see whether it is growing, instead of leaving it to God's own good time, and meanwhile diligently doing God's work elsewhere: see Stier, iii. p. 12. Wesley, to favour his system, strangely explains καθεύδη καὶ ἐγ. νύκτ. κ. ἡμ. exactly contrary to the meaning of the parable—"that is, has it continually in his thoughts." εἶτα πλήρης σῖτος] then (there is) full corn in the ear: if as D, then the corn (is) full in the ear. 29. παραδοῖ] offers itself: see reff. and Winer, Gr. Gr. § 38. 1 [also Moulton's edn. p. 738, note 1].

αποστέλλει] he puts in—i. e. the husbandman, see above. See Joel iii. 13, to which this verse is a reference:-also Rev. xiv. 14, 15, and 1 Pet. i. 23-25.

30-34.7 PARABLE OF THE GRAIN OF MUSTARD SEED. Matt. xiii. 31-35. Luke 30.] This Rabbinical xiii. 18, 19. method of questioning before beginning a discourse is also found in Luke, ver. 18,without however the condescending plural, which embraces the disciples, in their work of preaching and teaching,-and indeed gives all teachers an example, to what they may liken the Kingdom of God.

...iv. 35 (appy)

αὐτὴν παραβολῆ s θῶμεν; 31 ώς t κόκκον t σινάπεως, t ος s = here only. ὅταν σπαρῆ ἐπὶ τῆς γῆς, u μικρότερον t ον πάντων τῶν u Matt. xi. 11 reff. ὅταν σπαρἢ ἐπὶ τῆς γῆς, αμικρότερον ὂν πάντων τῶν αματικι 1 τell. σπερμάτων τῶν ἐπὶ τῆς γῆς 3 2 καὶ ὅταν σπαρἢ, $^{\rm v}$ ἀνα- νετ. τell. βαίνει καὶ γίνεται μείζων πάντων τῶν $^{\rm w}$ λαχάνων, καὶ $^{\rm x}$ 5 ποιεί $^{\rm y}$ κλάδους μεγάλους, ὥςτε δύνασθαι ὑπὸ τὴν $^{\rm z}$ 7 σκιὰν $^{\rm x}$ 6 παὶτοῦ τὰ $^{\rm ab}$ πετεινὰ τοῦ $^{\rm ab}$ οὐρανοῦ $^{\rm bc}$ κατασκηνοῦν. $^{\rm 33}$ Kαὶ $^{\rm total}$ 7 Ματι $^{\rm total}$ 8 τοιαύταις παραβολαῖς πολλαῖς $^{\rm d}$ 6 λάλει αὐτοῖς τὸν $^{\rm d}$ λόγον $^{\rm total}$ 9 καθῶς ἡδύναντο $^{\rm f}$ 1 ἀκούειν $^{\rm total}$ 1 χωρὶς δὲ παραβολῆς οὐκ $^{\rm total}$ 1 τοιὶς $^{\rm total}$ 2 κατ $^{\rm total}$ 3 καὶ $^{\rm total}$ 3 καὶ $^{\rm total}$ 4 καντοῖς $^{\rm total}$ 5 καθῶς ἡδύναντο $^{\rm f}$ 6 κατ $^{\rm total}$ 6 τοῖς ἱδίοις μαθηταῖς $^{\rm h}$ 6 επικι $^{\rm total}$ 6 καντοῖς $^{\rm total}$ 8 κατ $^{\rm total}$ 9 κατ $^{\rm tota$ έλυεν πάντα.

i ch. i. 32 || al. Mt. Mk.

C¹(appy) LAN 1. 69 ev-y latt syr-mg copt ath Orig. rec παραβολη παραβαλωμεν αυτην, with ΛC2DΘh rel (latt) Syr (syr-txt goth) arm: txt B C1(appy) LΔN lat-b e syr-mg(also παραθωμεν) copt $Orig_1$; παρ. θωμεν αυ. παραβαλομεν αυτην 69. (It is here somewhat difficult to decide between the two, both απαξ λεγόμενα, π. παραβαλωμεν, and π. θωμεν. But the latter seems to merit the preference. For (1) it is the less obvious exprn, and it is hardly possible that it should have been subside for the other: (2) it has the harsher order of words on its side, making the other appear as if it came in with the more elegant arrangement: (3) it has the most ancient testimony: (4) we have already a trace of the love of such corrns as παραβολη παραβαλωμέν, in αμφιβαλλοντας αμφιβληστρον, also in A &c, in ch i. 16.)

31. for ws, omoia estiv D (lat-c) copt. rec коккw (the dat has almost certainly come from || Matt Luke. At all events D is no evidence here, as it takes || Matt Luke verbatim), with BDΠ1X: κοκως Δ[but s marked for erasure]: txt ACLOb rel for os οταν, ο οτι αν D'(txt D9): om os (insg o bef μικρ.) X1(txt X3). Hesych Thl.

την γην DL. rec μικροτερος (gramml corrn to suit os), with ACD $^3\Theta_b$ rel: txt BD 1 LM Δ [μακρ. Δ -gr] \aleph 33. (homocotel in 69.) rec μ. παντων τ . σπ. εστ. τ . ϵ . τ . γ ., with Θ_b rel; so, omg τ . ϵ . τ . γ ., C: μ . $\epsilon \sigma \tau \nu \pi$. τ . $\sigma \pi$. α $\epsilon \iota \sigma \iota \nu \epsilon$. τ . γ . D(ins $\mu \epsilon \nu$ aft μ . D³, but erased) vulg lat- α of ff_2 g_1 l; μ . $\epsilon \sigma \tau \iota \nu \pi$. τ . $\sigma \pi$. τ . ϵ . τ . γ . M-marg: μ . π . τ . $\sigma \pi$. $\tau \omega \nu \epsilon \pi$. τ . γ . $\epsilon \sigma \tau \iota \nu$ A: (all more or less from || Matt, on account of the difficult constr, as is also shewn by the various posns of εστιν: ov being omd by homœotel:) txt B L(ων, corrn) ΔN (minor cum sit lat-e).

32. om κ. οτ. σπ. αναβ. D lat-(b e) i. rec π . $\tau\omega\nu$ λ . bef $\mu\epsilon\iota\zeta$, with A rel goth: txt BCDL M-marg AN 1. 33 latt syrr [copt] ath arm. (Ob?) μειζον (corrn:

see also || Matt) ABCELVN 33. (Ob?) κατασκηνοιν Β.

33. om πολλαις (homæotel) LΔ 1. 33 lat-b c e Syr copt-wilk æth: ins bef παρ. D vulg lat \mathcal{J}_2 g_1 [i q] l goth: txt ABC² Θ_b \aleph rel syr [arm]. (C¹ is lost.) εδυναντο ADΘ_b rel: txt BCUΔN 33 (FS 1, e sil). D lat $f_2 g_1 i$.

34. και χωρις (|| Matt) B Syr copt. rec for ιδ. μαθ., μαθηταις αυτου (more usual exprn), with ADOb rel vulg lat-b c e f: txt BCLAX. απελυεν Θb Scr's w-

for $\pi a \nu \tau a$, $a \nu \tau a s D late ff_2 i [q]$.

θῶμεν, as ἐτίθει, of Hephæstus, Il. σ. 541, &c.,- 'sollers nunc hominem ponere, nunc deum,' Hor. Od. iv. 8. 8, -see also de Art. Poet. 34. 31.] The repetition of expressions verbatim in discourses is peculiar to Mark: so ἐπὶ τῆς γῆς here, and οὐ δύν. σταθῆναι ch. iii. 24, 25, 26: and see a very solemn instance, ch. ix. 44—48. 32.] καὶ ποιεῖ κλ. μεγ. is also peculiar. See notes on Matt.
33. καθὼς ἠδ. ἀκ.] according to their capacity of receiving :- see note on Matt.

34. κατ' ἰδίαν δὲ . . .] We xiii. 12. have three such instances—the sower, the tares, Matt. xiii. 36 ff., and the saying concerning defilement, Matt. xv. 15 ff. To these we may add the two parables in John,—ch. x. 1—18, which however was publicly explained, -and ch. xv. 1-12;and perhaps Luke xvi. 9; xviii. 6-8.

35-41.] THE STILLING OF THE STORM. Matt. viii. 18, 23—27. Luke viii. 22—25. Mark's words bind this occurrence by a precise date to the preceding. It took

j - L. Luke μένης j Διέλθωμεν εἰς k τὸ k πέραν. 36 καὶ l ἀφέντες τον ΑΒΟDΕ όχλον ^m παςαλαμβάνουσιν αὐτὸν ώς ἡν ἐν τῳ πλοίω, Μυν 3 Kings xviii. k Matt. viii. 18 k Maru-reff. 1 = Matt. xiii. 36 al. Ps. civ. 20. η καὶ ἄλλα [η δε] πλοῖα ἡν μετ' αὐτοῦ. 37 καὶ γίνεται 33.69 ο λαίλαψ μεγάλη ἀνέμου, καὶ τὰ ρ κύματα 9 ἐπέβαλλεν εἰς m Matt. xvii. 1 al. Num. xxii. 41. n John vi. 51 τὸ πλοίον, ώςτε ήδη τηεμίζεσθαι τὸ πλοίον. 38 καὶ ήν αὐτὸς ἐν τῆ επρύμνη ἐπὶ τὸ μπροςκεφάλαιον καθεύδων. reff.
o · L. 2 Pet. ii.
17 only. Jer.
xxxii. (xxv.) καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῶ Διδάσκαλε, οὐ ν μέλει σοι ὅτι ἀπολλύμεθα; 39 καὶ ν διεγερθεὶς κ ἐπετίμηης μετεί του στι αποκλομεσα; σε και στεγερσείς επετιμη-η - here only. (ε. παραδοί, σεν τῷ ἀνέμω καὶ εἶπεν τῆ θαλάσση Σιωπα, ^γ πεφίμωσο. νει 29.] see ch. χίν. 72. καὶ εκυπαστι τοὶς Τί δειλοί έστε ουτως, τοὶς χίν. 16. John χίν. 16. John $^{\rm li}$ ταὶ $^{\rm d}$ καὶ εἰπεν αὐτοῖς Τί δειλοί έστε ουτως, χίν. 16. John $^{\rm li}$ ταὶ. $^{\rm di}$ $^{\rm di}$ $^{\rm di}$ εχετε $^{\rm d}$ πίστιν; $^{\rm di}$ καὶ $^{\rm e}$ έφοβήθησαν φόβον μέγαν, καὶ $^{\rm di}$ χίν. 17. $^{\rm di}$ $^{\rm di}$ $^{\rm di}$ εχετε $^{\rm di}$ πίστιν; $^{\rm di}$ $^{\rm di$ καὶ ² ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο a γαλήνη μεγάλη. κλι. 17. Έχειτε $^{-1}$ πιοτιν, $^{-1}$ και εφορησησαν φορον μεγαν, και ενετ. 21 τείτ. $^{-1}$ ενετ. $^{-1}$ ενετ 18, 20. Esdr.
iii. 9 only. (Matt. xxii. 16. Acts xviii. 17. 1 Cor. vii. 21. Job xxii,
3. Tōbit x. 5 [not 8].) w (ver. 38. Matt. i. 24 v. r.) Luke viii. 24. John vi. 18. 2 Pet. i. 18. iii.
1 only + 2 Macc. vii. 21. xv. 10 only. x | Ps. cv. vi. 25 y Matt. xxii. 12 ref. xch. vi.
5 | Mt. only. Gen. viii. 1. Jon. i. 11, 12. Num. xvi. 48. a | only + Ps. cvi. 29 Symm.
b | Mt. Rev. xxi. 18 only. Judg. vii. 3. ix, 4 B, (λαα, 2 Tim. i. 7. -λαμ. John xiv. 27.)
11. Luke xii. 56. d Matt. xxi. 12 reff. e Luke ii. 9. Jon. i. 10. (iv. 1.) constr., Matt. ii. 10 reff.

36. κ. αφιουσι τ. οχλ. και D 69 lat-c [&c] Syr. for τ. οχλ., αυτον A. for αλλα to αυτου, τα αλλα τα οντα μετ αυτου πλοια 1 (arm): αλλα δε πλοια πολλα (αλλαι δε πλοια πολλαι D¹) ησαν μετ αυτου D lat- ff_2 . om δε (not understood) BC¹LΔ\(\text{L}\) vulg lat-b c f $ff_{1,2}$ $g_{1,2}$ i Syr copt arm. rec πλοιαρια (see John vi. 23), with L rel: txt ABCDK MAΠ\(\text{L}\) 1. 33. 69. om $\eta\nu$ L 1 copt-mis-wilk with arm: $\eta\sigma$ aν DΔ\(\text{L}\). 37. εγενετο D vulg lat-b c [&c syrr copt goth] arm. μ εγαλου C 252²-8 Scr's c

37. εγενετο D vulg lat-b c [&c syrr copt goth] arm. μεγαλου C 252²-8 Scr's c [lat-e]: μεγας κ¹(txt κ³a). rec αν. bef μεγ. (transpn: λ. αν. being in || Luke), with Λ(C) rel lat-(e) f syr goth: txt BDLΔκ(¹)³a 1. 69 vulg lat-b c [&c] Syr æth arm. rec τα δε (to avoid repetn), with Λ rel syr arm: txt BCDLΔκ 1. 69 latt Syr

rec τα δε (to avoid repetn), with A rel syr arm: txt BCDLΔN 1.69 latt Syr copt goth æth.

επεβαλεν ΕΓLΜΠ¹Ν: εβαλεν D.

rec αυτο ηδη γεμ. (corrn for elegance), with A rel syrr goth arm: om ηδη vulg lat-b c &c æth: for γεμ., βυθιζεσθαι G 1.33 ev-y: txt BCDLΔ Ν-corr¹ (and apparently the more ancient MS from which N's text sprung: for Ν¹ omits from πλοιον to πλοιον) syr-mg copt æth.

38. autos bef $\eta\nu$ (corrn to usual order) BCLAN: txt ADP rel. rec (for $\epsilon\nu$) $\epsilon\pi\iota$, with P rel: txt ABCDLAN 1. 69 latt. om τ 0 D 1.— π 008 ϵ 04 ϵ 040 D 131. rec διεγειρουσιν (from || Luke), with AB²C² rel: διεγειρουτες (omg 3rd και) D 28. 2-pe lat-b c f ff₂ i [q]: ϵ γειρουτες (omg κ .) 13. 69. 124. 346: txt B¹ C¹(appy) Δ P¹N. 39. ϵ γερθεις D 69. κ . τ η θαλ. κ . ϵ 1 τ 1 lat-b (c) e ff₂ i arm. for τ 6 τ 9, τ 9 for τ 6 τ 9, τ 9.

κτι φιμωθητι D am copt.

40. for $\epsilon_i \pi \nu_i$, $\lambda \epsilon_j \epsilon_i \in \mathbb{N}^{3a}$, ait latt; $\epsilon_i \lambda \epsilon_j \epsilon_i \nu_i$. for outwo $\pi \omega_i$ outw, outwo BDLAN latt copt with: outwo bef $\delta_{\epsilon_i \lambda}$. 1. 69 arm $(\tau_i \delta_i \epsilon_j \tau \epsilon_j)$ being read as in \parallel Matt, the corrn, or mistake, was obvious, and the varns followed): txt AC rel.

41. $\epsilon \sigma \tau \iota \nu$ befour os D 251 yulg lat-c [&c] arm. of amemor DE N^{3a}(but txt restored)
1. 33 lat-b c f_2 g_1 i [q] Syr copt ath $[\mathrm{Vict}_1]$ —transp of an and η θ . D lat-a b (c) f_2 recumakouous ν auto $(from \parallel Luke)$, with A rel: $\nu \pi a \kappa o \nu o \nu \sigma \nu$ (only) D-gr:

αυτω υπακουει (order as in || Matt) CΔN 1.69 Vict: txt BLN3a.b.

place in the evening of the day on which the parables were delivered: and our account is so rich in additional particulars, as to take the highest rank among the three as to precision.

36.] ώς ἡν-without any preparation—as he was, E. V. Cf. Jos. B. J. i. 17. 7, αὐτὸς ὡς ἡν ἔτι θερμὸς ἐκ τῶν ὅπλων λουσόμενος ἡει στρατιωτικώτερον.

αλ. δὲ πλ.] These were probably some of the multitudes

following, who seem to have been separated from them in the gale. καὶ.. δέ, moreover. See Hartung, Partikell. i. 182. 37.] λαῖλ. ἀν. is also in Luke, whose account is in the main so differently worded. ἐπέβαλλεν] ποι δ λαῖλαψ ἐπέβαλλεν τὰ κύμ...—but τὰ κ. ἐπέβαλλεν, —intransitive: see reff. 38. τὸ προςκ.] the cushion or seat at the stern, used by our Lord as a pillow. Pollux,

V. 1 Καὶ ἢλθον εἰς τὸ τπέραν τῆς θαλάσσης εις τὴν (ch. iv. 35 al. Matt. vii. 13 χώραν τῶν Γεργεσηνῶν. 2 καὶ ἐξελθόντι g αὐτῷ ἐκ τοῦ g καὶ, νημ. g πλοίου εὐθὺς h ἀπήντησεν g αὐτῷ ἐκ τῶν i μνημείων ἄν- b Matt. xxiii. g reff. g θ ρωπος k εν kl πνευματι kl ἀκαθάρτω, 3 δς την m κατοίκη- i Μι. Μι. Μ. Μ. Μ. Μ. Ενίμος i σιν είχεν εν τοῖς n μνήμασιν, καὶ οὐδὲ o άλύσει οὐκέτι ki Ανίμος i οὐδὲὶς εδύνατο αὐτὸν δῆσαι, 4 διὰ τὸ αὐτὸν πολλάκις k ες, 1. 23 οπί. 24 Ματι. 21, 27, 23 ^P πεδαις καὶ ° άλύσεσιν δεδέσθαι καὶ ^q διεσπᾶσθαι ὑπ' αὐτοῦ 1 Matt. x. Ireft. τὰς ° ἀλύσεις καὶ τὰς ^p πέδας ^r συντετρίφθαι, καὶ οὐδείς ^{m here only.} τας * ειλυσεις και τας « ἴσχυεν αὐτὸν ^t δαμάσαι, ⁵ καὶ ^u διὰ παντὸς ^v νυκτὸς καὶ και. ^{26.)}
_{Luke xai.}

Luke xai.

53. xxiv. 1. Acts ii. 29. vii. 16. Rev. xi. 9 only. lea. lxv. 4. ohere (3ce) d. L. Acts xii. 6,7. xxi. 33. xxviii. 20. Eph. vi. 20. 2 Tum. i. 16. Rev. xx. 1 only. 2 Chron. nii. 16 compl. Wisd. xvii. 17 only. phere (bs) d. L. only. Ps. civ. 18 al. q. Acts xxiii. 10 only. Jer. ni. 20. r Matt. xii. 20 reff. s. Matt. viii. 28 reff. t. James iii. 7, 8 only. Dan. ii. 40 (bis Theod.) only. u. Matt. xviii. 16 reff. vgen., Luke xviii. 7. Actedx. 24. 1 Thess. ii. 9. iii. 10. Rev. iv. 8 al. lsa. xxxiv. 10. acc., ch. iv. 27 reff.

CHAP. V. 1. ηλθεν CGLM Δ 69 syrr [not syr-mg] copt arm. for της θαλ., και D-gr: om 69 lat-ff2 [i q] D-lat wth. rec (for γεργεσηνων) γαδαρηνων, with AC rel syrr goth: γερασηνών BDN1 latt (Orig) (Nyss?): txt (see proleg ch vi) LU Δ-gr N3a 1.33 ev-y syr-mg copt wth arm Epiph (εἶτα πάλιν ελθών εἰς τὰ μέρη τῶν Γεργεσηνῶν, ὡς ὁ Μάρκος λέγει ή έν τοις δρίοις των Γεργεσηνών, ως δ Λουκας φησι ή Γαδαρηνών, ως δ Ματθαίος ή Γεργεσαίων, ως αντίγραφά τινα έχει) Thl(τὰ ακριβεστερα τῶν αντιγραφων εις τ. χώρ. τῶν Γεργεσηνῶν ἔχει).

2. εξελθοντος αυτου ΒCLΔΝ 1. 33. 69 ev-y lat-b f syrr copt æth: -συτων αυτων D lat-c e f ff., (The attempts to mend the Hellenistic constr have been universal; so that the consider of the | places hardly comes in): txt A rel am(with mt em al). ευθεως, with AD rel: om B lat-b c e ff i Syr arm: txt CLΔK. υπηντησεν (from | Matt Luke) BCDGLAN 1. 69 Damasc: txt A rel. ανθρωπος bef εκ των μνημ.

D lat-(b) $c e f i \lceil q \rceil$ goth arm.

3. $\epsilon i \chi \epsilon \nu \cdot bef \tau \eta \nu \kappa \alpha \tau o i \kappa \eta \sigma i \nu D$ -gr 2-pe lat-a (b) c e f_2 goth. rec unnuerous, with DH (1, e sil) 69-txt: txt ABCLANK 69-corr rel. rec outs, with A rel: txt BC DLAN 33. rec advisory (corrn to suit the folly), with AC2DK rel vulg lat-b f $f_{1,2}$ g_1 i [l q] syrr copt goth wth arm: txt BC L 33 lat-c e. rec om ourse; (on acct of the recurrence of negatives, as is also shewn by the readg $e\pi i$), with AC2 rel lat-i [q] syrr copt goth wth: ins BC1DLAK 69 latt: oudses $e\pi i$ 1. 118-31 (arm). rec ηδυν., with B2C2F S(e sil) 1: txt ABC1DN rel. - ετολμα M. αυτ. bef εδυν. D am (with fuld ing tol) lat-i.

4. om το \$1: for το αυτον, τουτον \$32. οτι πολλακις αυτον δεδεμενον πεδαις και αλυσεσιν εν αις εδησαν διεσπακεναι και τας πεδας συντετριφεναι και μηδενα αυτυν ισχυιν $(-χυν \ D^1)$ δαμασαι $\ D$ lat-l: simly lat- ff_2 i $[l\ q]$: δια το αυτον πολλας πέδας κ. αλυσεις αις εδησαν αυτον διεσπακεναι κ. συντετριφεναι κ. ουδεις ισχυσεν αυτον δαμασαι 1: quoniam compedes etiam frangebat ac conterebat (only) wth. rec αυτον bef ισχ., with D rel lat (b) e i: txt ABCKLMUATR 1. 33. 69 latt. for δαμασαι, δησαι

A: om X1 (ins X3a).

5. for και δια π. νυκτ., νυκτος δε D lat-b c e ff₂ i [q].

Onom. (cited by Kuin., h. l.), proves from Cratinus that the word is put for the 39. σιώπα, cushion used by rowers. πεφ.] These remarkable words are given only here. On the variations in the accounts, see on Matt. ver. 25. 41.] The apa expresses the inference from the event which they had witnessed: Who then is this?

CHAP. V. 1-20. HEALING OF A DE-MONIAC AT GERGESA. Matt. viii. 28-34. Luke viii. 26-39. The accounts of Mark and Luke are strictly cognate, and bear traces of having been originally given by two eye-witnesses, or perhaps even by one and the same, and having passed through others who had learnt one or two minute additional particulars. Matt.'s account is evidently not from an eye-witness. Some of the most striking circumstances are there omitted. See throughout notes on Matt., wherever the narrative is in com-3. οὐδὲ ἀλύσει] not even with a chain. 4. The δια τό gives the reason, not why he could not be bound, but why the conclusion was come to that he could not. The πέδαι are shackles for the feet, the advoces chains in general,

where only. 2 thron. ** *\frac{\psi}{\pmu} \text{info} \text{\$\frac{\psi}{\pmu}} \text{\$\frac{

rec transp $\mu\nu$, and op., with D rel lat-(b) e i [q]: txt ABCKLMUDPN 1. 33. 69 vulg lat-f ff_2 l syrr copt goth wth arm. $\mu\nu\eta\mu$ elois D 1. 69. $\kappa\rho\alpha$ (or D: $\kappa\rho\alpha\nu$ (ar) 69. 124. 346.

6. rec $\iota \delta \omega \nu$ $\delta \epsilon$ (from || Luke), with AD rel vulg late b ef $ff_{1,2}$ $g_{1,2}$ [i l q] syrr goth with arm: txt BCL $\Delta \aleph$ 1. 69 copt. om $\alpha \pi o$ AKLMH goth [Damase₁]. rec $\alpha \iota \tau \omega$, with D \aleph rel [Damase₁-ms]: txt ABCL Δ [Damase₁-ed].

7. rec (for $\lambda \epsilon \gamma \epsilon_i$) $\epsilon i \pi \epsilon$ (from $\parallel Luke$), with D rel vulg lat-b c e f [i q] copt goth: txt ABCKLMAN 1. 33 am(with em) syr arm [Damasc_1], $\lambda \epsilon \gamma o \nu$ Π. for $\nu \psi$., ζωντος

3. επηρωτησεν (|| Lake) R in that C L_2 L_3 L_4 L_5 L_5

10. παρεκαλουν ΑΔ 1 vulg-sixt lat-c f_2^r $g_{1,2}$ arm Damasc. for autous αποστ., αυτα αποστ. (corrn to παρεκαλει) BCΔ; se expelleret vulg lat- $g_{1,2}$ l [i q D-lat]: αυτον αποστ. LN 258 lat-b e: αποστ. αυτους AM fuld lat-c f f_2^r i syr (copt) goth arm: αποστ.

аитов КП 229-48-53 Ser's o w ev-z Syr æth.

without specifying for what part of the body.

6.] ἀπὸ μακ. ἔδρ., peculiar to Mark.

7.] ὁρκ. σε τ. θ. = δέομαί σου Luke.

8.] Mark generally uses the direct address in the second person: see ver. 12. ἔλεγεν] not imperf. for pluperf., either here or any where else; for He was saying to him, &c.

9.] ὅττ πολλοί ἐσ. has perhaps given rise to the report of two dæmoniacs in Matt. I cannot see in the above supposition any thing which should invalidate the testimony of the Evangelists. Rather are all such tracings of discrepancies to their source,

 εκάλεσαν αὐτὸν λέγοντες Πέμψον ἡμᾶς εἰς τοὺς ¹ χοίρους, κ Matt vii 21. ἴνα εἰς αὐτοὺς εἰς έλθωμεν. 13 καὶ κ ἐπέτρεψεν αὐτοῖς λείς και 10 λείς και 10 καὶ κ ἐπέτρεψεν αὐτοῖς λείς και 10 καὶ εξελθόντα τὰ α πνεύματα τὰ 1 μίτα. Matt. vi. 28 τεἰ αἰκάθαρτα ¹ εἰς ῆλθον εἰς τοὺς ¹ χοίρους, καὶ π ὥρμησεν ἡ πεί και 1 ἀγέλη κατὰ τοῦ πκρημνοῦ εἰς τὴν θάλασσαν ὡς διςχίλιοι, 1 κπίς κν. 1 κπίς κ καὶ ο ἐπνίγοντο ἐν τῆ θαλάσση. 14 καὶ οί 1 βόσκοντες ntonly. καὶ $^{\circ}$ ἐπνίγοντο ἐν τἢ θαλάσση. 15 καὶ οἱ 1 βόσκοντες $^{\circ}$ h only. αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς $^{\circ}$ ζείτοπ. xx. $^{\circ}$ ἐγρούς. καὶ ἢλθον ἰδεῖν τἱ $^{\circ}$ ἐστιν τὸ γεγονός. $^{\circ}$ ἱλιατ. απίν. $^{\circ}$ ἐρχονται πρὸς τὸν Ἰησοῦν, καὶ $^{\circ}$ θεωροῦσιν τὸν $^{\circ}$ Γόαιμονιζόμενον καθήμενον $^{\circ}$ ἱματισμένον καὶ $^{\circ}$ σωφρονοῦντα, τὸν $^{\circ}$ ἐσχηκότα τὸν $^{\circ}$ λεγιῶνα, καὶ ἐφοβήθησαν. $^{\circ}$ τὸν $^{\circ}$ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς $^{\circ}$ ἐγένετο $^{\circ}$ τῶν $^{\circ}$ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς $^{\circ}$ ἐγένετο $^{\circ}$ τῶν $^{\circ}$ διηνήσαντο αὐτοῖς οἱ ἰδόντες $^{\circ}$ τῶν $^{\circ}$ δρίων αὐτὸν. $^{\circ}$ Ματι, νιι. 16 καὶ $^{\circ}$ διηγήσαντο αὐτοῦς οἱ ἰδόντες $^{\circ}$ τον $^{\circ}$ δρίων αὐτὸν. $^{\circ}$ Ματι, νιι. 18 καὶ $^{\circ}$ ἐγβαίνοντος αὐτοῦ εἰς τὸ πλοῖον $^{\circ}$ παρεκάλει $^{\circ}$ Λατι. $^{\circ$

al. v ver. 9 reff. w ch. ix. 9. Luke viii. 39. ix. 10. Acts viii. 33 (from Isa. liii. 8). 27. xii. 17. Heb. xi. 32 only. Ps. ix. 1. (-γησις, Luke i. 1.) x Matt. ix. 29 reff. inf. Luke viii. 41. Acts viii. 31. ix. 38 al., 2 Macc. iv. 34. z Matt. ii. 16 reff. b. x Matt. iii. 32 reff. 1 Macc. xv. 37.

12. παρεκαλουν ADKM Π-txt vulg lat-b e f ff2 $g_{1,2}$ Syr copt(ms ctra) [Damase]. rec aft αυτον ins παντες οι δαιμονες (gloss appy, of the varr), with A rel syr goth arm: or darmoves (from | Matt) KM II-txt Syr, spiritus illi lat-b, spiritus vulg, dæmones lat-c: τα δαιμονια (Lake viii. 33) D: universa dæmonia lat-a: multum æth: om BC LΔN 1. 69 copt. λεγοντας L: ειποντα D: om 69. απελθωμεν D-gr.

13. κ. ευθεως κυριος ιησ. επεμψεν αυτους εις τ. χοιρους D lat- ff_2 , simly a c.—for επετρ., επεμψεν DH. om ευθεως (as || Luke: it is characteristic of Mark) BCLΔ \aleph 1 lat-b e Syr copt with arm: ins A(D) rel vulg lat-f syr. om o ino. (as || Luke) BCELAN 1 lat-b e Syr copt arm: ins Λ (D, see above) rel vulg lat-f g_1 syr goth with [Damasc₁]. for $\tau \alpha \pi \nu$. τ . $\alpha \kappa \alpha \theta$., τ . $\alpha \kappa \alpha \theta$. $\pi \nu$. 33: om $\tau \alpha \alpha \kappa \alpha \theta \alpha \rho \tau \alpha \Lambda^1 F$ Ser's 1.

ει πλθεν B 252. 435 Ser's a. rec ins ησαν δε bef ως διςχ. (supplemy), with AC2 rel lat-a f g, i goth (arm): $\eta\sigma\sigma\nu$ $\gamma\sigma\rho$ 581. 225 Ser's h syr: om BC'DLAN 1 vulg lat-b c e ff g, g g Syr copt.

14. rec (for κa_0 o) of $\delta \epsilon$ (from || Matt: see also || Luke), with D rel vulg lat-b cf f_2 $g_{1,2}[il\ q]$ arm: txt ABCLMAN 1. 33. 69 lat-a e syrr copt goth with. rec (for autous) τους χοιρους, with A rel syr goth arm : txt BCDLΔX 69 latt Syr copt (ath) .- (αυτος

om τ . $\epsilon \sigma \chi$. τ . $\lambda \epsilon \gamma$. D latt(not mt) α th. rec $\lambda \epsilon \gamma \epsilon \omega \nu a$, with $\Lambda(B^2)^2$ C rel: $\lambda \epsilon \gamma a \iota \omega \nu a \ \aleph^{3a}$: txt B^1 (from inspection: Tischdf [N. T. Vat., not ed 8] gives $\lambda \epsilon \gamma \epsilon \omega \nu a$) LANI.

16. $\delta i\eta \gamma$. $\delta \epsilon$ (from || Luke) DEFHUV Π -marg lat-b c ff_2 i [q]. ins autw bef τω δ. D.

17. for $\eta \rho \xi a \nu \tau o \pi a \rho a \kappa a \lambda \epsilon_i \nu$, $\pi a \rho \epsilon \kappa a \lambda o \nu \nu$ D 225. 2-pe [lat-a(appy)]. for $\alpha \pi \epsilon \lambda \theta \epsilon i \nu$, ινα απελθη D latt.

18. rec εμβαντος (to accord with ||; but in error), with E rel: txt ABCDKLMΔΠΧ 1. 33 latt goth. for παρεκαλει, ηρξατο παρακαλειν D vulg lat-(c) $f f_2 g_{1,2} i l$.

ἀπελθεῖν Luke: see on Matt. ver. 30. 13.] ws disx., to the number of two thousand:-peculiar to Mark, who gives us usually accurate details of this kind:

see ch. vi. 37, -where however John (vi. 7) also mentions the sum. 15, 16. Omitted by Matt., as also vv. 18-20. The whole of this is full of minute and

αὐτὸν ὁ τ δαιμονισθεὶς το ἵνα μετ' αὐτοῦ η. 19 καὶ οὐκ ABCDE c = Matt. iii. αὐτὸν ὁ $^{\text{T}}$ δαιμονισθείς $^{\text{C}}$ ινα μετ αυτου $^{\text{C}}$.

15. xxiii. 14

al. Sir. xxiii. $^{\text{C}}$ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ "Υπαγε εἰς τὸν οἰκόν ΜSUV ΔΙΝ 1. α Matt. vii. 12.
Luke 1. 49 al. σου πρὸς τοὺς σούς, καὶ ἀπάγγειλου αὐτοῖς ὅσα ὁ κύριος 33. 69
Gen. xx. 9.
« Ματι x. 27 σοι ὰ πεποίηκεν καὶ ε ἢλέησεν σε. 20 καὶ ἀπῆλθεν καὶ σοι ^d πεποίηκεν καὶ ^e ἡλέησέν σε. ²⁰ καὶ ἀπῆλθεν καὶ $^{\text{refl.}}_{\text{xiv. 34. eh}}$, ήρξατο κηρύσσειν εν τη Δ εκαπονί. 53. Luke $^{\text{xiv. 34. eh}}_{\text{xiv. 26. Acts}}$ ο Ἰησοῦς, καὶ πάντες εθαύμαζον. $^{\text{xiv. 26. Acts}}_{\text{xiv. 20ny}}$ ήρξατο κηρύσσειν έν τη Δεκαπόλει όσα d έποίησεν αυτώ Deut. xxx. 21 Καὶ f διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν g Matt. viii. 18 g εἰς τὸ g πέραν h συνήχθη ὄχλος πολὺς ἐπ' αὐτόν καὶ ἦν reff.
h Matt. xni. 2
reff. xxii. 34 παρὰ τὴν θάλασσαν. 🕺 καὶ ἔρχεται εἶς τῶν ἱ ἀρχισυν-

τει. ται. 3 παρὰ τὴν θάλασσαν. 32 και ερχεται εις των 1 αρχισυν- 35 , 36 , $^{$ only+. k John xi. 32. λέγων ὅτι τὸ m θυγάτριον μου n ἐσχάτως ο ἔχει p ἵνα

Acts v. 10. Rev. i. 17. (Exod. iv. 25.) παρά, Luke viii. 41. ἐπί, Acts x. 25. l ver. 10. m.ch. vii. 25 only †. Athen. xiii. p. 581 c. n. here only †. o Matt. iv. 24. x.v. 35. ch. xvi. 18. Acts xxii. 11. xxii. 13 al. Gen. xiiii. 27. p. Eph. v. 33. see ch. xii. 19. 25 only †. Athen. xiii. p. 581 c. xvii. 11. xxi. 13 al. Gen. xliii. 27.

ree $\hat{\eta}$ bef μετ' αυτου, with D rel vulg lat-b c f [i l q] copt æth: txt ABCKLMU[Δ] Π-txt \aleph 1. 33 lat-e syrr goth arm.—(for $\hat{\eta}$, $\eta\nu$ (retaining $\iota\nu\alpha$) $\mathbb{B}^1\Delta$.)

19. ree (for $\kappa\alpha$) ο δε $\iota\eta\sigma$ ους, with D rel lat-b c e $ff_{1,2}$ g_1 i [q] æth arm: [$\kappa\alpha\iota$ ο $\iota\eta\sigma$. 69 gat:] txt ABCKLMΔΠ \aleph 1. 33 vulg lat-f l syrr copt goth. for αλλα λεγει, $\kappa\alpha\iota$ ε $\iota\pi$ εν D. rec αναγγ., with A rel: διαγγ. D 1. 69: txt BCΔ \aleph . rec σοι bef ο κυριος ($from \parallel Luke$), with A rel latt Syr goth (æth) arm: aft πεποιηκεν \aleph syr(Tischdf) copt(Tischdf): σοι ο θεος D 238: txt BC Δ am lat- ff_2 copt(Treg). rec εποιησεν ($from \parallel Luke$, to suit $\eta\lambda$ εησεν), with D \aleph 1: txt ABC \aleph rel Thdor-herael Sev. ins στι hef πλεησεν D lat-h (e) ff_2 g_1 i l. Syr. ins οτι bef ηλεησεν D lat-b (c) ff g2 i l Syr.

20. [aft εν ins ολη C(appy, Tischdf).] for ooa (so Δ -corr), a $C\Delta^1$.

21. om εν τω πλοιω (|| Luke) D 1 lat-a b c e ff 1,2 i [q] arm.—om τω B 447. το περαν bef παλιν DN lat-a b e $f_{1,2}$ g_1 i [q] syrr. for ϵn , προς D 69 latt. om και ην D lat-b c e f $f_{1,2}$ i [q] ath. 22. rec aft και ins ιδου $(from \parallel Matt\ Luke)$, with AC rel lat-c f b syr goth arm: om

BDLAN vulg lat-a b e $f_2 g_{1,2}$ [i q] Syr copt with. for ϵ_{is} , τ_{is} D latt(not om onou. ia ϵ_{ip} . D lat-a e f_2 i. for κ . id. aut. π ., κ . $\pi_{posemes \epsilon \nu}$ D (lat-e). for eis, Tis D latt(not b).

23. rec κ. παρεκαλει (from || Luke), with B rel vulg lat-c f copt [goth] arm: παρακαλων D lat-a b e ff $_2$ i [$_2$]: txt ACLN 33 (lat- $_2$). om πολλα D 38. 235 Scr's lat-b c ff $_2$ i [$_2$]. ins και bef λεγων D lat-a b ff $_2$ i [$_2$]. om οτι D 13. 69 lat-a c e Syr.

interesting detail. 18.] Euthym. and Theophyl. suppose that he feared a fresh incursion of the evil spirits. There was perhaps some reason why this man should be sent to proclaim God's mercy to his friends. His example may in former times have been prejudicial to them :- see note on Matt. ver. 32 (I. 4).

20.] Gadara (see on Matt. viii. 28) was one of the cities of Decapolis (see also on Matt. iv. 25): δ μέν χριστός μετριο-Φρονών, τῶ πατρί τὸ ἔργον ἀνέθηκεν ὁ δὲ θεραπευθείς εὐγνωμονῶν, τῷ χριστῷ τοῦτο ἀνετίθει. Euthym. He commands the man to tell this, for He was little known in Peræa where it happened, and so would have no consequences to fear, as in Galilee, &c.

21-43.7 RAISING OF JAEIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Matt. ix. 18-26. Luke viii. 41-56. The same remarks

apply to these three accounts as to the last. Matt. is even more concise than there, but more like an eye-witness in his narration (see notes on Matt. and Luke); -Mark the fullest of the three. 21.] συνήχθ. . . . = ἀπεδέξατο αὐτ. δ ὅχλ. Luke. 23.] Notice the affectionate diminutive θυγάτριον, peculiar to Mark.

έσχ. έχει = άρτι έτελεύτησεν Matt. It is branded as an idiom of lower Greek by Phrynichus: ἐσχάτως ἔχει ἐπὶ τοῦ μοχθηρῶς ἔχει καὶ σφαλερῶς τάττουσιν οί σύρφακες, ed. Lobeck, p. 389, where see Lobeck's note. Before iva understand πάρειμι, or αἰτῶ σε: or as Meyer suggests, connect it with the fact just announced: 'this tidings I bring, in order that,' &c. To do this without any filling up, 'My daughter is, &c., in order that,' &c., is far-fetched, and savours too much of the sentimental. Or, it has been suggested that "va might, by a mixture of construcέλθων ^q ἐπιθῆς τὰς ^q χείρας αὐτῆ ἵνα σωθῆ καὶ ζήση, q Matt. xix. 21 καὶ ἀπηλθεν μετ' αὐτοῦ, καὶ ἡκολούθει αὐτῷ ὄχλος r ver. 31 only. πολὺς καὶ τουνέθλιβον αὐτόν. 25 καὶ γυνή [τις] οὖσα 8 έν 8 είν καὶ 1 ρύσει αἵματος ἔτη δώδεκα, 26 καὶ πολλὰ παθοῦσα ὑπὸ 1 είν L. bis only. πολλῶν 1 ἰατρῶν καὶ 1 δαπανήσασα τὰ 1 παρ' αὐτῆς πάντα, 1 (there also w. ai). καὶ μηδὲν κῶφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ τὸ χεῖρον Luke iv. 23 καὶ μηδέν κόφεληθείσα άλλά μαλλον γείς το γείρον $\frac{1}{600}$ τοῦ λθοῦσα, $\frac{27}{6}$ ἀκούσασα $[τ\grave{a}]$ περὶ τοῦ Ἰησοῦ, ελθοῦσα εν τῷ $\frac{28}{6}$ ελεγεν γὰρ ὅτι εὰν ἄψωμαι $\frac{1}{6}$ κὰν τῶν ἱματίου αὐτοῦ, $\frac{1}{6}$ σωθήσομαι. $\frac{1}{6}$ Μας. $\frac{1}{6}$ Καὶ εὐθὺς $\frac{1}{6}$ εξηράνθη $\frac{1}{6}$ άπηγὴ τοῦ αἴματος αὐτῆς, καὶ $\frac{1}{6}$ Μας. $\frac{1}{6}$ Μας. $\frac{1}{6}$ Εξηράνθη $\frac{1}{6}$ εξηράν εὐθὺς ὁ Ἰησοῦς ς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ ħ δύναμιν $^{26 \cdot \text{IL. al.}}_{\text{per only.}}$ ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ἄχλῷ ἔλεγεν Τίς μου $^{\text{Matt. ix.}}_{\text{full in.}}$ την αὐτῷ οἱ μαθηταὶ αὐτοῦ $^{\text{Matt. ix.}}_{\text{Matt. ix.}}$ την ατο τῶν ἱματίων ; 31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ $^{\text{Matt. ix.}}_{\text{Matt. ix.}}$ Βλέπεις τὸν ὅχλον ἱσυνθλίβοντά σε, καὶ λέγεις Τίς μου act. vi. 56. Acts v. 15. βήψατο; 32 καὶ κπεριεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. b. 1. ch. vi. 56. Acts v. 15. βήψατο; δε γιννὶ φοβηθεῖσα καὶ Ἰτοέμονσα, εἰδυῖα ὁ πρέγονεν. 6. Acts v. 6. Δει v. 15. β. Δει ν. 15. β.

for the elden epide, elde after D vulg latte eff_{1,2} il Syr with.—rec (for τ . χ . auth) auth tas χ ., with E rel syr goth arm: autw tas χ . AK: txt BCL(Δ)% 1 vulg latte f [wth].—elde after available for D latte i[q]:—aft χ eiras ius sou Δ latte Syr rec (for 2nd ινα) οπως (to avoid repetition: it is most improb that the transcribers shd take into acct that onws is only once used by Mark (ch iii. 6), and so alter it to wa, as Meyer supposes), with A rel: txt BCDLAN 69. (from || Matt), with A rel late e arm: txt BCDLAX 69 vulg late b f ff [g, iq] copt goth.

ηκολουθησεν CL M-marg. 24. for απηλθεν, υπηγεν D 124.

25. om τις (as superfl and not in ||: no reason could be given for its insn) ABCLΔX

27. rec om τα, with AC2DN3 rel latt syrr copt goth æth arm: ins B C1(appy) ΔN1. transp $\epsilon \nu \tau \omega$ οχλω to end of ver D 2-pe [lat-a i]. K-corr¹⁻³) ev-P. ins και bef $n\psi \alpha \tau o$ D¹ latt Syr syr-w-ob. for οπισθεν, οπιθεν N1(txt

28. for ελεγεν γαρ, λεγουσα D lat-b $cff_2i[q]$ wth. add εν εαυτη (|| Matt) DKΠ ιματιου DN 33 latt [copt]. εαυτου D. 29. (ευθυς, so BCLΔN 33: also in ver 30.)

om της (bef μαστ.) C.

30. κ. ευθ. επιγ. και ο ις την δυν. (add την D^5) εξελθ. απ αυτου κ. επιστραφεις εν τω οχ. ειπεν D.—επιγ. bef ο ιησ. DL lat-a f_2 copt with.—om εν εαυτω D lat-b c e f_2 i [q] æth. ηψ. των ιμ. bef μου D latt(not e).

31. οι δε μ. αυτ. λεγουσιν αυτω D 2-pe lat-(a) e g₁ i [q].
 33. aft τρεμ. ins δι ο πεποιηκει λαθρα D 50. 124. 2-pe lat-a ff₂ i arm : και κ'(om

tions, depend on the foregoing παρεκάλει. 24.] Matt. adds, και οί μαθηταί αὐτ. 27.] ἀκούσασα is subordinated to ἐλθοῦσα

as giving a reason for it: 'owing to having heard came.' 28.] ἔλεγεν γάρ perhaps need not to be pressed to mean that she actually said it to some one—èv έαυτη may be understood. At the same time, the imperfect looks very like the minute accuracy of one reporting what had been an habitual saying of the poor woman in her distress. 29.] On these particulars see notes on Luke. τῷ σώμ., elliptic-knew by feeling in her

n ch. iii. H reff. m αὐτῆ, ἡλθεν καὶ n προςέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν ΑΒΟ DE την ο ἀλήθειαν. 31 ο δε είπεν αὐτη Θυγάτηρ, η πίστις KSUV σου σέσωκέν σε υπαγε ρείς εἰρήνην, καὶ ἴσθι τύγιὴς 33.69 xviii. 15. ph L. Luke vii. 50 1 Kings 1, 17, 2 Kings άπο της τμάστιγός σου. 35 έτι αὐτοῦ λαλοῦντος ἔργονται άπὸ τοῦ s άρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου q Matt. xii. 13 q Matt. xn. 13 reff r ver. 29. s ver 22 reff. t | L. Matt. ix. (6) Luke vn. 6. viii. 49 απέθανεν· τί ἔτι ' σκύλλεις τον διδάσκαλον; 36 ο δὲ 'Ιησούς [εὐθέως] " παρακούσας τὸν λόγον λαλούμενον λέ-6. viii. 49
only +.
u - here only.
(Matt. xviii.
17 bis only.
Isa, lxv. 12.)
Aristoph.
Ran, 750. γει τῶ ε ἀρχισυναγώγω Μη φόβου, μόνον ε πίστευε. 37 καὶ ούκ w άφηκεν οὐδένα μετ' αὐτοῦ x συνακολουθήσαι εί μη τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. 38 καὶ ἔρχονται εἰς τὸν οἶκον τοῦ s ἀρχισυναγώγου, καὶ Euthyd, p. 300 p. v abs., ch. xv. 32. xvi. 16, 17. Matt. xxi. 22 al. w = Matt. ^y θεωρεί ^z θόρυβον ^a καὶ ^b κλαίοντας καὶ ^c ἀλαλάζοντας d πολλά. 39 καὶ εἰςελθων λέγει αὐτοῖς Τί ο θορυβεῖσθε w = Matt. xxni, 14, ch. i, 34, x, 14 al. Gen, xx, 6, x ch. xiv, 51. Luke xxni, 49 only. Num, xxxii. καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. 40 καὶ f κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλων πάντας g παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ 11 A.1d. (Ουνεπακ. A.B.) 2 Macc. ii. 4 only. y ver. 15. 2. 5. Matt. xxiii. 34 al. 6 Matt. ix. 14 reff. e # Mt. Acts xvii. 5. xx. 10 only. Judg. iii. 26. g Matt. xxii. 1 / 1. xviii. 16 al. fr. Num. xxii. 41. z Matt. xxvi. 5 reff. a = ch. i. c 1 Cor. xiii. 1 only. = Jer. iv. 8. 6. f || only. 2 Chron. xxx. 10.

rec ins επ' bef αυτη (various preposns were insd to shew that αυτη 8-corr1(?)3). was not the nom case), with A rel goth: $\epsilon \nu$ auth $f'(\text{Wetst}) \Delta$ vulg late $f g_1$ with: $\epsilon \pi$ auth 13.69.124: txt BCDLX late Syr copt, ϵauth ev-y. for $\pi \rho \text{ose} \pi$. auth, προςεκυνησεν αυτον C 6-pe.

34. aft o δε ins ιησους CD M-marg 1. 69 lat-a b c &c syr-w-ast arm. rec θυγατερ (|| Matt), with A C²[C¹ uncert] \aleph rel: txt BD Scr's e. (θαρσει θυγατερ (|| Matt) C² 67-8 ev-P.)

35. aft λεγοντες ins αυτω D 33 lat-b i.

36. om ευθεως BDLΔX 1 vulg lat-b c &c Syr copt with arm: ins AC rel (lat-a) syr rec ακουσας (from | Luke, the unusual παρακ. not being understood), with ACDII ℵ³(but txt restored) rel: txt BL△ℵ¹ lat-e. τ. λ. τον λαλ. Β: τουτον τον λογον D.

37. ουδεενα D[-gr]. rec (for μετ' αυτου) αυτω, with A(D) rel latt syr: txt BCLAN lat-e Syr goth.—for μετ' αυ. συνακ., παρακολουθησαι αυτω D (1).—for συνακ., ακολουθησαι ΑΚΠ 1 33 am lat-a b c f g_1 i syrr. rec om τον (|| Luke), with AD rel: ins BCΔR. for ιακωβου, αυτου DGΔ 1 lat- α syr-txt.

38. rec $\epsilon\rho\chi\epsilon\tau a\iota$ (to conform to folly deapet), with L rel lat-a c f ff2 syr goth with arm: txt ABCDFAN 1.33 vulg lat-b e $g_{1,2}$ (i) l [q] Syr copt. $\epsilon\eta\nu$ okean D 2-pe. $\epsilon\theta\epsilon\omega\rho\epsilon\iota$ D[-gr]. rec (aft $\theta\rho\nu\theta\rho\nu$) om kai (as irrelevant, it being thought that the $\theta\rho\rho$, was the kl and alal, as in D distinctly), with (D) rel lat-a b c e f ff3 i copt: ins ABCLMUΔΠΝ 1.33.69 vulg lat- $g_1 l$ syrr goth with arm.— θ ορ. κλαιοντων κ. αλαλαζοντων D-gr lat-a: turbam flentem ac lamentantem lat-b (c) [fiq] D-lat.

39. ins τ_i bef $\kappa \lambda \alpha_i \in \tau_i$ D lat-b f f_2 [i q].
40. for 1st $\kappa \alpha_i$, o_i $\delta \in D$ lat-a b c &c [not f]. for o δε, aυτος δε (from | Luke) BCDLΔN 33 latt copt goth(appy): ο δε ιησους M 1 Syr syr-w-ast: txt A rel syr-txt rec απαντας (with S Ser's l u, e sil): τους οχλους εξω D lat-b æth(appy) arm. ce: txt ABCN rel. κ. τ. μητερα bef τ. παιδιου D latt.

32.7 Peculiar to Mark, and indicative of an eye-witness. 34.7 καὶ ισθι σου, peculiar to Mark, and inexplicable, except because the Lord really spoke the words, as a solemn ratification of the healing which she had as it were surreptitiously obtained: see note on Luke, ver. 48. 36.] But Jesus having [straightway] overheard the message being spoken: a mark of accuracy which is lost in the rec. text. 38.7 The Kai after θόρυβον takes out one particular from the general description before given: see reff. 40.] How capricious, ac-

τούς μετ' αὐτοῦ, καὶ εἰςπορεύεται ὅπου ἢν τὸ παιδίον. Εποπ. Ε.Μ. Ι. 41 καλ $^{\rm h}$ κρατήσας της χειρὸς τοῦ παιδίου λέγει αὐτη $^{\rm 27.}$ Heb. iv. $^{\rm 14.}$ κι. is $^{\rm n}$ $^{\rm only}$ $^{\rm only}$ Ταλιθὰ κοῦμ, ὅ ἐστιν ἱ μεθερμηνευόμενον Τὸ ϳ κοράσιον, σοὶ κίκι 16. κίκι 16 Ταλιθὰ κοῦμ, ὅ ἐστιν μεθερμηνευομενον το κοριστις, λ έγω, ἔγειρε. 43 καὶ εὐθὺς ἀνέστη τὸ ϳ κοράσιον καὶ περιεπάτει· ἢν γὰρ ͼτῶν δώδεκα. καὶ 1m ἐξέστησαν εὐθὺς 10 καὶ 10 δύδεκα. καὶ 1m ἐξέστησαν εὐθὺς 10 10 καὶ 10 δύδεκα. καὶ 1m ἐξέστησαν εὐθὺς 10 10 10 κιὶ. 10 καὶ 10 ἐκστάσει μεγάλη. 10 καὶ 10 διεστείλατο αὐτοῖς 10 πολλὰ μοινα μηδεὶς 10 γνοῖ τοῦτο, καὶ 10 εἶπεν 10 δοθῆναι αὐτ 10 10 φαγεῖν. 10 κιν. Π. Μ. Ματ. κιν. Π. ch. του, 10 κιν. 10

ἐκστάσει μεγαλη. 1 Κίπραι 1 Κίπραι 2 Την 1 πα- 1 Κίπραι 2 VI. 1 Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν 1 πα- 1 Κίπραι 2 VI. 1 Καὶ ἀξῆλθεν ἐκεῖθεν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 12 Ματι 12 Νατι ρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῶ οἰ μαθηταὶ αὐτοῦ. 2 καὶ γενομένου σαββάτου ήρξατο έν τη συναγωγή διδά-

aft autov ins ovtas D latt. εις επυρευετο D 2-pe lat-a b c &c. for οπου, ου Λ. rec at end adds ανακειμενον, with AC rel syrr goth arm: κειμενον 31. 572. 253, jacens vulg lat-c f g₂ l [q]: κατακειμενον 1. 28 Thl: κατακλιμενον 13. 69: καταβεβλημενον 57¹: om BDLΔN 33 lat-a b e f₂ i copt [xth].

41. την χειρα D 435. aft αυτη add ραββι D. ταβιτα D, ταλιτα Δ.

The Hall A is a tably and pairs B. The Hall A is the Hall pair B. The Hall A is the Hall A is the Hall A is a surface of the Hall A is a surface A in the Hall A in the Hall A is a surface A in the Hall A in the Hall A in the Hall A is a surface A in the Hall A

παντες D lat-c f f f g g i [q].
43. om πολλα D Scr's e lat-b c &c. rec γνω, with CX rel: txt ABDL. for $\delta o \theta \eta \nu \alpha i$, $\delta o u \nu \alpha i$ D-gr lat-(e) g_{12} .

Chap. VI. 1. rec (for $\epsilon \rho \chi \epsilon \tau \alpha i) \eta \lambda \theta \epsilon \nu$ (after || Matt), with A rel [syr-txt] goth armmss Orig: καπηλθεν (for και απηλθ. or κ. ηλθ.?) D: abiit vulg lat-b c f ff. g. l D-lat: txt BCLAN syr-mg.

2. for $\gamma \in V$. $\sigma \alpha \beta$., $\eta \mu \in \rho \alpha$ $\sigma \alpha \beta \beta \alpha \tau \omega V$ D lat- ff_2 i. διδασκειν bef εν τ. συναγωγη (corrn to the usual order, -see ch ii. 23; x. 28, -and to that in | Matt) BCDLAR 33 syrr

cording to modern criticism, must this Evangelist have been, who compiled his narrative out of Matt. and Luke, adding minute particulars—in leaving out here είδότες ὅτι ἀπέθανεν (Luke), a detail so essential, if Mark had really been what he is represented. Can testimony be stronger to the untenableness of such a view, and the independence of his narration? And yet such abound in every chapter.

41.] ταλ. κοῦμ (or κοῦμι) = בַּליהָא קוּמִי. σοι λέγω is added in the transla-The accuracy of Mark's reports, tion. -not, as has been strangely suggested (see Webst. and Wilk. p. 174), the wish to indicate that our Lord did not use mystic magical language on such occasions,often gives occasion to the insertion of the actual Syriac and Aramaic words spoken by the Lord: see ch. vii. 11, 34; xiv. 36. Talitha, in the ordinary dialect of the people, is a word of endearment addressed to a young maiden: = κοράσιον. So that the words are equivalent to Rise, my child. On the nom, with the article

standing as a vocative, see Winer, § 29. 2. Bernhardy, Syntax, p. 67, remarks that the idiom had originally something harsh in it, being used only in emphatically imperative addresses. This however it lost, as the present use and that in || Luke and Luke xii. 32 sufficiently shew. καὶ περιεπ., peculiar to Mark. whole account is probably derived from the testimony of Peter, who was present. The ην γαρ έτων δώδεκα is added, as Bengel, to shew that she "rediit ad statum ætati congruentem." Ver. 43 betokens an eye-witness, who relates what passed within. Matt. says nothing of this, but tells what took place without, viz. the spreading abroad of the report. Notice in the last words, that her further recovery of strength is left to natural causes.

CHAP. VI. 1-6.] REJECTION OF JESUS BY HIS COUNTRYMEN AT NAZARETH. Matt. xiii. 54-58, where see notes. 1. ἐξῆλθ. ἐκεῖθ., not, from the house of Jaeirus, by the expression την πατριδα

Μί. Ματι. $^{\rm v}$ Πόθεν τούτω ταῦτα, καὶ $^{\rm w}$ τίς $^{\rm v}$ σοφία $^{\rm v}$ δοθείσα τούτω, μευν χ. 13. Καὶ $^{\rm w}$ δυνάμεις τοιαῦται $^{\rm v}$ διὰ τῶν $^{\rm v}$ χυνοῦν $^{\rm v}$ δυνάμεις τοιαῦται $^{\rm v}$ διὰ τῶν $^{\rm v}$ χυνοῦν $^{\rm v}$ u Matt. vii. 28 σκειν, καὶ [οί] πολλοὶ ἀκούοντες u έξεπλήσσοντο λέγοντες ABCDE vh Mt. Matt. 17. = Matt. xi. 3 ούχ οῦτός ἐστιν ὁ ² τέκτων, ὁ υίὸς τῆς Μαρίας, καὶ x = Matt. xi 20, 21 reff. y Acts ii. 23. v. 12. xix. al. Gen. άδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος: $\frac{v. 12. \text{ xix.} 26}{\text{al. Gen.}}$ καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε a πρὸς ἡμᾶς ; καὶ $\frac{v. \text{ xi. xi. xi.}}{2 \text{ Kings v. 11}}$ b ἐσκανδαλίζοντο ἐν αὐτῷ. 4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς $\overset{\text{al.}}{\underset{\text{xxvi.} \text{ 55.}}{\text{ch.ix.}}}$, $\overset{\text{col}}{\text{col}}$ $\overset{\text{col}}{\text{col}}$ αὐτοῦ. 5 καὶ οὐκ h ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν x δύναμιν, b Matt. xxvi. 31, 33 reff. c Matt. xii. 24 al, fr. d | Mt. 1 Cor. iv. 10, xii. 23 only. Isa, liii. 3. e ver, l. f = Matt. xi. 11 al, g Luke | 36 (-µc, v. r.), 58. ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. ix. 3. xvi. 7, 11, 21. Lev. xxv. 45. | 1 Cor. x. 21. xii. 3. Gen. xix. 5.

copt (æth) arm: txt A rel latt(not f.ff1) goth. rec om ou, with ACDN rel: ins

The control (att.) arm: txt A rel att(not f, f₁) goth. rec om 0, with AUDK rel: ins BL 69. ακουσαντες D-gr FHLΔ[Π] 13. 69. 124. 236 evv-H-y lat-a (syrr). aft εξεπλησσοντο ins επι τη διδαχη αυτου D 2-pe 247 (not ev-y, as Tischdf) latt syr arm. aft ταυτα ins παντα C²(απαντα C¹) k vulg lat_zf g_{1,2} with: pref παντα Δ. rec (for 2nd τουτω) αυτω (corrn for elegance), with AD rel latt: txt BCLΔκ copt. rec ins οτι bef και (for connexion), with U(Treg, but omg και) lat-(b) f ff² i syrr(Treg) goth arm: ινα C¹DKΠ: om ABC²k rel vulg lat-a c e copt with Thl. ins αι late δωσμάνεις BΔκ 33: on ACD rel ins αι late f συσσαν Δκ³3. τοιαυται ins at IaN^{3a} vulg late (copt) with. for γινονται απουται ΔΝ^{3a}, better the constru, and to conform for γινονται, γινομεναι (corrn to better the constru, and to conform it to || Matt) BLΔN 33 copt: γινωνται (cf ινα above) DKII arm-zoh: txt AC rel syrr goth æth.

3. for υ τεκτων, ο του τεκτονος υιος και 33. 69 ev-y gat(with mm tol) lat-a b c i with arm Orig: ο του τεκτονος ο νιος και 13: om syrjer. (All are attempts to get rid of the fact implied. Orig says of Celsus: οὐ βλέπων ὅτι οὐδαμοῦ τῶν ἐν ταῖς έκκλησίαις φερομένων εὐαγγελίων τέκτων αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται.) rec om της, with AD rel: ins BCLΔN ev-y. rec (for και αδελφος) αδελφος δε, with A rel syr goth: αδελφος (alone) latt arm: txt BCA lat-e Syr copt with, και ο αδελφος DLN. rec (for ιωσητος) ιωση, with AC rel syrr goth arm: ιωσηφ & 121 vulg (33 def.) lat-b $e f g_{1,2}[q]$ wth: txt BDLA 33.69 lat-a copt. (om $i\omega$. κ . lat-c $f f_2$ i.) και ουκ, ουχι και D lat-a cf: ου Δ: nonne lat-b g_2 Δ-lat: nonne et vulg lat- g_1 .

€avrov L N1(txt N3a) 69. om τοις συγγ. αυτου και εν κ¹ lat-c e. for συγγενευσιν B¹[sic, from inspection] D-corr¹ τοις, ταις D¹(txt D-corr¹) E¹(appy). rec (aft συγγ.) om αυτου, with AC2 D[-gr] X-corr1 rel EFGHLUVA 1. 33. 69. lat-a (ff₂) goth arm: ins BC¹KL M-marg [latt] syrr copt wth, εαυτου Δ. (33 def.)

5. (εδυνατο, so AB¹CKLMΠ Ser's a f p o w ev-y Orig₁.) rec ουδ. δυν. bef ποι., with A rel syr goth: ουδ. ποι. δυν. D ev-y lat-a Orig: txt BCLΔX 1 (Syr) copt (æth).

avr. in the corresponding clause. I may go out of my own house into a neighbour's, but I do not say, I go out of my own house into Lincolnshire: the two members of such a sentence must correspond:-I go out of Leicestershire into Lincolnshire—so, as corresponding to τ . $\pi a \tau \rho l \delta$. αὐτ., ἐκεῖθεν must mean from that city, i. c. Capernaum. This against Meyer, who tries on this misinterpretation to ground a difference between Matt. and Mark.

2.] Before δυνάμεις we must understand another $\pi \delta \theta \epsilon \nu$, to make the construction complete. 3. ὁ τέκτων This expression does not seem to be used at random, but to signify that the Lord had actually worked at the trade of his reputed father. Justin Martyr, Dial. § 88, p. 186, says ταῦτα γὰρ τὰ τεκτονικὰ έργα εἰργάζετο ἐν ἀνθρώποις ὤν, ἄροτρα και ζυγά. Cf. the conflicting but apparently careless assertion of Orig. in the var. readd. See also the anecdote told by Theodoret, H. E. iii. c. 18, p. 940.

5. οὐκ ἐδύνατο] The want of ability spoken of is not absolute, but relative: ούχ ὅτι αὐτὸς ἀσθενὴς ἦν, ἀλλ' ὅτι ἐκεῖνοι ἄπιστοι ἦσαν. Thl. The same voice, which

εί μη ολίγοις ι άρρωστοις ι επιθείς τας ι χείρας εθεράπευ- i Matt. ziv. 14 ευ. 6 καὶ ἐθαύμαζεν διὰ τὴν k ἀπιστίαν αὐτῶν. $^{\text{reff.}}$ $^{\text{matt. xix. 13.}}$ $^{\text{Feff.}}$ Καὶ 1 περιῆγεν τὰς κώμας $^{\text{m}}$ κύκλφ διδάσκων. 7 καὶ $^{\text{Indt. iv. 23.}}$ σεν. 6 καὶ εθαύμαζεν διὰ τὴν κ ἀπιστίαν αὐτῶν.

προςκαλείται τοὺς δώδεκα, καὶ η ήρξατο αὐτοὺς ἀποστέλ- $\frac{m}{r}$ ceft. Gen. λειν $^{\circ}$ δύο $^{\circ}$ δύο $^{\circ}$ δύο, καὶ εδίδου αὐτοῖς $^{\circ}$ εξουσίαν τῶν $^{\circ}$ πνευμάτων $^{\circ}$ κτι. $\frac{xxxy. 5}{r}$. $\frac{xxxy. 5}{r}$ τῶν $^{\circ}$ ἀκαθάρτων, $^{\circ}$ 8 καὶ $^{\circ}$ παρήγγειλεν αὐτοῖς ἵνα μηδέν $^{\circ}$ cen. $\frac{x}{r}$ θει. $\frac{x}{r}$ ο διετεοπίν. $\frac{x}{r}$ δίστον $\frac{x}{r}$ προςκαλείται τους δώδεκα, και η ήρξατο αυτους αποστέλ- meth. iii. 34 rest. Gen ⁶ αἴρωσιν εἰς ὁδὸν εἰ μὴ ράβδον μόνον, μὴ ἄρτον μὴ 6 τη τον μὴ 6 τη τον μὴ εἰς τὴν 8 ζώνην 8 χαλκόν, 9 ἀλλὰ 8 ὑποδεδεμένους 8 σανδάλια, καὶ μὴ 9 ἐνδύσησθε δύο 2 χιτώνας. 10 καὶ 8 χ. 1 reft. 18 εχχχχχχχχχχ νους * σανοαλία, και μη * ενουσησός σου χνιωνώς. ἔλεγεν αὐτοῖς "Οπου ἐὰν εἰςέλθητε εἰς οἰκίαν, ἐκεῖ μένετε τ. w. iva,

 \ddot{a} ν $\dot{\epsilon}$ ξέλθητε $\dot{\epsilon}$ κε $\hat{\iota}$ θεν. $\dot{\epsilon}$ ν καὶ ος \dot{a} ν τόπος μη δέξηται $\dot{\epsilon}$ Thess. ii. 12. Aut. iv 6. Luke x.i. 35, 36 only. 4 Rings iv. 42 compl. Judith x. 5. xiii. 15 only. $\dot{\epsilon}$ = $\dot{\epsilon}$ M. (ch. i. 6 reff.) $\dot{\epsilon}$ v = ch. xii. 41 reff. Watts xii. 8. Eph. vi. 15 only. 2 Chron. xxviii. 15. Ezek. xvi. 10 AB(not Ed-vat.) only. ($\dot{\epsilon}$ οημα, ch. i. 7.) x Acts xii. 8 only. Isa. xx. 2. Judith x. 4. xvi. 9 only. $\dot{\epsilon}$ y Matt. vi. 25 reff. z John xix. 23 reff.

6. εθαυμασεν Β Ε¹(appy) ℵ. for απιστιαν, πιστιν D-gr.

7. προςκαλεσαμενος D 1 lat-a b c [ff2 i q] Gaud. aft δωδεκα ins μαθητας D lat-b f_2 g_2 i [q]. for kai to aposteklein, apesteinen autous D lat-a b c e f_2 [i] wth Gaud. for duo duo, and β' per binos D: binos latt. for kai edidou, doub D 2-pe lat-[c] e ff i. om εξουσιαν to αυτοις next ver (homæotel) &1(ins &-corr1.3). om των (twice) CΔ 33. 69.

8. for αιρωσιν, αρωσιν CLΔX 69. for $\mu\eta$, $\mu\eta\tau\epsilon$ (thrice) D. rec transp αρτον and πηραν (from | Luke), with AD rel latt syrr goth arm [Gaud]: txt BCLΔN 33

copt æth.

9. (alla, so ABCDLUN.) elz ενδυσασθαι (for the construction, itacism confusing the word), with $B^2S\Pi^1$ vulg lat-e (b c $ff_2g_{1,2}i[l\ q]$) syrræth: ενδεδνσθαι L evv-H- z_2 : ενδυσασθε B^1 33: txt K rel lat-a copt goth arm Gaud, ενδυσησθαι A C(Tischdf) DΔK. 10. for ελεγεν, λεγει A Scr's b lat-b [q]. оποι С1. for εαν, αν ADLΔ.

om eis oikiav D lat-a ff. i.

11. rec (for os αν τοπος μη δεξηται) οσοι αν μη δεξωνται (from | Luke), with AC2D rel latt syrr goth arm Orig-int (but εαν AC2DHKΠ 33): os αν μη δεξηται (see | Matt) C¹(appy) 1. 118. 209: txt BL ∆-gr & 13. 28. 69. 124 syr-mg copt æth.

could still the tempests, could any where and under any circumstances have commanded diseases to obey; but in most cases of human infirmity, it was our Lord's practice to require faith in the recipient of aid: and that being wanting, the help could not be given. However, from what follows, we find that in a few instances it did exist, and the help was given accordingly. 6. ¿θαύμαζεν This need not surprise us, nor be construed otherwise than as a literal description of the Lord's mind: in the mystery of his humanity, as He was compassed by human infirmity,-grew in wisdom,-learned obedience,-knew not the day nor the hour (ch. xiii. 32),-so He might wonder at the unbelief of His countrymen. serve, owing to the διά with an accus., that their unbelief is not here said to be the object, but the cause, of the Lord's καὶ περιῆγεν] See Matt. wonder.

7-13. THE SENDING FORTH OF THE TWELVE. Matt. x. 1-15. Luke ix. 15. See also Matt. ix. 36-38, as the introduction to this mission. The variations in the three accounts are very trifling, as we might expect in so solemn a discourse delivered to all the twelve. notes to Matt. ; -- and respecting the subsequent difference between Matt. (ver. 16 ff.) and Luke,-those on Luke x.

δύο δύο (see reff.) is a Hebraism: sec Winer, § 37. 3. The Greek expression would be κατά, or ἀνὰ δύο, as in || Luke. Winer observes that the Syriac version always renders this latter expression by doubling the cardinal number. These couples are pointed out in Matt.'s list of the Apostles-not however in Mark's, which again shews the total absence of connecting design in this Gospel, such as 8.] Striking inis often assumed. stances occur in these verses, of the independence of the three reports in their present form. μηδε δάβδον Matt. = εἰ μὴ δ. μόνον Mark = μήτε δάβδον (-ous v. r.) Luke. See notes on Matt., also in the next clause. 9. ὑποδεδεμένους]

d Rev. xviii. 19 only. Isa. xtviii. 19. e Matt. xxii. 24 reff. 2 Kings xxii. 10. f Matt. viii. 4 f Matt. viii. 4 reff. Gen. xxi. 30. g = ver. 8 al. fr. see note. h Luke vii. 46. James v. 14. 2 Kings xiv.

νοῶσιν, 13 καὶ δαιμόνια πολλά εξέβαλλον, καὶ hi ήλειφον hk έλαίω πολλούς 1 ἀρρώστους καὶ έθεράπευον. 14 καὶ ήκουσεν ο βασιλεύς 'Ηρώδης · m φανερον γαρ m εγένετο τὸ ουομα αὐτοῦ. καὶ ἔλεγεν ὅτι Ἰωάννης ὁ η βαπτίζων ο ἐκ ο νεκρών ο ἀνέστη, καὶ διὰ τοῦτο p ἐνεργοῦσιν αί p δυνάμεις έν αὐτῶ· 15 ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας ἐστίν ἄλλοι δὲ έλεγον ότι προφήτης ώς είς των προφητών. 16 ακούσας

reff.
6. xviii. 13 only. n = ch. i. 4. p = h Mt. reff.

k as above (h). Matt. xxv. 3, 4, 8. Luke x. 34, xvi. 6. Heb. i. 9 (from Ps. xliv. 7). Rev. vi. 1 ver. 5. m Acts vii. 13. 1 Cor. iii. 13. Phil. i. 13 al. 1 Macc. xv. 0 o (Matt. xvii. 9, vr.) ch. ix. 9, 10. xii. 25. Luke xvi. 31, xxiv. 46. John xx. 9, Acts. 41 al.

om τον υποκατω (|| Matt) D 33 vulg lat-a b &c æth arm. rec at end adds aunv λεγω υμιν ανεκτοτερον εσται σοδομοις η γομορροις εν ημερα κρισεως η τη πολει εκεινη (from || Matt: prob, as Meyer, from memory, || Matt having (as 33 here) γη σοδομων κ. γομορραs), with A rel lat- $afg_2[q]$ syrr copt-schw[-wilk] goth æth: om BCDLΔ \aleph vulg lat-b $c f f_2 g_1 i l$ arm.

12. ree (for εκηρυζαν) εκηρυσσον (corrd to εξεβαλλον below), with A rel latt syr[-txt]: εκηρυσσεν F: txt BCDLΔN Syr syr-mg goth. add αυτοις N1(N-corr1 appy disrec μετανοησωσι (gramml corrn), with ACN rel: txt BDL.

13. $\epsilon \xi \epsilon \beta a \lambda o \nu CDM \Delta 33$. for $\eta \lambda \epsilon i \phi o \nu$, $a \lambda \epsilon i \psi a \nu \tau \epsilon s$, $o mg 3rd \kappa a i$, $D lat b c f f_2 i \lceil q \rceil$. 14. ηρωδης bef o βασιλευς (see | Matt Luke) C3DF 2-pe ev-y am(with fuld ing tol harl) lat-a b c f i $\lceil q \rceil$ Syr æth.

(|| Matt), with C rel: εγηγερται (|| Luke), BDLΔX 33: txt AK Π-txt 28. 72 Ser's e o w Thl.—verb bef εκ νεκρων (Luke, cf also | Matt) BCDLΔX 33 latt Syr copt æth arm: txt A rel syr goth. αι δυναμεις bef ενεργουσιν (|| Matt) ΚΔΠ1 33 vulg (not am) lat-a (c ff i [q]) syrr.

15. rec om 1st δε, with M(Treg expr) U (FV, e sil) Syr arm: ins ABCDX rel latt (homoeotel 1st to 2nd or G 33.) om 2nd ελεγον N 1. 28 om $\pi\rho o\phi \eta \tau \eta s$ ws D lat-b e ff_2 i. rec aft $\pi\rho o\phi \eta \tau \eta s$ ws D lat-b e ff_2 i. rec aft $\pi\rho o\phi \eta \tau \eta s$ ins $e\sigma\tau \nu$, with AC² rel vulg lat-a f g_1 [q] syrr copt goth ath arm: om BC¹LAN 1. 33 Orig. rec ins $\tilde{\eta}$ bef ωs , with Δ 1 syr arm: om ABCN rel vulg lat-f g_1 l [q] Syr copt goth æth Orig Vict Thl.

Scil. πορεύεσθαι, or some equivalent infinitive. We have another change of construction in ἐνδύσησθε. These breaks serve to give the narrative a more lively 12. It is impossible to restrict the iva after εκήρυξαν entirely to the telic meaning, as Meyer, who is a purist on this point, attempts to do. There is certainly the mingling of the purport and the purpose, so often found in this particle after verbs implying declaration or request. See this treated of in note, 1 Cor. xiv. 13. 13. ήλειφον έλαίω This oil was not used medicinally, but as a vehicle of healing power committed to them; -a symbol of a deeper thing than the oil itself could accomplish. That such anointing has nothing in common with the extreme unction of Romanists, see proved in note on James v. 14. See for instances of such symbolic use of external applications, 2 Kings v. 14: Mark viii. 23: John ix. 6, &c.

14-29. HEROD HEARS OF IT. BY occasion, the death of John the Bap-TIST IS RELATED. Matt. xiv. 1-12. Luke ix. 7-9. (The account of John's death is not in Luke.) Our account is, as usual, the fullest of details. See notes on 14. Herod was not king properly, but only tetrarch:—see as above. He heard most probably of the preaching of the twelve. 15. (He is) a prophet like one of the prophets; -i.e. in their meaning, 'He is not The Prophet for whom all are waiting, but only some prophet like those who have gone before.' Where did our Evangelist get this remarkable expression, in his supposed compilation from Matt. and Luke?

T ore Men Sysa

δὲ ὁ Ἡρώδης ἔλεγεν το Ον ἐγὰ τάπεκεφάλισα Ἰωάννην, q constr., Matt. ούτος ηγέρθη. 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας from Ps exvii. 22. 1 Cor. x. 16 al. Mt. ver. 28 only. 1 Kings xxxi. 9 com-plut. Ps. ch. s έκρατησεν του Ίωαννην καὶ έδησεν αὐτον έν φυλακή διά ... Ήρωδιάδα τὴν γυναϊκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτην ἐγάμησεν. 18 ἔλεγεν γὰρ ο Ἰωάννης τω Ἡρώδη ὅτι 6 Matt. xxi. 4 οὐκ ἔξεστίν σοι τ ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. 19 ή $_{\rm u}^{\rm t}$ $_{\rm tot}^{\rm Mit. refl.}$ εδε 'Ηρωδιὰς $^{\rm u}$ ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἢδύνατο. 20 ὁ γὰρ 'Ηρώδης ἐφοβεῖτο τὸν (εκ. xi. 4) οἰιγ. $^{\rm Si}$ (Gal. v. 1) οἰιγ. $^{\rm Si}$ (Δαννην, εἰδῶς αὐτὸν ἄνδρα δίκαιον καὶ ἄγιον, καὶ $^{\rm v}$ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ * ἐποίει, καὶ οἰιγ. $^{\rm tot}$ $^{\rm v}$ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ * ἐποίει, καὶ οἰιγ. $^{\rm tot}$ $^{\rm v}$ συνετήρει αὐτοῦν, καὶ ἀκούσας αὐτοῦ πολλὰ * ἐποίει, καὶ οἰιγ. $^{\rm tot}$ $^{\rm tot}$ w ήδέως αὐτοῦ ήκουεν. 21 καὶ γενομένης ήμέρας x εὐκαίρου ὅτε Ἡρώδης τοῖς y γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς w εἰι, xii, 37, 2 Cor. xi. 19 οπιγ. Prox.

1x. 17. 2 Macc. vi. 30. ($-\delta \iota \sigma \tau \alpha$, 2 Cor xii. 9, 15.) 29 xv. 20 only. ($-\rho \omega s$, ch xiv. 11.) y \parallel 0 x Heb. iv. 16 only. Ps. ciii. 27. 2 Macc. xiv.

16. om o CDK¹UV 13. 28. 131. 346. 2-pe Ser's c f^1 m p q r s w¹ evv-x-y-z [copt]. rec (for $\epsilon\lambda\epsilon\gamma\epsilon\nu$) $\epsilon\iota\pi\epsilon\nu$ (\parallel Matt Luke), with AD rel lat-a $c_if^2_i$ syrr: txt BCL $\Delta\aleph$ 33 lat-f copt. rec ins or the or (to conform to preceding), with AC rel copt goth: om BDLN 1. 33 latt syrr æth arm Orig. for ιωαννην ουτος, ουτος ιωαννης \aleph^1 ,-corr¹ (txt 83a): om ιωαννην D. rec aft ουτος ins εστιν αυτος (from || Matt), with AC rel (lat-a b i [q]) syr goth (æth) arm: αυτος (only) κ corr¹: om BDLΔκ^{1,3} (33) 69 vulg lat-c f_{2}^{r} $g_{1,2}^{r}$ (Syr) copt. rec aft ηγερθη ins εκ νεκρων (see ver 14), with Λ rel lat-b c f f_{2}^{r} g_{1}^{r} $g_{1,2}^{r}$ O-lat syrr goth æth arm; pref D[-gr] 13. 69. 124 vulg lat-a $g_{1,2}$ i; απο των νεκρων (\parallel Matt) C 237-53-9 Scr's c Orig₁: om BLΔN 33 syr-jer copt.

17. for autos γαρ ο, ο γαρ L 83a (but txt restored) copt goth (Tischof): for γαρ, δε A $lat \cdot g_2$: om o D 69 ev-y. $\epsilon \nu$ φυλακη bef και $\epsilon \delta \eta \sigma \epsilon \nu$ αυτον A: και $\epsilon \beta$ αλεν αυτον $\epsilon \iota s$ την φυλακην 28(Schulz) Syr-ed: for εν φυλακη, και εβαλεν εις φυλακην D 13. 69. 124 lat-a b f ff i Syr-ms arm. rec ins τη bef φυλακη, with 1(e sil): om ABCN rel goth. (την γυναικα is omd in txt but insd on marg B1.) εγαμησεν bef

αυτην D latt.

18. om o D Ser's p ev-y. om ott D 28. 131. 245 ev-x vulg lat- $cfff_2g_1[i]$ æth. for $\sigma o_i, \ \sigma \in D[-gr]$ lat-a. for $\tau \eta \nu, \ a \nu \tau \eta \nu$ (but $a \nu$ obliterated) D.

19. for $\eta\theta\epsilon\lambda\epsilon\nu$, $\epsilon\zeta\eta\tau\epsilon\iota$ C¹ lat-a b c i [q] D-lat. αποκτειναι bef αυτον DU vulg εδυνατο ΑΚΔΠ. lat-a c $i \lceil q \rceil$: αυτον απολεσαι \mathbb{C}^1 .

20. aft aylov ins elval D lat-(c) go i. * ήπόρει ΒΙΧ om 2nd και B. copt : εποιει ACD rel [latt] syrr goth wth arm. (om εποιει και Δ.)

21. aft γ evoments ins δ e D^1 int-(a) b c copt-ms. om ote D lat-a b [fq]. for γ evesiois, γ evexiois, D^1 (γ eve θ hiois D-corr 1). rec (for εποιησεν) εποιει (prob corrn to sense, 'was making.' Mey thinks it a mere mechanical repetn from ver 20),

16. On this repeated declaration of Herod, with its remarkable attraction of construction, De Wette strangely observes, 'Mark here combines the text of Luke with that of Matt.' "ἐγώ has the emphasis given by his guilty conscience." The principal additional particulars in the following account of John's imprisonment and execution are, -ver 19, that it was Herodias who persecuted John (on everxer see reff. and note Luke x1.53), whereas Herod knew his worth and holiness, and listened to him with pleasure, and even complied in many things with his injunctions:-that the maiden went and asked counsel of her mother before making the request :- and that a σπεκουλάτωρ, one of the body-guard (see note on ver. 27 below), was sent to behead John.

18.] ελεγεν-more than once : it was the burden of John's exhortations to 20. συνετ.] preserved him; not, 'esteemed him highly:'—kept him in safety that he should not be killed by Herodias. The reading ηπόρει is remarkable, and perhaps has some connexion with the διηπόρει of Luke ix. 7. The imperfects imply time, and habit. Whether Herod heard him only at such times as he happened to be at Machærus, or took him also to his residence at Tiberias, is, as Meyer remarks, uncertain.

² μεγιστάσιν αὐτοῦ καὶ τοῖς ² χιλιάρχοις καὶ τοῖς ^b πρώτοις ABCDE z Rev. vi. 15. z Rev. vi. 15. xviit. 23 only. Jon. iii. 7 al. a John xviii. 12. Rev. vi. 15. xix. 18 τῆς Γαλιλαίας, 22 καὶ εἰςελθούσης τῆς θυγατρὸς αὐτῆς $^{\rm FGHKL}$ τῆς Ἡρωδιάδος καὶ $^{\rm c}$ ὀρχησαμένης, $^{\rm d}$ ἤρεσεν τῷ Ἡρώδη $^{\rm FAHS}$ 1. καὶ τοῖς ε συνανακειμένοις, ὁ δὲ βασιλεὺς εἶπεν τῶ only, exc. xxv. passim. I Chron. xiii. ^f κορασίω ^g Αἴτησόν με δ ἐὰν θέλης, καὶ δώσω σοί. 23 καὶ ὤμοσεν αὐτῆ ὅτι ὁ ἐάν με αἰτήσης δώσω σοί, b = Luke xix. υπαικ και το και ωμοσεν αυτή στι σ εάν με αιτήσης σωσω σσι, τη Ακτεκαίι. $\frac{1}{2}$ και εξεκθούσα $\frac{1}{2}$ και εξεκθούσα $\frac{1}{2}$ και $\frac{1}{2}$ και εξεκθούσα $\frac{1}{2}$ και $\frac{1}{2}$ και εξεκθούσα $\frac{1}{2}$ και $\frac{1}{2}$ και $\frac{1}{2}$ και $\frac{1}{2}$ εξιας $\frac{1}{2}$ και $\frac{1}{2}$ εξιας $\frac{1}{2}$ και $\frac{1}{2}$ εξιας $\frac{1}{2}$ και $\frac{1}{2}$ εξιας $\frac{$ vi. 16. d: Mt. reff. e Matt. ix. 10 κεφαλήν Ἰωάννου τοῦ βαπτίζοντος. 25 καὶ εἰςελθοῦσα reff. f ch. v. 41, 42 εὐθὺς ¹ μετὰ ¹ σπουδής πρὸς τὸν βασιλέα ήτήσατο λέγουσα g constr., Matt. k Θέλω ίνα 1 έξ αὐτης δώς μοι ἐπὶ m πίνακι την κεφαλην vn. 9 reff. h = Matt. xviii. 21, 22. xxvi. 38. Luke Ἰωάννου τοῦ βαπτιστοῦ. 26 καὶ η περίλυπος γενόμενος 58 Luke 18 ο βασιλεύς, διὰ τοὺς ὅρκους καὶ τοὺς $^{\circ}$ ἀνακειμένους οὐκ 18 Luke 18 19 $^{\circ}$ βασιλεύς, διὰ τοὺς ὅρκους καὶ τοὺς ο ἀνακειμένους οὐκ

Rom. xi. 8, 11, 2 Cor. vii. 11, 12, viii. 7, 8, 16, Heb. vi. 11, 2 Pet. i. 5 Jude 3 only, subj., Matt. vii. 12, ch. x. 35, John xvii. 24, 23 only, m ver. 25 and ·. Luke xi. 39 only †, n ch xiv. 34 || Mt. Luke xviii. 23, 24 only. Ps. xit. 5, 11, xlii. 5, Esdr. viii. 71, 72 (69, 70) only. o Matt. vii. 10 reff. p = here only. (ch. vii. 9 al.)

with A rel syrt: $\operatorname{txt} \operatorname{BCDL}\Delta \aleph$ 69 latt. om [2nd] autou D 1 vulg lat-a b f [q].
22. for \$\epsilon i s \text{n}\$, \$\epsilon \text{n}\$ doughts \$\mathbb{N}^1\$ (txt \$\mathbb{N}^{3a}\$). for \$\epsilon i s \text{n}\$ doughts \$\mathbb{N}^1\$ (txt \$\mathbb{N}^{3a}\$). for \$\epsilon i s \text{n}\$ doughts \$\mathbb{N}^1\$ (txt \$\mathbb{N}^{3a}\$). for \$\epsilon i s \text{n}\$ doughts \$\mathbb{N}^1\$ (txt \$\mathbb{N}^{3a}\$). for \$\epsilon i s \text{n}\$ doughts \$\mathbb{N}^2\$ (for \$\epsilon i s \text{n}\$ doughts \$\mathbb{N}^2\$). (for \$\mathbb{

και δωσω σοι bef ο εαν θελ. ΚΠ1 ev-w.

23. on auth L: aft auth ins polla D 28. 2-pe lat-a (b?) f_2 arm. for oti o ear, o ti ear BD: ei ti ar D-gr. aithors bef me AK Π^1 goth arm: om me HLN 69 yilg lat-b c l [q] copt. for ews hmisous, kai to hmisoud D latt.

24. rec (for $\kappa \alpha i$) η $\delta \epsilon$ (from || Matt), with ACD rel late b f f f syrr goth: txt BL Δ N 33 copt wth. rec $\alpha i \tau \eta \sigma \rho \alpha \alpha i$, with E rel: txt ABCDGL Δ N 33. rec (for $\beta \alpha \tau \tau i (\sigma v \tau \sigma)$) $\beta \alpha \tau \tau i (\sigma \tau \sigma)$ (corr to more usual word; but see ch i. 4, and ver 14), with ACD 33(Treg expr) rel [latt]: txt BL Δ N syr goth.

25. for $\epsilon_{15}\epsilon_{\lambda}\theta$., $\epsilon_{\lambda}\theta_{0}$ υσα \aleph^{1} (txt $\aleph^{3}a$) Scr's s. ($\epsilon_{\nu}\theta_{0}$ υs, so BCΔ \aleph 33: om DL 1 lat-a b c i l q] copt.) om μ_{ϵ} π σπουδης D lat-a b c [i q]. Bas. ϵ_{ν} ϵ_{ν} ϵ_{ν} ϵ_{ν} in invar. ω δε D (see \parallel Matt).—for η_{τ} η_{σ} . λ ϵ_{γ} ., ϵ_{ν} ϵ_{ν} ϵ_{ν} DΔ 1 lat-a (b) f_{2} i [q] (Syr) arm.—rec μ_{0} 1 δως ϵ_{ξ} ϵ_{ν} ϵ_{ν}

26. om 1st και D-gr. aft βασιλευς ins ως ηκουσεν D lat-c f² g₂ i. ins δια bef 2nd τους D vulg lat-a b &c goth. rec συνανακειμενους (from ver 42 and \parallel Matt), with AC²DX rel: txt B C¹(appy) L Δ Syr. rec αυτην bef αθετησαι, with AD rel vss: txt BCL Δ X.

27. for kai, alla D 2-pe vulg lat-a $cfff_2g_1[i]$ l Syr. (eubus, so BCLLK: om vulg lat- cff_2g_1il .) o bas. bef amost. KP Scr's d ev-w: om o bas. D 1 Scr's a

εὐκαίρ., not, a festal day, as Hammond and others interpret it, for this use of εὕκαιροs hardly seems to be justified—but, a convenient day (see ver. 31 and Acts xxiv. 25,—and cf. Soph. Œd. Col. 32) for the purposes of Herodias: which shews that the dance, &c. had been all previously contrived by her.

cedonian word, which came into use at the Alexandrine conquest. See Lobeck

on Phrynichus, p. 197. He adduces the nom. form $\mu\epsilon\gamma\iota\sigma\tau\bar{\alpha}\nu\sigma_0$ from Anna Comnena, xi. 324 c. 23.] The contracted $i\mu\iota\sigma\sigma_0$ belongs to later Greek, as does also $i\theta\epsilon\tau\epsilon\omega$ ver. 26. Webst. and Wilk. quote a parallel from Cic. de Senectute, c. xii.: "Flaminius, cum esset consul in Gallia, exoratus in convivio a scorto est, ut securi feriret aliquem eorum, qui in vinculis essent, damnati rei capitalis."

Βασιλεύς η σπεκουλάτορα ι ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν η here only +. αὐτοῦ. 28 καὶ ἀπελθῶν 8 ἀπεκεφάλισεν αὐτὸν εν τῆ φυλακῆ σου καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ t πίνακι, καὶ ἔδωκεν αὐτὴν τῷ u κορασίῳ, καὶ το u κοράσιον ἔδωκεν αὐτὴν t του τεν. 28 υνεγ. 29 3 νεγ. 3 3 νεγ. 3 3 νεγ. 3 $^{$ τῆ μητρὶ αὐτῆς. 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ηλθαν καὶ ν ήραν τὸ ^w πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν

ηλδαν και ' ηραν το " πτωμα αυτου και εθηκαν αυτο έν $\frac{\text{Matt. xiv.}}{8}$, eh. xv. $\frac{\text{μνημείφ.}}{90 \text{ Kal}}$ × συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, $\frac{30}{\text{Kal}}$ × συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, $\frac{\text{Nott. xiv. 2}}{\text{reff.}}$ καὶ ἀπήγγειλαν αὐτ $\hat{\varphi}$ πάντα ὅσα ἐποίησαν καὶ ὅσα ' Matt. iν. 19 reff. και απηγηθείκαν αυτώ παυτα ουα εποιησαν και οσα $\frac{1}{r_{\rm cell}}$ και χίς $\frac{1}{r_{\rm cell}}$ και λέγει αὐτοῖς $\frac{1}{r_{\rm cell}}$ Δεῦτε ὑμεῖς αὐτοὶ $\frac{1}{r_{\rm cell}}$ και χίς $\frac{1}{r_{\rm cell}}$ και χίς $\frac{1}{r_{\rm cell}}$ και χίς $\frac{1}{r_{\rm cell}}$ και $\frac{1}{r_{\rm cell}}$ και χίς $\frac{1}{r_{\rm cell}}$ και $\frac{1}{r_{\rm cell}}$

rec ενεχθηναι (so | Matt, δοθηναι), with AD rel latt syrr: txt BCΔ(N?).latt. homoeotel in & 33 -νεγκε(sic [8]) την κεφ. αυτου to ηνεγκε την κεφ. αυτου next ver.

at end ins επι πινακι CΔ vulg lat-c g₁. [* 33? not 1, appy.]

28. rec (for και) ο δε (corrn for elegance), with AD rel syr goth arm: txt BCLΔ 1 ev-y lat-a c ff2 i Syr copt-schw (æth). om autou D lat-a. om 1st αυτην LΔ 1 lat-b c Syr arm [Thl]. for 2nd εδωκεν, ηνεγκεν C 33 copt-ms. om 2nd αυτην D 33 vulg lat-a c ff2 i Syr æth arm.

 $(\eta\lambda\theta\alpha\nu, \text{ so BL 33.})$ 29. ακ. δε D 6-pe copt-wilk. for auto, autov № 346(Sz).

Steph ins τω bef μνημειω, with D (1, e sil): om ABCN rel.

30. rec aft παντα ins και (appy to correspond to και οσα below), with A rel syr goth: om BCDELVAN 1. 33 latt Syr copt with arm Aug. om 2nd ova C1 N1 (ins

31. rec (for λεγει) ειπεν, with AD rel lat-a syr: txt BCLΔN 33 vss. ins o is D 69 lat-a b c &c arm. for υμεις αυτοι κατ' ιδιαν, υπαγωμεν D lat-a c ff, i for εις, επ LAN3a. rec αναπαυεσθε, with DLN rel: txt ABCMΔ 69. om οι (bef υπαγοντες) C1(perhaps) KM.

27.] σπεκουλάτωρ is supposed by some to represent spiculator, and to mean δορύφορος, as Suidas: by others, speculator, κατάσκοπος, as Philoxenus, in Gloss., one of the body-guard, which is the meaning taken by Meyer here. The Commentators refer to Seneca de Ira, i. 16, "Centurio supplicio præpositus condere gladium speculatorem jubet:" de Benef. iii. 25, "Speculatoribus occurrit, nihil se deprecari quo minus imperata peragerent dixit, et deinde cervicem porrexit:" Julius Firmicus, viii. 26, calls those "speculatores, qui nudato gladio hominum amputant cervices." See Suet. Claud. 25: and a list of the sources of information in Schleusner, sub voce.

30-44. FEEDING OF THE FIVE THOU-SAND. Matt. xiv. 13-21. Luke ix. 10 -17. John vi. 1-13. This is one of the very few points of comparison between the four Gospels during the ministry of our Lord. And here again I believe Mark's report to be an original one, and of the very highest authority. Professor Bleek (Beiträge zur Evangelienkritik, p. 200) believes that Mark has used the Gospel of John, -on account of the 200 denarii in our ver. 37 and John ver. 7; -and that he generally compiles his narrative from Matt. and Luke (ibid. p. 72-75), which has been elsewhere shewed to be utterly untenable. I believe Mark's to be an original full account; Matt.'s a compendium of this same account, but drawn up independently of Mark's :- Luke's a compendium of another account :- John's an independent narrative of his own as an eye-witness.

30.] Mentioned by Luke, not by 31-34.] One of the most Matt. affecting descriptions in the Gospels, and in this form peculiar to Mark. Matt. has a brief compendium of it. Every word and clause is full of the rich recollections of one who saw, and felt the whole. Are we mistaken in tracing the warm heart of him who said, 'I will go with thee to prison and to death?' 31.] ὑμεῖς auroi-not others; 'you alone.'

c Acts xvii. 21. οὐδὲ φαγεῖν c εὐκαίρουν. 32 καὶ ἀπῆλθον εἰς ἔρημον ...ηνκαι12 only το τόπον τῷ πλοί w κατ z ἰδίαν. 33 καὶ εἰδον αὐτοὺς ὑπ- ABDEF
only τόπον τῷ πλοί w κατ z ἰδίαν. 33 καὶ εἰδον αὐτοὺς ὑπ- ABDEF
only το νηνει τόπον τῷ πλοί w κατ z ἰδίαν. 33 καὶ εἰδον αὐτοὺς ὑπ- ABDEF
ONLY το νηνει τ

for eukaipour, eukaipos(so D^1 , -rws D^2) eixor D. (euk., so ABEFGHLV $\Gamma\Delta\aleph$.)

32. και αναβαντες εις το πλοιον απηλθ. εις D vulg lat-a c &c. εν τω πλ. εις

ερ. τ. (see Matt xiv. 13) BLA (8 33) 69 copt arm (om εν 33, om τω 8).

34. for $\epsilon i\delta \epsilon \nu$, kai $\epsilon i\delta \omega \nu$ D lat- $(a\ b\ c\ f_2)\ i\ [q]$. rec adds $o\ i\eta\sigma o \nu s$, with Δ rel lat- f_2 syr: pref AUII lat- $c\ f\ (i)$ Syr with: aft $o\chi\lambda o \nu$ D 253 vulg lat- $a\ b\ l\ [q]$: om BLN 1. 33. 69 lat-g, copt arm. $o\chi\lambda o \nu$ bef $\pi o\lambda \nu \nu$ N [33] Ser's p vulg-ed lat- $a\ f$. om kai (bef $\epsilon \sigma \pi \lambda$.) D lat- $a\ b\ c\ f_2$ i. rec $\epsilon \pi$ autous (from || Matl), with A rel lat- $a\ c\ f_2$: om $\omega s\ \pi \rho o \beta a \pi a\ N^1 (ins\ N^{3a})$. autous bef δίδασκειν AKFII vulg(not am) lat- f_2 .

35. $\eta \delta \eta \delta \epsilon$ D-gr 2-pe lat-a. $\gamma \iota \nu o \mu \epsilon \nu \eta s$ DN. oi $\mu a \theta \eta \tau a \iota$ bef autw, omg autw (so also 1. 69 lat-a arm), A: transp autw, insg aft verb, DKH lat-b $g_2[q]$: om autw N\(^1\) vulg lat-a wth arm: txt BN\(^3\) rel syrr. ree (for \(\epsilon \epsilon \epsilon \epsilon \nu) \epsilon \epsil

so most usually: e. g. Herod. vii. 110,—
τουτέων οἱ μὲν παρὰ θάλ. κατοικημένοι ἐν
τῆσι νηυσὶ εἴπουτο: οἱ δὲ αὐτέων τὴν μεσόγαιαν οἰκέοντες... πεξῆ... εἴπουτο.
34. ἐξελθών] having disembarked, most
probably. Meyer would render it, 'having
come forth from his solitude,' in Matt.,
— and 'having disembarked' here: but I
very much doubt the former. There is
nothing in Matt. to imply that He had
reached his place of solitude before the
multitudes came up. John indeed, vv.

33. $\pi \in \mathfrak{I}_{\mathfrak{I}}$, not 'a-foot,' but by land: and

3—7, seems to imply this; but He may very well have mounted the hill or cliff from the sea before He saw the multitudes, and this would be on his disembarkation. To shew how arbitrary is the assumption of Mark having combined Matt. and Luke,—see how easily the same might be said of Luke himself, with regard to Matt. and Mark here:—ξθεράπευσεν τοὺς ἀρράστους αὐτῶν, Matk;—ξλάλει αὐτοῖς περὶ τ. βασ. τ. θ., κ. τοὺς χρείαν ἔχ. θεραπείας ἰᾶτο, Luke: = Matt.

37 ο δε αποκριθείς είπεν αυτοίς m Δότε αυτοίς ύμεις m φα- mi Mt. reff. γείν, καὶ λέγουσιν αὐτῶ 'Απελθόντες ἀγοράσωμεν η δηναρίων διακοσίων άρτους, καὶ m δώσομεν αὐτοῖς m φαγείν; 38 ό δὲ λέγει αὐτοῖς Ποσους ° ἄρτους ἔχετε ; ὑπάγετε ἴδετε. ο Το Δοικαι. δ. η. Luke xi. καὶ ρ γνόντες λέγουσιν Πέντε, καὶ δύο ἰχθύας. 39 καὶ δαὶ 1 κίπες επέταξεν αὐτοῖς τ ἀνακλίναι πάντας st συμπόσια st συμπουσια με συμπουσια st συμπουσια $^{\text{ty}}$ πρασιαὶ $^{\text{ty}}$ πρασιαί, $^{\text{z}}$ κατὰ έκατὸν καὶ $^{\text{z}}$ κατὰ πεντήκοντα. $^{\text{xin. 2}}$ εsh. $^{\text{stin. 2}}$ ε ε $^{\text{const., 1L.}}$ $^{\text{b}}$ ἀναβλέψας εἰς τὸν οὐρανὸν $^{\text{c}}$ εὐλόγησεν, καὶ $^{\text{d}}$ κατέκλασεν τους άρτους καὶ ἐδίδου τοῖς μαθηταῖς, ἵνα ^e παρατιθῶ- shere besonly.

7. Gen. vii. 2, 3. Exod. viii. 14. Ezek. xiv. 4.
(u). Rev. vii. 2, 3. Exod. viii. 14. Ezek. xiv. 4.
(u). Rev. vii. 2, 3. Exod. viii. 14. Ezek. xiv. 4.
(u). Rev. vii. 3. Gen. i. 30 al.
(v) as above
x Matt. vi. 35 reft.
2, 20.
d || L. only. Exek. xix. 12 only.
xvi. 34. 1 Cor. x. 27 al. Gen. xliii. 31, 32.

37. for o δε, και D latt æth. om 1st autois AL 1. 33: add o is D lat-a (c) i. rec διακ. bef δην. (see | John), with DMF vulg lat-c ff g g Syr æth arm: txt ABN rel am(with fuld ing tol) lat-a b f g_1 i [q] syr. rec $\delta \omega \mu \epsilon \nu$ (corrn to ayopas $\omega \mu \epsilon \nu$, from misunderstanding the constr: see below), with E rel: $\delta \omega \sigma \omega \mu \epsilon \nu$ DN 33. 69: txt

A B(sic, from inspection) LA latt.

38. for o $\delta \epsilon$, kai D vulg lat-a f g_2 [i q] with. aft autois ins o is D lat-b [q]. rec ins $\kappa a \iota$ bef $\iota \delta \epsilon \tau \epsilon$, with A rel vulg lat-a $f \cdot f f_2$ [i q] exere bef aprovs BLA ath. syr: om BDLN 1. 33 lat-b c Syr copt with arm-zoh. for γνοντες, ελθοντες NI(txt aft λεγουσιν ins αυτω (see | Matt) AD M-marg 69 tol lat-a b f ff i l Syr X3a). æth arm. aft πεντε ins αρτους (|| Matt) D 2-pe gat(with mm) lat-a c f ff i [q]

39. for autois, o is D: autois o is mt lat-a $b f g_2$ D-lat. ανακλιθηναι (corrn to || Matt, the active not being understood) B1GN 1. 69 Orig. for συμπ. συμπ., κατα την συμποσιαν secundum contubernia D vulg lat-b c &c: om lat-a: om 2nd συμπ.

L 691 Ser's c2 f2 n2 p.

40. (ανεπεσαν, so BEFGHMVAN 1.) om 2nd πρασιαι LΔN: om both lat-a. rec for κατα (twice), ανα (from || Luke), with A rel: txt BDX copt(retaining

the gr words $\kappa \alpha \tau \alpha \rho' \kappa \alpha \tau \alpha \nu'$).

41. om τους (bef πεντε) D. for κατεκλασεν, κλασας (omg και, which is insd ins πεντε bef 2nd aprovs D lat-b c. by ℵ3a) ℵ1 (33) ev-y: εκλασεν L. aft μαθηταιs ins αυτου, with A D-gr rel [latt] syrr æth : om BLΔN (33) lat-g2 D-lat copt arm. ree (for παρατιθ.) παραθωσιν (|| Luke), with ADR3 rel: txt BLM1ΔΠ1Κ1.

+ Mark. 35.] See notes on John vi. 3-7, and Matt. xiv. 15-17. The Passover was near, which would account for the multitude being on the move. 37. This verse is to me rather a decisive proof that (see above) Mark had not seen John's account; for how could he, having done so, and with his love for accurate detail, have so generalized the particular account of Philip's question? That generalization was in the account which he used, and the circumstance was more exactly related by John, as also the following one concerning Andrew. I prefer placing the interrogation at the end of the sentence, as simpler and less harsh than the arrangement of Lachm. (interrog. aft. aprovs, full stop at end)

or Tischdf. (comma, full stop). The two verbs will then be rendered must we go and buy, &c..., and shall we (thus) give them to eat? 40.] πρασιαί (ref. Sir.) λέγονται τὰ ἐν τοῖς κήποις διάφορα κόμματα, έν οίς φυτεύονται διάφορα πολλάκις λάχανα. Theophylact. Similarly Suidas, who adds καὶ πράσιον λάχανον, viz. hore-hound: but the derivation is more probably from πράσον, a leek. The word occurs in Hom. Od. n. 127, ἔνθα δὲ κοσμηταί πρασιαί παρά νείατον ὄρχον | παντοῖαι πεφύασιν, where the Schol., αὶ λαχανεῖαι ἡ αὶ τῶν φυτειῶν τετράγωνοι σχέσεις, ώς τὰ πλινθία. The distributive repetitions of these words are Hebraisms: see reff., and note on ver. 7.

41.] κατέκλασεν and ἐμέρισεν,

AA

Γ = Rom. xii. 3. σιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας Γ ἐμέρισεν πᾶσιν. 43 καὶ 1 ι Cor. xii. 17. 2 Καὶ τοὺς δύο ἰχθύας Γ ἐμέρισεν πᾶσιν. 43 καὶ 3 ξόμος xiii. 18. 3 τοὶς τοὶς 43 καὶ 5 φαγον πάντες καὶ 5 έχορτάσθησαν 43 καὶ 6 ηραν 6 κλάσλος κιὶ τος τοὶς τοὶς τοὶς 6 κιὶ τοὶς 7 κιὶς τοὶς τοὶς 8 κιὶς τοὶς 8 καὶς 8 κ h Mt. only.
Judg, vi. 19
B. Ps.
lxxx. 5 only.
k ch. viii, 20
reff.
l || Mt. reff.
m Matt. viii, 23 πρὸς Βηθσαϊδάν, έως αὐτὸς ο ἀπολύει τὸν ὄχλον. 46 καὶ ρ ἀποταξάμενος αὐτοῖς ἀπηλθεν εἰς τὸ ὄρος προς. 47 καὶ ὀψίας γενομένης ην τὸ πλοῖον ἐν χοψιας εύξασθαι.

reff. n Matt. xiv. 22 μέσω της θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ της γης. ΑΒΡΕΕ n Matt xiv. 22 μεοψ της reff. 48 καὶ ἰδὼν αὐτοὺς q βασανιζομένους ἐν τῷ t ελαυνειν, $_{MSIVX}$ t (xiv. 33. 48 καὶ ἰδὼν αὐτοὺς t βασανιζομένους ἐν τῷ t ελαυνειν, $_{MSIVX}$ t γιν. 1. 3. Αετεχνία, 18, t t γὰρ ὁ ἄνεμος s ἐναντίος αὐτοῦς, t περὶ τετάρτην t ψυ t t

15 only 1. (Feed III. 26) Jer. xx. 2. 1 Macc. xi. 3 only.) 4. 2 Pet. ii. 17) only. 3 Kings ix. 27. Isa. xxxiii. 27. xxxii. 9. xxviii. 17. 1 Thess. ii. 15. Tit. ii. 8 only. Prov. xiv. 7.)

 $\begin{array}{lll} r = \parallel J. \; (Luke \; viii. \; 29. & James \; iii. \\ s = \parallel Mt. \; Acts \; xxvii. \; 4. \; (ch. \; xv. \; 39. & Acts \\ t = \parallel Mt. \; reff. & u \parallel. \; Job \; ix. \; 8. \end{array}$

for aυτοις, κατεναντι αυτων D: ante eos vulg lat-a b &c.

43. rec κλασματων, with ADN rel: om 1: txt BLΔ. rec κοφινους, with AD rec (for πληρωματα) πληρεις (| Matt), with rel: txt BN 13.69.124.209.346. AD rel: txt BLAN 1. 69.

44. om rous aprovs D $\aleph^{1.3}(\aleph^{3a}$ wrote ro but expunded it) 1 vulg lat- α b l arm Th!. rec ins ωset bef πεντακιςχιλιοι (from | Matt), with (1 Ser's s, e sil) arm; ωs &

20: om ABD rel Ser's-mss latt syrr copt æth.

45. (ευθυς, so BLΔΝ. (33 def.)) aft ευθ. ins εξεγερθεις D lat-a b c f_2 g_2 i [q]. om αυτου Orig(expr: παρὰ τῷ Μάρκφ . ἀπλῶς τοὺς μαθητάς). om το (hof aft προαγ. (προςαγ. I)1) ins αυτον D 1. 69 latt Syr copt ath πλοιον) \$ 1.33.253. for $\epsilon \omega s$ autos, autos $\delta \epsilon$ D-gr 2-pe lat-b: $\epsilon \omega s$ autous L: $\epsilon \omega s$ idein auton Δ . rec απολυση (from | Matt), with A rel, απολυσει Ε1ΚΓ 69: txt BDLΔX 1.

47. aft ην ins παλαι jam D[-gr] 1. 251 lat-a b g₂ i. εν μεση τη θαλασση D 2-po.

aft moves ins nv AU 131: aft yns M 271 copt(Treg).

48. rec (for ιδων) ειδεν (corrn for elegance, on account of the parenthetic clause ην γαρ . . . autois), with E rel, ίδεν ΑΚΜΥΧ(11: txt BDLΔX vulg lat-a b f ff [q] copt. βασ. και ελαυνοντας D, remigantes et laborantes lat-a b $cff_2[iq]$; simly 2-pe. εναντιος bef ο ανεμος AN 1. rec ins και bef περι (to suit είδεν above), with ADX rel vulg lat-(c i) f ff2 [q] syrr æth arm: om BLΔN lat-a (b). for προς αυτους, ο της

acrists, each express the one act by which He broke up the bread, and divided the fishes: ¿δίδου, imperf., that He gave the bread, bit by bit, to His disciples to distribute: with the fish there was no need of this bit by bit giving—one assignment sufficed. See Bp. Wordsw.'s note. The dividing of the fishes, and (ver. 43) the taking up fragments from the fishes, are both peculiar to and characteristic of Mark: but it would have been most inconsistent with his precision to have omitted χωρίς γυν. κ. παιδ. in ver. 44, had he had it before him.

45-52.] JESUS WALKS ON THE SEA. Matt. xiv. 22-33. John vi. 16-21. Omitted in Luke. Matt. and Mark very nearly related as far as ver. 47. John's account altogether original, and differing materially in details: see notes there, and

45. 7 τὸ πλ., the ship in on Matt. which they had come. By Braider] This certainly seems (against Lightfoot, Wieseler, Thomson (The Land and the Book), al.: see Bp. Ellicott's note, Lectures on Life of our Lord, p. 207) to have been the city of Pcter and Andrew, James and John, -on the west side of the lakeand in the same direction as Capernaum, mentioned by John, ver. 17. The miracle just related took place near the other Bethsaïda (Julias),—Luke ix. 10. ἀπολύει is a change to the oratio directa, not unusual in Greek. So Herod. iii. 84, οί δὲ λοιποί τῶν ἐπτὰ ἐβουλεύοντο ὡς βαπιλέα δικαιότατα στήσονται. See Kühnen Gram. ii. p. 594: Bernhardy, Syntax, p. 389, and numerous examples in both.

46.] ἀποταξάμ. in this sense helongs to later Greek: Phrynichus says,

της θαλάσσης. καὶ ήθελεν παρελθείν αὐτούς. 49 οί v = Luke viii δὲ ἰδόντες αὐτὸν ^μ περιπατοῦντα ^μ ἐπὶ τῆς θαλάσσης wild. only τ ν ἔδοξαν w φάντασμα είναι, καὶ κανέκραξαν 50 πάντες 15 only. α ἐκόπασεν ὁ ἄνεμος· καὶ λίαν εκ περισσοῦ ἐν ἐαυτοῖς Ερμ. in. 20. $^{\rm c}$ ἐξίσταντο. 52 οὐ γὰρ $^{\rm d}$ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἡν $^{\rm Intest. II.}_{10.1}$ γὰρ αὐτῶν ἡ καρδία $^{\rm c}$ πεπωρωμένη. 53 Καὶ $^{\rm I}$ διαπεράσαντες ἡλθον ἐπὶ τὴν γῆν $^{\rm F}$ εννησαρὲτ καὶ $^{\rm E}$ προςωρμίσθησαν. 54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ ἐν, Neh. vil. $^{\rm S}$

N vi. 53 (appy)...

πλοίου εὐθὺς $^{\rm h}$ ἐπιγνόντες αὐτον 55 $^{\rm i}$ περιδραμόντες ὅλην $^{12.}$ ἐπίτως with acc., $^{\rm sc}$

D lat-a ff_2 i: πρ. αυτ. ο is 61 lat-f g_2 Syr. ηθελησεν D. 49. επι. τ. θ. bef περιπ. (from \parallel Matt) BLΔ \aleph 33. for φαντ. ειναι, οτι φαντασμα

εστιν (|| Matt) BLΔN 33.

50. om γαρ αυτον είδον D 2-pe lat-a b c ff, i [q]. (ειδαν ΒΝ.) for 2nd kai, o δε BLAN 33 copt: txt ADX rel latt syrr æth arm. (ευθυς, so BLΔN: om D 33 for $\mu \in \tau'$ autwe, πpos autous D 33 lat-a b ff_2 i: autous 2-pe. λεγει αυτοις, λεγων D.

51. ϵ is τ 0 π λ 010 ν bef π ρ 05 α 0 τ 00 ν 5 D 2-pe ev-49 lat- α (appy) c i $\lceil q \rceil$ copt. D-gr 1 lat-b. om εκ περισσου BLΔN lat-a(appy) Syr copt(appy) wth: περισσως D lat-b: εκπερισσως 1. rec adds και εθαυμαζον, with AD rel lat-(a) b f [q] syrr with

arm: om BLAN 1 vulg lat-c i l copt.

52. for ην γαρ, αλλ' ην (corrn for elegance, and to sense) BL M-marg SΔX 33 syrmg copt: txt AD rel vulg lat-a c &c syrr æth arm. rec η καρδια bef αυτων,

with DLA 1. 69 latt: txt ABN rel.

53. aft διαπερασαντες ins εκείθεν D 45 lat-(a) b c f_2^c (i) [q]. επί τ. γην ηλθον είς γενν. BL (Δ, but om ηλθον) & 33: ηλθ. εις γην γενν. 69: ηλθ. εις τ. γ. γενν. X 247 Ser's c h (cf || Matt and var readd; there the same corrn has been attempted by BDAN): txt ADN rel latt syrr copt wth. (γεννησαρετ, so AB²LMΓΔ 33 : γεννησαρ D.) προςωρμηθησαν Ν¹ Ser's i : om και προςωρμισθησαν D 1 lat-a b c ff. i [q] Syr

add eket N.

(ευθυς, so BLAN 69.) for επιγνοντες, 54. om αυτων B1-txt(ins B1-marg). επεγνωσαν D 2-pe latt syrr copt ath. at end add οι ανδρες του τοπου εκεινου (from \parallel Matt) AGA 1. 33 (69) lat-(c) g_2 Syr arm. 55. περιεδραμον and ins και bef ηρξ. $BL\Delta N$ 33. 69 Syr copt wth: περιδραμοντες δε

ed. Lob. p. 24, αποτάσσομαί σοι, ἔκφυλον πάνυ. χρη γὰρ λέγειν, ἀσπάζομαί σε. See Lobeck's note. 48.] κ. ήθ. παρ. αὐτ., peculiar to Mark. "A silent note of Inspiration. He was about to pass by them. He intended so to do. But what man could say this? Who knoweth the mind of Christ but the Spirit of God? Compare 1 Cor. ii. 11." Wordsw. But it may be doubted whether this is either a safe or a sober comment. ἤθελεν has here but a faint subjective reference, and is more nearly the "would have passed by them" of the E. V. See on Luke xxiv. 28, for the meaning. Lange, Leben Jesu, ii. p. 788 note, well remarks, that this $\eta\theta\epsilon\lambda\epsilon\nu$ $\pi\alpha\rho\epsilon\lambda\theta\epsilon\hat{\imath}\nu$, and the $\eta\theta\epsilon\lambda\sigma\nu$

οὖν of John vi. 21, mutually explain one another. 50.] πάντες . . . ἐταράχθ., peculiar to Mark. After this follows the history respecting Peter, which might naturally be omitted here if this Gospel were drawn up under his inspection-but this is at least doubtful in any general sense.

52. Peculiar to Mark. où yàp ouv.] They did not, from the miracle which they had seen, infer the power of the Lord over nature. ἐπί, hardly as Kuinoel, al., post, but rather denoting, as usual, close superposition of the preceding on the following: there was no intelligent comprehension founded on the miracle of the loaves.

53-56. Matt. xiv. 34-36. The two

την χώραν εκείνην ήρξαντο επί τοις κραβάττοις ΑΒΒΕΚ k ch. ii. 4 reff. I Matt. iv. 24. ix. 12 n al. Ezek. xxxiv. τοὺς ¹ κακῶς ἔχοντας ^m περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ ΜΧΝΙΝ $\frac{4}{3}$ 2 Cor. iv. 10. ϵ στιν. $\frac{56}{6}$ καὶ ὅπου $\frac{6}{6}$ ν εἰς επορεύετο εἰς κώμας $\frac{7}{9}$ εἰς πο- 1. 33. 69 m_2 Cor, iv 10. εστιν. 50 και 6 σπ (lieb, xiii.9. 9 λεις 9 είς 6 αγρούς 9 χεις 18 είς 18 είς 19 και 19 χεις 19 είς 19 και 19 το 19 χεις 19 νοῦντας, και 19 πα 19 το 19 είς 19 λεις 19 δου τοῦ 19 ματίου 19 είς 19 19 είς 19 19 είς 19 19 19 και 19 λεις ή είς άγρούς, έν ταις ράγοραις ετίθεσαν τους άσθενούντας, καὶ ^q παρεκάλουν αὐτὸν ἵνα ^τ κᾶν τοῦ ^s κρασπέδου τοῦ ίματίου αὐτοῦ ἄψωνται, καὶ ὅσοι ° αν ήπτοντο

VII. 1 Καὶ ¹¹ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες των γραμματέων έλθόντες ἀπὸ Ἱεροσολύμων. 2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ν κοιναῖς χερσίν, τουτέστιν * ἀνίπτοις, ἐσθίοντας * τοὺς ἄρτους 3 οί γὰρ

v = ver. 5. Acts x. 14, w Matt. xv. 20 (ver. 5

rec (for $\chi \omega \rho \alpha \nu$) $\pi \epsilon \rho \iota \chi \omega \rho \rho \nu$ (from || Matt), with ADN rel lat-b $\lceil q \rceil$ syr arm: txt BLΔN 33 vulg lat-a c &c Syr copt-gr goth (ath). for επι, εν N latt [not a]. om ross D 1. 69: ross is written twice by 81 but the 2nd marked for erasure by \aleph^{3a} . for περιφερείν, φερείν DM 1 Ser's c copt goth.—φερείν παντας τ. κ. εχ. περιεφερον γαρ αυτους οπου αν ηκουσαν τον ιησ. είναι D Ser's c, simly lat- α b f_2 i æth. ηκουσθη (see ch ii. 1) X. om εκει (as superfluous) B(D)LΔN (latt) Syr

goth æth : ins AN rel syr copt arm.

εαν ΧΓΔΝ 33 Ser's h k s ev-z. ειςεπορευοντο ALM: 56. for οπου, που D. rec om 2nd and 3rd ess, with AN rel copt, om 3rd F: ins BD ειςπορευονται Δ. LAN 33 (vulg) lat-c syr goth arm. - εις αγρ. η εις τας πολεις D. aft appour ins & .. for αγοραις, πλατειαις D 2-pe vulg lat-b c f ff_2 $g_{1,2}$ l $[i \ q]$ syrr copt goth. (in foro latæis lat-a.) rec ετιθουν (corra to conform to παρεκαλουν below), with et in platæis lat-a.) ADN rel: txt BLΔN.

(see || Matt) DΔN 1. 33.

Ger a ff2: txt AN rel vulg lat-b c f [i q] D-lat syrr.

(see f2 b ff2 i [q].

διεσωζοντο N 1. 69: διεσωθησαν Δ. om \triangle lat-a b ff_2 i [q].

CHAP. VII. 1. ins of bef ελθοντες N, qui venerunt lat-a b f.

2. for ιδοντες, ειδοτες D-gr. τινες N1. ins ειπον οτι bef κοιν. Δ. -- εσθιουσιν, 2. For lowers, eloopes D-gr. The Nr. Instance of the latter of latter of the latter of the latter of la єненфато F1 33 (supplemy, to complete sense, as varns shew): om ABN rel lat-b copt goth æth.

accounts much alike, but Mark's the richer in detail: e.g. καὶ προςωρμίσθησαν ver. 53, καὶ ὅπου . . . ἀσθενοῦντας ver. 56.

53.] ἐπί denotes the direction of their course, προςωρμ. the fact of their arrival: we can hardly make the distinction in English, but must render ἐπί, to: 'towards,' or 'off' would not indicate enough. But 'into' (E. V.) indicates too 55.] περιφ. implies that they occasionally had wrong information of His being in a place, and had to carry the sick about, following the rumour of his presence. δπ. ηκ. ὅτι ἐκ. ἐστιν, to the places, where they heard He was (there). -όπου έκει does not signify merely ubi (as Grot., Wetst., &c.) by a Hebraism; there is in fact here no unusual construction at all: ὅπου stands by itself, and ἐκεῖ έστιν is the matter introduced by the ὅτι 56.] In ὅπου αν εἰςrecitantis. επορεύετο ὅσοι αν ήπτοντο, the αν belongs not so much to the verbs, which are certain and definite, as to the indefinites 8 mov and 6 ooi, rendering them more indefinite, and spreading the assertion over every several occasion of the occurrence. See remarks on this in Klotz, Devar. ii. p. 145 f.: and cf. reff. and Lucian, Dial. mort. ix. 2, μακάριος ην αὐτῶν ὄντινα αν καὶ μόνον προςέβλεψα.

CHAP. VII. 1-23.] DISCOURSE CON-CEFNING EATING WITH UNWASHED HANDS. Matt. xv. 1-20. The two reports differ rather more than usual in their additions to what is common, and are not

frag. Cant. каπρεσ βυτερων ... vii. 4

(appy)

Φαρισαίοι καὶ πάντες οἱ Ἰουδαίοι, ἐὰν μὴ γ πυγμῆ y here only. ² νίψωνται τὰς ² χείρας, οὐκ ἐσθίουσιν, ^{ab} κρατοῦντες τὴν ac παράδοσιν τῶν πρεσβυτέρων 4 καὶ d ἀπ' ἀγορᾶς ἐὰν 2 10 $^$ μη εραπτισωνται, ουκ εσσιουσιν και αλλα πολλα εστιν 11,16,25 10 αρέλαβον 10 κρατεῖν, 12 βαπτισμούς ποτηρίων καὶ 12 11,16,25 12 13,16,25 14 14 ξεστῶν καὶ 12 χαλκίων καὶ 12 κλινῶν 12 καὶ ἐπερωτῶσιν 13,16,12 14,14,12 14,14,12 14,14,12 14,14,12 14,14,12

3. πυγμην 59 syr-mg-gr: πυκμη primo D: πυκνα \aleph : om Δ . (momento lat-a, subinde lat-b, pugillo lat-c, f₂ i [q], prius crebro lat-g₂, crebro vulg lat-f₃ i copt goth ath(Treg), 'diligenter Syr syr' (Treg), 'sedulo syrr, intense ath' (Tischdi).) νιψονται EN ev-v. εσθιωσιν ΓΝ. aft εσθ. add αρτον (|| Matt) D Fragcant(appy) Ser's g lat-a b ff, i ath arm; τον αρτον M2 ev-z, panem suum lat-c. παραδοσιαν D1(hut -σιν at first).

4. (απ', so ABDLΔΠ.) aft ayopas ins σταν ελθωσιν D vulg-sixt(with tol) lat-a $b(e) ff_2 i l[q]$ arm, $\delta \epsilon$ otav $\epsilon i s \epsilon \lambda \theta \omega \sigma i v Ser's c.$ βαπτισονται ΚΝΧ, ραντισωνται BR Ser's g Euthym. for a παρελαβον, απερ ελαβον B. for κρατειν, αυτοις τηρείν D: tradita sunt illis servare vulg lat-c f l [ff2 g2 iq]. om και κλινων

(homœotel?) BLAN copt.

5. rec (for και) επειτα (corrn for connexn), with A rel lat-f syr goth arm: Δ has both: txt BDLN 1. 33 latt Syr copt (æth). aft γραμματεις ins λεγοντες D Δ[om κ. οι γρ.] 69 lat-a (c) $f_2^r g_2^r i$. rec οι μαθ. σου bef ου περιπατουσιν (from || Matt), with AD rel latt syrr goth arm: txt BLΔN 33 copt ath. rec (for κοιναιs) ανιπτοις (gloss), with AN3a rel lat-b c f ff2 syrr goth (æth): immundis lat-a: txt BDN1 1. 33 vulg lat-g₂ i [q] copt arm.—κοιναις χερσιν ανιπτοις 13. 69. 124. 346. χερσιν D 28 .. om τον ΚΠ ev-w.

so frequently in verbal agreement where the matter is the same. 2. is. τιν. τ. μαθ.] See ch. ii. 16. A mark of parτουτέστιν ανίπ. is supposed by some to be a gloss, explaining kolvais: but the explanation seems necessary to what follows, especially for Gentile readers.
3. πυγμη] This word has perplexed all the Commentators. Of the various renderings which have been given of it, two are excluded by their not being grammatical—(1) that which makes it mean 'up to the elbow' (Euthym. and Thl.); 'including the hand as far as the wrist,' Lightf.: (2) 'having clenched the hand,' 'facto pugno' (Grot. and others).

The two meanings between which our choice lies are, (3) 'frequently' (as E. V. 'oft,' and Vulg. 'crebro'), taking πυγμη $=\pi \nu \kappa \nu \hat{\eta} = \pi \nu \kappa \nu \hat{\omega} s$, which however is not very probable: or (4), to which I most incline, and which Kuinoel gives, 'sedulo,' 'fortiter,' diligently; πυγμή, he observes, meaning 'the fist,' answers in the LXX to the word אַנהֹף, see reff. But this same word אָנִרֹּף is used to signify strength and fortitude, and strong men are called in the Rabbinical writings בעלי אגרופין, 'lords of fists.' And the Syr. interpreter renders it by the same word as he does ἐπιμελῶs, 4. ἀπ' ἀγ.] i. e. (as in-Luke xv. 8. deed some MSS. insert: see var. readd.) οταν έλθωσιν. Winer, § 66. 2 note, takes ἀπ' ἀγορᾶς with ἐσθίωσιν, justifying it by Arrian, Epict. iii. 19. 5, φαγεῖν ἐκ βαπτ. is variously underβαλανείου. stood, -of themselves, or the meats bought. It certainly refers to themselves; as it would not be any unusual practice to wash things bought in the market: - but probably not to washing their whole bodies: see below. ξεστ., not from ξέω, to polish, but a corruption of sextarius. See the passage of Josephus cited in the reff. xahk., brazen vessels; earthen ones,

when unclean, were to be broken, Levit. These βαπτισμοί, as applied to khivav (meaning probably here couches (triclinia) used at meals), were certainly not immersions, but sprinklings or affu-sions of water. On the whole subject, see Lightfoot ad loc. 5. The construcc - 1 Mt. reff.
p Mark, here
only. Matt.
vi. 2, 5 reff.
q Ist. xxix. 13.
r 1 Mt. reff.
s, Mt. Luke
xiv. 32.
xxiv. 29
only. 1, c.
Job vii. 1,
t. Mt. reff.
u. Mt. only.
3 Kings xx.
(xxi.) 20.
vonstr., # Mt. άρτον; 6 ο δε είπεν αὐτοῖς [ὅτι] ο καλῶς ἐπροφήτευσεν Ήσαΐας περὶ ύμῶν τῶν Ρύποκριτῶν, ὡς γέγραπτα. ^q Ούτος ο λαὸς τοῖς τ χείλεσίν με τιμᾶ, ἡ δὲ καρδία Frag. αὐτῶν s πόρρω t ἀπέχει ἀπ' έμοῦ. 7 μ μάτην δὲ v σέβονταί ρρω... με, διδάσκοντες * διδασκαλίας * εντάλματα άνθρώπων. 8 γ ἀφέντες την έντολην τοῦ θεοῦ εκρατείτε την 22 παρά-(xxi.) 20. v constr., Mt. reff. w ... elsw. Paul only. Eph. iv. 14al. Prov. ii. 17. x " Mt. Col. ii. 22 only. l. c. Job xxiii. 11 (12 BN) δοσιν των a ανθρώπων [, b βαπτισμους b ξεστών καὶ ποτη- ... ποτηρίων, καὶ ἄλλα ^c παρόμοια τοιαῦτα πολλὰ ποιεῖτε]. ⁹ καὶ Frac. έλεγεν αὐτοῖς d Καλώς e ἀθετεῖτε την εντολην τοῦ θεοῦ, ABDER ίνα την ² παράδοσιν ύμων ⁶ τηρήσητε. ¹⁰ Μωυσης γαρ MSUVX είπεν ^g Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ Ὁ ΓΔΠΝ 1. 11 (12 BN) only. = Matt. xxiii. h κακολογῶν πατέρα ἡ μητέρα ἱ θανάτω ἱ τελευτάτω· only.

= Matt. xxiii. h κακο
23. Rom.
1.17. Rod
1.14. Add
1.14. Add
1.14. Add
2.15. A 11 ύμεις δε λέγετε 'Εαν είπη ἄνθρωπος τῷ πατρὶ ἡ τῆ μητρί κ Κορβάν, ο έστιν δώρον, ο έαν έξ έμου ι ώφεληθης, e = 1 Cor. i. 19. Gal. ii. 21. iii. 15. Heb. x. 28. Ps. lxxxviii. 34. h || Mt. ch. ix. 39. Acts xix. 9 only. Exod. xxi. 16. Prov. k here only τ. (-ανας, Matt. xxvii. 6.) d = 2 Cor. xi. 4. g Exod. xx. 12. i | Mt. reff.

6. rec ins αποκριθειs bef ειπεν (from | Matt), with AD rel latt syr goth arm: om BLAN 33 Syr copt ath. om oti (see ver 9) BLAN 33 latt Syr copt ath: ins AD $a\pi' \Delta$: est a latt: abest a fuld(with em ing mt) lat- $g_{1,2}$.

8. homœotel in Frag-cant, αφεντες to ανθρωπων. rec aft αφεντες ins γαρ, with A rel vulg lat-f l syrr goth: om BDL Δ 1 \aleph lat- $a b c ff_2 i [q]$ copt with arm. for $\epsilon \nu \tau$. $\tau o \lambda \eta \nu D^1(\operatorname{txt} D^3), \beta o \nu \lambda \eta \nu \Delta.$ om $\beta a \pi \tau i \sigma \mu o \nu v to \pi o i \epsilon i \tau \epsilon B L \Delta \aleph 1$ copt arm: ins (AD) Frag-cant rel (vulg) lat-f l syrr goth [ath] arm-usc.—the 2 clauses of the ver are transposed in D lat-ab c ff_2i [q].— $\beta a\pi \tau i \sigma \mu o \nu$ and om $a\lambda\lambda a$ A.— $\pi o i \epsilon i \tau \epsilon$ bef $\pi o \lambda\lambda a$ FK Π vulg: παρομοία α ποιείται τοιαυτα πολλα D lat-a ff_2 i. (On the whole, the evidence for the clause preponderates. There could be no reason for inserting it from vv 4, 13,-and were it thus insd, we should have it exprd as it is in those vv. Besides, $uv\theta \rho\omega\pi\omega v$ is the termination of the sentence in \parallel Matt, and was also the end of a lection: and this was very likely to exclude the clause. The varns are no more than might be accounted for by a desire to bring it better into the context.)

9. (B does not om κ. ελεγ. auτ. as Btly. From inspection.) τηρητε B ev-15: στησητε D-gr 1 Syr goth(appy) arm, statuatis lat-a b cf ff i [q] Cypr Jer Zeno, tradatis 1)-lat. (Griesb approves στησητε, and Fritz Tischdf(ed 1: not edd 7, 8) adopt it: but it seems to have been substd as a more appropr word: Mey refers to Rom iii. 31: Heb x. 9.)

10. om 2nd σου D 69 arm. τελευτειτω D.

11. for 1st εαν, os αν A 33 omg ανθρ.]. aft πατρι ins αυτου D Scr's q1 r lat-a c $f_2 g_2 i [g]$ Syr copt goth ath Avit. (aft μητρ: ins αυτου K Ser's d i o w Syr copt ath.) ο αν D: om ο Δ 69. μου [for εξ εμου] D!(corrd 1. m. (D⁵, Ser), ex me lat).

tion is an anacoluthon,-begun with kal ίδόντες, ver. 2, which subject being lost sight of in the long parenthesis, is here renewed with $\kappa a = \epsilon \pi \epsilon \rho$. $\kappa.\tau.\lambda$. contained in Matt., but important, as setting forth their depreciating of God's command in comparison with human tra-

dition, before their absolute violation of that command in vv. 10, 11. καλῶς — ironical: see ref. Μωυσ. γὰρ εἶπ. = ὁ γὰρ θεὸς ἐνετείλατο 11.] κορβαν = ברבן, an offering without a sacrifice. αὐτοὺς ονομάσαντες τῷ θεῷ, -δῶρον δὲ

12 [καὶ] οὐκέτι m ἀφίετε αὐτὸν οὐδὲν n ποιῆσαι τῶ πατρὶ ἡ m = ch. 1.37 τῆ μητρί, 13 ο ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῆ z παρα- n. Matt. vii. 12. Luke 1. 49. δόσει ὑμῶν $^{\rm p}$ $\mathring{\eta}$ $^{\rm q}$ παρεδώκατε. καὶ $^{\rm r}$ παρόμοια τοιαῦτα $^{\rm old.ii.}$ πολλὰ ποιεῖτε. $^{\rm 14}$ καὶ προςκαλεσάμενος πάλιν τὸν ὅχλον σίνετε. $^{\rm 15}$ οὐδέν $^{\rm Prov. i. 25}$ σίνετε, $^{\rm 15}$ οὐδέν $^{\rm Prov. i. 25}$ έλεγεν αὐτοῖς 'Ακούσατέ μου πάντες καὶ σύνετε. 15 οὐδέν εκείτε αυτος Ακουσατε μου παιτες και συνετε. 3006υ ν.τ.) έστιν εξωθεν τοῦ ἀνθρώπου εἰςπορευόμενον εἰς αὐτὸν ο chi, xiii, 19. δύναται αὐτὸν * κοινῶσαι ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκ- τοῦ τορευόμενα, ἐκεῖνά ἐστιν τὰ * κοινοῦντα τὸν ἄνθρωπον. Δοίπ xv. 20. πορευόμενα, ἐκεῖνά ἐστιν τὰ * κοινοῦντα τὸν ἄνθρωπον. [16 είτις έχει ώτα ἀκούειν, ἀκουέτω.] 17 καὶ ὅτε εἰςῆλθεν εἰς οἶκον 'ἀπὸ τοῦ ὅχλου, α ἐπηρώτων αὐτὸν οἱ μαθηταὶ α Ιωκει 2 rett. αὐτοῦ τὴν παραβολήν. 18 καὶ λέγει αὐτοῖς $^{\rm v}$ Οὕτως καὶ $^{\rm sch}$ τοὶ καὶ λέγει αὐτοῖς $^{\rm v}$ Οὕτως καὶ $^{\rm sch}$ τοὶ καὶ νείς $^{\rm w}$ ἀσύνετοί ἐστε ; οὐ $^{\rm x}$ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰςπο- $^{\rm sch}$ λείς ι. $^{\rm sch}$. $^{\rm$ ρευόμενον είς τον ἄνθρωπον οὐ δύναται αὐτὸν εκοινώσαι, " 19 ότι οὐκ εἰςπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν γ κοιλίαν· καὶ εἰς τὸν ² ἀφεδρῶνα ἐκπορεύεται καθαρίζων το Matt. xxvi... 21. vi... Δl. vi... 1. vi... 21. vi... 21. vi... 1. vi... 21. vi...

31. x. 19 (from Deut. xxxii. 21) only. Wisd. i. 5. y 1 Cor. vi. 13. Rev. x. 9, 10. 2 Kings xx. 10. x | Mt. Matt. xvi. 9, 11 al. 2 Kings xii. 19. z | only +. (-5pos, Lev. xv. 19, 20.)

12. om κa_i (to ease the construction, see on \parallel Matt) BDDM 1. 69 lat-a b c ff. i [q] copt th: for κa_i , ot L. for ouketi, ouk ev D-gr (*confusis τ_i cum ν ? Tischdf). om $\tau \omega \pi$. $\eta \tau$. $\mu \eta \tau$. Δ . rec aft $\pi \alpha \tau \rho_i$ ins autou (from \parallel Matt), with A rel æth: for kai, oti L. vulg lat $f \not\parallel_2 g_2 l$ syrr copt goth æth: om BDLFN 69 lat-abcle [q] arm Avit. aft $\mu\eta\tau\rho_l$ ins $av\tau ov$, with A rel syrr copt goth æth: om BDLN 1. 69 latt arm Avit.

13. aft $\nu\mu\omega\nu$ add $\tau\eta$ $\mu\omega\rho\alpha$ D lat- α b c ff, g_2 i n [q] syr-mg. π 0 λ 0 bef τ 0 ι 0 ι 1. 69]. for τ 0 ι 1 a auta D¹-gr: τ 1 a auta (sic) D⁵: τ 1 auta ev-z

15. for ουδεν, ουδ D^1 (txt D^3). for εις, επ \mathbf{K}^1 . for ο δυν. αυ. κοινωσαι, το κοινουν αυτον (|| Matt) B [Aug]: κοινωσαι bef αυτον $L_1\Delta\mathbf{K}$. rec (for τα εκ τ. ανθρ. εκπορ.) τα εκπορ. απ αυτου (the transcriber's eye passed from εκ to εκπορευομενα, then aπ av. was supplied), with A rel syrr arm Aug: txt BDLΔR 33 latt copt (goth om εκεινα (as superfluous) BLΔ& copt-wilk[(omg also rest of ver)-schw-dz]. (B does not om Tov, as Beh. From inspection.)

16. om ver BLA'N copt. (The own is easily accounted for from its not occurring in | Matt: the inen, at the end of a lection, was also very obvious.)

17. ει την Οικιαν D. ins τον bef οικον ΔΝ: την οικιαν D.

rec περι της παραβολης, with A rel vss: txt BDLΔN 33 latt.

18. [for ov] ouπω (|| Matt) LUΔN 1 Ser's c g evv-H-y lat-f syr-mg.

for δυναται αυτον κοινωσαι, κοινοι τον ανον X.

19. ου γαρ ειςερχεται εις τ. καρ. αυ. αλλ εις τ. κοι. κ. εις τον οχετον εξερχεται D. for oti ouk, ou gap D lat-a b i n[q].— ϵ is the kapdian bef autou D Δ latt. for $\epsilon \kappa \pi o \rho$. εκβαλλεται X Scr's c. rec καθαριζον (corrn, see note), with ΚΜΥΓΠ 33 (V, e sil): -(et D-gr goth, et purgat lat-i: txt ABN rel Scr's f p ev-y Orig Thaum.

τούτο σημαίνει κατά Έλλήνων γλώτταν-Jos. Antt. iv. 4. 4. on Matt. ver. 5. 12.] See note 13.] καὶ παρ., a repetition from ver. 8;—common in Mark. 14.] Both Matt. and Mark notice that our Lord called the multitude to Him, when He uttered this speech. It

both the Pharisees and them, that gave offence to the former. Not necessarily into a house, so that any inference can (Meyer) be drawn from it, -but within doors: see note on ch. ii. 1. έπ....οί μαθ. = αποκρ. δ Πέτρος

 $\epsilon l\pi$. Matt. 19. καθαρίζων] The masc. was especially this, said in the hearing of . part. applies to ἀφεδρῶνα, by a construc-

πάντα τὰ ^a βρώματα. ²⁰ ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνa Mark, here only. Matt. xiv. 15. θρώπου εκπορευόμενου, εκείνο s κοινοί του ανθρωπου. xiv. 15. Luke iii. 11. ix. 13. John iv. 34. Rom. xiv. 15 bis, 20. 1 Cor. ni. 2 al. 21 έσωθεν γαρ έκ της καρδίας των ανθρώπων οι b διαλο- N vii. 21 γισμοὶ οἱ κακοὶ ἐκπορεύονται, ^c πορνεῖαι, ^d κλοπαί, φόνοι, ABDEF ni. 2 al.
Gen. xh. 35.
b : . Luke n.
35. ix. 47 al.
Ps. iv. 5.
c c. Acts xv.
20, 29.
1 Cor. vi. 13,
18 al. Hos.
ii. 2.
d llonly Gen. ε μοιχείαι, ^{22 f} πλεονεξίαι, ^g πονηρίαι, δόλος, ^h ἀσέλγεια, MNSUV 1 οφθαλμὸς 1 πονηρός, k βλασφημία, 1 ύπερηφανία, m ἀφρο- N ΓΔΙΝ 1 0.33.69 σύνη. 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ n κοινοί τὸν ἄνθρωπον. ii. 2.
d || only. Gen.
xl. 15.
e | (reff.) only.
f Luke xii. 15.

24 Έκείθεν δε ο αναστάς απήλθεν είς τὰ P * μεθόρια Τύρου. καὶ εἰςελθών εἰς οἰκίαν, οὐδένα ἤθελεν γνῶναι,

Col. iii. 5.

2 Pet. ii. 3, 14 al. Jer, xxii. 17. Ezek, xxii. 27.

2 Pet. ii. 3, 14 al. Jer, xxii. 17. Ezek, xxii. 27.

13. see Deut. xv. 9.

18. see Deut. xv. 9.

18. see Deut. xv. 12.

19. al. (-νος, Luke i. 51.)

10. m 2 Cor, xi. 1, 17, 21 only. Job iv. 6.

11. Luke i. 33. iv. 38. xv. 18, 20. Exod. xxiv. 13.

12. al. (-νος, Luke i. 51.)

13. see Deut. xvii. 12.

14. cor, Luke i. 31. iv. 38. xv. 18, 20. Exod. xxiv. 13.

15. al. (-νος, Luke i. 39. iv. 38. xv. 18, 20. Exod. xxiv. 13.

16. ii. Matt. vii. 23. xx. 15. Sir, xxxiv. 12.

16. ii. Matt. vii. 23. xx. 15. Sir, xxxiv. 12.

18. ii. 18. cor. 19. ii. 18. cor. 19. ii. 18. cor. 19.
εκεινα D latt. 20. ελεγον D.gr F.

21. om 2nd or D1(ins D3). rec μοιχ. πορν. φον. κλοπ., with AN rel vulg lat-f f_2 syr: μ. π. κ. φ. 1. 33 Syr arm: μ. κλ. π. φ. lat-a b c i [q] D-lat: πορνεια κλεμματα μ. φονος D(but fornicationes homicidia D-lat): txt BLΔN copt with.

μ. φονος D(but formationes nonnectation with the property of the following property of the fol

[KOLVOV (but corrd) B1 (Tischdf N. T. Vat.)] 23. for каі, какєї ка.

24. rec και εκειθ. αναστ. (from | Matt), with AN rel vulg syr[-txt] goth arm : et &c but om εκειθ. lat-a b c i: κ. αναστ. εκειθ. D lat-f ff_2 g_1 : κακειθεν δε αναστ. 33 copt: * ορια(more usual) BDLΔN 1. 69 Origo: μεθορια AN rel. txt BLAN syr-mg.

rec aft τυρου adds και σιδωνος (from | Matt: there can be no possible reason given why it shd have been omitted, had it formed part of the origi txt: see also on ver 31), with ABNN rel vulg lat- $fg_{12}[q]$ vss: om DLD lat- abf_2^p in Orig. rec ins $\tau\eta\nu$ bef ouriar, with D Orig₁: om ABN rel Thl. $\eta\theta\epsilon\lambda\eta\sigma\epsilon\nu$ DN 69 Scr c ev-y vulg lat-a b d f ff [Orig1].

tion of which there are examples, in which the grammatical object of the sentence is regarded as the logical subject, e. g. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα, Soph. Ant. 259. See Kühner, Gramm. ii. § 678. 1. There need not be any difficulty in this additional clause: what is stated is physically true. The $\dot{\alpha}\phi\epsilon\delta\rho\dot{\omega}\nu$ is that which, by the removal of the part carried off, purifies the meat; the portion available for nourishment being in its passage converted into chyle, and the remainder (the κάθαρμα) being cast out. 21, 22.] Τhe καρδία is the laboratory and the fountain-head of all that is good and bad in the inner life of man: see Beck, biblische Seelen-lehre, § 21: Delitzsch, biblische Psychologie, ed. 2, § 12, pp. 248 ff. catalogue follows the order of the second table of the decalogue. Mark's more copious one varies the order, and replaces ψευδομαρτυρίαι by πλ., πον., δόλ., ἀσέλ., όφθ. πον., and βλασφ. by βλασφ., ύπερη., άφροσ. Compare Rom. i. 29: Eph. iv.

19: Wisd. xiv. 25, 26. άφροσύνη, the opposite to σωφροσύνη, unreasoning folly: not in speaking only, but in thought,

leading to words and acts. 24-30.] THE SYROPHŒNICIAN WO-MAN. Matt. xv. 21-28. Omitted by Luke. A striking instance of the independence of the two narrations. Mark, who is much more copious in particulars, omits a considerable and important part of the history: this would be most arbitrarily and indeed inexcusably done, if the common account of his having combined and epitomized Matt. and Luke is Our Lord's retirement to be taken. was to avoid the Pharisees: see notes on Matt. throughout. 24.] ἐκείθεν is not, from the land of Gennesaret (Meyer), -for ch. vi. 55, 56, has completely removed definiteness from the locality;but refers to the (unspecified) place of the μεθόρια] The place last discourse. must have been the neighbourhood of Tyre. The word is used in Xen. Cyr. i. 4. 16, έν τοις μεθορίοις τοις τε αὐτῶν καλ

Frag. Cant. VLOV ...

καὶ οὐκ ήδυνήθη η λαθείν. 25 άλλ' εὐθὺς ἀκούσασα γυνή η Ιωκο τήμ. 47. περὶ αὐτοῦ, τ ής εἶγεν τὸ * θυγάτριον τ αὐτής τ πνευμα ι ἀκάθαρτου, έλθοῦσα " προςέπεσεν ν πρὸς τοὺς ν πόδας ι ἀκάθαρτον, ἐλθοῦσα ιν προςέπεσεν ν πρὸς τοὺς ν πόδας $\frac{1000}{100}$ κοὶς $\frac{1000}{100}$ κοὶς $\frac{1000}{100}$ κοὶς $\frac{1000}{100}$ Ελληνις, $\frac{1}{2}$ ύρα Φοινίκισσα τῷ ν κόὶς $\frac{1}{2}$ καὶ $\frac{1}{2}$ ο υποκάτω της ο τραπέζης εσθίουσιν ἀπὸ τῶν ο ψιχίων 24 al. Jer.

c Matt. xxii. 44 reff. Exod. xx. 4. d | (Luke xvi. 21 v. r.) only +. f ver. 4 reff.

ηδυνασθη ΒΝ: εδυνηθη ΚΔΓΠ] Ser's op ev-y: txt ADN rel. (33 def.) λαλειν X1. 25. αλλα Ν. rec ακουσασα γαρ γυνη, with AN rel lat-(a g,) n syr[-txt]: γυνη δε ευθεως (D1 adds ωs) ακουσασα D latt: (both attempts to better the constru: of also the varns:) ευθυς γαρ ακουσασα γ. τις Syr: ακ. γυνη arm: ακ. δε γ. 248: ακ. γαρ η γυν. M 69: txt BLΔN 33 lat-f syr-mg copt goth. om αυτης DΔ 81 1. 69 arm. ειςελθουσα LAN vulg lat-b c &c D-lat. ins και bef προςεπεσεν DIA lat-a f

[$f_{2}^{r}g_{1,2}^{r}i(\text{appy})q$].

26. rec $\eta\nu$ $\delta\epsilon$ η γ ., with AN rel am lat-f $g_{1,2}^{r}i$ syr goth arm: txt BDLAN 1.33 lat-aSyr copt. rec συροφοινισσα, with vulg lat-b c f f f g $g_{1,2}$ l D-lat: συραφοινισσα U lat-a: φοινισσα D[-gr] lat-l: συροφοινικισσα AKL S^1 marg V-marg Δ ΠΝ [1] goth with Bas: txt BN rel Syr syr(appy) copt arm('appy' Treg).—(συρ. and φοιν. are disjoined in EFGHMSVX[Γ].) rec $\epsilon \kappa \beta \alpha \lambda \lambda \eta$, with FH K1(Tischdf) M (69): for $\epsilon \kappa$, $\alpha \pi o$ D[-gr] 115 lat-c f_2^{κ} ; de vulg lat-a btxt ABD G(Treg, expr) NR rel. f g_{1,2} l D-lat: om L 1. 69 Ser's g [lat-q].

27. rec (for και ελεγεν) ο δε ιησ. ειπεν (see || Matt), with AN rel (lat-f) syr goth (ath) arm: $\kappa a \lambda \epsilon \gamma \epsilon \iota$ D[-gr] lat- $a g_1$: $et \ dixit$ D-lat: txt BLAN 33 copt. bef $\epsilon \sigma \tau \nu$, with AN rel goth arm: txt BDLAN 1 latt syrr. (33 def.) τες καλον rec βαλειν

bef τοις κυναριοις (from || Matt), with ADN rel: txt BN 1.
28. for και λεγει αυτω, αυτω λεγουσα D lat-a f i n [q]: λεγουσα (omg αυτω) 1.69

om vai D 69 lat-b c ff2 i arm. om yap (corrn: so also in (at f_g arm).

If the observe f_g is a three f_g is the property f_g in the property f_g in the property f_g is f_g in the property f_g in the property f_g in the property f_g is f_g in the property f_g in the property f_g in the property f_g is a property f_g in the property f_g in the property f_g in the property f_g is a property f_g in the property f_g in the property f_g in the property f_g is a property f_g in the property f_g in the property f_g in the property f_g is a property f_g in the property f_g in the property f_g is a property f_g in the property f_g in the property f_g in the property f_g is a property f_g in the property f_g in t his error and partially corrected it.) rec εσθιει (from || Matt, where only D reads εσθιουσίν), with AN rel: txt BDLΔN 1. 33. 69.

so is N. υπαγε bef δια (corrn to avoid ambiguity) D 1 lat-a b c om τον D. rec το δαιν bef εν - 2 29. aft αυτη ins o is N. fgin Syr. rec το δαιμ. bef εκ τ. θ. σου (simpler arrangement), with ADN rel vulg lat-a cf g2 i syrr copt-selw goth wth arm: txt BLΔN copt-wilk.

30. om τον (bef οικον) DL. ϵ αυτης N 33: om D 1 lat-b ff_2 i $[n \ q]$. rec το δαιμ. εξ. κ. την θυγατερα βεβλ. επι της κλινης, with AN rel lat-(a) n syr goth arm: txt BD[but την θυγατερα] (LΔ N Frag-cant (1.33) valg lat-(b c f) ff2 g2 il Syr syr-jer copt with. (Mey defends rec, on the ground that the transcriber passed from κa_i of $t \in \xi \in \lambda$. to kai in ver 31, and then the omd clause was insid in what appeared the fitting place. But we may answer, that if this were so, we should have in some ms or vs the supposed omn: whereas it does not occur in any.)

τοις Μήδων, in a sense approaching that in our text: the repetition of the Tois assigning μεθόρια to both countries. ούδ. ήθ. yv.] Not (Fritz.), 'wished to know

no man:' but would have no man know 25.] The woman (Ελληνίς, a Gentile) had been following Him and His disciples before, Matt. 26. Σύρα

31 Καὶ πάλιν έξελθων έκ των ε ορίων Τύρου ήλθεν διά ABDEF g Matt. ii. 16 reff. h Matt. xiii. 25. Σιδώνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας, h ἀνὰ h μέσον MNSUV Rev. vii. 17 only. Ezek. χινίι. 16. si. 32, καὶ ταρωπ. 33 καὶ πάπολαβομενο, καὶ τπαρωπ. 33. xi. 51ι L. χν. 31. ch. ix. 25 al. αὐτῶ τὴν χεῖρα. 33 καὶ πἀπολαβομενο, ch. ix. 25 al. αὐτῶ τὴν χεῖρα. 33 καὶ πἀπολαβομενο, ch. ix. 25 al. αὐτῶ τὴν χεῖρα. 33 καὶ πάπολαβομενο, ch. iv. 11. Νκ. In Exod. vi. 11. τοῦ ὅχλου $^{\rm p}$ κατ΄ $^{\rm p}$ ἰδίαν $^{\rm q}$ ἔβαλεν τοὺς $^{\rm r}$ δακτύλους αυτου καὶ εκτύσας ἡψατο τῆς γλώσσης only. Exod. εἰς τὰ ὧτα αὐτοῦ καὶ επτύσας ἡψατο τῆς γλώσσης only. 11. Λη. αὐτοῦ, 34 καὶ τἀναβλέψας τεἰς τὸν οὐρανὸν $^{\rm u}$ ἐστέναξεν, iv. 11. Λη. αὐτοῦς $^{\rm c}$ ἐστιν $^{\rm c}$ διανοίχθητι. $^{\rm co}$ καὶ $^{\rm c}$ εὐς τὸν οὐρανον $^{\rm c}$ καὶ του ενειτία του γλαικ, iv. 11. Λη. αὐτοῦς $^{\rm c}$ Υκαὶ $^{\rm c}$ τον ενειτία του γλαικ, iv. 11. Δη. αὐτοῦς $^{\rm c}$ τον ενειτία του γλαικ, iv. 11. Δη. αὐτοῦς $^{\rm c}$ τον ενειτία του γλαικ, iv. 11. Δη. αὐτοῦς $^{\rm c}$ τον ενειτία τον γλαικ, iv. 11. Δη. αὐτοῦς $^{\rm c}$ τον ενειτία τον γλαικ, iv. 11. Δη. αὐτοῦς $^{\rm c}$ τον ενειτία τον γλαικ, iv. 11. Δη. αὐτοῦς $^{\rm c}$ τον ενειτία τον γλαικ, iv. 11. Δη. αὐτοῦς $^{\rm c}$ τον γλαικ, iv. 11. Δη. αὐτοῦς $^{\rm c}$ καὶ τον γλαικ, iv. 11. Δη. αὐτοῦς $^{\rm c}$ τον $των ε όρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ <math>^1$ κωφὸν $^{\text{N1ΔIR}}_{\text{Free}}$, k μογιλάλον, καὶ 1 παρακαλοῦσιν αὐτὸν $^{\text{fiv}}$ $^{\text{in}}$ $^{\text{e}}$ $^{\text{m}}$ $^{\text{e}}$ $^{\text{m}}$ $^{\text{e}}$ $^{\text{m}}$ $^{\text{e}}$ $^{\text{first}}$ $^{\text{f$

rec (for ηλθεν δια σιδ.) και σιδωνος ηλθε (alteration 31. for $\epsilon \kappa$, and Frag-cant. rec (for $\eta \lambda \theta \epsilon \nu$ dia $\sigma i \delta$.) kai $\sigma i \delta \omega \nu \sigma s \eta \lambda \theta \epsilon$ (alteration to avoid the unlikelihood of the long detour by Sidon: see note, and of ver 21), with AN Frag-cant rel [lat-q] syrr goth arm: txt BDL Δ N 33 latt syr-jer copt æth. (for ϵ_{iS}) π_{pos} , with AN rel: txt BDL Δ N Frag-cant 1. 33. 69. ins $\tau_{\eta S}$ bef $\delta \epsilon_{iG}$ ins της bet δεκαπολεως D Frag-cant.

32. aft κωφον ins και BDΔN Frag-cant latt ath arm-zoh Synop Vict. for την χειρα, τας χειρας ΝΔΝ1 Frag-cant 33 εκαλουν Frag-cant 33 vulg Syr.

lat-a. (ras illegible in Frag-cant.)

33. επιλαβομένος Ε1Γ Frageant: λαβομένος Δ. κατ ιδιαν bef απο τ. οχλ. Ν πτυσας bef εβιλεν D lat-a b c i[q]: πτυσας bef εις τα ωτα 69.—ελαβεν \aleph^1 . —for ϵ Balen tous daktulous autou, entuoen ϵ is tous daktulous autou kai ϵ Balen, oing π tuoas, Frag-cant.—om 1st autou LR late c [i]. for 2nd autou, tou kwhou Fragfor 3rd αυτου, του μογγιλαλου Frag-cant.

34. avesteraxer D Frag-cant 69: esteraxe B. especia D-gr(effecta D-lat) \aleph^{3a} (but corrd) vulg(with am) lat-c [f i l q]. 35. rec aft 1st nat ins everex (prob supplied here, as being so common in Mark, and in narratives of miracles: it is hardly ever omd by the MSS which here om it), with AN Frag-cant-marg rel vulg lat-e f syrr goth with arm: bef $\epsilon \lambda \nu \theta \eta$ LAX: om BD Frag-

Φ., because there were also Λιβυφοίνικες, 27. Ι άφες πρώτον Carthaginians.] This important addition in Mark sets forth the whole ground on which the present refusal rested. The Jews were first to have the Gospel offered to them, for their acceptance or rejection; it was not yet time for the Gentiles. καὶ γὰρ] See on Matt. These particulars are added here. βεβλ. ἐπὶ τ. κλ.—which the torments occasioned by the evil spirit would not allow her to be before :-κειμένην εν είρηνη, Euthym. 31-37. HEALING OF A DEAF AND

DUMB PERSON. Peculiar to Mark. A miracle which serves a most important purpose; that of clearly distinguishing between the cases of the possessed and the merely diseased or deformed. This man was what we call 'deaf and dumb;' the union of which maladies is often brought about by the inability of him who never has heard sounds to utter them plainly: - or, as here apparently, by some accompanying physical infirmity of the

organs of speech. 31.7 He went first northward (perhaps for the same reason, of privacy, as before) through Sidon, then crossed the Jordan, and so approached the lake on its E. side. On Decapolis, see Matt. iv. 25. We have the same journey related Matt. xv. 29; and $\kappa\omega\phi$ ods $\lambda\alpha\lambda$ o $\hat{\nu}$ ras mentioned among the miracles, for which the people glorified the God of 33. ἀπολ. αὐτ. No reason that we know can be assigned why our Lord should take aside this man, and the blind man, ch. viii. 23; but how many might there be which we do not know,such as some peculiarity in the man himself, or the persons around, which influenced His determination. remarkable that the same medium of conveying the miraculous cure is used also in ch. viii. 23. By the symbolic use of external means, our Lord signified the healing virtue for afflicted human kind, which resides in and proceeds from Him incarnate in our flesh. He uses either his own touch, -something from Himself, -or the cleansing element to which He so often

VIII. 1, 2.

γυοίγησαν αὐτοῦ αἰ $^{\text{w}}$ ἀκοαί, καὶ ἐλύθη ὁ $^{\text{x}}$ δεσμὸς τῆς $^{\text{w}}$ μικ...

μικ νι..ι.

Αυτ. και $^{\text{hot}}$ δια $^{\text{const.}}$ διεστεί
Αυτ. και $^{\text{const.}}$ δια $^{\text{const.}}$ διεστεί
Αυτ. και $^{\text{const.}}$ δια $^{\text{const.}}$ δια $^{\text{const.}}$ δια $^{\text{const.}}$ δια $^{\text{const.}}$ $^{\text{const.}}$ δια $^{\text{const.}}$ $^{\text{const.}}$ δια $^{\text{const.}}$ $^{\text{cons$ λατο αύτοις ινα μηδενὶ ^a λεγωσιν· σσον δὲ αὐτοις ^z διεστέλλετο, αὐτοὶ μᾶλλον ^b περισσότερον ἐκήρυσσον. ³⁷ καὶ ο ύπερπερισσώς ^α έξεπλήσσοντο λέγοντες Καλώς πάντα γ πεποίηκεν, καὶ τοὺς κωφούς ε ποιεί ἀκούειν καὶ ι ἀλάλους λαλείν.

VIII. 1 Έν ἐκείναις ταις ἡμέραις πάλιν πολλού όχλου όντος καὶ μὴ ἐχόντων τί φάγωσιν, προςκαλεσάμενος τούς μαθητάς αὐτοῦ λέγει αὐτοῖς 2 ε Σπλαγχνίζομαι ἐπὶ τον ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προςμένουσιν, καὶ οὐκ (σσενευς, και)

x Luke xiit. 16. x Luke xiii. 18. Phil. i, 13 at. Job xxxxx, 5. y = here (Luke vii, 43, x. 28, xx, 21) only, 1 Kings xvi. 17. 2 Matt. xvi. 20 reff. a ch. viii. 30. b 2 Cor. x. S. Heb. vi. 17. µāA. with

μαλ. with

20. ὑπερεκπ., 1 Thess. v. 13.)
d Matt. vii. 28 reff.
f ch. ix. 17, 25 only. Ps. xxxx. 18. xxxvii. 13 only.
ix. 28. Acts v. 7.
i; Mt. reff. e = ch. i. 17. Acts iii. 12. h constr., i Mt. Luke

cant 33 lat-a b $f\!f_2$ i [q] copt. ree δ inyoix θ nsav (from ver 34), with AN Frag-cant rel: ηνοίχθησαν L: txt BDAR 1. at ak. bef autou D, aures ejus latt. ins om 2nd autou Frag-cant(appy).

in similar passages: cf ch viii. 30: Matt viii. 4; xvi. 20; xvii. 9: ch i. 44 &c), with ins autos before a grant and a grant ins autos bef 2nd autois (prob combination of two readings? the own of autoi below in rec makes it suspicious), with N rel syrr goth with arm; aft 33: om ABLXAN Frag-cant 1 vulg lat- afg_2l copt. ins of $\delta\epsilon$ bef autof D^1 (and lat). rec om autof (see above), with A rel vulg lat-a g, syr ath: ins BDLNAN Frag-cant [33] lat-f Syr copt [goth] arm. περισσοτερως D Frag-cant (appy).

37. for υπερπερισσως, παντες Frag-caut: υπερεκπερισσως DU 1. for $\pi \in \pi \circ \iota \eta \kappa \in \nu$, add ωs B copt(appy). om και (bef τ. κωφ.) Frag-cant. rec ins τους bef aλaλους (corrn to correspond with τους κωφους), with ADN Frag-cant

rel: om BLAN 33.

CHAP. VIII. 1. aft ekewais ins de D 28 latea b cf ff2 i [q] Syr goth (ath). for παλιν πολλου, παμπολλου (πονπολλου for παλιν π. (?) (see X below), then altered to παμπολλ.—παμπολυς, though not elsw found in N. T., is a very common gr word (see lexx and the index to Plato), and might easily occur to a transcriber), with A Frag-cant rel [lat-q] syrr: πανπολου X: txt BDGLMNΔN 1. 33. 69 latt copt goth æth for ουτος, συναχθεντος Frag-cant(appy). aft εχουτων ins αυτων D 2-pe. rec aft προςκαλεσαμένος ins ο ιησους (beg of lection), with X rel lat.f: oin ABDKLMNΔΠΝ Frag-eant 1 [33] latt syrr copt goth æth arm. om αυτου DLNAN

Frag-cant 1. 28. 209 latt(exc em g_2) syr copt(Tischdf) goth. for τον οχλον, το υοχλου τουτου D.—add τουτον L al lat-(b c) i [q] Syr; turba huic
 rec ημερας, with Δ 1.69: ημεραις (and τρισιν) B: txt A[D]NR Frag-cant for προςμενουσιν, εισιν απο ποτε ωδε εισιν D lat-a b i. rec aft προsμ. ins μοι (from | Matt, where none om it), with ANN Frag-cant rel vulg lat-g, l syrr copt-

compares his word. 34. He looked to heaven in prayer: see John xi. 41, 42. He sighed, as Chrysostom (or Pseudo-Chrys.) in Cramer's Catena, h. l., says, την τοῦ ἀνθρώπου φύσιν ἐλεῶν, ἐς ποίαν ταπείνωσιν ήγαγεν αὐτὴν ὅ τε μισόκαλος διάβολος, καὶ ἡ τῶν πρωτοπλάστων ἀπροςεξία: see John xi. 36-38. έφφαθά = חַבָּהָא (Syr.-chald.), imperative Hithp. from nop, aperuit: the word used in Isa. xxxv. 5, " Then shall the ears of the deaf de anstopped, . . . and the tongue of the dumb sing." 35. δ δεσμός -the hindrance, whatever it was, which prevented him from speaking ὀρθωs before.

36.] See ch. i. 45. πάν. πεπ. . . .] So πάντα ὅσα ἐποίησεν καλά λίαν. Gen. i. 31. This work was properly and worthily compared with that first one of creation-it was the same Beneficence which prompted, and the same Power that wrought it.

CHAP. VIII. 1-10.] FEEDING OF THE FOUR THOUSAND. Matt. xv. 32-39. The accounts agree almost verbatim. Mark adds καί τινες αὐτῶν ἀπὸ μακ. εἰσ. ver. 3,

k wonly +. Dan. Εχουσιν τί φάγωσιν. 3 καὶ εὰν ἀπολύσω αὐτοὺς k νήστεις vi. 18 LXX only. 1 || Mt. reff. m Matt xxvi. 58 reff. n ch. vi. 42 reff. o ch. xi. 4. John xxi. 1 είς οίκον αὐτῶν, ὶ ἐκλυθήσονται ἐν τῆ όδῶ καί τινες αὐτῶν m ἀπὸ m μακρόθεν εἰσίν. 4 καὶ ἀπεκρίθησαν αὐτῶ οί μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους δυνήσεταί τις ὧδε " χορτάσαι ἄρτων ο ἐπ' p ἐρημίας; 5 καὶ ἡρώτα αὐτοὺς John xxi, I al. p | Mt. reff. q Luke v. 14. vin. 29, 56 al. Josh, vi. 6. r | Mt. reff. s absol., Mt. reff. Πόσους έχετε άρτους; Οί δὲ εἶπαν Ἑπτά. 6 καὶ α-που ^q παραγγέλλει τῷ ὄχλῳ τ ἀναπεσείν ἐπὶ τῆς γῆς. καὶ ΑΒΟΣΕ λαβων τους έπτα άρτους ε ευχαριστήσας ι έκλασεν, και MNSU ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα μπαρατιθῶσιν, καὶ μπαρ- ΚΙΔΙΚ έθηκαν τῷ ὄχλφ. 7 καὶ εἶχαν ν ἰχθύδια ολίγα· καὶ 1.33.69 reff. z b. ver. 20 d. Acts ix. 25 ² σπυρίδας. ⁹ ήσαν δὲ ώς τετρακιςχίλιοι. καὶ ² ἀπέλυσεν only +. a Matt. xiv. 15 reff.

εχωσιν LNXΔ Frag-cant 33 ev-y. edd goth æth arm: om B(D) copt-mss. 3. for ean an. an., anodusal antous D 2 pe late a b i $[f_2 q]$, si illos remiserimus ire late. for 1st antou, on bedw (see $\|$ Matt) D (late.). $\mu\eta$ ekuhubwou D. rec (for kai tives) tives gap, with AN Frag-cant rel vulg late f[l] syr goth with arm : oti Kai tives D: quoniam quidam lat-a (b) c (i): txt $BL\Delta R$ 1. 33 [lat-q] (Syr) copt. aft tives ins $\epsilon\xi$ D Scr's d k q1 r lat-c f $f_2^{\prime}g_2il[q]$ syrr. rec om ano, with AN Frag-cant rel: ins $BDL\Delta R$ 1. 33. 69 latt syrr. elz (for ϵ 101) η 100001 (prob corrn as more appropr: so also η 1620. It is hardly possible, as Mey supposes, that the present πκουσι gave offence, and was altered to ηκασιν and εισιν. Cf Matt viii. 11: Luke xiii. 29), with Frag-cant rel: Steph ηκασιν, with ADNN 1. 33. 69 (SV, e sil) latt syrr goth æth arm: txt BLA copt.

4. om aut ω \aleph lat f_2 . rec om oti (as harsh, and needless, and not in \parallel Matt), with ADN Frag-cant rel: ins $\mathrm{BL}\Delta$.—for oti, kai ϵ ipa \aleph . om ω δ ϵ DH 69 vulg-ms lat-b c ff₂ i [q] goth: ins ABNN rel vulg, aft χορτασαι Frag-caut, aft δυνησ. 1 lat-f. επ' ερημιαις ΑΚΔΠ¹.

5. rec επηρωτα (by far the commoner word in Matt and Mark), with ADN Frag-

3. Fee επηρωτα (og far the commoner word in Matt and Matra), with ADN Fragcant rel: επηρωτησεν M vulg lat-b f f₂ g_{1.2} [i l q] Syr: txt BLΔN. aptous bef εχετε DN 33 latt syrr copt with: om aptous X. (ειπαν, so BNΔN.)

6. rec παρηγγειλε (see || Matt), with ACN Frag-cant rel vss('quæ sæpe præsentem per præt. exprimunt.' Treg): txt BDLΔN (copt?). ins και bef ευχαριστησαs CDSV lat-a f g₁ Syr goth with: om ABNN Frag-cant rel vulg lat-b c f₂ [i l q] syr copt arm. rec (for παρατθ.) παραθωσι, with ADN Frag-cant rel: txt BCLMΔN 33. 69. arm. rec (for παρατιθ.) παραθωσι, with ADN Frag-eant rel: txt BULMAN 33. 05. 7. (ειχαν, so BDΔN.) for ευλογι, ευχαριστήσας D [lat-q]. rec om αυτα, with

(D) E rel [lat-q]: ins bef ευλογ. MN Frag-cant 1.69 latt (syrr) arm, ταυτα ευλογ. ΑΓΚΠ: txt BCLΔN copt wth. rec (for παρεθηκεν) ειπε παραθείναι και αυτα, with M^1 rel syr goth; and, but παραθηναι, EFHK S(Tischdf) Γ , παρατεθηναι Λ Ser's c evv-z-18-19: ειπ. παρ. αυτα Syr: ειπ. παραθείναι (see Luke ix. 16) Λ Frag-cant(-θηναι) 1 latt arm: είπ. παρατίθεναι M^2 : είπ. αυ. παραθείναι V: είπ. κ. αυτα παραθετε $C(\tau$ αυτ.) 33 æth: είπ. κ. ταυ. παρατίθεναι $BL\Delta$ R-corr 1 copt: και αυτους εκελεύσεν παρατείθεναι D: txt N1. add αυτοις N copt: τω οχλω M2.

8. * καὶ ἔφαγον (see Matt xiv. 20; xv. 27, and ch vi. 42) BCDLΔX 1. 33 latt Syr copt wth: εφαγον δε AN Frag-cant rel syr goth. add παντες κ; aft εχορτ. ins τα bef περισσευματα CN copt: το περισσευμα των D KMп 33 Ser's c d o w.

(quod superaverat latt).

uod superaverat latt). [σπυρ. hef επτα DL lat-b q.] 9. rec aft ησαν δε ins οι φαγοντες (from ch vi. 44: see also || Matt), with ACDN Frag-cant 69(sic) rel latt syrr goth: om BLAN 33 copt. wset M ev-z: om N ev-y copt.

and again omits χωρίς γυναικ. κ. παιδ. Matt. ver. 38. 7.] We have a curious instance here of correction and confusion

in the principal MSS. 10.] Matt. mentions Magadan, ver. 39. Dalmanutha was probably a village in the neighbourαὐτούς, 10 καὶ εὐθὺς $^{\rm b}$ ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν $^{\rm b}$ Matt. viii. 23 μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ $^{\rm c}$ μέρη Δ αλμανουθά. $^{\rm 11}$ καὶ $^{\rm c}$ εἰξηλθον οἱ Φαρισαῖοι καὶ ἤρξαντο $^{\rm d}$ συνζητεῖν αὐτῷ, ζητοῦντες παρ αὐτοῦ $^{\rm c}$ σημεῖον ἀπὸ τοῦ οὐρανοῦ, $^{\rm f}$ πειράζοντες $^{\rm tat}$ καὶ $^{\rm tat}$ ἀναστενάξας τῷ $^{\rm h}$ πνεύματι αὐτοῦ λέγει $^{\rm tat}$ καὶ $^{\rm tat}$ ἀναστενάξας $^{\rm tat}$ $^{\rm h}$ πνεύματι αὐτοῦ λέγει $^{\rm tat}$ $^{\rm tat}$ καὶ $^{\rm tat}$ οντο λαβείν άρτους, καὶ εἰ μη ενα άρτον οὐκ εἶχον μεθ' heh.u.k.reff. wi.e. 3. Num. xiv. 30 al. 1 = Matt. iv. 11 al. m absol. \rightleftharpoons here only. 1. Gen. xii. 35 t. 38. Matt. vii. 15 Luke xii. 1. t Matt. xiii. 33 reif. \rightleftharpoons com D lat-b $e^{-i\theta}$. \rightleftharpoons AKMNUH Frag-cant 1 60 to D lat-b $e^{-i\theta}$. \rightleftharpoons com D lat-b $e^{-i\theta}$. \rightleftharpoons contains a view of the contains a contained and in the contained and in the contained and in the contained are in έαυτῶν ἐν τῶ πλοίω. 15 καὶ ^p διεστέλλετο αὐτοῖς λέγων ⁹ Ορᾶτε, ¹ βλέπετε ³ ἀπὸ τῆς ¹ ζύμης τῶν Φαρισαίων καὶ

10. εμβας bef ευθ. ΑΚΜΝUΠ Frag-cant 1. 69 syrr goth. 1. 69: om D lat-b c f_2^* i.) aft $\epsilon \mu \beta as$ ins autos B: kai autos $a\nu \epsilon \beta \eta$ D (2-pv) lat-b i. ins kai bef $\eta \lambda \theta \epsilon \nu$ D 2-pe. aft $\eta \lambda \theta \epsilon \nu$ ins o insous L $\aleph^!$ (om $\aleph^3 a \cdot b$) copt. for μερη, ορια D lat-cf arm usc. δαλμανουνθα B: μελεγαδα D¹: μαγαιδα D-corr¹: μαγδαλα or -λαν 1. 69 vss: txt ACNN Frag-cant rel syr-mg-gr vulg lat- $fg_{1,2}[l\ q]$ syrr copt æth (arm).

11. εξηλθοσαν D. ins συν bef αυτω D-gr latt. ins το bef σημ. D.

aft σημ. ins ιδειν N lat-c.

12. $\epsilon a \nu \tau \sigma \nu$ AL: om DM¹ Γ 1 vulg lat-b g_2 i l. rec (for $(\eta \tau \epsilon \iota \sigma \eta \mu) \sigma \eta \mu$. $\epsilon \pi \iota (\eta - \iota \tau) \sigma \mu$.) τ_{el} (from || Matt), with AN Frag-eant rel vulg lat-f $g_{1,2}$ syr goth arm Orig_1 : txt BCD om υμιν BL: ins LAN 1. 33 am(with fuld ing tol) lat-a b c i l Syr copt ath. ACDNN Frag-cant rel vss Orig.

13. for apeis, καταλιπων (\parallel Matt) N. for autous, autou A. rec euBas bef $\pi \alpha \lambda i \nu$, with AN Frag-cant rel vulg lat- $f f f_2 g_{1,2}$ syr goth: txt BCDL $\Delta \aleph$ 33.69 lat-a i [q] copt-ms ath arm. rec adds ϵ is $\tau \sigma$ $\pi \lambda \omega_{i} \omega_{i}$, with DHKNUTH Frag-cant 1. 69 vss, so (omg τo) A rel: om BCLAN am(with tol) lat- $f f_{2}^{c} g_{1}$. 14. $\alpha \pi \epsilon \lambda \alpha \theta \epsilon \nu \tau \sigma$ B¹. aft $\epsilon \pi \epsilon \lambda \alpha \theta$. add $\omega \mu \alpha \theta \eta \tau \alpha$ D 76-7. 218-52 Scr's s¹ lat- σ ;

οι μαθηται αυτου (| Matt) U Frag-eant 13. 28. 69. 124-31. 238-41-5-6-7 Ser's l m n q r.

om $\kappa a i$ and over D lat- $a g_2 (c f_2^{\kappa} i q)$ arm. 15. om $o \rho \alpha \tau \in D$ 1 tol lat-a [q] arm. in ins και bef βλεπετε C Frag-cant 69 vulg

lat-cfl copt-schw æth.

hood,-see note on Matt., and The Land and the Book, p. 393; -a striking instance of the independence of Mark: called by the Harmonists "an addition to St. Matthew's narrative, to shew his independent knowledge of the fact." Wordsw. What very anomalous writers the Evangelists must have been!

11—13.] REQUEST OF A SIGN FROM HEAVEN. Matt. xvi. 1—4, who gives the account more at length: without however the graphic and affecting ἀναστ. τῷ πν. αὐ. ver. 12. 12.] εὶ δοθ., a Hebrew form of strong abjuration : see reff.,

and Winer, § 55 end. 14—21.] WARNING AGAINST THE LEAVEN OF THE PHARISEES AND OF HEROD. Matt. xvi. 5-12. Our account is fuller and more circumstantial,—relating that they had but one loaf in the ship, ver. 14; inserting the additional reproofs,

ver. 18, and the reference to the two miracles of feeding more at length, vv. 19-21. Mark however omits the conclusion in Matt.,-that they then understood that He spake to them of the doctrine, &c. Possibly this was a conclusion drawn in the mind of the narrator, not altogether identical with that to be drawn from our account here-for the leaven of Herod could not be doctrine (kai 7. 5. Hp., ver. 15-Mark only), but must be understood of the irreligious lives and fawning worldly practices of the hangers-on of the court of 14.] ἐπελ. is not pluperfect: see on Matt. ver. 5. The subject to the verb is the disciples, unexpressed: see next verse. 15.] ὁρᾶτε is merely take heed, and does not belong to ano.

βλέπ. ἀπό is not 'turn your eyes away from' (Tittm. and Kuin. in Meyer), but as in reff. The ζύμη 'Ηρώδου hero u Mt. reff. i. 40 reff. w ch. vi. 52. ch. vi. 52. John xu. 40, Rom. xi. 7. 2 Cor. iii. 14 only. Job xvii. 7 B

της τζύμης 'Ηρώδου. 16 καὶ υδιελογίζουτο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ εχουσιν. ¹⁷ καὶ γνοὺς λέγει ...αρτους Frag. αὐτοῖς Τί ^u διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω Cant νοείτε οὐδὲ συνίετε; * πεπωρωμένην ἔχετε τὴν καρδίαν ΕΠΙΚΙ ύμων: 18 οφθαλμούς έγοντες ου βλέπετε, και ώτα έγοντες ΧΙΔΙ ε αὐτῶ Επτά. 21 καὶ ἔλεγεν αὐτοῖς * Οὔπω συνίετε;

22 Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ

rec aft αλληλουs ins λεγοντες (to mend constrn: 16. for διελ., ελογιζουτο Ν. from | Matt), with ACN Frag-cant rel vulg lat-f g1.2 syrr copt goth ath arm: om rec (for εχουσιν) εχομεν (cf | Matt, and above), with BDN 1 lat-a b c ff₂ i [q]. rec (for exovor) exomev (cf || Matt, and above), with ACNN rel vulg lat-f g_1 syrr goth with arm: eixav (corrn of tense) D lat-a b ff₂ g_2 i [q]: txt B 1 lat-c copt.

17. rec aft γνουs ins o ιησους (from || Matt), with ACDNN' rel am(with fuld [ing tol]) lat-a cf g2 [q syrr goth]: aft αυτοις, L Ser's c vulg lat-b ff2: om BΔ N3a lat-i copt. aft διαλογιζεσθε ins εν ταις καρδιαις υμων DU lat-a b c f_2^r g_2 [i q] syr-w-ast wth arm; εν εαυτοις (|| Matt) M 69; ολιγοπιστοι, in addition, (|| Matt) 69 syr-w-ast (noting on marg " εν τ. καρδ. υμ. υλιγοπ. non inventum est in 2 exx. græcis neque in antiquo syr.") arm.

Γουνειτε B¹(Tischdf): but see table.] rec ins ετι bef π επωρ. (prob from the last syll of συνιετε,—the sense seeming also to justify it), with A rel vulg lat: $f g_1 l [q]$ syrr, sie lat-b c $f f_2$ i D-lat, στι 106 goth: om BC D-gr LNΔ**R** 1.33 lat-a copt æth arm.

 $\pi \in \pi \eta \rho \omega \mu \in \nu \eta$ (sic) εστιν η καρδ. D, obtusum est cor lat-a (b c f_2^c i) [q] wth. 18. om 1st και κ¹(ins κ-corr¹) copt-dz. for και ου μνημ., ουδε μνημ. D 2-pe latt; ουπω νοειτε Ν.

19. aft aprovs ins rows D-gr; ows 69 lat-b c ff, i k D-lat copt. ins kai bef $\pi o \sigma o vs$ (|| Matt) CDM $\Delta \aleph$ [1] 33 am(with em fuld ing) lat-f $g_{1,2}$ l ath arm. rec $\pi \lambda \eta \rho$. bef $\kappa \lambda$., with AN rel lat-f syr goth: $\eta \rho$. bef $\pi \lambda$. D[-gr]: om $\pi \lambda$. 69. 237-59 Scr's h¹ lat-g [b] c ff_2 i k [g] D-lat: txt BCL $\Delta \aleph$ 1. 33 ev-y vulg lat-g]. Syr (copt).

20. om $\delta\epsilon$ BL 2-pe: ins ACD rel lat-af f_2 , i [q] syr goth with arm.—for $\delta\epsilon$, $\kappa a\iota$ $\mathcal N$ vulg lat- $g_{1,2}$: add $\kappa a\iota$ CN lat f: $\kappa a\iota$ or ϵ (ong $\delta\epsilon$) lat- ϵ Syr. aft $\epsilon \pi \tau a$ ins aprovs CM2 $\mathbf N$ και) Δ lat-q, k l Syr. rec om αυτω, with ADNN rel lat-a b c f ff i k [q] syrr goth arm: ins BCLA vulg lat- $g_{1,2}$ l copt wth.

21. for $\epsilon \lambda \epsilon \gamma \epsilon \nu$, $\lambda \epsilon \gamma \epsilon \iota$ DFK Π lat-a b c f ff_2 $g_{1,2}$ i k [q] Syr $[\epsilon \iota \pi \epsilon \nu$ 1 goth]. (N?)

* rec πως ου, with B rel lat-b [q] D lat copt (wth): πως ουπω (combination) A D-gr MNUX 33 vulg lat-a c ff 2 g1.2 i l syrr goth Thl: πως ουν ο πω 69 lat-f arm: ου πως K: ουπω CLΔΠ \aleph [1] Ser's e ev-y. intellexistis D^1 lat-b. for συνιετε, νοειτε (from || Matt) BD2: συννοειτε

22 rec ερχεται (corrn, see ch v. 38), with ANX1 rel syrr: txt BCDLΔX3a 33.69 oulg lat- g_1 k (a b of f_2 [g_2 q]) copt (goth ath) arm. lat-a f f_2 i l [q] goth. for βηθσαιδαν, βηθανιαν D

seems to answer to the ζ. Σαδδουκαίων in Matt. But we must not infer from this that Herod was a Sadducee. He certainly was a bad and irreligious man, which would be quite enough ground for such a caution. We have a specimen of the morals of his court in the history of John the Baptist's martyrdom. In the last ούπω, ver. 21, Meyer sees a new climax, and refers the not yet to the moment even after the reminiscence of vv. 18-20. It may doubtless be so, and the idea would well accord with the graphic precision of St. Mark.

22-26. HEALING OF A BLIND MAN AT BETHSAIDA. Peculiar to Mark. This

τυφλόν, καὶ ^c παρακαλούσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. c Matt. xiv. 36

t reff.

1 Matt. vii. 5.
Luke vi. 42 only †.

rec (for εξηνεγκεν) εξηγαγεν (substitution of appy 23. λαβομενος την χειρα D. more appropr word), with ADN rel vulg lat-f vss: txt BCLAN 33. αυτου ΛΚΔ vulg lat. f l Syr copt goth. επηρωτησεν N. rec (for βλεπε βλεπει, with Λ D¹-corr(appy) NR rel latt syrr goth arm: txt BC D¹-gr Δ copt with. ree (for βλεπεις)

24. for $\epsilon \lambda \epsilon \gamma \epsilon \nu$, $\lambda \epsilon \gamma \epsilon i$ DN 69 vulg lat-a b f $g_{1,2}$ [i l q]: $\epsilon i \pi \epsilon \nu$ C $\aleph^1(\operatorname{txt} \aleph^{31})$ Ser's u lat c ff. k Syr. elz-1633 ως δενδρα περιπ., omg οτι and ορω, with C2D M-marg 1

latt syrr copt æth arm : txt ABCINN rel goth.

25. for eita, kai D lat-b c ff_2 i k [q] with : om Syr arm. rec epshbyke (corr. 23), with ACNN rel vulg lat-b c ff_2 i k D-lat : epshbys D-gr lat-a : txt BL. rec επεθηκε (corrn aft ver χειρας ins αυτου N lat-c syrr copt. rec (for διεβλεψεν) εποιησεν αυτον αναβλεψαι, with AN rel lat-af[q] syr goth; so, addg κ . $\delta\iota\epsilon\beta\lambda\epsilon\psi\epsilon\nu$, $\delta\theta$: $\eta\rho\xi$ are $\alpha\nu\alpha\beta\lambda\epsilon\psi\alpha\iota$ D vulg Int-b c ff, i l: ενεβλεψεν C²: txt BC¹LΔN 1 lnt-k copt wth. (The acct seems to be this: διεβλεψεν was not understood. Hence the corrn of D-then that of A rec, to make our Lord the subject, as before, and to give avaba. the same meaning as before, ver 24. The ready of C2, ενεβλεψεν, is a mechanical corrn to the word occurring just after. The question of the oright xt is not without some difficulty, but the above seems to me more prob than that a corrector shd have changed to a new subject and dropped εποιησεν αυτον. Lachm edits as rec: Tischdf and Treg, as in txt.) - om κ.

appears to have been Bethsaïda Julias, on the N.E. side of the lake. Compare ver. 13: and see on this Bethsaïda, Jos. Antt. xviii. 4. 6: B. J. iii. 10. 7: Plin. Nat. Hist. v. 15. Wieseler, Chron. Synops. p. 273 f. See however against the idea that there were two Bethsaïdas, The Land and the Book, pp. 373 f. 23.] The leading of this blind man out of the town appears as if it had been from some local reason. In ver. 26 we find him forbidden expressly to enter into or tell it in the town, and with a repetition of κώμη, which looks as if the place had been somehow unworthy of such a work being done there. (This is a serious objection against Meyer's reason, that the use of spittle in both miracles occasioned the same privacy here and in ch. vii. 33.) Or we may perhaps find the reason in our Lord's immediate departure to such a distance (ver. 27); and say, that He did not wish multitudes to gather about and follow Him.

πτύσας . . . ἐπιθεὶς . . .] See above on ch. We cannot say what may have induced our Lord to perform this miracle at twice-certainly not the reason assigned by Dr. Burton, "that a blind man would not, on suddenly recovering his sight, know one object from another, because he had never seen them before,' and so would require a double miracle; -a second to open the eyes of his mind also, to comprehend what he saw. This assumes the man to have been born blind, which he was not, from ver. 24; for how should be know how trees appeared? and besides, the case of the man born blind in John ix. required no such double healing. These things were in the Lord's power, and He ordered them as He pleased from present circumstances, or for our instruc-24.] I see men, because I see them walking as it were trees; i. e. not distinct in individual peculiarity, but as trees in the hedge-row flit by the traveller. It is a minute mark of truth, that he describes the appearance of persons as he doubtless had often had occasion to do during the failing of sight which had ended in his blindness. By no possibility can the words convey, as Wordsw., three different stages of returning vision: "I see men. I see them standing still, and dimly, as trees. I see them walking." For thus the ore is altogether passed over, and περιπατούντας taken out of its government, and most unnaturally made into a sentence by itself. 25.] The distinction in the text here adopted, between διέβλεψεν and ἐνέβλεπεν, would be he saw clearly (the work of that instant), and was thoroughly restored, and (thenceforward) saw all things plainly. But

m Matt. xii. 13 m άπεκατέστη και η ενέβλεπεν ο τηλαυγώς άπαντα. 26 και ABCDE απέστειλεν αὐτον εἰς οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν MNSUV n w. acc., here only. Isa. v. 12. Acts κώμην εἰς έλθης, μηδε είπης τινὶ εν τῆ κώμη. xxn 11. o here only t.

(-yns, Job - γησις, Ps. -γημα, Lev. τηλαυγέστερου opar, Diod. Sic. 1. 50. p Matt, xi. 7 al.

27 Καὶ ν έξηλθεν ο Ἰησούς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας της Φιλίππου, καὶ ἐν τῆ όδῷ ἐπηρώτα τούς μαθητάς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οί άνθρωποι είναι; 28 οι δε είπαν αυτώ λέγοντες ότι Ίωάννην τον βαπτιστήν, καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ὅτι εἶς των προφητών. 29 καὶ αὐτὸς ἐπηρώτα αὐτοὺς Ύμεῖς δὲ

q Matt. i.1 reff. τίνα με λέγετε είναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ
16 reff. xx. εἰ ο 9 γοιστός 30 καὶ Ι ἐποκριθεὶς ο Τέ εὶ ὁ τριστός. 30 καὶ τ ἐπετίμησεν αὐτοῖς ίνα μηδενὶ λέ-

διεβ. Syr. rec (for απεκατεστη) αποκατεσταθη, with $DU\Pi^1$ 1: απεκατεσταθη AN rel: txt CLΔX, αποκατεστη Β. rec ενεβλεψεν (to correspond with the other agrists), with ACN rel syr copt: ωστε αναβλεψαι D vulg lateb c ff2 i l: ανεβλεψεν FM^1 Thl: εβλεψεν \aleph^1 : txt $BL\aleph^{3a}$ 69, ανεβλεπε Δ . δηλαυγως C(L)Δ N1 (txt N3a): δηλως 33. rec απαντας (corrn to suit ανθρωπους above), with AC-M(Treg, expr) N rel goth: om 33 lat-c k: txt BC D(παντα) LΔN 1.69 [vulg lat-a b $f[f_2 i l q]$ syrr copt æth arm.

26. εις οικ. bef αυτον X1. rec ins τον bef οικον, with GMUXΔX3a 1. 69 copt: om ABCDNN¹ rel goth. for λεγων, κ. λεγει αυτω D. aft λεγων ins υπαγε ы том отком оом кат (see ch ii. 11: Matt ix. 6) D 13. 28. 61-9. 124. 346. 2-pe vulg

εις τον οικον σου και (see ch 11. 11: Μαιτ 1Χ. 0) D 15. 26. 01-3. 124. 346. 2-ρε vlig lat-a b f ff_2 $g_{1,2}$ l—oin μηδε εις την κωμην ειςελθης D lat-c k: for μηδε, εαν 13. 28. 61-9. 316. 2-ρε vlig lat-a b f ff_2 $g_{1,2}$ l syr-ing arm. for 1st μηδε, μη \aleph^1 . oin μηδε ειπ, τιν. ε. τ. κωμη BL \aleph 1'. 209 copt.—for μηδε ειπης τιν, μηδενι ειπης D syr-ing arm, nemini dixeris vlig lat-b f ff_2 $g_{1,2}$ l: μηδενι ειπης μηδε 13. 69: μηδενι μηδεν ειπης μηδε 28. 61. 346.—for εν τη κωμη, εις την κωμην (confusing the two clauses) D: oin vlig lat-b f ff_1 $g_{1,2}$ l. (The stumbling-block was, that if he did not enter into the town, he could not tell it to any one in the town. Hence B f com the 2nd clause: D &c alter the 1st: others insert a saving clause, 'if thou shouldest enter &c.: txt is the reading of ACN rel syrr goth wth, rec, Lachm, Tischof 1857 (ed 8 follows BLN), Treg.)

27. for tas κωμας καισαρείας, καισαρίαν D lat-a b f_2^r i [q]. om 2nd autou A arm. om autois DLA 33 tol lat-a b k [q] arm: in R it was marked for erasure, but the removed. $\epsilon \iota \nu a \iota$ before an $\theta \rho$. D vulg lat-a (c) f $f f_2$ [q] Tert Ambr].

marks removed.

28. rec (for $\epsilon \iota \pi \alpha \nu$) απεκριθησαν (see || Luke), with AD rel latt syr goth arm: txt BCLΔN lat-k Syr copt [æth]. rec om αντω λεγοντες (see || Matt Luke), with AN rel syrr goth: om λεγοντες C² 33 æth: ins BC¹DLΔN 69 latt copt. rec om 1st οτι, with AC2DNR3a rel latt syr goth: οι μεν (|| Matt) C'Δ 69: txt BR1 Syr.

for και αλλ., αλλοι δε (|| Matt) DN 69 lat-afk[q] copt-dz: αλλοι $V\Delta$ vulg lat-bc: txtABCN rel lat-ff, i. rec (for οτι είs) ένα (to suit ιωαννην and ηλιαν), with AC3N

rel lat-k syrr goth arm: ως ενα D latt: txt BC1LX copt.

29. for kai autos, autos $\delta \epsilon$ (\parallel Luke) D lat-a c f_2^* : om (\parallel Matt) 1 lat-k wth arm-rec (for $\epsilon\pi\eta\rho\omega\tau a$ autous) legislating from \parallel Matt), with AC3N rel vulg lat-b (f syrr) goth wth arm: txt BC1DLLX lat-a c f_2^* [g] copt. rec aft apokribets ins $\delta \epsilon$ (from || Matt Luke), with CDN rel lat-f ff2 goth syr: pref και AN 33 lat-a b i (k) [q] seth: om BL vulg syrr copt Eus. at end add ο νιος τον θέον LX, add further του ζωντος 69 Syr syr-jer (|| Matt).

the text is in much uncertainty. 26.] See above in this note,—and var. readd. The first and second μηδέ both carry a separate climax with them: he was not even to go into the village, no, nor so much as tell it to any who dwelt in the village.

27-30. Confession of Peter. Matt.

xvi. 13-20. Luke ix. 18-21. With the exception of the introduction in Luke, which describes the Lord to have been alone praying, and joined by his disciples, -and the omission of the praise of and promise to Peter by both Mark and Luke, the three are in exact accordance. On this latter omission no stress must there-

γωσιν περί αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι s Matt. viii. 20 ιεί τὸν ^s υίὸν τοῦ ^sἀνθρώπου πολλὰ παθεῖν καὶ ^tἀποδοκι- ^{t Matt.} xxi. 42 τοῦ τοῦ δανθρωπου πολλά παθειν και ταποσοκιγεί! τον δυίον τοῦ δανθρωπου πολλά παθειν και ταποσοκιγεί! τον μασθηναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τοῦ γραμματέων καὶ ἀποκτανθηναι, καὶ μετὰ τρεῖς ἡμέρας
λohn vii. 19.
λοhn vii ¹¹ ἀναστήναι· ³² καὶ ^ν παρρησία του λόγου ἐλάλει. καὶ «ΗΜΕ. Αcts $^{\text{will}}$ τος $^{\text$ 2 φρονείς a τὰ τοῦ θεοῦ, ἀλλὰ a τὰ τῶν ἀνθρώπων. $^{3\pm}$ καὶ y σονκαλεσάμενος τὸν ὅχλον σὺν τοῖς μαθηταῖς αὐτοῦ z = $^{\parallel}$ Mt. Rom. τὸι παρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν d σταυρὸν d αὐτοῦ z = $^{\parallel}$ Mt. Rom. τὸι a τὰ τοῦν τὰν καὶ ἀράτω τὸν d σταυρὸν d αὐτοῦ z Αματ. τῶι. 3. Ματ. τῶι. 33. Ματ. τῶι. 33. καὶ ἀκολουθείτω μοι. 35 ος γὰρ ἐὰν θέλη τὴν ε ψυχὴν ref. b. Matt. x. 38. αὐτοῦ σῶσαι, εἀπολέσει αὐτήν ος δ' αν εἀπολέσει την 3 Kings xix. 20. see Num. xxii. 11. ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει clubt, and of Peter's denial only, exc.
 Luke xii. 9. Isa. xxxi. 7 only.
 d h Mt. reff.
 e il Mt. reff. see Prov. i. 19.

Luke xii. 9. Isa. xxxi. 7 only.

30. for λεγωσιν, ειπωσιν (from || Matt) CDG.

31. rec (for υπο) απο (from || Matt Luke), with A rel: txt BCDGKLΠ\ 33. (N?) ins απο bef των αρχ. D [vulg] lat-a b f k [l] Syr. rec om των (bef αρχ.) (|| Matt Luke), with AN rel: ins BCDEHM [S(Tischdf)] UVX\ goth. rec om των (bef γραμ.), with AGKNXΔ[Π] 1. 33. 69 goth: ins BCD [S(Tischdf)] & rel.

32. ελαλει bef τον λογ. N. rec αυτον bef ο πετρος (|| Matt), with ACN rel vulg

lat-f k copt goth arm: om autov D: txt BL lat-a. (N?)

33. aft o δε ins ιησ. AKΠ lat-f syr. rec ins τω bef πετρω (|| Matt), with AC rec (for κ. λεγει) λεγων, with AD rel latt syr goth arm: txt rel: om BDLX.

BCLΔN lat-ff2 k Syr copt æth. om 2nd τα D-gr 225.

34. om autois DNA lat-a b c ff_2 i k. for ostis, et tis (from || Matt Luke) BC'DLAN 1. 33. 69 latt syr-mg arm Origi[int₁] Synop₁: txt AC² rel syrr copt goth with. rec (for akolovbew) elbew (from || Matt), with ABC²KLITIN lat-c g_1 k syrr copt arm Orig-int, [Synop,]: ελθειν κ. ακολουθειν Δ: txt C1D rel vulg lat-(a b ff2) fin[q] goth æth Orig₁. for 2nd autou, for απαρν., αρνησασθω D. εαυτου Ν.

35. rec (for εαν) αν, with AD rel Orig₁: txt BCKMΔΠΝ 1. 33. αυτου, εαυτου ψ. B Orig: ψ. εαυ. D-corrl. om os δ' αν απ. τ. ψ. αυ. D¹ lat-k æth. rec (for 2nd απολεσεί) απολεση (corrn, and from || Matt Luke), with Λ rel Orig₁: txt BC D-corr FLK. for 2nd $\psi\nu\chi\eta\nu$ autou, eautou $\psi\nu\chi\eta\nu$ C³ rel: txt A B(sic cod: see table) C¹LAK [1. 33].— $a\nu\tau\eta\nu$ D-corr F lat- i^1 . om emou kai D lat-a b i (k) n with arm Orig₁. rec ins outos bef $\sigma\omega\sigma\epsilon\iota$ (from || Luke), with C² M-marg rel: txt AB C¹(appy) DKLM¹XΔΠ\$ 1. 33 latt syrr copt goth æth arm Orig, Dial.

fore be laid as to the character of Mark's Gospel, as has been done. (Thl. in 1 .-

cited by De W.)

31—IX. 1.] ANNOUNCEMENT OF HIS APPROACHING DEATH AND RESURECTION. REBUKE OF PETER. Matt. xvi. 21—28. Luke ix. 22—27. Luke omits the rebuke of Peter. Mark adds, ver. 32. παβρησία τ. λ. ἐλάλει: and, in the rebuke of Peter, that the Lord said the words ίδων τους μαθητάς αυτού. In vv. 34, 35, the agreement is close, except that Luke adds καθ' ἡμέραν, att. τον στ. αὐτοῦ, and Mark καὶ τοῦ εὐαγγ. aft. ἐμοῦ, ver. 35 (it Vol. I.

is perhaps worthy of remark that St. Mark writes ἀκολουθεῖν in ver. 34: possibly from the information of him, to whom it was said, τί πρός σε; σύ μοι ἀκολούθει, John xxi. 22); and informs us, in ver. 34, that our Lord said these words, having called the multitude with his disciples. This Meyer calls a contradiction to Matt. and Luke,—and thinks it arose from a misunderstanding of Luke's πάντας. Far rather should I say that our account represents every detail to the life, and that the mpds πάντας contains traces of it. What wonder that a crowd should here, as every

xxii. 41.
xv. | 13 reff. γ | Mt. reff. (- ἀναβιβάζω, Num. xxii. 41.)
xv. | 13 reff. γ | Mt. Rom. xii. 2. 2 Cor. iii. | 19 only +. Ps. xxxiii. tit. Symm.

36. rec ωφελησει (from || Matt; not txt from || Luke), with ACD rel vulg lat-b c f ff. k syr Orig.: ωφεληθησεται 33: txt B(L) N lat-α [n] Syr arm. rec om τον, with BKUN³a (SV, e sil) goth: ins AC¹D Orig. — ανθρωπος (|| Matt Luke) C¹EFGHL

ΜΧΓΔΝ1 1. 33. 69 Petr. rec (for κερδησαι and ζημιωθηναι) εαν κερδηση and

ζημιωθη (from || Matt), with AC rel latt Orig: κερδησας (see || Luke) ζημιωθηναι L: $txt BR = \tau$. κ. ολ. bef κερδ. C 33 Syr Petr₁.

37. rec (for τ_1 yap) η τ_1 (from \parallel Malt), with ACD² rel latt syrr goth with: η τ_1 yap D¹-gr: txt BLAR copt arm Orig₁. om $\delta \omega \sigma \epsilon_1$ and $\delta \omega \sigma \epsilon_2$ in A(B)CDL(R) rel latt Orig₁. (Prob the origh txt was τ_1 yàp àrtállayma τ_1 s ψυχ $\hat{\eta}$ s aὐτο \hat{v} : as Tischdf edited (ed 7: in ed 8 he follows \aleph ¹), $\delta \omega \sigma \epsilon_1$ àrdp, being from \parallel Matt. But the single codex Sangallensis is hardly warrant enough for this.)— δo_1 BN', $\delta \omega$ LN³a. ins o bef aνθρ, B. $\epsilon \omega \tau \sigma \omega$ B: aυτ ω C.

38. rec (for $\epsilon \alpha \nu$) $\alpha \nu$ (see || Luke), with GHKUH 69 (S 1. 33, e sil) Clem₁: om A vulg lat-f: os δ $\alpha \nu$ D: txt BCN rel. $\epsilon \pi \alpha \iota \sigma \chi \nu \nu \theta \eta \sigma \epsilon \tau \alpha \iota \epsilon \mu \epsilon$ D.—for $\mu \epsilon$, $\mu \epsilon \nu$ A¹.

b (f_{2}^{μ}) [n q]. γ ευσονται E¹HKLNX 69 ev-y Orig. 2. (μετα, so B C(appy) DLΔΝ.) ο ιησ. bef παρ. A. om 2nd τον ΧΓΔ Frag cant. rec ins τον bef ιωαννην, with CDKLUXΠΝ 1. 33. 69 : om ABN Fragcant rel. αναγει Γfor αναφ.] D Frag-cant 2-pe. aft υψηλον ins λιαν Ν (52).

μεταμορφουται Frag-cant: τατεμορφωθη (sic) D.

where else, have collected about Him and the disciples? 37.] If (see var. readd.) the words in brackets be omitted, the sense will be, For what can be an equivalent for his life? 38.] Mark and Luke here agree: and Matt., ver. 27, bears traces of this verse, having apparently abridged it in transcribing his report, not to repeat what he had before said, in ch. x. 33.

On μ oixalís, see Matt. xii. 39, and observe the addition $i\nu \tau \hat{\eta} \gamma$. $\tau a \dot{\nu}$. $\tau \hat{\eta} \mu$. $\kappa a \dot{\mu}$. as belonging to the precision and graphic

character of our Evangelist's narrative. Cu. IX. 1.] See on || Matt.

ώδε των έστ.] there are some here of the standers.by. Remember, our Lord was speaking to the multitude with his disciples.

2—13.] THE TRANSFIGURATION. Matt. xvii. 1—13. Luke ix. 28—36. Here again, while Matt. and Mark's accounts seem to have one and the same source, they have deflected from it, and additional particulars have found their way into our text. Luke's account is from a different source.

 * ἐγένοντο b στίλβοντα, λευκὰ λίαν, οἶα c γναφεὺς d ἐπὶ a constr., w. τῆς γῆς οὐ δύναται οὕτως c λευκᾶναι. 4 καὶ f ὤφθη reff. plur., Matt. ii. 4 αὐτοῖς Ἡλίας σὺν Μωυσῆ, καὶ ἣσαν $^{\rm g}$ συλλαλοῦντες τ $\hat{\omega}$ here only $^{\rm i}$ Τησοῦ. $^{\rm 5}$ καὶ $^{\rm h}$ ἀποκριθεὶς ὁ Πέτρος λέγει τ $\hat{\omega}$ Ἰησοῦ $^{\rm c}$ Κίπες xilli $^{\rm i}$ Υλείς $^{\rm i}$ Κίπες xilli $^{\rm i}$ Υαββεί, $^{\rm i}$ καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν $^{\rm i}$ χαχκὶ. $^{\rm i}$ Χαχκὶ. $^{\rm i}$ Χαχκὶ. τρείς σκηνάς, σοὶ κμίαν καὶ Μωυσῆ κμίαν καὶ Ἡλία d Matt. vi. 10. τρεις σκηνάς, σοι "μιαν και Μωυση "μιαν και Πλια $\frac{d}{d}$ Μαιν. 10. μιαν. $\frac{d}{d}$ οὐ γὰρ ήδει τί ἀποκριθῆ, $\frac{1}{d}$ ἔκφοβοι γὰρ ἐγέ- ε Rev. vi. 14. υνοντο. $\frac{1}{2}$ καὶ $\frac{d}{d}$ καὶ $\frac{d}{d}$ Μαιν. 10. $\frac{1}{2}$ Εκν. ν. 3α. $\frac{d}{d}$ Γ. Ευδει 11. $\frac{1}{2}$ Εσα. 11. $\frac{1}{2}$ Εσα. 11. $\frac{1}{2}$ Εσα. 11. 2, $\frac{1}{2}$ Εσα. 12. 2, $\frac{1}{2}$ Εσα. ό $^{\rm p}$ ἀγαπητός, $^{\rm q}$ ἀκούετε αὐτοῦ. $^{\rm 8}$ καὶ $^{\rm r}$ ἐξάπινα $^{\rm s}$ περι- $^{\rm tot}$ $^{\rm loc}$ $^{\rm tot}$ $^{\rm loc}$ $^{\rm tot}$ $^{\rm loc}$ $^{\rm tot}$ $^{\rm loc}$ $^{\rm tot}$ $^{\rm tot}$ $^{\rm loc}$ $^{\rm tot}$ $^{\rm to$ μεθ' έαυτων. 9 καταβαινόντων δὲ αὐτων ἀπὸ τοῦ ὄρους 6. w. μετά,

... KAL KA Frag.

Frag. Cant.

Cant.

k 1 Kings x. 3. 9.) m || L. n ||. Luke
p || Mt. al. Gen. xxii. 2.
s absol., ch. v. 32. x. 23. 3 Kings

3. rec εγενετο (gramml altern: cf || Matt), with BCR rel: txt ADGKLNVXrπ 1. 33. 69 (γινονται Orig) Thl. rec aft λιαν ins ως χιων (reminiscence of Matt xxviii. 3), with A D-gr N rel latt syrr copt goth, wser x. KII: om BCLAN 1 lat-k D-lat copt-ms sah æth arm. ως ου δυναται τις λευκαναι επι της γης D (lat-b i) Syr [: om rec om ουτως, with A(D) rel (latt) Syr goth : ins BCL N aft. λευκ.] AN 33.69 lat-(ff2) k coptt with arm(appy) Orig. (Mey calls it 'an irrelevant gloss;' but

 ΔK 3. 69 alt- (f_2) κ corrected attacking f_2 (alter case f_3 at the interval gass), out it is in fact an Hellenistic idiom, akin to δs . a δt - δs .

4. for ησαν συλλαλουντες, ησαν λαλουντες δs Scr's ϵ [vulg lat- δf_2 $g_{1,2}$ i l D-lat]: συνελαλουν (see || Luke) D[-gr] 1 lat- δs η δs (συλλαλουν δs).

5. for λεγει, ειπεν D 2-pe lat- δs (δs) δs for δs (δs) δs for και ποιησωμεν, δs) δs (δs) δs is faciamus.

lat-a c. [add ωδε (see || Matt) C lat-c f_2^c .] rec σκηναs bef τρεις (|| Luke: so B in || Matt), with ADN rel lat-f [q] syr goth arm: txt $BCL\Delta \aleph$ 33 latt Syr æth.

6. rec (for αποκριθη) λαληση, with C^3U^1 Chr, λαλησει ADN 69(sic) rel syrr [latt sah æth]: txt $BC^1L\Delta \aleph$ 1. 33 lat-k copt (απεκριθη \aleph Orig₂). (Peter's words not being strictly an answer, some omd αποκρ. above,—others, tolerating it as idiomatic, were offended at this αποκριθη, which expressed the same so much more plainty. Hence it was altered to λαλησει or λαληση, from ετι αυτου λαλουντος in || Matt.) rec (for εκφ. γ. εγ.) ησαν και εκφ. (comm to consider the consideration) \parallel Matt.) rec (for εκφ. γ. εγ.) ησαν γαρ εκφ. (corrn to avoid εγενοντο και εγενετο), with AN rel vulg lat: f syrr goth: txt BCDLΔ \aleph 33 copt sah(appy) Chr₁.

7. for και εγεν., εγεν. δε N ev-z. for ηλθεν, εγενετο (from \parallel Luke) BCLΔ \aleph)

Syr syr-mg copt arm. εκ της νεφ. bef φωνη κ. rec aft νεφελης ins λεγουσα (from | Matt Luke), with ADL 1. 33. 69 latt Syr syr-w-ast sah æth arm zoh; λεγων Δ: om BCNN rel lat-k copt goth arm-mss. aft ο αγαπητος ins εν ω ευδοκησα (Δ) N-corr1: ον εξελεξαμην Frag-cant. rec αυτου bef ακουετε (from | Luke: so also rec in | Matt), with AN rel lat-bf [q] syrr goth: txt BCDLN Frag-cant 1. 33

vulg lat-a c ff, g, k l coptt.—om ακ. αυτου Δ.

8. for $\epsilon \xi \alpha \pi i \nu a$, $\epsilon \nu \theta \epsilon \omega s$ D Frag-cant 69 vulg lat-a $g_{1,2}$. for αλλα, ει μη (from | Matt) BDNN Frag-cant 33 latt copt goth ath: txt AC rel sah arm. Frag-cant. μεθ(μετα B) εαυτων bef αλλα τον ιησ. μονον B 33 lat-c f: om μ. εαυτων Frag-cant lat- $a ff_2 k l$.

9. for καταβ. δε, και καταβ. (from | Matt) BCDLNΔN Frag-cant 33 latt Syr copt æth: txt A rel lat-f syr goth arm. for aπo, εκ (from || Matt) BD 33: txt ACNN

If we might conjecture, Peter has furnished the accounts in Matt. and Mark: this latter being retouched, -perhaps by himself: while that of Luke may have had another origin. The additional particulars in our text are,-the very graphic and noble description in ver. 3, στίλβ..... λευκάναι, and οὐ γὰρ ήδει τί ἀποκρ. κφοβοι. Mark omits ἐν ῷ ἐὐδόκησα, Matt.
ver. 5.
2.] The omission of an art. before 'Iwavvnv serves to bind together the pair of brothers. 3.] ÉYÉVOVTO is

al. (·δένωσις, Ps. cxviii, 22.)

t Matt. xvi. 20 t διεστείλατο αὐτοῖς ίνα μηδενὶ α είδον " διηγήσωνται, εί ABCDE νείν 16 reft. μὴ ὅταν ὁ υίὸς τοῦ ἀνθρώπου ਖ ἐκ νεκρῶν ਖ ἀναστῆ. ΙΔΙΝΝΟυ κοιν 15 reft. μὴ ὅταν ὁ υίὸς τοῦ ἀνθρώπου ν ἐκ νεκρῶν ν ἀναστῆ. ΚΙΝΝΟυ ΚΑΙ ΔΙΙ ΑΝΑΙ Τὸν λόγον Ψ ἐκράτησαν πρὸς ἑαυτούς, * συνζητοῦν- κ 1 33. x = ch. xii. 28. τες τί γ ἐστιν z τὸ γ ἐκ νεκρῶν γ ἀναστῆναι. 11 καὶ a ἐπsal.τ ... πρώτων αὐτὸν λέγοντες "Ότι λέγουσιν οἱ γραμματεῖς ὅτι 15 al.τ. τ. ηρώτων αὐτὸν λέγοντες Οτι λεγουσίου το τρωτοί το τρωτοί του 13 reft. τε νετ. 23 reft. 'Ηλίαν ° δεῖ ἐλθεῖν πρῶτον ; 12 ὁ δὲ ἔφη αὐτοῖς 'Ηλίας a ch. viii. 27 οἰ. fr. σἰ. fr. σἰ. fr. σἰ. fr. σἰ. fr. σἰ. fr. σἰ. fr. τον νετ. 28 οπὶς. Το τοῦ ἀνθρώπου, ἴνα πολλὰ πάθη 1. Chron. xvii. γραπται ε ἐπὶ τὸν νίὸν τοῦ ἀνθρώπου, ἴνα πολλὰ πάθη 6.

διεστελλετο С 1. rec διηγ. bef a ειδον (for elegance), with A rel lat-c f ff₂ syrr &c: txt BCDLΔ**X 1** (69[εξηγ.]) vulg lat-a b $g_{1,2}$ i k l n [q].—ειδοσαν D. διηγησονται HKNX Ser's c s u. om ει μη R1(ins R-corr1).

g Matt. vii. 12. xx. 32. Gen. xx. 9.

10. for το εκ ν. αναστ., οταν εκ νεκρων αναστη D 1. 69 latt (Syr) syr.

11. επηρωτησαν Α 1. 33. 69 lat-a $g_1[q]$.

ins οι φαρισαιοι και bef οι γρ. LN vulg lat-c g_1 .

πρωτον bef ελθειν D lat-a be f g_1 i k [q].

12. rec (for εφη) αποκριθεις ειπεν (from || Matt), with ADN rel latt syr goth ath

ins ει bef ηλιας D. om μεν (D)L 1 latt Syr arm: txt BCLAN Syr copt. syring with arm. (So Tischoff edits, her occurring in || Matt: but it was likely to be cancelled here as having no δε to correspond: and D is hardly to be cited, as it reads ει ηλιας.)

rec αποκαθιστα, with NX rel: αποκαταστησει C latt syr-mg (appy) copt with arm: αποκαταστανει D.gr ℵ1: αποκατιστανει B1: txt AB2 LΔN3a 1. 33 lat-k goth. for και πως, καθως (prob borrowed from καθως γεγρ. below) AK * rec $\hat{\epsilon}\xi$ ουδ $\epsilon\nu\omega\theta\hat{\eta}$, with ACN rel:-νηθη BDLN. MΔΠ syr-mg: πως ουν arm. (εξουθ. LNN 69.)

om 1st και (|| Matt) M'NUΓ 1. 69 lat-a k l copt [(goth)] æth 13. om oti N1. arm. for $\epsilon \lambda \eta \lambda v \theta \epsilon \nu$, $\eta \delta \eta$ $\eta \lambda \delta \epsilon \nu$ (|| Matt) C [gat] 1 lat-f i [(goth)], $\eta \delta \eta$ $\epsilon \lambda \eta \lambda$. Scr's w²-marg. ins $\epsilon \nu$ bef $av\tau \omega$ (|| Matt) KL $\Pi \aleph^{3a}$ Syr syr-mg. rec $\eta \theta \epsilon \lambda \eta \sigma a \nu$ (|| Matt), with AC $^2\Delta$ latt: txt B C¹(appy) D-gr L \aleph . (N ? [om av. of $a\eta\theta$. X.])

of itself a graphic touch, bringing out the glistening of each separate portion of His 8. οὐδένα none of those clothing. who appeared, but (fondern, 'nay, on the contrary') Jesus alone. 9-13.] Two remarkable additions occur in our text;ver. 10, which indicates apostolic authority, and that of one of the Three ; - and καί έξουδ. in ver. 12. . 10. τ. λ. έκράτ. Not, 'they kept the command:'for συνζητ. explains it to mean kept secret the saying, as in ref. Dan. τὸ ἐκ ν. ἀν. does not refer to the Resurrection generally, for it was an article of Jewish belief, and connected with the times of the Messiah :- but to His Resurrection as connected with His Death; the whole was enigmatical to them.

11.] The oti may be merely recitantis, they asked him, saying (that) the Scribes say, that Elias must first come:' leaving ἐπηρώτων to find its application in the difficulty thus suggested by them. But

it is better to take it in the unusual sense (undoubted there) of ver. 28 [see Moulton on Winer, p. 208, note 4]: see further on in this note. 12.] Meyer and others place the interrogation after Tou ἀνθρώπου, and regard ίνα πολ. . . . as its answer. But not to mention that such a sentence would be without example in our Lord's discourses, the sense given by it is meagre in the extreme. As it stands in the text, it forms a counter-question to that of the Apostles in ver. 11. They asked, How say the Scribes that Elias must first come? Our Lord answers it by telling them that it is even so; and returns the question by another: And how is it (also) written of the Son of Man, that He, &c.? then comes the conclusion in ver. 13 with αλλα λέγω ύμιν, stating that Elias has come, and leaving it therefore to be inferred that the sufferings of the Son of Man were close at hand. Notice how the yéyp. ¿n' aŭτóν

T LOEV οχλου... γραπται ε ἐπ' αὐτόν. 14 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς hw.dat..ch. είδεν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς $^{\rm h}$ συνζη- $^{\rm vin,\,11\,\,ren.}$ τοῦντας αὐτοῖς. $^{\rm 15}$ καὶ εὐθὺς πᾶς ὁ ὅχλος ιδόντες αὐτὸν $^{\rm see\,\,ver.\,10}$ reff. τοῦντας αὐτοῖς. 15 καὶ εὐθὺς πᾶς ο όχλος ιοοντες αυτον τει 1 εξεθαμβήθησαν, καὶ 16 προςτρέχοντες 1 ήσπάζοντο αὐτόν, 16 καὶ 16 αὐτῷ 16 εἰς εκ τοῦ ὅχλου 16 Διδάσκαλε, 17 Λεις νίιι 30 σην. Gen xvii. 20 σην. 17 καὶ ἀπεκρίθη αὐτῷ 16 εἰς εκ τοῦ ὅχλου 16 Διδάσκαλε, 17 Λεις νίιι 30 σην. Gen xvii. 20 σην. 17 Γχινεί 18 Αντικές το 17 Αντικές το 18 Αντικές 1 ηνεγκα τον υίον μου πρός σε ^q έχοντα πνεῦμα ^τ ἄλαλον. ¹ Luke i. 40 al. 1 Macc. vii. 18 καὶ ὅπου ἐὰν αὐτὸν s καταλάβη, t ῥήσσει αὐτόν, καὶ $^{10}_{m \text{ yer. }11.}$ $^{10}_{u}$ ἀφρίζει καὶ v τρίζει τοὺς ὀδόντας καὶ v ξηραίνεται καὶ 0 καὶ $^{$

p Matt. xvii. 24 reff. rver. 25 (there also w. πν.). ch. vii. 37 only. Ps. xxx. 18. xxxvii. 13 only. s. here only. (John i. 5. Rom. ix. 30 al.) t Matt. vii. 6 reff. v ver. 20 only +. (τρισμός, Ps. lxv. 11 Aq.) w = ch. iii. l. Ps. ci. 4, 11.

14. ελθοντες and είδον BLΔN lat-k arm. (-δαν BI.) for περι, προς D 28 lat-a b ins τους bef γραμματεις DIc 69 arm. for autois, mpos autous (see ver 16) BCIcLΔN3a 1 latt goth: πρ. εαυτους GN'.

15. (evolus, so BCLAN 1. 69.) om o (bef ochos) D. rec idov aut. exedumenth by the correction of the second of the

16. rec (for 1st αυτους) τους γραμματεις (explan derived from ver 14), with ACN rel lat-a syrr goth: txt BDLAN 1 vulg lat-b cf ff_2g_{12} ik [lq] copt with arm. (Ic def.) for 2nd autous, eautous AGMr N-corr (but ϵ erased) 33 [copt?]: $\epsilon \nu$ unew inter vos D latt. 17. rec aporthers and aft oxlor ins $\epsilon i\pi \epsilon$, with AC Ic(appy) N rel vulg lat-f syrr goth

(æth) arm: txt BDL Δ N 33 lat-a b c i k copt. rec om $a\nu\tau\omega$, with AN rel vulg lat-f syrr goth arm: ins BCDL Δ N 33 lat-a b c i k [q] copt (æth), and (aft $\epsilon\iota\pi\epsilon$) I_c 1. 69 (autois).

18. rec aν, with CDIcN rel: om Nº 1: txt ABKΔΠΝ³3. ρασσει applontat D. om 2nd αυτον DN lat-k. (om 1st αυτ. Δ.) rec aft τ. οδοντ. ins αυτου, with AC^3I_cN rel lat-b f syrr copt goth with arm: om $BC^1DL\Delta\aleph$ 1. 33. 69 vulg lat-a c i k $l \lceil q \rceil$.

binds both together. Just as the first coming of the Son of Man is to suffer and to die, so has the first coming of Elias been as it was written of him; but there is a future coming of Elias ἀποκαθιστάνειν πάντα, and of the Son of Man in glory. See further in notes on Matt. The first καί in ver. 13 is also, binding what is said of Elias to that which has been said of the Son of Man: the second kai is On the various forms of simply and έξου. see Moulton on Winer, p. 113, note 2.]

14-29.] HEALING OF A POSSESSED NATIC. Matt. xvii. 14-21. Luke ix. LUNATIC. Matt. xvii. 14—21. Luke ix. 37—42. The account of Mark is by far the most copious: and here, which is very rarely the case in the official life of our Lord, the three accounts appear to have been originally different and independent. The descent from the mountain was on the day following the transfiguration, Luke ver. 37. 14.] The Scribes were probably boasting over the disciples, and reasoning from their inability to that of their Master also. As Stier remarks, there is hardly such another contrast to be found in the Gospel as this, between

the open heaven and the sons of glory on the mount, and the valley of tears with its terrible forms of misery and pain and unbelief. I have already in the notes to Matt. spoken of the noble use made of this contrast in the last and grandest picture of the greatest of painters—the Transfiguration of Raffaelle. Lord's countenance probably retained traces of the glory on the mount; so strong a word as ἐξεθαμβήθησαν would hardly have been used merely of their surprise at His sudden approach: see Exod. xxxiv. 29, 30. That brightness, however, terrifted the people: this attractc them: see 2 Cor. iii. 7—18.

16.] aŭroús (1st), them, i. e. 'the multitude,' regarding the Scribes as a part of the oxxos. One of the multitude answers.

17. πρός σε i. e. intended to do so, not being aware of His absence. From Luke, ver. 38, we learn that this was his only son. ahahov, causing deafness and dumbness, and fits of epilepsy: see Luke xi. 14. 18. ξηρ.] wastes or pines away, as E. V., or perhaps becomes dry or stiff. iva combines the pur-

x = here only, see Matt, iv. 3 reff. y abs., Luke xiii. 24. Phil. iv. 13. z = ||. John xx. 27. Isa. * είπα τοις μαθηταίς σου ίνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ γ ζονυσαν, 19 ο δε αποκριθείς αυτοίς λέγει [°]Ω γενεά ² ἄπιστος, ^a εως ^aπότε ^b πρὸς ὑμᾶς ἔσομαι; ^a εως ^a πότε 2 27. Isa. xvii. 10. a (Mt. bis). John x. 24. Rev. vi. 10 only. Ps. xein. 3. ^c ἀνέξομαι ὑμῶν ; φέρετε αὐτὸν πρός με. ²⁰ καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἀίδων αὐτὸν τὸ πνεῦμα εὐθὺς ε έσπάραξεν αὐτόν, καὶ πεσών ἐπὶ τῆς γῆς εκυλίετο b = L. (= μεθ' ὑμῶν, Mt.) ch. vi. 3 reff. c ll. 2 Cor. xi. 1, g ἀφρίζων. 21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος χρόνος έστιν ή ώς τοῦτο ι γέγονεν αὐτῶ; ὁ δὲ εἶπεν 19. Isa. xlvi. Έκ κ παιδιόθεν 22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν έβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέση αὐτόν ἀλλ' εἴ τι 16. xix. 14. Winer, § 59.4. 1 δύνη, ^m βοήθησον ήμιν ⁿ σπλαγχνισθεὶς ἐφ' ήμας. ²³ ὁ ...εφ ^{nus. 1} εc. 126. ^{nus. 1} γετ. 26 only. δὲ Ἰησοῦς εἶπεν αὐτῷ ο τὸ εἶ δύνη [πιστεῦσαι], πάντα ΑΒΕΔΕ g ver. 18 only †.

k here only †.

n Matt. xv. 32. wh. i. 41 al. †.

8, there only. Josh. x. 18. (-τσμός, 2 Pet. ii. 22.) ich. v. 16. John v. 14. Acts vii. 40, from Exod. xxxii. 1. 26. 2 Cor. xiii. 8. m Matt. xv. 25. 46, or xxii. 37. Acts xxii. 30. Rom. viii. 26.

h = Luke xii. 58 reff. MNSU
1 constr., Luke xii. VXPAH
0 Luke i. 62. ix. 81. 33.

aft ισχ. ins εκβαλειν αυτο D lat-a h arm. (ειπα, so BFLN 1. (I, def.)) 19. for o δε, και D 1. 69 lat-a b c f i k [q] wth. rec αυτω (corrn, the answer being considered as addressed to the last speaker. This is far more likely than that -τω should have been corrd to - rois to suit the folly words. A transcriber would regard not so much the sense folly, as the fact precedy, with C^3 N[aft $\lambda \epsilon \gamma \epsilon i$] rel lat- $g_1[q]$ Syr syr-mg: om C1 69 lat-k: txt ABDLΔΠ1X 1. 33 vss. (Ic def.) απιστε D. rec ευθεως το πν. (to disconnect το πν. from ιδων), 20. om πρ. αυτ. D latt.

with AI_cN rel vulg lat- g_1 goth : om ev0. D lat-a b ff_2 i [g]: txt BCLDN 33 lat-c f g_2 k syrr copt (æth) arm. $\sigma uv \epsilon \sigma \pi a \rho a \xi \epsilon v$ (from $\parallel Luke$) BCLDN 33: $\epsilon \tau a \rho a \xi \epsilon v$ (a

testimony for εσπ., not συνεσπ.) D-gr, conturbavit latt: txt AI N rel.

21. for ωs, εωs B: αφ ου N: εξ ου C1L(Δ)N3a 33: ex quo latt syrr copt wth arm: txt AC^3DN^1 rel goth. [I_c def.] rec om $\epsilon\kappa$ (as redundant), with A rel arm(ap ins $BC(D)GI_cLN\Delta N$ 1. 33.— $\epsilon\kappa$ π aidos D 2-pe Chr.— π aidoθ $\epsilon\nu$ EI_cN 1, π aidωθ $\epsilon\nu$ X. rec om εκ (as redundant), with A rel arm(appy):

22. rec autov bef κ . ϵ is $\pi v \rho$ (for perspicuity), with $\Lambda C^3(D)N$ rel vulg lat-b c f i $(k \lceil l q \rceil)$ goth (æth): αυτ. εβ. aft υδατα Ic 2-pe: om αυτον K: txt BC1LΔX.—om 2nd και DIc 1. 69 vulg lat-a b i k l [q] Syr. ins τ 0 bef π ur Λ EFGKMVTII Thi. κ . ϵ 1 so δ 2 δ 3 δ 4 δ 4 δ 5 δ 6 [lat-b i q]. ant. bef α 5 δ 6 δ 7 vulg lat- δ 7 δ 7 δ 9 δ 9 vulg lat- δ 8 δ 9 vulg lat- δ 9 ulg lat- δ 9 δ 9 vulg lat- δ 9 vulg la

ins κυριε DG lat-a b g₂ i [q] arm : aft δυνη I_c.

23. om το DKNUΠ 69. om πιστευσ om πιστευσαι BC'LΔN 1 lat-k1 copt æth arm: ins AC3D rel latt syrr goth Chr₁. (The true reading is very doubtful. Either πιστεύσαι has been and because it was supposed that our Lord was merely repeating the el Surn of the father, or it has been inserted by those who did not see that this was intended. The best MSS being divided, I have thought it best to leave πιστεῦσαι in brackets. See note.)

pose of the elma with the purport: see note on 1 Cor. xiv. 13. 19. γενεά not addressed to the man, as unbelieving, -nor to the disciples,-but generally, to the race and generation among whom the Lord's ministry was fulfilled. The additional words και διεστραμμένη (Matt. Luke) are probably from Deut. xxxii. 5: see further ib. ver. 20, where ἄπιστος is also expressed by viol ols οὐκ ἔστι πίστις èν αὐτοῖs. The question is not asked in a spirit of longing to be gone from them, but of holy impatience of their hardness of heart and unbelief. In this the father, disciples, Scribes, and multitude are equally

20.7 18 w is out of strict involved. concord with mveuna, but has regard to its personal signification: see also ver. 26 below. This construction is often found in the Apocalypse (reff.). "The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath, when his time is short." (Trench, Mir. 365.) Vv. 21-27 are 21.] The Lord takes peculiar to Mark. occasion to enquire thus of the father, to bring in the trial of his faith. εί τι δύνη This See Matt. ver. 15. bespeaks, if any faith, at most but a very

δυνατά τω πιστεύοντι. 21 εὐθὺς κράξας ὁ πατήρ τοῦ p Matt. xiii. παιδίου ἔλεγεν Πιστεύω· $^{\rm m}$ βοήθει μου τηρ $^{\rm p}$ ἀπιστία. $^{\rm st}$ επετίμησεν $^{\rm st}$ $^{\rm there only}$ το $^{\rm p}$ $^{\rm there only}$ $^{\rm ther$ * σπαράξας έξηλθεν, καὶ ἐγένετο y ωςεὶ νεκρός, ωςτε σοιν: «ch. vii. 32 reff. v. ch. i. 27 reff.

v Matt. iii. 16. Ps. xxxvii. 13.

24. rec και ευθεως, with AC3DN rel lat-a b &c: και (alone) C'N' fuld with: txt BLΔN lat-c copt. rec aft του παιδιου ins μετα δακρυων, with A²C³DN rel latt (Syr) syr (goth): om A¹BC¹LΔN lat-k copt with arm. for ελεγεν, λεγει D: ειπεν 69. rec aft πιστ. ins κυριε, with C²N rel latt copt-wilk arm-use: om ABC¹DLN am

τη απιστια bef μου D latt [not i q]. ins o bef οχλος ALM(S?)ΧΔΠΝ lat-g₁ i k l syrr copt-schw goth æth arm-zoh Chr. 25. for $i\delta\omega\nu$ $\delta\epsilon$ o, $\kappa\alpha\iota$ $o\tau\epsilon$ $\epsilon\iota\delta\epsilon\nu$ D latt(not f). 33. 69 arm. for λεγων, είπων D-gr. rec το πν. rel (Syr) syr goth æth: txt BC¹DLΔΝ 1. 33 latt copt arm. rec το πν. το αλ. κ. κωφ., with AC3N om εγω N1 33 gat : rec σοι bef επιτ., with ADN rel am(with fuld ing tol) aft eyw ins a 2nd eyw B1. lat-a b c f i goth arm [Did,]: txt BCLAN 33 vulg lat-ff, k syrr copt wth. for εξ, απ C1Δ latt(with D-lat): txt ABC3 D-gr NN rel goth.

26. rec kražav and sparav (gramml corrns), with AC3N rel: kražas . . sparav : txt BC1DLX. rec aft sp. ins auton, with AC3N \aleph^1 (marked for erasure, but the A: txt BC1DLN. marks crased) rel vulg lat-a c f g₁ k [l q] syrr copt goth with arm: om BC¹DL Δ lat-b f₂ i. aft $\epsilon \xi \eta \lambda \theta$. ins $\alpha \pi$ aurou D latt[not q]; $\epsilon \pi$ aurou Δ -gr. for ω sei, ω s D. ff, i.

ήμας] The ignorant and weak one. wretched father counts his child's misery his own: thus the Syrophœnician woman, Matt. xv. 25, βοήθει μοι. 23. In Tò εί δ. [πισ.], the τό involves the sense in some difficulty. The most probable rendering is to make it designatory of the whole sentence, Jesus said to him the saying, "If thou canst believe, all things are," &c.: a saying which doubtless He often uttered on similar occasions. Kuinoel quotes a similar construction from Polyænus, iii. 9. 11, Ἰφικράτης ὑπολαβὼν έφη τὸ τίς αν ήλπισε τοῦτο ἔσεσθαι. Some (e.g. Tischdf.) omitting the πιστεῦσαι would set an interrogation after δύνη, and suppose our Lord to be citing the father's words: "didst thou say, 'if thou canst?'—all things are," &c. Others, as Dr. Burton, suppose it to mean τὸ 'εἰ δύνη' πίστευσαι (imperative):- 'Believe what you have expressed by your εί τι δύνη, &c.' But both these renderings involve methods of construction and expression not usual in the Gospels. The εί δύνη is a manifest reference to the εί τι δύνη before, and meant to convey a reproof, as the father's answer testifies. The sentence, also, unless I am mistaken, is meant to convey an intimation that the healing was not to be an answer to the et τι δύνη, so that the Lord's power was to be challenged and proved, -but an answer to faith, which (of course by laying hold on Him who πάντα δύναται) can do all 24.] Nothing can be more touching and living than this whole most masterly and wonderful narrative. poor father is drawn out into a sense of the unworthiness of his distrust, and "the little spark of faith which is kindled in his soul reveals to him the abysmal deeps of unbelief which are there." (Trench, p. 367.) "Thus," remarks Olshausen (B. Comm. i. 534), "does the Redeemer shew himself to the father as a μαιευτής πίστεως first, before He heals his son. In the struggle of his anxiety, the strength of Faith is born, by the aid of Christ, in the soul empty of it before." strong analogy in the Lord's treatment of the father here, for the sponsorial engagement in infant baptism. The child is by its infirmity incapacitated; it is thereby its infirmity incapacitated; it is therefore the father's faith which is tested, and when that is proved, the child is healed. The fact is, that the analogy rests far deeper: viz. on the 'inclusion' of 'the old man' in Adam and the 'new man' in Christ: see Rom. v. 12—21. It may be well to remind the reader that there is nothing "more pathetic and expressive" (Wordsw.) in μου τῆ ἀπιστία than in τ. ἀπ. μου: see on Matt. xvi. 18.

25. This took place at a distance from the crowd, among those who had run forward to meet our Lord, ver. 15. έγω ἐπ. σοί] The personal pronoun

ε constr., here and Acts iii. Τουὶς πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς Τοιλς, εει Ικίπςς εν Εκρατήσας αὐτὸν τῆς χειρὸς a ἤγειρεν αὐτόν, καὶ ἀνέστη. 28 Καὶ εἰςελθόντα b αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ hep., Mat. wii. I reff. see ch. wi. 2. θημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν αὐτοῖς Τοῦτο τὸ c κατ. c ἐνρος c ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν g προςευνῦς του g τούς πολλούς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς ε γένος ι έν οὐδενὶ δύναται έξελθεῖν εἰ μὴ ἐν Επροςευχή reif. d = ver. 11 only. = Matt. xiii. [καὶ h νηστεία].

h Luke n 37
reff.
i ch. ii. 23 reff.
j ch. v. 43 reff.
k Matt. xxiv. 9
reff. Erek.
xxiii. 28.
l ch. viii. 31
reff. ανθρώπου k παραδίδοται είς χειρας ανθρώπων, και απο- ...αποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ¹ ἀνα- σιν 33. στήσεται. 32 οί δὲ m ήγνόουν τὸ ἡῆμα, καὶ ἐφοβοῦντο FGHKL

rest.
m Gosepp. || L. αὐτὸν ἐπερωτῆσαι.
only. = Acts
xiii: 27.
Rom. x. 3 al.
Wisd. xv. 11. 33 Καὶ ἣλθον εἰς Καφαρναούμ, καὶ ἐν τῆ οἰκία γενόμενος

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rec om τους (as unnecessary), with CDN rel goth: ins ABLΔN 33. for $\lambda \in \gamma \in \mathcal{U}$. λεγοντας D.gr.

27. for αυτον της χειρος, της χειρος αυτου (corrn to more usual constr,—see Matt ix. 35: ch i. 31; v. 41: Luke viii. 54) BDLΔN 1. 69 ev-y latt copt arm: txt AC3N rel goth. - add autou C1 syrr æth.

28. ειςελθοντος αυτου (corrn of Hellenistic constr as often elsewhere) BCDLΔN 1. 69 syrr: txt A N[ελθ.] rel goth arm. ins τον bef οικ. AM copt-wilk. επηρ. αυτ. bef κατ ιδ., with AC3N rel (lat-c) syrr copt goth æth: txt BC1DLΔX 1. 33. (69) vulg lat-a b &c arm.—ηρωτων D 1. for οτι, δια τι (οτι not being understood) ADKΠ 33 Syr: οτι δια τι U 238: txt BCNN rel.

om και νηστεια Β X1(ins X3b) lat-k. (So Tischof has 29. for εν ουδ., ου C1. edited : referring to 1 Cor vii. 5, where see note. In || Matt the whole sentence is doubtful, but none who insert it omit these words.)

30. rec και εκειθεν, with ACN rel: txt BDLΔX. for παρεπ., επορευοντο (more usual) B1 D-gr lat-a c f goth æth. rec γνω, with AN rel: txt BCDLN.

om o D1(ins D-corr1). 31. om autois B lat-k. for ανθρωπων, ανθρωπου και αποκτεινουσιν D-gr. om αποκτανθεις D ev-y lat-a $c g_1 k$ copt. rec τη τριτη ημέρα (from | Matt: Mey thinks μετ. τρ. ημ. a conformation to ch viii. 31, because there is there no corrn to the | Matt Luke. But such corrns were not so systematic as to warrant such an inference), with AC3N rel vulg lat-f g, l syrr goth æth arm: txt BC¹DLΔN lat-(a) b c i (k) syr-mg copt.

33. rec ηλθεν (to suit γενομένος following), with ACN rel lat f [q] syr (copt) goth

(æth) arm: ηλθοσαν D: txt BN 1 latt Syr. VENGUENOS N.

is emphatic, as opposed to the want of power on the part of the disciples. This is the only place where we have such a charge as μηκέτι εἰςέλθ. εἰς αὐ.,—shewing the excessive malignity and tenacity of this kind (see ver. 29) of spirit. This is also shewn by ver. 26. 27.7 See ch. v. 41; also Matt. xvii. 6, 8: Rev. i. 17: Dan. x. 9, 10. 29. The answer is given more at length in Matt. ver. 20, and the Lord there distinctly includes the disciples in the $\gamma \epsilon \nu \epsilon \dot{\alpha}$ $\ddot{\alpha}\pi i \sigma \tau o s$, by telling them $\delta i \dot{\alpha}$ $\tau \dot{\eta} \nu$ $\dot{\alpha}\pi i \sigma \tau (a\nu)$ $\dot{\nu} \mu \dot{\omega} \nu$. The assurance also occurs there, which was repeated Matt. xxi. 21, where see notes.

τοῦτο τὸ γένος] That there are kinds, more and less malicious, of evil spirits, we find from Matt. xii. 45-and the pertinacity and cruelty of this one shewed him to belong to the worst kind. The Lord's saying here (if the doubtful words are to stand) is rather for their after guidance, than their present; for they could not fast while He was with them, ch. ii. 19.

30-32. SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION. Matt. xvii. 22, 23. Luke ix. 43-45, where see notes, as this account is included in the

two others. 33-50. DISCOURSE BESPECTING THE

έπηρώτα αὐτούς Τί ἐν τῆ ὁδῶ η διελογίζεσθε; 34 οί δὲ η Matt. xvi. 7 ο ἐσιώπων, ^p πρὸς ἀλλήλους γὰρ pq διελέχθησαν ἐν τῆ ὁδῷ ο Matt. xx. 31 εσιωπων, 1 προς αλληλους γαρ 14 οιελεχθησαν εν τη οδω 6 καιτ. καὶ 17 τις 17 μείζων. 35 καὶ 18 καθίσας 17 εφώνησεν τοὺς δώδεκα 17 ρατες καὶ λέγει αὐτοῖς 17 Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων 17 Gospp. Αστες 17 Gospp. Αστες 17 σον με λετες 17 σον με διαν με δ και λέγει αυτοις Μι τις υεκει πρωτος ειναι, εσται παυτων $^{\rm u}$ $^{\rm gosp.\,here}$ έσχατος καὶ πάντων $^{\rm u}$ διάκονος. $^{\rm 36}$ καὶ λαβὼν παιδίον $^{\rm sin}$ ε΄στησεν αὐτὸ $^{\rm c}$ ν μέσφ αὐτῶν, καὶ $^{\rm v}$ ἐναγκαλισάμενος αὐτὸ $^{\rm cin}$ Ηεb. xii. $^{\rm sin}$ εἰπεν αὐτοῖς $^{\rm 37}$ $^{\rm co}$ $^{\rm c}$ $^{\rm c}$

rec aft οδω ins προς εαυτους, with AN rel lat-f syr goth wth; aft διελογ. 1. 69 Syr (arm): om BCDL ∆(sic) ℵ latt copt.

34. εσιωπουν CN. διελεγχθησαν Χ. om εν τη οδω (as superfluous) ADA lat-a b f i [l q] goth: ins BCNN rel vulg lat-c ff2g1k syrr copt ath arm Origi.

μειζων ins εστιν \aleph Orig: γενηται αυτων D 2-pe ath, simly latt syr copt [ath].

35. for 1st και, τοτε D lat-b [$f_2^{\nu}i$]. ο ο και λεγ. to διακονος (|| $Matt\ Luke$) D lat-k.

36. ins το bef παιδ. D. for 1st αυτο, αυτον $D\Delta$. αναγκαλισ. C, ανακλισ.

D¹(txt D³), αναγκαλεσ. L, εναγκαλησ. X, εκαλισ. Δ.

37. rec (for 1st αν) εαν, with NX rel Orig₃: txt ABCDLΔΝ 1. 69. om εν DXΓ ev-y Syr æth arm: εκ 69, εx lat-b c ff_2 i (unum ex vulg lat-(a) fg_1 [l]). των π. τουτων CΔΝ. for επι, εν D 69. rec (for 2nd αν) εαν, with ACN rel: om \aleph : txt BDLΔ. rec δεξηται (to conform to δεξ. above, and || Luke), with ACDN rel om $\tilde{\epsilon}\nu$ DXF $\tau\omega\nu$ π . vulg lat-b f_2^r : δεχεται \aleph Scr's c: txt BL 69 lat-a c f $g_{1,2} \mid q$]. 38. rec (for εφη) απεκριθη δε (conformation to \parallel Luke, as also appears by the

varns), with AN rel lat-c f ff goth (æth) arm: απεκριθη D-gr vulg lat-b i k l syr: αποκριθεις δε εφη C: και αποκριθεις 69: txt BLAN Syr copt. om o (see || Luke) om λεγων B(C)ΔN lat-k Syr copt : και ειπεν D-gr ADN rel: ins BCLMXAN. ειδαμεν DN. lat-c ff : ειπεν 69 lat-a D-lat. Steph om ev, with A rel Thl: επι (from || Luke and ver 39) U ev-z: txt BCDLNΔN 1. 69 latt. om os ovk ak. ημ. (to conform to | Luke) BCLAN lat-f Syr copt ath: ins A(D)N rel latt syr (goth

GREATEST AMONG THEM. Matt. xviii. 1-9. Luke ix. 46-50. Here again the three accounts are independent, and differ in some particulars unimportant in themselves, but very instructive for a right comparison of the three Gospels. First take Luke's account.—The disciples had been disputing;—our Lord knowing the strife of their hearts, took a child, &c .-Then compare Mark-our Lord asked them, on coming into a house, what had been the subject of their dispute; -they were silent from shame; -He sat down, delivered his sentence to the twelve,—and then took the child, &c .- Lastly turn to Matt. There, the disciples themselves referred the question to our Lord, and He took the child, &c. Who can forbear seeing in these narratives the unfettered and independent testimony of three witnesses, consistent with one another in the highest form and spirit of truthfulness, but differing in the mere letter? Mark's account is again the richest and fullest, and

we can hardly doubt that if the literal exact detail of fact is in question, we have it here. 33. Between the coming to Capernaum, and this discourse, happened the demand of the tribute money, Matt. xvii. 24—27. 34.] There is no real difference in the matter in question here (and in Luke), and in Matt. The kingdom of heaven was looked on as about soon to appear: and their relative rank now would be assumed as their relative rank then. The difference in the expression of this is a mark of independence and 35.] See Matt. xx. 26, and authority. 36. evayk. auto] This parnote. ticular we learn from Mark. 38.] Only found besides Matt. x. 40. in Luke, vv. 49, 50. Notice the repetition of our akol. hu. as characteristic of Mark. The connexion of this remark with what goes before, is: 'If the receiving any one, even a little child, in thy Name, be receiving Thee; were we doing right when we forbade one who

 $y = \text{ch. x. } 14^\circ$. $\eta \mu \hat{\nu} \nu$ καὶ y ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ $\eta \mu \hat{\nu} \nu$. ABCDE Luke xi. 32. Acts xi. 13. 39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ y κωλύετε αὐτόν. οὐδεὶς yάρ MNSU YNPΔΗ y τεν τεν εν τεν εν το y το y τεν εν το y τον
arm).—μεθ' ημων (as || Luke) D lat-a k. rec εκωλυσαμεν (from || Luke), with ACN rel latt &c: B D-gr LΔR 1. om στι ουκ ακ. ημιν (as superf; but Mark often thus repeats. Certainly had the clause been adopted from || Luke, we should have read μεθ' ημων instead of ημιν,—which now only L has) DX 1. 69 latt arm: ins ABC(L)NR rel lat-f Syr syr-w-ast copt goth wth.—for ημιν, μεθ ημων L Ser's q r. ηκολουθει ΒΔR.

39. for $i\eta\sigma$, apokribeis D 2-pe lat-a b f_2 i k: om 1. 69 arm. om autov

(see | Luke) D 115 lat-a b i k.

40. Steph υμων (both times: prob from || Luke, but the inference is hardly a safe one, as AXΔ[N] there read ημων the 2nd time), with ADN rel latt syrr goth ath Vict Opt: txt BCΔN 1. 69 lat-k copt syr-mg arm.—υμ. υπερ ημ. UX: ημ. υπερ υμ. L.

41. $\epsilon a \nu$ N. rec ins $\tau \omega$ bef $o \nu o \mu a \tau i$, with DHM Δ 69 arm: om ABCNN rel. rec adds $\mu o v$, with C^3DN^1 rel latt syr-mg copt goth α th: om ABCKLNIIN3 1 syrr arm. for $\chi \rho i \sigma \tau o v$, $\epsilon \mu o \nu$ N. rec om 2nd $\sigma \tau$, with AC3N rel vulg lat-a c f i ath arm: ins BC1DL Δ N gat lat- $b f f g_2 k l [q]$ syrr copt goth. $\alpha \pi o \lambda \epsilon \sigma \epsilon \epsilon \epsilon (i tacism?)$ DE: txt A B(sic: not as Btly) CNN rel.

used thy Name, but did not follow us?' "Observent hoc," says Bengel, "qui charismata alligant successioni canonica." This man actually did what the very Apostles themselves were specially appointed to do: and our Lord, so far from prohibiting, encourages him: see Num. xi. 26—29. 39.] See 1 Cor. xii. 3. The very success of the miracle will awe him, and prevent him from soon or lightly speaking evil of me. We must beware of supposing that the application of this saying is to be confined to the working of a miracle-ver. 40 shews that it is general-a weighty maxim of Christian toleration and charity, and caution to men how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of Church: cf. Phil. i. 16-18. See the way in which the nearly opposite inference is extracted from the words, in the very curious note of Bp. Wordsw. here. 40. This saying is not inconsistent with that in Matt. xii. 30. They do not refer to the same thing. This is said of outward conformity-that, of inward unity of purpose-two widely different things. On that saying, see note there. On this, we may say—all those who, notwithstanding outward differences of communion and government, believe in and preach Jesus Christ, without bitterly and uncharitably opposing each other, are hereby declared to be helpers forward of each other's work. O that all Christians would remember this! Stier (Red. J. iii. 24) strongly deprecates the reading $\hat{\eta}\mu\hat{\omega}\nu$ — $\hat{\eta}\mu\hat{\omega}\nu$; "The us in the mouth of our Lord here confuses and destroys nearly the whole purport of his weighty saying. For this is the very fault of the disciples, that they laid down outward and visible communion with them as the decisive criterion of communion with the Lord: and this very fault the Lord rebukes with his repudiatory ὑμῶν." Still, there is a propriety, a tempering the rebuke with a gracious reminiscence of their unity with Him, and something exceedingly suiting the χριστοῦ ἐστέ below, in ἡμῶν-ἡμῶν. In the divided state of the critical evidence, the reading must be ever doubt-41. This verse does not take up the discourse from ver. 37, as some think, but is immediately connected with ver. 40:- Even the smallest service done in my Name shall not be unrewardedmuch more should not so great an one as casting out of devils be prohibited.'

έν ὀνόματι ὅτι signifies by reason that, but not without an allusion to τ. ὄνομά μου, which furnishes the reason. χριστέστέ] The only place in the Gospels where this expression is used. Paul has it: see

reff. and Rom. viii 9: 1 Cor. iii. 4.

TUP OU GEN. xIv. 14.

only. Gen. xIv. 14.

there bis. John xviii. 10, 26. Acts xxvii. 32.

y Matt. xiv. 30 reff.

xvi. 24.

there bis. John xviii. 10, 26. Acts xxvii. 32.

y Matt. xiv. 30 reff.

y Matt. xiv. 30, 30 only +.

y Matt. xiv. 12 only +.

a Matt. xiv. 30 reff.

b Matt. xiv. 30, 31 al. Deut. xxviiii. 39. Isa.

b Matt. xiv. 30, 31 al. Deut. xv. 21,

42. εαν AC rel: txt BDLNK (V, e sil) 1.69. σκανδαλίζη D-gr. rec om τουτων, with C¹(appy, Treg) X rel lat-f arm: ins $(from \parallel Matt!)$ ABC²DLM²NΔΚ 1 lat-(b) c $i \lceil q \rceil$ (ff_2 i Syr) syr copt goth wth. rec πιστευοντων εις εμε $(from \parallel Matt)$, with ABC²NX rel vss: πιστευοντων (alone) ΔΚ lat-b ff_2 i k¹ copt-mss: txt C¹(see Tischdt²s Codex Ephr Appendix) D lat-a. (πιστινεχοντων was very likely to pass into πιστευοντων, especially as producing conformity to $\| Matt$. I have therefore edited it, as did Tischdf ed 7.) αυτω bef εστιν A. (om αυτω U wth.) περιεκειτο D. rec λίθος μυλικος (from Luke xvii. 3, where it is best attested: see there), with

rec λιθος μυλικος (from Luke xvii. 3, where it is best attested: see there), with AN rel syr copt(appy): μυλωνικος λιθος 69. 258 Thl: mola D-lat: txt BC D[-gr] LΔ \aleph 1 latt Syr goth æth arm. for $\pi\epsilon\rho\iota$, $\epsilon\pi\iota$ D 251. $\epsilon\iota$ ς τ . θ . $\epsilon\beta\lambda\eta\theta\eta$ D latt.

44 and 46. om BCLAR 1 lat-k copt arm. (The whole history of the omns is to be found in || Matt. No such addns as vv 41, 46 occurry there, they were omd here, as also was, in mas 92. 218-55, ver 45, which does not occur there: but, the || passage ending at ver 47, ver 48 was not subjected to the same erasion. Tischaf, after Mey, has here been misled by the correctors, and has erased vv 44, 46: not so Lachm. Treg inserts the verses in brackets.)

45. καν D. σκανδαλιζει (itacism?) X% Scr's c: -λισει L. aft καλ. ins γαρ AKΠ lat-c. rec εστι σοι (|| Matt), with M¹NUΓ vulg lat-a c f ff² k D-lat syrr ath: σοι εστιν D-gr M²S lat-b goth arm(appy): txt ABCN rel. εις την ζωην bef ειςελθειν FΓΝ Scr's b f (g): χωλ. bef ειςελθ. εις τ. ζ. D latt arm. att ζ. ins αιωνιον D latt(not f ff² k) arm. ins κυλλον η bef χωλον Ν. εις την γεενναν bef βληθηναι Ν. om 2nd την Μ¹ΝΧ. om εις το πυρ το ασβεστον BCLΔΝ 1 lat-b k Syr copt arm-zoh (so also LΔ Syr in ver 43): ins ADN rel lat-f goth æth armuse[: του πυρος F lat-c g_2].

47. κ. ο οφθ. σου ει (omg εαν) D.

42.] See Matt. xviii. 6. 43-48.] These solemn repetitions of former declarations (see Matt. v. 29; xviii. 8, 9) are by no means to be regarded as arbitrary insertions by this or that Evangelist, but as the truth of what was uttered by our

Lord: see Prolegomena. Vv. 44, 46, 48 are only in Mark; they are cited from Isaiah (see reff.), where the prophecy is of the carcases of those who have transgressed against the Lord. This triple repetition gives sublimity, and leaves no

c Matt. vii. 4.5. k σκανδαλίζη σε, c ἔκβαλε αὐτόν n καλόν σε ἐστὶν d μον- ARCDE here bus and Matt. v. 13 d φθαλμον εἰςελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, v ἡ δύο MNSU andy. Levir. ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν x γέενναν, 48 ὅπου ὁ κι. 69 π. 13. Επερ. 2 σκώληξ αὐτῶν οὐ τελευτᾶ καὶ τὸ πῦρ οὐ 2 σβέννυται. (here bis only. 4 θ πᾶς γὰρ πυρὶ 2 άλισθήσεται, καὶ πᾶσα θυσία 4 άλὶ e άλισθήσεται. 50 καλὸν τὸ g άλας ἐὰν δὲ τὸ g άλας reff.
h here only t.
Επέλ. κτιν.
Α ἄναλον γένηται, i ἐν τίνι αὐτὸ j ἀρτύσετε; ἔχετε ἐν k έαυτοις f άλα, καὶ l εἰρηνεύετε ἐν ἀλλήλοις. 28 Aq.

xxvi. 52. Heb. xi. 37 a. j Luke xiv. 34. Col. iv. 6 only +. Cant. viii. 2 Symm. k = Matt. iii. 9 reff. l Rom. xii. 18. 2 Cor. xiii. 11. 1 Thess. v. 13 only. 3 Kings xxii. 45. Job v. 24. Sir. vi. 6.

σκανδαλι(ει (itacism?) DX. rec (for σε εστιν) σοι εστι (from | Matt), with AC D.gr N rel copt goth : egt. got M1 latt syrr wth (arm : egtin ge LA: txt BX. om εισελθειν 81 (which also has ζω, at the end of a page, and, at the top of the next, σιλιαν: txt \aleph^{3a}): ins aft ϵ . τ . β . τ . θ . Λ . for $\beta\lambda$., $z\pi\epsilon\lambda\theta\epsilon\iota\nu$ D 1 lat-c i. την (see Matt v. 29, 33) BL. rec aft ϵ 15 την γ . ins του πυρος (from || Matt), with ACN rel vulg lat- $f(g_2)$ i l syrr goth α 2 seth: om BDL α 3 1 lat- α 5 σ 5 f_2 6 copt arm.— [for τ. γ., το πυρ το ασβεστον F.]

49. om πας γ. π. αλισθ. και (i. e. πας to πασ.) D 64-51 tol lat-a b c ff, i.

from Matt v. 13) AC D[-gr] HLN: $-\sigma\eta\tau a$ $\Delta: -\sigma\eta\tau a$ 0: a $\tau v \theta \eta \sigma e \tau a$ K 1 Ser's e ev-z lat-f [gat D-lat] Syr copt (goth wth) arm: txt BXN rel latt syr. rec (for ala) alas (from above), with $\Lambda^2 \text{CNN}^{3a}$ rel: txt $\Lambda^1 \text{BDL} \Delta \text{N}^1$.—pref τo U. $\epsilon \iota \rho \eta \nu \epsilon v \sigma \sigma \tau \epsilon$ V.

doubt of the discourse having been verbatim thus uttered. See note "Matt. v. 49. In order to understand this difficult verse, it will be necessary first to examine its connexion and composition. (1) What is yap? It connects it with the solemn assertions in vv. 43-48, καλόν ἐστίν σε . . . and furnishes a reason why it is better for us to cut off and last away, &c. mas then is every one, absolutely: referring back both to the oc, and the autûv above - maoa voic is (not opposed to (Meyer), t) parallel with πas, and κaί equivalent to just as. (2) This being stated, let us now enquire into the symbolic terms used. FIRE is the refiner's fire of Mal. iii. 2, to which indeed there seems to be a reference; the fire of Matt. iii. 11 and Acts ii. 3; of Ezek. xxviii. 14 (see my Hulsean Lectures for 1841, pp. 9—12). Fire is the symbol of the divine purity and presence :- our God is a consuming fire, not only to his foes, but to his people: but in them, the fire shall only burn up what is impure and requires purifying out, 1 Cor. iii. 13: 1 Pet. i. 7; iv. 12, 17. This very fire shall be to them as a preserving salt. The SALT of the covenant of God (ref. Levit.) was to be mixed with every sacrifice; and it is with fire that all men are

to be salted. This fire is the divine purity and judgment in the covenant, whose promise is, 'I will dwell among them.' And in and among this purifying fire shall the people of God ever walk and rejoice everlastingly. Rev. xxi. 23. This is the right understanding of Isa. xxxiii. 14, 15, 'Who among us shall dwell with the devouring fire? &c. He that walketh in righteousness, &c. And thus the connexion with the preceding verses is,—'it is better for thee to cut off,' &c.—'for it is part of the salting of thee, the living sacrifice (Rom. xii. 1), that every offence and scandal must be burnt out of thee before thou canst enter into life.' 50. The connexion of this (elsewhere said in other references, Matt. v. 13: Luke xiv. 34) is now plain. If this fire which is to purify and act as a preserving salt to you, have, from the nullity and vapidity of the grace of the covenant in you, no such power,it can only consume—the salt has lost its savour—the covenant is void—you will be cast out, as it is elsewhere added, and the fire will be no longer the fire of purification, but of wrath eternal. I will just add that the interpretation of the sacrifice as the condemned-and the fire and salt as eternal fire,-except in the case of the salt having lost its savour, is

X. ¹ Καὶ ἐκεῖθεν το ἀναστὰς ἔρχεται εἰς τὰ τόρια τῆς το reff.
 Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου. καὶ ο συνπορεύονται παίλιν ὅχλοι πρὸς αὐτόν, καὶ ὡς ρ εἰώθει πάλιν ἐδίδασκεν ο εἰκε εἰκε εἰς τὰ προςελθόντες Φαρισαῖοι q ἐπηρώτων αὐτὸν το εἰ ἔξεστιν ἀνδρὶ γυναῖκα s ἀπολῦσαι, t πειράζοντες αὐτόν. p Μαιτ. χινιι 1 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν u ἐνετείλατο t Μωυσῆς t 4 οἱ δὲ εἶπαν v Ἐπέτρεψεν Μωυσῆς w βιβλίον x ἀποστασίου γράψαι, καὶ s ἀπολῦσαι. t ὁ δὲ Ἰησοῦς s Μείτ. χινιι εἶπεν αὐτοῖς y Πρὸς τῆν z σκληροκαρδίαν ὑμῶν ἔγραψεν εχινιι (χαχι) εἶπεν αὐτοῖς y Πρὸς τῆν z σκληροκαρδίαν ὑμῶν ἔγραψεν t το κινιι 11 εἰ. τι εἶπεν αὐτοῖς y Πρὸς τῆν z σκληροκαρδίαν ὑμῶν ἔγραψεν εχινιι καὶ t θῆλν ἐποίησεν αὐτοὺς t ἀπὸ δὲ ἀρχῆς t κτίσεως t ἄρσεν τούτον t Μιτ. καὶ t Μιτ. κινιι 13 εἰτ. το εἰπ. 14. γ ελετεί εἰι. 18. Πελ. Ιχιν. 31 (reff.) οπλ. 13. Δὶν. Αλετεί εἰι. 18. Πελ. Ιχιν. 31 (reff.) οπλ. 13 εἰτ. 19. Ντ. 10 το οπλ. 10 το

 $c f f_2 i$ (Syr). ωs ε ιωθ. bef και \widehat{D} lat- $b f f_2^2 i$. 2. rec ins oi bef φαρ, with CNVXX 1: om AB rel copt goth.—om προsελθ. φαρ, \widehat{D} lat-a b k. rec επηρωτησαν, with AN rel syr: επηρουν \widehat{C} : ηρωτων \triangle : txt

BDLMR latt.

3. for ενετ., ετειλατα D1(txt D3) 28.

4. (ειπαν, so BCDR.) rec μω. bef επετρ. (see || Matt, vv 7, 8), with AN rel vulg lat f g₂ syrr goth arm: μω. ενετειλατο 1 Ser's c copt: txt BCDLΔR ev-y. for γραψαι, δουναι (|| Matt) 61 lat-b, δουναι γραψαι (combination) dure scriptam D lat-c ff₂. at end add αυτην Ν.

5. rec (for ο δε) και αποκριθεις ο, with ADN rel (vulg lat-a b $f\!\!\!f_1$ $k[l\ q]$) f (Syr) syr goth (wth) arm: txt BCLΔN (lat-c) copt. on αυτοις D 235-52\(^1\). for εγρ., επετρεψεν N ev-z. add μωυσης D lat-(b) c (f) g_2 k Syr-ms. om υμιν D 13.

28. 69. 124 Ser's v lat-b c g_2 k arm-zoh.

6. om ktioses D 255 ev-36 lat-b ff 2 Syr. $\theta\eta\lambda\nu\nu$ D¹. om autous D 28.219 fuld lat-b ff f, k copt goth æth. om o 6eos BCLAR lat-c ff, copt: ins ADN rel vulg lat-a b f g, k [l q] syrr goth æth arm. (The fact that || Matt ver 4 ends aps. κ . $\theta\eta\lambda$. exothere autous, furnishes strong presumption that o 6eos has been struck out here. But as the words may be a gloss, I have bracketed them, as Lachm also has done: Tischdf and Treg omit them.)

7. ins και ειπεν bef ενεκ. (from | Matt, ver 5) DN 69 Ser's e fuld(with gat harl mt)

contrary to the whole symbolism of Scripture, and to the exhortation with which this verse ends: 'Have this grace of God—this Spirit of adoption—this pledge of the covenant, in yourselves;—and,' with reference to the strife out of which the discourse sprung,—'have peace with one another.'

CHAP. X. 1—12.] REPLY TO THE PHARISEES' QUESTION CONCERNING DIVORCE. Matt. xix. 1—12. 1. καὶ πέραν] Our Lord retired, after His discourses to the Jews in John x. and before the raising of Lazarus, to Bethany (John i. 28; x. 40) beyond Jordan, and thence made his last journey to Jerusalem; so that in the

strictest sense of the words He did come into the borders of Judæa and beyond Matt. has πέραν τ. 'lop. without the copula. See Luke xvii. 11. Here a large portion of the sayings and doings of Jesus is omitted: cf. Matt. xviii. 10; xix. 3: Luke ix. 51-xviii. 15: John vii. 2-9.7 See notes on Matt., with whose account ours is nearly identical. Compare however our vv. 3, 4, 5 with Matt. vv. 7, 8, 9, and we have testimony to the independence of the two reports-for such an arbitrary alteration of arrangement is inconceivable. 4.] ἐπέτρεψεν is emphatic. Moses gave an express permissory injunction. 7. Our Lord makes

c καταλείψει ἄνθρωπος τον πατέρα αὐτοῦ καὶ τὴν μητέρα ABCDE GEN. ii. 24. Matt. xvi. 4 al. Isa. xvii. καὶ ^d προςκολληθήσεται πρὸς την γυναϊκα αὐτοῦ, ⁸ καὶ MNSU

Gen. as above. Job μη εχωριζέτω. 10 καὶ η είς την οἰκίαν πάλιν οι μαθηταὶ xli. 8. [αὐτοῦ] περὶ τούτου ἐπηρώτων αὐτόν. 11 καὶ λέγει Rom. ii. 26. Gen. xv. 6.

f | Mt. only. Ezek. i.-11, αὐτοῖς "Ος αν ἀπολύση τὴν γυναῖκα αὐτοῦ καὶ γαμήση 23 A only. ΔΆλην, ¹ μοιχάται ¹ ἐπ' αὐτήν· ¹² καὶ ἐὰν αὐτή ἀπολύσασα Gospp. Rom. μετι 35, 39 al. του ἄνδρα αὐτῆς γαμήση ἄλλου, ¹ μοιχαται. Lev. xiii. 46.

13 Καὶ προςέφερον αὐτῶ παιδία, ἵνα ¹ἄψηται αὐτῶν· 10. 1 | Mt. bis. Matt. v. 32 only. Jer. v. 7. viii. 3, 15. ch. viii. 22 al. k = ch. ix. 12, 13. Luke ix. 5. 2 Cor. i. 23. l = | L. Matt.

lat-b c ff_2 $g_{1,2}$ [q]. $a\nu\theta\rho\omega\pi\omega\nu$ \aleph . om 1st $a\nu\tau\sigma\nu$ DM eauton D, $a\nu\tau\sigma\nu$ M \aleph , simly lat-a b c [f $ff_2]$ Syr copt goth eth. to end $(hom\inftyotet: \kappa a\iota$ to $\kappa a\iota$) B \aleph ev-48 goth. for $\pi\rho\sigma$ om 1st autou DMIN. aft unt. ins οm και προςκολλ. for προς την γυναικα, τη γυναικι (corrn to || Matt and LXX-A), ACLNA 1 gat(with mt tol) lat-a c f g2 Jer: txt (as LXX-Ed. vat [B def]) D rel vulg lat-b ff₂.

8. σαρξ bef μια (|| Matt) ACFKM²UΓΠΝ 1.69 copt arm: txt BDN rel latt syrr

goth æth.

om o AG Clem. for ouvel. eleveer 9. om our D-gr lat-ff, k syr (Clem).

D-gr ev-z am lat-c f.

10. rec (for εις την οικ.) εν τη οικια, with ACN rel vulg lat-(a) f g2 k [lq] copt goth with arm: txt BDLAN ev-y lat-b. (om lat-e.) om autou BCLAN ev-y lat-a (c) k copt arm: ins ADN rel vulg lat-b fg_2 [19] syrr goth with. (The omn was prob made for elegance: αυτου-τουτου-αυτον coming close together.) rec (for τουτου) του αυτου, with D rel vulg lat-b g_2 [q] syr goth, autou Π Ser's s: τ outw \aleph : txt ABCLMNXFA 1 lat-a c f f f f f Syr copt wth. —om π . τ . K 67 ev-z harl f . add λ 0 you D lat-c fadd Aoyou D lat-c f rec επηρωτησαν, with ADN rel latt syrr copt goth: txt B C(-τουν) LΔR. $f_2 g_2 k$.

11. rec εαν, with AN rel (add ανηρ 1. 69 lat-a arm): txt BCDLΔX.

γαμηση D vulg lat-b cf[lq].

12. rec (for $avi\eta$) $\gamma vv\eta$ (more general and perpicuous), with ADN rel vulg lat- fg_1 syrr goth: 'txt BCLΔN [copt] æth. rec απολυση τ. ανδ. αυ. και (to conform to ver 11), with AN rel vulg lat- fg_1 syrr goth : - σ a σ a . . . και Δ : ϵ ξ ϵ λθη απο του ανδρος και D (69) lat-a b (c) ff, g, arm: txt B(C)LN.—for auτηs, auτου C. rec γαμηθη αλλω, with AC2N rel (arm): txt BC1(D)L(Δ)N 1.69 syr copt goth (wth).—aλ. bef γaμ. D. αλλην Δ.

13. αυτων bef αψηται (from || Luke) BCLΔR ev-y [lat-f].

attributed to δ ποιήσας ἀπ' ἀρχης. The parallel is most instructive. In Matt. this saying forms part of the discourse with the Jews. Here again Mark furnishes us with the exact circumstantial account of the matter. On the addition, Matt. vv. 10-12, see notes there. We may notice, that Mark omits Matt.'s κατὰ πῶσαν αἰτίαν in ver. 2,—and his μὴ ἐπὶ πορνεία in ver. 11; as also does Luke (xvi. 18). The one omission seems to involve the other. The report here gives the enquiry without this particular exception. As a general rule, Mark, so accurate in circumstantial details, is less exact than Matt. in preserving the order and con-

nexion of the discourses. 12.] This

verse corresponds to δ ἀπολελυμένην γα-

μήσας μοιχάται in Matt. ver. 9 - but it is

Adam's saying His own: in Matt. it is

expressed as if the woman were the active party, and put away her husband, which was allowed by Greek and Roman law (see 1 Cor. vii. 13), but not by Jewish (see Deut. xxiv. 1: Jos. Antt. xv. 7. 10). This alteration in the verbal expression may have originated in the source whence Mark's report was drawn. On μοιχᾶται, Grotius remarks, 'Mulier, cum domina sui non sit, si, marito relicto, ad aliud matrimonium se conferat, omnino adulterium committit, non interpretatione aliqua, aut per consequentiam, sed directe: ideo non debuit hic addi, επ' αὐτόν.

13—16.] The bringing of children to Jesus. Matt. xix. 13—15. Luke xviii. 15-17. The three are nearly identical:from Matt., we have the additional reason καὶ προςεύξηται, and from Mark, ἐναγκαλ. 13. maidia Not only children,

οἱ δὲ μαθηταὶ "ἐπετίμων τοῖς προςφέρουσιν. 14 ἰδὼν "-ch. viii. 32,33 reff. δὲ ὁ Ἰησοῦς "ἢγανάκτησεν καὶ εἶπεν αὐτοῖς "ἸΑφετε τὰ "πάνα, Ματι παιδία ἔρχεσθαι πρός με, μὴ "κωλύετε αὐτά τῶν γὰρ γὰρ γλας με, 38 reff. γ hat. ν. 18 γλος γὰρ γλας γανας γ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 15 q ἀμὴν λέγω $^{\rm quill. Noise}_{r}$ $^{\rm quill. Noise}_{$ παιδίον, οὐ μὴ εἰςελθη εἰς αὐτήν. 16 καὶ s εὐαγκα- only τον u τιθεὶς τὰς χείρας επ t there only t. L. u τιθεὶς τὰς χείρας επ t t there only t. t t αὐτά.

(not X)

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν ν προςδραμὼν υ constr., 2 Cor. in. 13. Rev. ii. 24. ν ch. ix. 15. Acts viii. 30 only. Gen. xx iii. 24.

aft mad. ins autou D 406. 2-pe lat-a c f syrr goth æth. επετιμησαν αυτοις Tomg προsφ.] (from | Matt) BCLAN late k copt.

rec ins και bef μη (from | Matt Luke), with ACDLM2N 1 14. παιδαρια D1. latt syrr goth ath arm [Bas1]: om BN rel copt.

15. rec εαν, with AN rel: txt BCDLΔN 1. εις αυτην ειςελευσεται D-gr.

16. for evayk., π poskalegamenos D lat-b c f f_2 [q]. rec τ 18. τ . χ . $\epsilon \pi$ auta η uloyei auta (avoiding the unusual kateu. and conforming the order to || Matt), with (AN) Γ (rel) vulg lat-f g_1 goth arm: ετιθεί τ . χ . επ αυ. και ευλογεί αυτα D lat-b c f_2 k syrr: txt $BC(L)\Delta \aleph$ (ev-y) syr-ms copt with Vict.—rec ηυλογεί, with Γ : ευλογεί ΛD rel: ευλογη K^1 : ευλογησεν FGK^2 : κατηυλογει L $N(-\gamma\iota)$ ev-y: txt $BCΔ<math>\aleph$.

17. for προσδρ. είς, ιδου τις πλουσιος προσδρ. (it seems likely, as Mey, that the title

of the section has somehow been mixed with the txt: for, from ver 22, maouries could hardly be exprd here) AK M(omg τις) Π 69 syr-mg arm: txt BCDX rel vulg lat-a b

but as in Luke, infants ($\beta \rho \epsilon \phi \eta$): and our Lord was not to teach them, but only to touch, and pray over them. This simple, seemingly superstitious application of oi προςφέροντες (perhaps not the mothers only) the disciples, interrupted in their converse on high and important subjects, despise and reprove. 14. We can hardly read our Lord's solemn saying, without seeing that it reaches further than the mere then present occasion. It might one day become a question whether the new Christian covenant of repentance and faith could take in the unconscious infant, as the old covenant did :--whether when Jesus was no longer on earth, little children might be brought to Him, dedicated to his service, and made partakers of his blessing? Nay, in the pride of the human intellect, this question was sure one day to be raised: and our Lord furnishes the Church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to Him, -but in order for us who are mature to come to Him, we must cast away all that wherein our maturity has caused us to differ from them, and become LIKE THEM. Not only is Infant Baptism justified, but it is (abstractedly considered;not as to preparation for it, which from the nature of the case is precluded) the NORMAL'PATTERN OF ALL BAPTISM; none

can enter God's kingdom, except as an infant. In adult baptism, the exceptional case (see above), we strive to secure that state of simplicity and childlikeness, which in the infant we have ready and undoubted to our hands. 16.] κατευλόγει, like all such compounds, is more forcible and complete than the simple verb would have been. It may be rendered He fervently blessed them.

17-31.] ANSWER TO AN ENQUIRER RESPECTING ETERNAL LIFE, AND DISCOURSE THEREUPON. Matt. xix. 16-30. Luke xviii. 18-30. On the different form of our Lord's answer in Matt., see notes there. As it here stands, so far from giving any countenance to Socinian error, it is a pointed rebuke of the very view of Christ which they who deny His Divinity entertain. He was no 'good Master,' to be singled out from men on account of His pre-eminence over his kind in virtue and wisdom: God sent us no such Christ as this, nor may any of the sons of men be thus called good. He was one with Him who only is good, the Son of the Father, come not to teach us merely, but to beget us anew by the divine power which dwells in Him. The low view then, which this applicant takes of Him and his office, He at once rebukes and annuls, as He had done before in the case of Nicodemus: see John iii. 1 ff. and notes.

w || Mt. see
Matt. viii. 19
reff.
X acc., here
[and ch. i. du] only.
(Mt. xvii. 12
onlyt.)
Y || Mt. reff.
X Matt. xxv. 34
reff. Num.
xxvi. 55
a || L. ch. xii.
37. xv. 12
Luke xx. 37
John xv. 15
Exop. xx.
12—16
Deur. v. w είς και x γουυπετήσας αυτον έπηρώτα αυτον Διδάσκαλε ABCDE άγαθέ, τί ποιήσω ΐνα ^y ζωην ^y αἰώνιον ^z κληρονομήσω; MNSU ΧΥΡΔΙΙ 18 ο δε Ίησους είπεν αὐτῶ Τί με ε λέγεις άγαθον; οὐδείς κι. 69 άγαθὸς εἰ μὴ εἶς ὁ θεός. 19 τὰς ἐντολὰς οἶδας, h Μὴ μοιχεύσης, μή φονεύσης, μή κλέψης, μή ο ψευδομαρτυρήσης, μη α ἀποστερήσης, τίμα τον πατέρα σου καὶ την μητέρα. 20 ὁ δὲ ἀποκριθεὶς ἔφη αὐτῷ Διδάσκαλε, ταῦτα πάντα ε έφυλαξάμην ε έκ ε νεότητός μου. 21 ό δε Ἰησοῦς DEUT. V. 16-20. η έμβλέψας αὐτῶ ἡγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ "Εν σε | 16-20. | " εμβλεψα | 1 Cor. vi. τ, 8. vii. 5. | 1 Vστερεί* 8. vii. 5. | Δαμε v. 4. | Δαμε v. ί ύστερείν ύπαγε, όσα έχεις πώλησον καὶ δὸς πτωχοίς, καὶ έξεις κ θησαυρον έν οὐρανώ καὶ Ιδεύρο ἀκολούθει μοι m άρας τὸν m σταυρόν. 22 ὁ δὲ n στυγνάσας ο ἐπὶ τῶ

f || (Mt. v. r.) L. Acts xxvi. 4. Gen. viii. 21. Ps. lxxxvii. 15. h. w. dat., ver. 27. cl., xiv. 67. Luke xx. 17. xxii. 61. John i. 36, i constr., here only. (|| Mt. reff.) Neh. ix. 21. k. Matt. ii. 11 reff. Mt. n=here (Matt. xvi. 3) only Erek. xxviii. 35. xxviii. 19 A. xxxii. o = ch, i, 22 reff.

 $f.ff_2$ Syr copt goth æth. γονυπετων D 69. aft autor ins leywr (|| Luke) D 69 lat-a b f g₂ k l [q] Syr goth arm Clem. (Tischof does not cite any readings from N in vv. 17, 18.)

18. for εls δ, μονος εις D txt (see on || Matt) ABCN rel [Clem] Origentre

19. μ. φον. bef μ. μοιχ. (corrn to order of commandments and to || Matt) BCA R-corri late copt; aft μ. κλεψ. Syr: om μη μοιχευσης R1.—for μ. φον., μ. ποροιη μη αποστερησης B-txt(ins B-marg) ΚΔΠ 1 νευσης D.gr Γ(aft κλεψ.) lat-k. Ser's e [arm]. om σου D [lat-q] Clem. aft μητ. ins σου (|| Luke) CFNN1 lat-a b cf Syr copt goth æth.

20. [for ο δε, και C am lat-b g₁.] ο m αποκριθεί (for εφη) ειπεν (|| Luke), with ADN rel: txt BCΔΝ. om αποκριθεις (|| Luke) BΔN [copt]. παντα bef τ. D fuld(with ing) lat- $b \ k \ [q]$ copt Clem Orig₁. $\epsilon \phi \nu \lambda a \xi a$ (more strongly attested in || Matt Luke) AD at end add τι ετι υστερω (| Matt) KMNΠ 69 [lat-a c] syr-w-ast arm. Clem Orig.

21. om ιησ. ΑΚΓΠ. for autor, auto C. aft 2nd αυτω ins ετι \$ 245-8: ει θελεις τελειος ειναι (|| Matt) ΚΜΝΠ 69 syr-w-ast [copt-wilk æth] arm. σε) σοι $(from \parallel Luke)$, with ADN rel Clem $Orig_1$; txt BCMΔΠ¹ \aleph ev-y. bef πτωχοιs, with CD \aleph (1, e sil) copt : om ABN rel goth arm Clem, om apas τον σταυρον (see || Matt Luke) BCDΔN vulg lat-b c f ff₂ $g_{1,2}$ k l copt-schw Clem (Hil Ambr Aug): ins bef δευρο G 1, 69 lat-a Syr with arm Iren₁: txt AN rel syr copt-wilk goth. 22. εστυγνασεν contristatus D lat-a b c. ins τουτω bef τω λογω D 69 lat-a b [c]

The dilemma, as regards the Socinians, has been well put (see Stier ii. 283, note): -either, "There is none good, but God: Christ is good: therefore Christ Is GoD;" -or, "There is none good, but God: Christ is not God: therefore Christ IS NOT GOOD." With regard to other points, the variations in the narratives are trifling, but instructive--εί δὲ θέλ. εἰς τ. ζ. εἰς. τήρ. τ. ἐντ. λέγει αὐτῷ, Ποίας ; ὁ δὲ Ἰησ. εἶπεν Τό. (Matt.) = τὰς ἐντολὰς oloas (Mark and Luke) without any break in the discourse. Similarly, in Matt., the young (Matt.) ruler (Luke) asks, ver. 20, τί ἔτι ὑστερῶ; but in Mark and Luke, Jesus says to him (and here with the remarkable addition of έμβλ. αὐτ. ήγ. αὐτ.), εν σε ύστερεί (or σοι λείπει). Such notices as these shew the point at which, not short of which nor beyond which, we may

expect the Evangelists to be in accord; viz. in that inner truthfulness of faithful report which reflects to us the teaching of the Lord, but does not depend on slavish literal exactitude; which latter if we require, we overthrow their testimony, and most effectually do the work of our adversaries. 17.] εἰς ὁδόν, out of the house, ver. 10, to continue His journey, ver. 32. The running and the kneeling are both found in the graphic St. Mark only. 19.] Mark here takes exactly the commandments of the second table,μη άποστ. standing for the tenth. Matt. adds their summary (άγαπ. τ. πλησίον σου ώς σεαυτ.), omitting (with Luke) μή άποστ., perhaps on account of μη κλ. having gone before. 21.] Notice the graphic details again, of looking on him and loving him. άρας τὸν στ. is

λόγω ἀπηλθεν τ λυπούμενος, η ην γάρ έχων η κτήματα τ Matt. xvii. λόγω ἀπῆλθεν $^{\rm p}$ λυπούμενος, $^{\rm q}$ ην γὰρ εχων $^{\rm q}$ κτήματα $^{\rm p}$ Matt. xvii. τολλά. 23 καὶ $^{\rm r}$ περιβλεψάμενος $^{\rm s}$ $^{\rm q}$ Ίησοῦς λέγει τοῖς $^{\rm q}$ $^{\rm q}$ Mt. (reft.) μαθηταῖς αὐτοῦ $^{\rm s}$ Πῶς $^{\rm t}$ δυςκόλως οἱ τὰ χρήματα εχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰςελεύσονται. 24 οἱ δὲ μαθη- $^{\rm c}$ Matt. xvi. $^{\rm const}$ τοῖς $^{\rm t}$ δυςκόλως οἱ τὰ χρήματα εχοντες $^{\rm const}$ $^{\rm const$ μαθηταῖς αυτου εἰς τὴν βασιλείαν τοῦ θεοῦ ειςεκευ ταὶ ਧ ἐθαμβοῦντο ° ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δε την πάλιν ἀποκριθεὶς λέγει αὐτοῖς $^{\rm Y}$ Τέκνα, $^{\rm S}$ πῶς $^{\rm W}$ δύςκολόν $^{\rm S}$, ch. ii. 5. εἰστιν τοὺς $^{\rm X}$ πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν $^{\rm Here \ only.}$ τοῦ θεοῦ εἰςελθεῖν. $^{\rm 25}$ γ εὐκοπώτερόν ἐστιν $^{\rm Z}$ κάμηλον διὰ $^{\rm X}$ τουμαλιᾶς τῆς $^{\rm b}$ ραφίδος διελθεῖν $^{\rm here \ only.}$ τοι $^{\rm 25}$ τονμαλιᾶς τῆς $^{\rm b}$ ραφίδος διελθεῖν $^{\rm here \ only.}$ τοι $^{\rm S}$ την $^{\rm C}$ εἰςελθεῖν, $^{\rm 26}$ οἱ δὲ $^{\rm c}$ περισσῶς $^{\rm d}$ ἐξ. Τίς δύναται $^{\rm Heb.\ ii.\ 18}$ της δίναται $^{\rm II}$ τ σωθηναι; ^{27 f} εμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει ^g Παρὰ ανθρώποις αδύνατον, αλλ' ου επαρά θεω πάντα γάρ τη Mt. reff. b & Mt. (L. v. r.) only †. e = ch. i. 27. xi. 31. xii. 7. xvi. 3 al. h ver. 32. ch. vi. 7, 32. Matt. xxvi. 22 al.

 $f_2' k [q]$ Syr. ins και bef απηλθεν D lat-b c f_2' . for κτηματα πολλα, πολλα χρηματα D lat-(a) [b] f_2' .

23. for λεγει, ελεγεν CS¹: ειπεν Δ Scr's g ev-z. om τα C. at end (ong

ver 25) adds ταχειον καμηλος δια τρυμαλιδος ραφιδος διελευσεται η πλουσιος εις τ. βασι-

λείαν τ. θεου D, simly lat-a b ff_2 .

24. aft μαθ. ins αυτου DΔ i lat-a b c f ff_2 k [q]. om $\iota\eta\sigma$. παλιν Α. AN 1 Clem, filioli latt $[\cot q]$: om EGK Π 253-9 Ser's f^2 i v w $[\tan c k]$. om Tous to $\chi\rho\eta\mu\alpha\sigma\nu$ (homeotel, passing from $\epsilon\sigma\tau\nu$ to $\chi\rho\eta\mu\alpha\sigma\nu$) Ban lat-k copt-ms. ins $\tau\sigma$ bef $\chi\rho$, with D 69 (1, e sil): om ACNX rel goth arm Clem.

25. om ver I) lat-a b ff₂. (See on ver 23.) aft ενκ. ins δε A; γαρ Scr's m n q². om της (twice) (see || Matt Luke) ΛCKMNUΔΠΝ 1. 69 goth: om 1st FΓ: om 2nd G [copt]. for τρυμαλιας, τρηματος Ν¹. Steph (for διελθείν) ειςελθείν (see || Matt Luke), with ANN rel lat-a k syr-mg goth Clem: txt BCKΠ 1 (69) vulg lat- $b \ c f f g_{2} g_{1,2} [l \ q]$ syrr copt æth arm.

26. for εαυτους, αυτον BCAN copt: πρ. αλληλους M1 arm.

27. rec aft εμβλεψαs ins δε (|| Matt), with AC2DN rel lat-k Syr (syr) wth arm; pref et vulg lat-b c &c: om B C1(appy) ΔΝ 1 copt goth. for λεγει, ειπεν ΓΝ1 ins τουτο bef αδυνατον (from || Matt) C2DN 69 lat-b (c) [Clem], dixit lat-a k q. g. Syr arm. f) ff₂ æth (Clem). Viet-ms Thl. for αλλ' ου to δυν. εστιν, εστιν παρα δε τω θεω δυνατον D lat-(a b c rec ins τω bef θεω, with ADΠ (K, e sil): om BCNN rel Clem om εστιν (see || Matt) BCN 28. 124 evv-H-y. 2nd $\theta \epsilon \omega$) B 124 Ser's i.

28. rec ins και bef ηρξατο, with D latt syrr æth: add δε KNΠ lat-f copt-wilk-dz

22.] ἦν γὰρ ἔχων—so 23-31.] Here our ver. 24 added here. also Matt. is a most important addition; the rest is much alike in the three. In that verse we have all misunderstanding of our Lord's saying removed, and "the proverb," as Wesley well observes (Stier ii. p. 290), "shifted to this ground: 'It is easier for a camel, &c. than for a rich man to cast off his trust in his riches." Yet the power of divine grace can and does accomplish even this. 24.7 τέκνα is remarkable and a trace of exactitude: see John xxi. 5:—so also περιβλ. ver. 23. 26.] This reiterated expression of dismay,

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well aware as we must be, if we deal truly with ourselves, that οἱ τὰ χρήματα ἔχοντες and οἱ πεποιθότες ἐπὶ χρήμασιν are too nearly commensurate, for the mind to be relieved of much of its dread at the solemn saying which preceded. Of the kai at the beginning of a question, Kühner remarks, on Xen. Mem. p. 117 (in Meyer) "cum vi auctiva ita ponitur, ut is qui interrogat cum admiratione quadam alterius orationem excipere, ex eaque conclusionem ducere significetur qua alterius sententia confutetur." 28. Here is an in-

Cc

after the explanation in ver. 24, need not

surprise us. The disciples were quite as

i = Matt.iv.II, Πέτρος αυτώ Ἰδου ήμεις i άφήκαμεν πάντα, και ήκολου- ABCI Ε θήκαμέν σοι. ²⁹ έφη ὁ Ἰησοῦς ἸΑμὴν λέγω ὑμῖν, οὐδείς ΜΝSUV έστιν ος ι άφηκεν οικίαν η άδελφούς η άδελφας η μητέρα 1.69 12. ο Matt. xiii. 21 καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ ο διωγμῶν, καὶ ἐν reff. 131. 32. τῷ pq αἰῶνι τῷ q ἐρχομένῳ τζωὴν τ αἰώνιον. 31 Luke xx. 35. Ερμ. 121. ἄσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι. 11. 7. 32. 34 σσι δὸ ἐν. σῦ οδὸ δ ἀναβαίνοντες εἰς Υ τῶ ρα αἰῶνι τῷ α ἐρχομένω τζωὴν ταἰώνιον. 31 πολλολ δὲ Ι τω ερχομένω. 32 Hσαν δὲ ἐν τῆ ὁδῶ s ἀναβαίνοντες εἰς Ἱεροσόλυμα, r ver. 18. s || Mt. reff.

goth, our 406 ev-y: om ABCN rel am copt[-selw and ms] arm Clem. goth, observed, with ADN rel late $a \ b \ c \ f \ f_2 \ g_1 \ k \ [q]$ syrr goth with arm Clem: txt BCΔN (copt).—om o D. rec ηκολουθησαμεν (from || Matt, where only D¹ has -камеч, and | Luke, where none have it), with ANN rel Clem: txt BCD. add τι αρα εσται ημιν (|| Matt) & gat lat-b.

29. rec (for εφη ο ιησ.) αποκριθεις δε ο ιησ. ειπεν, with KΠ1.3 lat-c ff k q Clem2: αποκ. δε ο ιησ. D: αποκ. δε ειπεν Γ : κ. αποκ. ο ιησ. ειπ. CEFGHN 1. 69 syr æth: αποκ. ο ιησ. ειπ. AΠ2 rel vulg lat-a b Syr goth arm: txt BΔ(R) copt.—aft εφη ins αυτω R.

aft υμιν add στι A Ser's c. οι οικιαν D lat-b. rec η πατ. bef η μητ. (more natural order, so || Matt), with ANN rel vulg lat-b syrr æth arm [Orig int₁]: om η πατ. D harll lat-a ff, k: txt BCΔ am lat-c f q copt goth. rec ins η γυναικα bef η τεκ. (from | Luke, where none omit it: the own can hardly be expld, as Mey, by conformation to ver 30), with ACNX rel lat f q syrr goth wth: om BDAN 1 latt copt arm Clem₂ Origexpr. οm ενεκεν εμου και κ1: for και, η D 1 arm Orig-int. rec om 2nd ενεκεν, with A B-txt S1 lat-c k: ins B-marg C D(-κα) NN rel vulg

lat-a b f ff2 l syrr copt goth æth arm Clem2 Orig-int.

30. for ear, os ar D latt syr goth æth. απολαβη (|| Luke) ℵ 1 (Clem). om νυν D-gr 255. 406 lat-a k q. aft τουτω ins os δε αφηκέν D lat-a b ff2. om vuv D-gr 200, 400 at a κ q. om oikias to diwyhwv \aleph^1 (ins \aleph -corr $^{1 ext{-}3}$) lat-c k. oikiav D lat-a b f_2 . κ . adelating the first before the corresponding to the second of the corresponding to φας bef κ. αδελφους D lat-b ff2. KMXΠκ32: om ABCD κ-corr¹ rel. κ. μητερα (the plur not being understood) ACDKMXΠΝ^{3a} 1 lat-a b f ff₂ l syr goth (ath) arm-mss: txt BN rel vulg Syr copt arm-zoh.

διωγμου D-gr Syr æth: om και αγρους μετα διωγμων X-corrl om каг D lat-b ff2. ins N3a). αιωνιαν Β. at end ins λημψεται D lat-a b cff k.

31. om of (|| Matt) ADKLMVARN 1 [copt] goth.

stance of a saying of Peter's reported, without any distinction indicating that he had a share in the report. note on Matt. for the promise here made 29, 30.] Here our to the Apostles. report is most important. To it and Luke we owe νῦν ἐν τῷ καιρῷ τούτῳ, without which the promise might be understood of a future life only :- and to it alone we owe the particularizing of the returns made, and the words μετα διωγμών, which light up the whole passage, and show that it is the inheritance of the earth in the higher sense by the meek which is spoken of; -see 1 Cor. iii. 21, 22. mothers-nature gives us only one-but love, many (see Rom. xvi. 13). We do not read, fathers, perhaps because of our high and absorbing relation to our Father in heaven, cf. Matt. xxiii. 9. On Kai τοῦ εὐαγγελίου, Bp. Wordsw. observes, "See above, viii. 35, where this phrase (not found in the other Evangelists, see Matt. xvi. 25: Luke ix. 24) is inserted by St. Mark. Perhaps it made a greater impression upon his mind, because he had formerly shrunk from suffering ένεκεν τ. εὐαγγελίου. (See Acts xiii. 13; xv. 38.) St. Mark also alone here inserts our Lord's words, μετὰ διωγμῶν, perhaps from a recollection that he had been once affrighted by persecution from doing the work of the Gospel: and desiring to prepare others to encounter trials which for a time had mastered himself." Here follows in Matt. the parable of the Labourers in the vineyard, ch. xx. 1-16.

32-34.] FULLER DECLARATION OF

καὶ ἢν t προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ιι ἐθαμβοῦντο καὶ t Matt. xiv. 22 καὶ την προινών αυτους ο τησους, καὶ τοαμρουντο καὶ τοις καὶ ναραλαβών πάλιν τοὺς νετ. 22. δώδεκα w ήρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ x συμ-wet. 28: νετ. 2 επίδιους, 33 ὅτι ἰδοὺ s ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ο t λιὰε καὶ τοῖς τοῦν y ἀνθρώπου z παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ a κατακρινοῦσιν αὐτὸν θανάτω, καὶ τοῖς γραμματεῦσιν τοῖς ἔθνεσιν, 34 καὶ b ἐμπαίζουσιν καὶι. 4 μ. Μιτι. 10 επίμι. 20 επίμι. 20 επίμι. 3 μ. Μιτι. 20 επίμι. 3 μ. Μιτι. 20 επίμι. 20 επ καὶ παριοωσούου αυτον τοις ευνεους, καὶ εμπαίζουουν $\chi_{\rm Matt.\, xvii.\, 20}$ αὐτ $\hat{\omega}$ καὶ $\hat{\omega}$ εμπτύσουσιν αὐτ $\hat{\omega}$ καὶ $\hat{\omega}$ μαστιγώσουσιν αὐτ $\hat{\omega}$ ν, $\chi_{\rm S}^{\rm El.}$ Ματι. $\chi_{\rm SII.\, 28}$ καὶ $\hat{\omega}$ ποκτενοῦσιν αὐτ $\hat{\omega}$ ν, καὶ $\chi_{\rm SII.\, 28}$ καὶ μεν ίνα ὁ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. 36 ὁ δὲ εἰπεν cw. dat., ch.

Matt. xxvi. 67. xxvii. 30. Num. xii. 14. pass., Luke xviii. 32 only. d Matt. x. 17 reff. der. v. 3. e ch. viii. 31 reff. f here only. Exod. xxiv. 14 al. g ch. vi. 25 reff.

32. προςαγων D, but præcedens D-lat. οm και ακολ. εφοβ. DK lat-a b. for 3rd και, οι δε B C1(appy) LΔN 1 (lat-c k) copt : και οι C2 wth : txt AN rel vulg lat- $f(f_2)[g_{1,2} l q]$ syrr goth.

33. om 2nd rois (| Matt) CDN rel goth: ins ABLMAN3a 1 (69, e sil) copt. [Tischdf gives M for the own, H for the insn] .- om kai tois ypau. 1 259.

D1(txt, D2),

34. rec transp εμπτυσουσιν and μαστιγωσουσιν, with AN rel syrr goth [arm]: om κ. μαστ. αυτ. D 47 lat ff, go: om κ. εμπτυσ. αυτ. 28 [lat-k]: om both 258: txt BCLΔΝ latt syr-jer copt ath. (The sentence fell into confusion by the various errors of omission, and was variously restored.) - εμπτυουσιν Ν1, -υξουσιν D1(txt D2).- om αυτον (aft $\mu\alpha\sigma\tau$.) N. om κ . $\alpha\pi\kappa\tau$. $\alpha\nu\tau\sigma\nu$ A²D lat- g_2 : om $\alpha\nu\tau\sigma\nu$ BLAX 1 lat-b c arm. rec (for μετα τρεις ημερας) τη τριτη ημερα (conformation to || Matt Luke), with

AN rel vulg lat f g2 syrr goth æth arm Orig1 (om τη A1): txt BCDLΔN lat-(a) b (c)

 f_2 i k syr-mg copt. 35. παραπορευονται \aleph^1 : προπορ. SΔ Ser's c ev- \mathbb{H}^1 . rec ins or bef vior, with DX for λεγοντες, και λεγουσιν D rel Orig; οι δυο BC copt: om AKMNUXΠ1 goth. 406. 2-pe lat-a Syr Orig.

rec om 2nd autω (as superfl, and to avoid repeth), with AN rel vulg lat-b c f k [i q] syr goth: ins BCDLΔN lat-a Syr copt ath arm Orig. homeotel in N¹ wa to wa ver 37 (ins N³a). om wa D-gr 118. 245-58 lat-i.

o τι αν C¹: ο αν D 69. for αιτησωμεν, ερωτησωμεν D 1. 2-pe: αιτησομεν ΑΝ³a. rec om σε, with X rel vulg lat-c i k q Syr: ins ABCLΔN³a 69 lat-a ff² syr copt ath arm, and bef the verb DKNΠ 1 lat-b f goth.

36. for ειπεν, λεγει D-gr.

HIS SUFFERINGS AND DEATH. Matt. xx. 17-19. Luke xviii. 31-34. (The remarkable particulars of ver. 32 are only found here.) This was (see Matt. xvi. 21; xvii. 22) the third declaration of His sufferings which the Lord had made to the disciples, and it was His going before them, accompanied most probably by something remarkable in his gait and manner -a boldness and determination perhaps, an eagerness, denoted in Luke xii. 50, which struck them with astonishment and fear. See an interesting note here in Wordsw. Observe, that hoav and åναβαίνοντες must not be taken together. "They were in the way, as they went up to Jerusalem." 32.] ήρξατο, anew : He

again opened this subject. circumstances of the passion are brought out in all three Evangelists with great particularity. The 'delivery to the Gentiles' is common to them all. 34.] έμπτ. Mark and Luke: — σταυρῶσαι, Matt. only, which is remarkable, as being the first intimation, in plain terms, of the death He should die. The ἄρας τὸν στ., so often alluded to, might have had now for them a deep meaning-but see Luke ver. 34. After τοις έθν. the subject of the verbs (έμπ., μαστ. &c.) is τὰ ἔθνη.

35-45.] Ambitious request of the SONS OF ZEBEDEE: OUR LORD'S REPLY. Matt. xx. 20-28, where see notes throughout, and especially on the difference in our

με bef ποιησαι L \aleph^{3b} (appy): με ποιησω $B\aleph^{3a}$; ποιησω, omg τι θελ. με, D; ποιησω, omg με, C 1. 69: ποιησωμαι Ser's c ev-y: ινα ποιησω, omg με, 251: ποιησαι, omg με, Δ: txt ANX rel goth. (The varns arose from Matt xx. 32, and our ver 51.)

37. for οι δε, και D vulg lat-b k. (ειπαν, so $BC^1DL\Delta$.) rec εκ δεξ. bef

37. for or $\delta \epsilon$, kar D vulg lat-b k. ($\epsilon i\pi \alpha \nu$, so BC¹DL Δ .) rec $\epsilon \kappa$ $\delta \epsilon \xi$. bef σov (\parallel Matt), with AC³DN rel: txt BC¹L $\Delta \aleph$. rec (for $\alpha \rho i\sigma \tau \epsilon \rho \omega \nu$) $\epsilon \nu \omega \nu \nu \mu \omega \nu$ (\parallel Matt), with ACDN \aleph rel: txt BL Δ . rec adds σov (\parallel Matt), with ACN rel vulg lat-a syrr copt goth α th: ins σov bef $\epsilon \xi$ L \aleph : om BD Δ 1 lat-b c f f_2 $f_{1,2}$ i k [q arm].

38. aft ιησ. ins αποκριθεις D 1. 69 lat-a b ff i k q. πειν D. rec (for η) και (from ver 39), with AC3 rel syrr goth ath: txt BC DLNΔN 1. 69 latt syr-mg

copt arm Orig.

39. ($\epsilon_{l}\pi a \nu_{l}$, so BDLAN.) om $a v \tau \omega$ D 1 lat- $a b c k [ff_{\circ} i q]$. $\delta v \nu o \mu \epsilon \theta a B^{1}$. rec ins $\mu \epsilon \nu$ bef $\pi o \tau \eta \rho_{l} o \nu$ (from || Matt), with AC3DN rel latt syr goth wth:

om BC1LAN em(with gat) Syr copt arm.

40. rec (for η) και (| Matt), with ACN rel lat-k syrr æth arm: txt BDLΔN latt copt goth. rec aft ευων. ins μου (to conform to δεξ. μου: so also in || Matt), with (Ser's l m n q r, e sil) Syr æth: om ABCDNN rel latt syr copt goth arm Thl Euthym. ητοιμαθαι (sie) D¹(txt D²): ητοιμασθαι 69. at end add υπο του πατρος

μου (|| Matt) κ' (marked for erasure, but the marks removed) 1. 251 lat-a syr-mg.

41. om 1st και D-gr 64. ins λοιποι bef δεκα D lat-a b c ff. i q syr-jer copt-dz. for ηρξ. αγ., ηγανακτησαν (from || Matt) Λ 1 gat lat-g. q. ins και bef

περι \aleph . ins του bef ιακ. D. for ιακ. κ. ιω., των δυο αδελφων Λ (from \parallel Matt). 42. rec ο δε ιησ. προςκ. αυτ. (from \parallel Matt), with ΛN rel vulg lat-f $g_{1,2}$ l q syr goth arm: txt $BCDL\Delta(\aleph)$ lat-a (b c ff_2 i) k Syr copt wth.—om δ \aleph^1 . κατακυριευσουσιν $D[\operatorname{pref}$ και $D^1(\operatorname{and}$ lat-l) Ser's c s ev-y. for μεγαλοι, βασιλεις \aleph , principes vulg lat-b f ff_2 g_2 i l. om 2nd αυτων $N \aleph$ 1 Ser's g.

43. om δε (|| Matt) D 229 vulg lat-a b f ff i [q]. rec εσται (from || Matt), with

ver. 35. The two accounts of the discourse are almost verbatim the same, and that they came from one source is very apparent. Even here, however, slight deviations occur, which are unaccountable, if the one had actually before him the writing of the other. Besides, we have the whole additional particular of the baptism, with which He was to be bap-

tized: see note on Matt. 38.] Observe the present tenses, πίνω and βαπτίζομαι. The Lord had already the cup of His suffering at His lips: was already, so to speak, sprinkled with the first drops of spray of His baptism of blood [or they may be merely official, 'that I am to drink of and to be baptized with']. 42.] of δοκοῦντες ἄρχειν, those who are reputed

...x. 43 (appy)N ύμιν ἀλλ' δς ἐὰν θέλη γενέσθαι $^{\times}$ μέγας ἐν ὑμιν, ἔσται $^{\text{Matt.xxm.}}$ $^{\text{Il reff.}}$ τημῶν $^{\text{Z}}$ διάκονος $^{\text{44}}$ καὶ δς ἐὰν θέλη ὑμῶν γενέσθαι $^{\text{Matt.xx.}}$ $^{\text{Matt.xx.}}$ $^{\text{Matt.xx.}}$ $^{\text{Matt.xx.}}$ $^{\text{Matt.xx.}}$ $^{\text{44}}$ καὶ γὰρ ὁ υίὸς τοῦ $^{\text{alm.t.}}$ $^{\text{Matt.xx.}}$ $^{\text{44}}$ $^{\text{be.matt.xv.}}$ $^{\text{44}}$ $^{\text{be.matt.xv.}}$ $^{\text{44}}$ $^{\text{be.matt.xv.}}$ $^{\text{45}}$ $^{\text{66}}$ $^{\text{17}}$ $^{\text{67}}$ $^{\text{67}}$ $^{\text{67}}$ $^{\text{67}}$ $^{\text{68}}$ $^{\text{$

 1 Ιησοῦ, ἐλέησον με. 48 καὶ 1 ἐπετίμων αὐτῷ πολλοὶ ἵνα 1 ε ωπ. Μπ. τεlf. 1 Ιησοῦ, ἐλέησον με. 48 καὶ 1 ἐπετίμων αὐτῷ πολλοὶ ἵνα 1 με ωπ. 1 με. Αςτεν το 1 το 1 μελ. 1 μελ. 1 μελ. 1 μελ. 1 ωπ. 1 μελ. 1 μελ. 1 ωπ. 1 μελ. 1 μελ. 1 ωπ. 1 μελ. 1 σόν με. 49 καὶ k στὰς ὁ Ἰησοῦς εἶπεν Φωνήσατε αὐτόν. xxviii. 24 BX. καὶ ή φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει, έγειρε, j φωνεί σε. 50 ό δὲ ¹ἀποβαλὼν τὸ ἰμάτιον αὐτοῦ τι ἀνα- π here only.

1 Κings xxv.

AC3N rel lat-q syrr copt goth arm: txt BC1DLAN latt. for ear, ar BDLAN [33, Tischdf] 69. μεγ. εν υμ. ειναι D, in vobis major esse lat-a b (c). - μεγ. bef γεν. (| Matt) BC LAN 1. 69 lat-f ff2: txt AC3 rel syr copt goth. for εσται, rec διακονος bef υμων, with 241(e sil): txt ABCDN rel Ser'sεστω CXΔΝ 69. mss latt syrr goth arm.

εν υμ. ειναι πρωτος (from 44. rec (for εαν) αν, with BDΔN: txt AC rel. || Matt BC L(Δ) vulg lat-b: υμων ειναι πρω. D: txt AC3 rel syrr goth ath arm.

for $\pi \alpha \nu \tau \omega \nu$, $\nu \mu \omega \nu$ D 40. 2-pe lat-a g_2 æth.

46. $\epsilon \rho \chi \epsilon \tau a i$ (corrn to || Luke) D 61. 258 lat-a b ff_2 g_2 i $Orig_2$ [κ. $\epsilon \rho \chi \epsilon \epsilon i s$ ιερ. is supplied in B-marg]. for aπο $i \epsilon \rho \gamma$, εκείθεν D 2-pe lat-a b $f ff_2$ i g goth $Orig_2$. for [3rd] και, μετα D lat-a b $(c) f ff_2$ i (k) l goth arm. rec om o, with A rel goth: ins BCDLSΔN 1. 69 Orig. rec ins o bef $\tau \nu \phi \lambda o s$ (the art has been transposed for elegance), with AC rel: om BDLΔN ev-y copt goth Orig. ins και bef $\pi \rho o s \alpha \iota \tau \eta s$ $\chi o s \alpha \iota v$ rec εκαθ. $\pi \cdot \tau \cdot \sigma \delta o \nu \tau \rho o s \alpha \iota \tau \sigma v$ (order of || Luke), with AC2 rel latt syrt goth original results are considered for the service of $(s \iota v \sigma \iota v) = (s \iota v \sigma \iota$ weth; om προςαιτ. C1; εκαθ. π. τ. οδον επαιτων (from | Luke) D 2-pe Orig2: txt BLAN lat-k copt arm.

47. rec ναζωραιος (from | Luke), with ACN rel goth: txt BLΔ 1 latt Orig, ναζορηνος $D^1(-ωρηνος D^2)$ lat- $l^1 q^2$. εστιν bef ο ναζ. Β. for o vios, vie (from | Luke)

BCLM²ΔN: vios, omg o, DK 69 Orig: txt A rel.

48. $\epsilon \pi \iota \tau \iota \mu \omega \nu$ A. $\alpha \upsilon \tau \circ \nu$ B[$\alpha \upsilon \tau \circ \iota$ B¹] ev-y. εκραξεν D-gr am [Orig.].

vios DF Orig: o vios 1. 118 syr-mg.

49. rec ειπεν αυτον φωνηθηναι (conformation to || Luke, as appears by εκελευσεν. This is more prob than that the oratio directa should have been substd on acct of ειπεν: no such change was made in ch v. 43), with AD rel syrr goth wth [Orig₁]; εκελευσεν αυτ. φωνηθηναι Scr's c ev-48 latt: txt BCLAN ev-y lat k syr-mg copt. οι δε λεγουσιν τω τυφ. D 2-pe lat-a b ff, i q. rec εγειραι, with U S(e sil) Orig: εγειρου 1. 69: txt ABCDN rel.

50. rec (for αναπηδησας) αναστας, with AC rel syrr æth arm: om Γ: txt BDLM2ΔX

latt syr-mg copt goth Origo.

to rule, - who have the title of rulers, not = 'those who rule,' which God alone

46-52.] HEALING OF BLIND BARTI-MÆUS ON DEPARTURE FROM JERICHO. Matt. xx. 29-34. Luke xviii. 35-43. On the three accounts referring to one and the same miracle, see on Matt. I will only add here, that a similar difference of num-

ber between Matt. and Mark is found in the miracle in the neighbourhood of Gergesa, ch. v. 2. 46.] Bapt. patronymic. בר ממאי:--so Bartholomew, ch. iii. 18, Barjesus, Acts xiii. 6. 48.7 See on 50.] ἀποβαλών, Matt. vv. 30, 31. κ.τ.λ., -- signs of an eye-witness, which make us again believe, that here we have the literally exact account of what took place.

n constr., E.L. ch. xv. 12. Matt. xxvii. πηδήσας ήλθεν πρὸς τὸν Ἰησοῦν. 51 καὶ ἀποκριθεὶς ΑΒΕDΕ αὐτῷ ὁ Ἰησοῦς εἶπεν Τί η θέλεις ο ποιήσω σοί; ὁ δὲ LMSUV och. vii. 12 reff. p John xx. 16 only †. q . Matt. xi. 5 τυφλός είπεν αὐτῶ p' Paββουνί, ίνα q ἀναβλέψω. 52 ὁ δέ 1.69 'Ιησούς είπεν αὐτῶ "Υπαγε, ή πίστις σου τσέσωκέν σε. q . Matt. xi.
reff.
r Matt. ix. 21
reff.
8.1 Mt. L.
Luke xxiv.
28 al.
Ezra iv. 2.
t q Mt. reff. καὶ εὐθὺς ٩ ἀνέβλεψεν, καὶ ἡκολούθει αὐτῶ ἐν τῆ ὁδῶ. ΧΙ. 1 Καὶ ὅτε ε εγγίζουσιν είς Ἱεροσόλυμα, είς Βηθφαγή καὶ Βηθανίαν πρὸς τὸ τόρος τῶν τ ἐλαιῶν, ἀποu (= ἀπεναντι, Mt.) || L. ch. xii. 41. Matt. xxvii. 24 v. r. 2 Chron.vi. 12. στέλλει δύο των μαθητών αὐτοῦ, 2 καὶ λέγει αὐτοῖς Υπάγετε είς την κώμην την "κατέναντι ύμων, καὶ εὐθὺς 2 Chron.vi. 12 v ij only, Zech. ix. 9. w intr., Matt. xxiii. 2. ch. x. 37, 40 || al. x = Luke xv. 23. Gen. xlvii. 16. είςπορευόμενοι είς αὐτην εύρησετε * πῶλον δεδεμένον, ἐφ' δυ ούδεις ανθρώπων * κεκάθικεν λύσατε αὐτὸν καὶ x φέρετε. 3 καὶ ἐάν τις ὑμῖν εἴπη Τί ποιεῖτε τοῦτο;

for τον ιησ., αυτον D ev-y₁ latt(not em fq).
51. rec λεγει αυτω ο ιησ., with A rel lat-af (Syr) goth: ο ιησ. λεγ. αυτω $K\Pi^1$ 237-52-3-9 Ser's e o w vulg lat-k syr: txt BCDLAR tol lat-g2 i q copt (æth) arm. σοι bef θελ. ποιησω (from || Luke) BCKLΔΠ Vulg lat-i: θελ. ποιησαι σοι Γ: txt

ADX rel lat-a b f copt goth with. for $\rho \alpha \beta \beta \delta \nu \nu_i$, $\kappa \nu_i \rho \epsilon \rho \alpha \beta \beta \epsilon \nu_i$ D lat-a b f_2 i.

52. for o $\delta \epsilon$, $\kappa \alpha i$ o $(from \parallel Luke)$ BLA \aleph α (but txt restored) lat-q Syr copt [with]. (ευθυς, so BLAX.) rec τω ιησου (corrn on account of αυτω preceding), with X rel syr goth Orig,: txt ABCDLM2AN 1. 69 latt syr-mg copt ath arm Orig,.

Chap. XI. 1. for eggiven, https://dep. D ev-z em lat-b c f ff_2 g_1 i k l [q] Syr copt with, -sav (|| Matt) M 69 ev-y. (ierosoduma, so BCDLDR 1. 69.) aft ier ins hai AD lat-a b c.—om bhbhagh hai D latt Origexpr(1δωμεν δὲ περὶ τῆς Βηθφαγή μὲν κατὰ Ματθαΐον, Βηθανίας δὲ κατὰ τὸν Μάρκον, Βηθφαγή δὲ καὶ Βηθανίας κατὰ τὸν Λουκᾶν) and so Lachm and Tischdf. - βηδφαγη and βηθανια (sic) B1. - ins εις bef βηθανιαν C(D) for των (bef ελαιων), το B. for αποστελλει, επεμψεν C (lat-k) æth arm. (Wetst and Lachm are in error): aneoteiner (|| Matt Luke) FH 1 lat-a b c f g2 k3 Syr copt goth ath arm-mss.

2. for και λεγει, λεγων (|| Matt) 1. 69 lat-a sah : κ. ειπεν D-gr. om την κατέναντι υμων X1(ins X3b). (ευθυς, so BLAN Orig.) om εις αυτην (|| Luke) D lat-a b c ff_2 i q sah[appy]. aft ovders ins ov $\pi\omega$ BL Δ vulg lat-b ff_2 i t q Orig₃; att at $\theta\rho\omega\pi\omega\nu$ CN 69 (Syr) copt-schw sah; aft $\epsilon\phi$ ov K[Π] (syr) goth: ovders $\pi\omega\pi\sigma\tau\epsilon$ and θ . (|| Luke) A: txt D rel em lat-a (c) g1.2 k copt-wilk (ath) arm Orig1. ('not yet' was manifestly interpolated, as naturally occurring, and found in || Luke.) (from || Luke) BCLΔN Orig. rec λυσαντές αυτ. αγαγέτε (from || Luke) A (D-gr) rel goth: λυσαντές αυτ. κ. φέρετε L: txt BCAN latt syrr coptt æth arm Orig.—και αγ. Ď.

3. for ear, ar D. for poisite touto, luste tou palou (|| Luke ver 33) D 69 lat-a bff_2 i arm Orig₁.

51.7 'Paββουνί = 'n, Master, or My Master, see ref. John. It was said (Drus. in Meyer) to be a more respectful form than βαββί. 52.] In Matt. only, Jesus touches him. The account here and in Luke seems to correspond better with the wonderful strength of his faith. Our Lord healed by a word in such cases, see Matt. viii. 10-13: ch. vii. 29, and other places. Luke adds, δοξάζων τὸν θεόν,-and that all the people seeing him gave glory to God: see also Luke xix. 37. CHAP. XI. 1-11.] TRIUMPHAL ENTRY

INTO JERUSALEM. Matt. xxi. 1-17. Luke xix. 29-44. John xii. 12-36. On the general sequence of events of this and the following day, see note on Matt. ver. 1, 2.] As far as εδρήσετε, the agreement in Matt., Mark, and Luke is nearly verbal; after that Mark and Luke only mention the foal, and add, on which never man sat. Compare with this Luke xxiii. 53. Our Lord's birth, triumph, and burial were to be, in this, alike. 'A later tradition, sprung from the sacred destination of the beast (for beasts never yet

είπατε 'Ο κύριος αὐτοῦ ^y χρείαν ^y ἔχει, καὶ εὐθὺς αὐτὸν y Matt. vi. 8 δεδεμένον 2 πρὸς θύραν ἔξω ἐπὶ τοῦ a ἀμφόδου, καὶ b here only. λύουσιν αὐτόν. 5 καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον 27 only 27 αὐτοῖς Τί b ποιεῖτε λύοντες τὸν v πῶλον ; 6 οἱ δὲ εἶπον 16 Λcts xxi. 13. Λcts xxi. 13. πουτοις 1t "ποιείτε λυούτες 10t "πωλούς, t οι σε είπου t (ωτ. x. 29, t απόνος t αὐτοῖς καθώς εἶπεν ο Ἰησοῦς, καὶ t ἀφῆκαν αὐτούς, t Ιπικ t 36, t Ν xi. t t αμρυν)... t ἀ επιβάλλουσιν αὐτῷ τὰ ἰμάτια αὐτῶν, καὶ ἐκάθισεν t επίτ. t Μπι. xi. 28, t αὐτόν. t καὶ πολλοὶ τὰ ἱμάτια αὐτῶν t ἔστρωσαν εἰς τὴν t Μπι. xi. 28, t Θεν. xi. 19, t Μπι. xi. 28, t Μπι. xi. 29, t Μπι. xi

ins $\kappa a\iota$ bef $\epsilon\iota\pi a\tau\epsilon$ C¹(perhaps) [lat ff_2]. rec aft $\epsilon\iota\pi a\tau\epsilon$ ins $\sigma\tau\iota$ (|| Luke), with ACDN rel vulg lat f [l q syrr sah goth] Orig₂: om B Δ lat a b c i k æth. ($\epsilon \nu \theta \nu s$, so BCDLAN Origi.) rec aposterel (|| Matt), with GUP 1 vulg lat-a f f g 2 i k l q D-lat Δ -lat coptt arm Origi: txt ABC D[-gr] N rel em lat-b c g1 syrr goth. aft apost. ins part (see note) BDLAN Origi: aft autov C¹(appy): om AC² rel latt syrr coptt goth with arm Orig, - αποστ. παλιν αυτον Β. (om αυτον Δ: αποστ. bef

4. rec (for $\kappa a_i \ a\pi \eta \lambda \theta$.) $a\pi \eta \lambda \theta$. $\delta \epsilon \ (from \parallel Luke)$, with ΔC rel syr sah goth: κ . απελθοντες (ong και aft) D vulg lat-(a) b f l [i q] copt Orig: απηλθον ουν και 1.69: txt BLΔN lat-(c) k (Syr) ath Orig1. rec ins τον bef πωλον, with CΔN sah arm Orig, : om ABD rel copt goth Orig. rec ins την bef θυραν, with ACDN rel

Orig.: om BLD cept goth orig.

6. om autous D lat-b c f_2^c i k. rec (for $\epsilon_1\pi\epsilon_{\nu}$) energiator, with A rel vulg lat-a f D lat syrr goth: $\epsilon_1\rho\eta\kappa\epsilon_{\nu}$ D[-gr] lat-b c f_2^c i [q] (both corrns to avoid the recurrence of $\epsilon_1\pi$, D also to plusq-perf for sense): txt BCLDX 1 (lat-k?) copt with arm Orig.—add autous DM 1. 69 latt Syr copt goth with.

7. rec (for $\epsilon_1\rho_2\rho_3\rho_3\rho_3\rho_4$) $\eta\gamma\alpha\gamma\rho\nu$ (from || Luke), with AD rel latt syrr coptt goth with ρ_1^2 .

arm-inss: ayouvouv CN^1 1. 69 arm-usc-zoh: txt $BL\Delta N^{32}$ $Orig_1$; ducere lat-a b f_2^* i.

rec (for epiballoworv) epebalov (to suit hyayov), with A rel lat-(a) of g_2 k [q] syrr (sah?) goth with arm-inss: txt $BCDL\Delta N$ 1 vulg lat-b f_2^* i l copt arm-usc-zoh $Orig_1$.

eautwu BN^{32} ; autou D-gr 256: om 1. 28 lat-b f_2^* i k q arm: autwu ta imat. autwu N^1 .

ka θl (e. D-gr 1: eka θl or N^2 - θl or N^2 - θl υτω (mechanical repetn from επιβ. αυτω above), with AN rel: txt BCDLAN.

8. rec (for και πολ.) πολ. δε (from | Matt Luke), with ADN rel latt syrr sah goth arm: txt BCLDN lat-k q copt wth. ϵ autwu B: autou K: om L. vuou D 1, sternebant lat-a b c ff i k Syr. ϵ v $\tau\eta$ odw AKMNH 6 εν τη οδω ΑΚΜΝΠ 691 vulg lat-a c fklq arm.

worked were used for sacred purposes, Num. xix. 2: Deut. xxi. 3: 1 Sam. vi. 7).' Meyer. But does it never strike such annotators, that this very usage would lead not only to the narrative being so con-structed, but to the command itself having been so given? 3. ὁ κύρ..... ώδε The pres. ἀποστέλλει, is used of future things whose occurrence is undoubted; see Matt. xvii. 11; xi. 3 al.: but the words are somewhat ambiguous. From the ancient interpolation of πάλιν, it seems that they were understood all to belong to δ κύριος—'the Lord hath need of it, and will immediately send it [back]? Lachm., by printing the words without a stop, evidently adopts this rendering: and Origen, tom. xvi. in Matt. § 16, vol. iii. p. 741, favours it. But verisimilitude

seems to me to be against it: and the final clause in ver. 6, καὶ ἀφῆκαν αὐτούς, appears to correspond with this. So that I would understand it as in E. V.: and straightway he (the speaker or owner) will send it hither.

4.] The report of one of those sent: qu. Peter? άμφοδ. (a road leading round a place) is probably the street: see reff. Wordsw. interprets it, 'the back way, which led round the house.' But there does not appear to be any reason for supposing the άμφι- to refer to the house, rather than to the whole block, or neighbourhood, of houses, round about which the street led. [Archbp. Trench, on the A. V. p. 116. would render it "a way round," "a crooked lane."]

8, 9.] On the interesting addition in Luke vv. 37-40, see

όδόν, ἄλλοι δὲ g στιβάδας h κόψαντες έκ των άγρων, g here only t. Ezek, xlvi. 23 Aq. 9 καὶ οἱ ἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον κ Μ. τεπ. 26. $\Delta a v \epsilon i \delta$, $\Omega \sigma a v v \dot{a}$ n $\dot{\epsilon} v$ $\tau o \hat{i} \varsigma$ n $\dot{v} \psi i \sigma \tau o i \varsigma$. 11 καὶ $\epsilon i \varsigma \hat{\eta} \lambda \theta \epsilon v$ $\epsilon i \varsigma$ n τιπι 30. n BCDE GHKL MNSUV τῶν δώδεκα. see ch. iv. 35 reff. q Matt. xxvii. 62. John i. 29, 35 al. Num. xi. 32.

12 Καὶ τῆ τ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ΧΓΔΠΝ

rec στοιβαδαs, with AC rel syr-mg-gr(Treg, -mss Tischdf) Orig₁: στυβ. N Ser's k ev-y syr-mg-gr(Tischdf): στειβ. EG: εστιβ. D: txt BIHKLMUΔΙΙΝ 69 Orig₁. rec εκοπτον εκ των δενδρων (from \parallel Matt), with ADN rel latt Syr syr(αγρ. marg) goth arm: εκοπτ. εκ τ. αγρ. C copt-schw[-dz] sah; cædebant ramos arborum ex agris copt-wilk: txt BLΔΝ Orig₁. rec adds (from \parallel Matt) και εστρωννύον εις την οδον, with A D(omg eis) rel latt syrr copt goth arm (Orig); κ. ε. εν τ. οδω ΚΜΝΠ: om BCLAN sah æth.

rec aft εκρα(ον ins λεγοντες (from || Matt), with ADN rel 9. προςαγοντές D-gr. vulg lat-a $b f g_1 [i \ l \ q]$ syrr goth ath arm : om BCL $\Delta \aleph$ lat- $e f_2^c k$ coptt Origi. $\omega \sigma a \nu \nu a$ D lat- $b f_2^c$.

10. ins και bef ευλογημ. AD¹KMΠ Syr æth. rec aft βασιλ. repeats εν ονοματι κυριου, with AN rel lat-q syr goth ath Jer Euthymexpr: om BCDLUΔX 1.69 ev-y latt Syr copt arm Orig2.

11. $\epsilon \iota s \epsilon \lambda \theta \omega \nu$ D lat-a b c f $f f_2 g_2 i$. rec aft ispoor ins o invous (beg of a lection), with AN rel lat-q syr goth; bef eis 1ef00, lat-c f Syr ath arm: om BCDLAN 1 vulg lat-a b f_2^r g_2 i k l copt Orig. rec ins kai bef eis τ 0 1ef0 ν , with ADN rel lat-q syr goth arm: om BCLMAN 69 latt Syr copt ath Orig. om kai (bef π ef1 β). D lat- α b c f f_2^r i. for obtas, obe CLAN Orig.: obvors 2-pe. om τ 15 wpas B: om $\stackrel{b}{b} \stackrel{c}{c} \stackrel{f}{f} \stackrel{f}{f}_{2} \stackrel{i}{i}.$ for offices, off CLD $\tau\eta s$ D 245. 2-pe: $\tau\eta s$ $\eta\mu\epsilon\rho as$ 28. 69. aft δωδ. ins μαθητων D evv-H-y-z lat-a b c $fg_2i[q].$

12. for $\epsilon \xi \epsilon \lambda \theta$. autwr, $\epsilon \xi \epsilon \lambda \theta$ orta D-gr(or $\epsilon \xi \epsilon \lambda \theta$. D1): $\epsilon \xi \epsilon \lambda \theta$ orta autor Γ ; cum exisset mt lat- $b \ c ff_2 [q]$ Syr.

notes there. στιβ. = βατα τ. φοινίκων John ver. 13: but this word, by its derivation from $\sigma \tau \epsilon i \beta \omega$, signifies not merely branches, but branches cut for the purpose of being littered to walk on: and thus implies ἐστρώννυον εἰς τ. όδόν, which has been unskilfully supplied. Bp. Wordsw. complains of the introduction of των άγρων into the text, adding "other instances, unhappily far too numerous, might be cited, where corrupt glosses and barbarisms have been recently received as improvements into the Sacred Text." Surely a Commentator of Bp. W.'s learning and piety should know better than to write thus. He well knows, that it is not as improvements, that any such changes have been introduced as those to which he alludes, but simply and humbly in deference to the carefully weighed evidence of the best and oldest authorities, combined with that furnished by the existing phænomena of interpolation and adaptation of parallel places. The charge of attempting to "im-

prove the Sacred Text" recoils on those, who in the face of such evidence, with such questions as "What writer would say, they cut branches off the fields?", shelter their own rationalizing subjectivities under received readings which have been themselves glosses and "improvements" on the Sacred Text. 10.] εὐλ. . . . Δαυείδ, peculiar to Mark, clearly setting forth the idea of the people that the Messianic Kingdom, the restoration of the throne of David, was come. the additional particular of the weeping over the city, Luke vv. 41-44, and notes.

11.] See Matt. ver. 12, and notes on ver. 1: also on John ii. 13-18. I am by no means certain that the solution proposed in the notes on Matt. is the right one, but I cannot suggest a better. When Mark, as here, relates an occurrence throughout, with such signs of an eyewitness as in ver. 4, it is very difficult to suppose that he has transposed any thing; whereas Matt. certainly does not

τ ἐπείνασεν. 13 καὶ ἰδὼν $^{\rm s}$ συκῆν $^{\rm t}$ ἀπὸ $^{\rm t}$ μακρόθεν ἔχουσαν $^{\rm t}$ Ματι. xxv. 32 refl.
π φύλλα, ῆλθεν $^{\rm tw}$ εἰ $^{\rm w}$ ἄρα τὶ εὐρήσει ἐν αὐτῆ, καὶ ἐλθὼν $^{\rm s}$ καὶτι xxv. 32 refl.
π ἐτ' αὐτὴν οὐδὲν εὖρεν $^{\rm y}$ εἰ μὴ $^{\rm u}$ φύλλα $^{\rm s}$ ὁ γὰρ $^{\rm z}$ καιρὸς $^{\rm tot}$ Μπτετι οὐκ ῆν $^{\rm a}$ σύκων. $^{\rm 14}$ καὶ $^{\rm b}$ ἀποκριθεὶς εἶπεν αὐτῆ Μηκέτι $^{\rm tot}$ Μπ. refl. $^{\rm tot}$ κεὶς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον $^{\rm tot}$ Μπ. refl. $^{\rm tot}$ καὶ πρανούν φάγοι. καὶ ἤκουον $^{\rm tot}$ μαθηταὶ αὐτοῦ. $^{\rm 15}$ καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ $^{\rm tot}$ καὶ $^{\rm tot}$ καὶ τὸς τὸς παλοῦν- $^{\rm tot}$ καὶ τὸς τὸς καὶ τοὺς ἀγοριίζοντας ἐν τῷ ἱερῷ, καὶ τὰς $^{\rm tot}$ πραπέζας $^{\rm tot}$ Μπτ. τὶς $^{\rm tot}$ κολλυβιστῶν καὶ τὰς $^{\rm tot}$ καὶ εδρος τῶν πωλούντων $^{\rm tot}$ Ματι τὶς $^{\rm tot}$ περιστερὰς $^{\rm tot}$ κατέστρεψεν, $^{\rm 16}$ καὶ οὐκ $^{\rm tot}$ ἤφιεν $^{\rm tot}$ Ματι τὶς $^{\rm tot}$ Αίκις τὶς $^{\rm tot}$ Λαὶν $^{\rm tot}$ Λαὶν εδίδασκεν $^{\rm tot}$ $^{$

om επεινασεν X1 (ins X-corr1, appy).

13. απο μακροθεν bef συκην D Scr's c vulg lat-a $bf_iff_2g_{1,2}$ [ilq] Orig. aft συκην ins μιαν ($\parallel Matt$) KMΠΝ ev-w Syr: pref Scr's c d p. rec om απο, with X rel goth arm: ins ABCDLMNΔΝ 1. 33. 69 latt syrr with Orig. for ει αρα τι ευρ., ειδειν εαν τι εστιν D gat lat-b c ff_2 i k: us ευρησων τι 2-pe lat-a f q Orig2.—rec ευρησει bef τι, with X rel syrr goth arm: txt ABCKLNUΔΠ'Ν 1. 33 vulg lat- g_1 , om ελθων επαντην D lat-b c ff_2 i k: om επαυτην lat-a g_1 Syr. μηδεν ευρων D-gr(omg και, ver 14) 2-pe lat-q Orig: υυδεν συχ ευρεν L. att 2nd φυλλα ins μονον C²N 33. 69 lat-b c g_1 with AC²N rel latt syr goth with arm, so (but insg o bef καιρος) D Orig2: txt BC¹LΔΝ Syr copt.

14. om και D 2-pe lat-α q Orig, rec aft αποκριθείs ins ο ιησ., with X rel: om ABCDKLMNΔΠ'Ν 1.33. 69 latt syrr copt goth with arm Orig. rec εκ σου bef είς τ. αι., with AN rel syr copt: txt BCDLΔΝ 1 latt Syr goth with arm Orig.

elz ουδεις : om Δ: txt ABCDNR rel Orig $_2$ Thl. φαγη DU 1. 69 Orig $_2$.

15. for ερχονται, ηρχοντο C: ειςελθων D-gr: venit lat-b i copt-dz wth.—for ειςελθων, στε ην D. rec aft ειςελθ. ins o ιησους (|| Matt), with AN rel lat-f q syrr: om BCDLΔR 1. 33 latt copt goth(Treg) wth arm Orig $_3$. for εις τ . ιερ., εν $\tauω$ ιερω in templum D. aft εκβαλλεiν ins και A; εκείθεν D lat-b. rec om τους (bet αγοραζοντας) (|| Matt), with D rel Orig $_3$: ins ABCKLMNUΠR. for τω ιερω, ωντω A. aft κολλ. ins εξεχεεν $(see\ John\ ii.\ 15)$ N 69 arm. κατεστρεψεν bet κ. τ. καθεδρας των πωλ. τ. περιστερας (|| Matt) \aleph 1 Orig: om κατεστρ. D-gr lat-c k.

speak here so exactly, having transposed the anointing in Bethany: see notes on Matt. xxvi. 2, 6.

12-26.] The barren fig-tree. The Cleansing of the Temple. Matt. xxi. 12-22. Our account here bears strong marks of being that of a beholder and hearer: e.g. ἐξελθ. αὐ. ἀπὸ Βηθ...—μακρόθεν,—ἔχουσαν φύλλα,—καὶ ἥκουον οἱ μαθ. αὖτ. The times and order of the events are here more exact than in Matt., who places the withering of the tree immediately after the word spoken by our Lord.

13.] εἰ ἄρα, si forte, si, rebus ita comparatis: see Klotz ad Devar. ii. p. 178.

ό γὰρ κ. οὐκ ἦν σ.] The ellipsis may be supplied,—for the season was not (one) of figs,—or, for the season was not

(that) of figs, i.e. not yet the season for figs. The latter suits the context best. The tree was precocious, in being clothed with leaves: and if it had had on it winter figs, which remain on from the autumn, and ripen early the next season, they would have been ripe at this time. But there were none—it was a barren tree. On the import of this miracle, see notes on Matt. 15—19.] Matt. xxi. 12, 13, where see notes: also Luke xix. 45—48.

16. οὐκ ἥφιεν ἵνα] "Observa, ἵνα et ὄφρα a recentioribus poëtis frequentari post verba jubendi." Herm. ad Viger., p. 849. See note on 1 Cor. xiv. 13.

This was the court of the Gentiles, which was used as a thoroughfare; which desecration our Lord forbade.

σκεῦος is

p Isa, Ivi. 7.
 Jga., vii. 11.
 Isa, Ix. 7.
 Jj. John xi. 38,
 Heb, xi. 38,
 Rev. vi. 15
 only. Gen.
 xix. 30 al.
 T. Mt. reff.
 sconstr., ch.
 xiv. 1, 11.
 Luke xii. 29,
 1 Pet. v. 8, καὶ έλεγεν Οὐ γέγραπται ὅτι ὁ οἶκός μου Ροίκος ΑΒΩΕ προς ευχής κληθήσεται πάσιν τοις έθνεσιν; ύμεις δε πε- ΜΝΝΟΥ ποιήκατε αὐτὸν ^q σπήλαιον τληστῶν. ¹⁸ καὶ ἤκουσαν οί 1. 33. 69 άρχιερείς καὶ οί γραμματείς καὶ ε έζήτουν πῶς αὐτὸν ἀπολέσωσιν ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ^τ έξεπλήσσετο ^μ έπὶ τῆ διδαχῆ αὐτοῦ. ¹⁹ καὶ ὅτε ^ν όψὲ 1 Pet. v. 8. Isa. xl. 20. see Luke xxii. 2. t Matt. vii. 28 έγένετο, έξεπορεύετο έξω τῆς πόλεως. 20 καὶ w παραt Matt. vii. 28
reff.
u ch. i. 22 reff.
Luke i. 29
Acts xii 12 d.
v ch. xiii. 35.
Matt. xxviii.
1 only. Exod.
xxx. 8. πορευόμενοι * πρωί είδον την y συκήν * έξηραμμένην * έκ ^a ριζών. ²¹ καὶ ^b ἀναμνησθεὶς ο Πέτρος λέγει αὐτώ 'Ραββεὶ ἴδε ή ^y συκή ἡν ^c κατηράσω ^z ἐξήρανται. ²² καὶ 3) xx. 1. en i. 35. xiii. 35. xv. 1. xvi. 2, 9. John xviii. καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθή ἐν τῆ

20. xx. 1. Acts xxviii. 23 only. Exod. xvi. 7. y ver. 13. z = || Mt. reff. a here only. Job xxxi. 12. b ch. xiv. 72. 1 Cor. iv. 17. 2 Cor. vii. 15. 2 Tim. i. 6. Heb. x. 32 only. Gen. viii. 12 b d-vat. [B def.] (-μνησις, Luke xxii. 19.) c Matt. xxv. 41 reff. d Matt. xv. 41 reff. b. Acts x. 20. Rom. iv. 20. James i. 6 ‡.

17. rec (for κ. ελεγ.) λεγων, with ADN rel latt syr goth arm: txt BCLΔX 69 lat-k (Syr) copt with Orig1. rec aft elegan ins autois (\parallel Malt), with ACDN rel [latt syr goth] Orig1: om B 28 lat.b g_1 arm. om ou D 1 lat.b c i k copt arm. om ou CD 69 lat.a c ff_2 i k q with arm-mss: ins ABN rel vulg lat.f g_1 Orig. rec (for $\pi \epsilon \pi o \iota \eta \kappa \alpha \tau \epsilon$) $\epsilon \pi o \iota \eta \sigma \alpha \tau \epsilon$ ($from \parallel Luke$), with ACDNN rel: txt BLD Orig. autou $\epsilon \pi o \iota$ 0. AM Π^1 1. 33 lat.a. — $\alpha u \tau \eta \nu$ D (txt D-corr).

18. rec transp $\alpha p \chi$. and γp , with X rel syr goth: txt ABCDKL $\Delta \Pi \aleph$ 1. 33 latt Syr copt with arm Orig_1 . (N?) om $\kappa a\iota$ (bef $\epsilon(\eta \tau)$.) D latt(not k). rec $\alpha \pi o \lambda \epsilon \sigma o \sigma \iota \nu$, with KM $^1\Delta$ (S, e sil): txt ABCDN r(Tischdf) \aleph rel Orig. om $\alpha \iota \tau \sigma \iota \nu$ AKI lat-c f_2 . rec (for $\pi \alpha s$ $\gamma \alpha p$) or $\iota \pi \alpha s$ (to avoid the recurrence of $\gamma \alpha p$), with ADN rel latt syrr goth(Treg) arm Orig: txt BC $\Delta \aleph$ 1. 69 copt. $\epsilon \xi \epsilon \pi \lambda \eta \sigma \sigma o \nu \tau \sigma$ M $\Delta \aleph$

Ser's d e vulg-mss lat-c copt-wilk.

19. orav (to suit || Matt, and to signify that every evening this took place: which however the context forbids, only one such exit being here spoken of) BCKLΔΠ1 33: txt ADN rel. εγινετο (emendn with same intention as above, to represent it as a daily act?) ΛΕ2GHV2X 69. εξεπορευοντο (corrn to suit the next ver?) ΛΒΚΜ1ΔΠ lat-c D-lat Syr syr-mg arm. for εξω, εκ D lat-b cf k.

20. παρεπορεύετο and ins και bef είδου Ν1. rec πρωι bef παραπορεύομενοι (to conform to οψε εγεν., ver 19?), with AN rel vulg lat-f ff2 [i] syrr goth arm: txt BCD

LAN 1. 33 ev-y lat-b i q copt with.—ins τ_0 bef $\pi_{\rho\omega_i}$ D.

21. for ide, idou D Ser's s Origi. εξηρανθη DLNΔ 1. 33 Orig: εξηραται X 69 Thl.

22. rec (not Mill) om o (bef ιησ.): ins ABCDN rel. ins ει bef εχετε DN 331. 69 lat-a b i arm. ins του bef θεου D.

23. rec aft αμην ins γαρ (for connexion), with ΛC rel lat-q Syr-ms syr-w-ast copt goth æth: om BDNN 1 latt Syr arm. om οτι DN 33 em(with tol) lat-g2 k goth διακριθης D.grl: hæsitaveritis lat-c. (but -rit D-lat.) æth arm. εαν Α 1.

any vessel,-e.g. a pail or basket,-used for common life. 17.] πασιν τοῖς εθν., omitted in Matt. and Luke, but contained in the prophecy :- 'mentioned by Mark as writing for Gentile Christians.'
—Meyer, but qu.?

18.] πῶς ὁ ὅχλ.

....] This remark, given by Mark and Luke, is omitted by Matt.: probably because he has given us so much of the 19.] See note on Matt. διδαχή itself.

ver. 17. On the Sunday and Monday evenings, our Lord appears to have gone to Bethany. 20—26.] The answers are very similar to those in Matt., but with one important addition here, viz. vv. 25, 26: see Matt. vi. 14, and 1 Tim. ii. 8. The connexion here seems to be, 'Though you should aim at strength of faith, -yet your faith should not work in all respects as you have seen me do, in judicial anger

καρδία αὐτοῦ, ἀλλὰ πιστεύη ὅτι ὁ λαλεῖ ε γίνεται, ἔσται ε = Matt. vi.10 αὐτῷ [ὁ ἐὰν εἴπη]. 24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ε h Col. i θ. h προςεύχεσθε καὶ h αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ επίτι. ii 3 reff. εἴτι ὑμῖν. 25 καὶ ὅταν ἱστήκετε προςευχόμενοι, ἱ ἀφίετε κατά τινος, ἵνα καὶ ὁ ἱ πατὴρ ὑμῶν ὁ ἐν τοῖς xxxi . 35 sec Col. iii. i οὐρανοῖς ἱ ἀφῆ ὑμῖν τὰ m παραπτώματα ὑμῶν. 26 εἰ δὲ ἱ Matt. v. 16 reff. εἰτι ὑμεῖς οὐκ ἱ ἀφίετε, οὐδὲ ὁ ἱ πατὴρ ὑμῶν ὁ ἐν ἱ οὐρανοῖς m Matt. vi. 14, i 5 reff. iii. ii ἀφήσει τὰ m παραπτώματα ὑμῶν.

 27 Kaì ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ n l. Luke i. 17. ii. 14. Acts ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται προς αὐτὸν οἱ ἀρχ- $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι 28 καὶ ἔλεγον $^{\circ}$ $^{\circ}$

rec πιστευση (corrn to διακριθη), with ACD rel, πιστευσι XΓ: -σητε 69: txt BLK, πιστευει Δ ev-y2. rec a λεγει (the plur to suit apθ. και βληθ.: λεγει, as a commoner word), with AC rel: txt BLNΔ \aleph 33.—for orι to end, το μελλον ο αν ειπη γενησεται αυτω D, simly latt. om ο εαν ειπη BCLΔ \aleph 1 vulg lat-f g_1 i copt with: ins Λ (D)N 1² rel lat-a b (c) f_2 k q syrr goth arm. (The omn may be easily accounted for, ο λαλει having preceded; or even from εσται υμιν follg: see also || Matt: not so the insn: for if εσται αυτω required a subject to be supplied, why not εσται υμιν below?)

24. rec aft osa ins an (from \parallel Matt), with A rel arm: $\epsilon \alpha \nu$ KNI 253 Scr's e w: om BCDLDN goth. rec prosence and om kai (to make osa governed by aireisbe as in \parallel Matt), with AN rel vulg lat-b f $g_{1,2}$ [i] syr goth arm: txt BCDLDN lat-a c fr_2 k Syr copt with Cypr. rec (for $\epsilon \lambda a \beta \epsilon \tau \epsilon$) $\lambda a \mu \beta a \nu \epsilon \tau \epsilon$, with AN rel syr goth arm: $\lambda n \mu \psi \epsilon \sigma \delta \epsilon$ D 1 latt with Cypr: txt BCLDN copt. (The aor not being understood was altered to the pres or fut: cf Orig.)

25. rec στηκητε (gramml emendn), with B rel (Orig), στηκειτε E: εστηκηται Δ: στητε \aleph : txt ACDHM2VX 1. 33. 69, εστηκετε L: stabilis latt. (N?) for αφιετε, αφετε C¹. ins ων bef εν τ. ουρ. D (latt) Cypr₃. αφησει D ev-y. om 2nd υμων D Cypr₁(ins₂).

condemning the unfruitful and evil; but you must forgive. 24.] ἐλάβετε is aor., because the reception spoken of is the determination in the divine counsels coincident with the request—believe that when you asked, you received, and the fulfilment shall come, ἔσται. 25.] On the matter cf. Matt. vi. 14 f. See also ib. v. 23 f., where the converse to this is treated of. In ὅταν στήκετε, the ἄν connects, not with the čτε, giving indefiniteness to the occasion, not to the act. See Klotz, Devar. p. 470, 475. He gives an example from Lycurgus

contra Leocratem, p. 162 (§ 107), ὅταν ἐν τοῖς ὅπλοις ἐκστρατευόμενοί εἰσι.

26.] In et....ov, the negative must be closely joined to the verb; the verb, not the conditional particle, carrying the negative: q.d. "if ye refuse to forgive."

27-33.] THE AUTHORITY OF JESUS

QUESTIONED. HIS REPLY. Matt. xxi. 23 -32. Luke xx. 1-8. Our account and that of Matt. are very close in agreement. Luke's has (cf. ver. 6, δ λ . $\tilde{\alpha}\pi\alpha_S$ $\kappa\alpha\tau$. $\tilde{\eta}\mu$.) few and unimportant additions: see notes on Matt. 28.] $\tau\alpha\tilde{\nu}\tau\alpha$ need not necessarily refer to the cleansing of the temple,

έξουσίαν ταυτην έδωκεν ^p ίνα ταῦτα ποιῆς; 29 ὁ δὲ Ἰη- ΑΒΟΡΕ p ver. 16 σούς είπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἕνα ٩ λόγον καὶ ἀπο- Ι.Μ.Ν. Ι q | Mt. reil. κρίθητέ μοι, καὶ ἐρῶ ὑμῖν " ἐν ° ποία ἐξουσία ταῦτα ποιῶ. ΝΙ 33. 30 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἡν ἡ ἐξ ἀν-

r Matt. xvii. 7, θρώπων; ἀποκρίθητέ μοι. 31 καὶ τ διελογίζοντο s πρὸς stell. εch. x. 26 reff. έσμπους λέρνοντος λέρ έαυτούς λέγοντες 'Εάν εἴπωμεν 'Εξ οὐρανοῦ, ἐρεῖ Διὰ τί ούκ ἐπιστεύσατε αὐτῶ; 32 ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων;

t change of constr. Luke t έφοβοῦντο τὸν λαόν ἄπαντες γὰρ u εἶχον τὸν Ἰωάννην v. 14. Αcts 1.4. xxiii. 22, v ὄντως ὅτι προφήτης ῆν. u33 καὶ ἀποκριθέντες τu4 Ἰησοῦ u4. 24. 24. λέγουσιν Οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ v Luke xxiii. έγω λέγω ύμιν η έν ο ποία έξουσία ταθτα ποιώ. 47. 1 Tim. v. 3, 5 al. Num. xxii. 37 only.

ΧΙΙ. 1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν.

εδωκ. bef τ. εξ. ταυτην (from || Matt) BCLM²ΔΝ (1) 33 latt[not i q] Syr copt. ποιεις ΗΚLNUXΓ ev-y.

29. rec aft ιησ. ins αποκριθεις (from | Matt Luke), with ADN rel latt syr goth arm: om BCL Δ R 33 lat- g_1 i k Syr copt ath. rec aft $\nu\mu$ as ins κ ay ω , with DGMNFR: κ a: $\epsilon\gamma\omega$ EFHSUVX 69 [et ego latt]: κ ay ω $\nu\mu$ as AK Π lat- g_2 k^3 goth [æth]: txt B C(perhaps) L Δ lat- k^1 copt. om 1st κ ai D 28 lat-a b c f g_1 i k [q] (Syr) copt arm. κ ay ω $\nu\mu$ i ν ϵ p ω L Δ R^{3a}(but $\nu\mu$ i ν erased) 33: κ ai ϵ y ω λ ey ω ν μ i ν D: ϵ y ω is

expressed in lat-c Syr copt ath arm.

30. rec om 2nd τ_0 (\parallel Luke), with NX rel: ins ABCDL Δ N 33. aft warpov ins $\pi_0\theta \in \nu$ ν (\parallel Matt) CN 33 lat-k Syr sah wth. ourarwov colo D. om ν CLN 33.

31. for kai, 0i de N (latt). rec elogyisoto (prob Δ I was lost in AI preceding: the MSS are too many and important to suppose diel. laken from \parallel Matt), with AN rel: π poselogy. N: txt BCDGKLM Δ [Π] \mathbb{R}^{3a} (but π poselogy restored) 1. 33. 69. aft legovites ins τ i ei π wiev D 69 lat-a f_2^c i k. for epei, legis D-gr lat-b. aft epei ins η miv (\parallel Matt) D⁴(ν m. D¹-gr) M 1. 69 em(with gat mt tol) lat-a b c f ff_2 i k³ [q] D-lat Syr sah exth arm. rec aft dia τ i ins ove (from \parallel Matt, where only DL all τ is the τ -streeth late for τ -streeth. omit it), with BC2 D-gr NN rel vulg lat-f g, syr sah : om AC1LMX tol lat-a b c ff, i k [q] Syr[et cur] copt goth æth.
 32. (αλλα, so A B(sic cod) CLΔN 33: om D.)

rec ins εαν bef ειπωμεν (sup-32. (all as of A B(sic coa) CLAN 33: on D.) For this ear the employ complied from not understanding txt), with D 69 vilg lat-a b c $[ff_2]$ g_2 q (Syr) syr in arm: om ABCNN rel lat-k coptt goth.

(N) 69 latt(not am em ing) coptt ath arm.

for λaov , $o\chi \lambda ov$ (|| Matt) BCNN 33 syr-mg: txt AD rel vss(appy).

for $a\pi av \tau \epsilon s$, $\pi av \tau \epsilon s$ (|| Matt) CDNN 1.33: txt ABN 3a rel.

for $\epsilon \iota \chi ov$, $\eta \delta \epsilon \iota \sigma av$ D 2-pe lat-a b c f ff_2 i k [q] arm. rec ori bef οντως (corrn to supposed sense), with A rel syrr copt goth: οτι αληθως D vulg lat-a f q: om οντως NN1 1 ev-y latec k with arm: txt BCLN3a 69. - τον ιω. οντως ως προφητην

 $\Delta(N)$ sah.

33. rec $\lambda \epsilon \gamma o \nu \sigma i \nu$ bef $\tau \omega$ in $\sigma o \nu$, with AD rel vulg lat-b c [f] i k syrr goth arm: txt BCLNAN 33. 69 mt lat-a ff, copt. rec aft informs ins apossibles (prob mechanical repet from above), with X rel; bef info. A D(omg kai) KMH 1. 69 vulg lat-b ff₂ $g_{1,2}$ i [b] q syr goth wth: om BCLNFAN 33 lat-a c f k Syr copt arm. for autois, αυτω D-gr. εις ποιαν εξουσιαν D'(txt D-corr' and lat).

CHAP. XII. 1. rec (for λαλειν) λεγειν (from | Luke), with ΛC D-gr (N) rel lat-k syr[-txt] goth; λεγων Γ 126(Tischdf): txt BGLΔX 1.69 latt Syr syr-mg coptt. (lat-a def.) - λεγειν bef αυτ. εν παρ. Ν.

as Meyer; but seems from || Luke, to extend over our Lord's whole course of teaching and putting himself forward in public. ΐνα ταῦτα ποιῆς is not a periphrasis of the infinitive, but contains the purpose of την έξ. τ. έδ. 29. In έπερω-

τήσω, the preposition does not signify in addition, as Fritz., but merely indicates the direction of the question. 32.7 The ¿áv being omitted as spurious, a note of interrogation must be set after avep .a question which is answered by the Evan $^{\rm w}$ ' $\Lambda \mu \pi \epsilon \lambda \hat{\omega} \nu a \stackrel{\times}{\sim} \epsilon \dot{\phi} \dot{\upsilon} \tau \epsilon \upsilon \sigma \epsilon \nu \stackrel{y}{\sim} \dot{u} \nu \theta \rho \omega \pi \sigma s$, καὶ $^{\rm z} \pi \epsilon \rho \iota \dot{\epsilon} \theta \eta \kappa \epsilon \nu \stackrel{\text{w Matt. xx. 1.}}{\sim} \kappa \epsilon, \text{al.}$ Deut. $^{\rm a} \dot{\phi} \rho \alpha \gamma \mu \dot{\sigma} \nu$, καὶ $^{\rm b} \dot{\omega} \rho \upsilon \dot{\xi} \epsilon \nu \stackrel{c}{\sim} \dot{\upsilon} \pi \sigma \lambda \dot{\eta} \nu \iota \sigma \nu$, καὶ $^{\rm c} \dot{\omega} \kappa \sigma \delta \dot{\sigma} \mu \eta \sigma \epsilon \nu \stackrel{\text{x. 6.1.}}{\sim} \chi \kappa, \frac{1}{3} \chi \iota \iota \tau \nu$. 13 α φραγμον, και $^{\rm t}$ ωρυξεν $^{\rm t}$ υποληνιον, και $^{\rm t}$ μκουομήσεν $^{\rm t}$ και μκουομήσεν $^{\rm t}$ και $^{\rm t}$ μπεδήμησεν, $^{\rm t}$ $^{\rm t}$ μπιτ χι. $^{\rm t}$ $^{\rm t}$ μπιτ χι. $^{\rm t}$ $^{\rm t}$ και $^{\rm t}$ άπέστειλεν πρὸς τοὺς $^{\rm t}$ γεωργοὺς τῷ $^{\rm t}$ καιρῷ δοῦλον, $^{\rm t}$ μαιτ χινίι. $^{\rm t}$ $^{\rm t}$ γεωργών λάβη $^{\rm t}$ ἀπὸ τῶν καρπῶν τοῦ $^{\rm t}$ $^{\rm t}$ μπιτ χι. $^{\rm t}$ $^{\rm t}$ και λαβόντες αὐτὸν $^{\rm t}$ ἔδειραν και ἀπέστει $^{\rm t}$ $^{\rm t}$ μπ. Μαιτ. $^{\rm t}$ μπ. $^$ λαν 1 κενόν. 4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον xxv, 18 only. δοῦλου κάκεῖνου τη εκεφαλαιωσαν και ητερασιαί $= \pi \rho o \lambda \dot{\rho}$ τον, $|s_{\rm a}, v_{\rm c}|$ ἄλλου ἀπέστειλεν κάκεῖνου ἀπέκτειναν, καὶ πολλούς $\frac{d}{d} = \frac{d}{d} = \frac{d}$

ανθρ. bef εφυτ. (see || Luke) BCΔN 33 copt with, ανθρ. εποιησεν L: ανθ. (τις) εφυτ. αμπ. N(ong τ_{15}) 13. 69 lat-e Syr sah Orig₁: txt AD rel vulg lat-a b f ff₂ g_2 i k [l q] syr goth arm.

ABlCKLM.) ins τ_{15} ins τ_{15} copy. C2N 2-pe syr-w-ob sah arm Orig₁. ($\epsilon \xi \epsilon \delta \epsilon \tau_0$, so

τες του καρπου 2. δουλον bef τω καιρω ΚΝΠ Scr's de w Syr. λαβοι 🕅. (see | Luke), with A(D-[gr]) rel latt syr coptt goth ath arm: om Γ: txt BCLNAN 33 ινα απο τ. καρπου τ. αμπ. δωσουσιν αυτω (|| Luke) D lat-a b c

&c(not $g_{1,2}$) (Syr) wth.

3. rec (for και) οι δε (see | Luke), with ACN rel syrr sah goth æth arm : txt BDLΔN

33 ev-y lat-a b ff, i k q copt. aft κενον ins προς αυτον D lat-a b ff2.

4. om δουλον X1. και εκεινον DΔ. rec ins λιθοβολησαντες bef εκεφ. (from ¶ Matt), with ACN rel syrr goth æth : om BDLΔN 1. 33 latt coptt arm. rec (for ητιμασαν) απεστειλαν ητιμωμενον (conformed to ver 3), λιωσαν ΒΙ.Ν. with ACN rel syrr goth [æth] arm: txt B D(-μηταν) LN 33 latt coptt, ητωμασαν Δ.

5. rec aft και ins πολιν, with AN rel vulg lat-f [l] q syrr goth arm: om BCDLΔN 33 lat-a b c ff i k coptt with. aft απεστειλεν ins δουλον D lat-a b (ff i q. rec (for ous) τους (twice), with ACN rel: txt B D(1st time) LΔN 1.33.— αλλους δε D. -τον μεν δ. τους δε X1(Treg). rec αποκτεινοντες (with Ser's g u, e sil): -κτενοντες NX rel, -κτιννουντες L, -κτιννυντες χ3a, -κταινοντες M S(Tischdf), -κτιναντες Δ,

-κτεννυντες B: txt ACDEUVEN1.

 rec aft ετι ins ουν, with ACDN rel vulg lat-[l] q syr: om BLΔN 1. 33. 69 lat-b i copt with arm. rec (for ειχεν υιον) υιον εχων (as more elegant), with NX rel goth arm; εχων νιον AC¹D vulg lat-(a) b ff₂ [l] (sah): txt BC²LΔN 33 syrr (æth). rec aft αγαπητον ins αυτου (see || Luke), with AN rel (lat-c) syr goth: om BCDLΔN vulg lat-a b ff₂ [i lq] Syr coptt arm. rec ins και bef αυτον, with ACN rel syr goth: [om αυτον 1 copt:] txt BLX²ΔΝ (lat-a) Syr ath (arm).—κακεινον απεστ. D vulg lat-ff₂ i[l]. rec προς aυτους het εσχατον (rearrangement consequent on inserting και), with AN rel vulg syrr sah goth æth arm: om $\pi \rho$. avr. D lat-a ff_2 i k [q]: txt BCLAN 33. 69 copt. on or $(\parallel Matt)$ LNA 1. 33 lat-a b c (Syr) sah. τ . vi. μ . bef $\epsilon \nu \tau \rho$. D lat-abiq.

gelist, 'quoniam haud facile quisquam sibi aperte timorem adscribere consuevit.'

Rinck. in Meyer.

CHAP. XII. 1-12.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. This parable is, for the most part, identical with that in Matt. xxi. 33-46, and Luke xx. 9-19. The number, and treatment. of the servants sent, is enlarged on here; -and in ver. 4 there occurs the singular word κεφαλαιόω, which appears to be used by a solocism for κεφαλίζω, 'to wound in the head.' Some have rendered it, 'they made short work with him,' which is the more usual sense of the word, but not probable here; for they did not kill him, but disgracefully used I must not allow any oppor-

 $^{\rm s.th.z.\,26\,teff.}$ $^{\rm 7}$ έκείνοι δὲ οἱ $^{\rm 6}$ γεωργοὶ πρὸς $^{\rm 8}$ έαυτοὺς εἶπαν ὅτι οὖτός ABCDE $^{\rm 10}$ Matt. ἐστιν ὁ $^{\rm t}$ κληρονόμος. $^{\rm 10}$ δεῦτε ἀποκτείνωμεν αὐτόν $^{\rm 10}$ FGHK v. r.) Matt. iv. 19, xi. 28 ήμων έσται ή κληρονομία. 8 και λαβόντες απέκτειναν 81.33. xxxvii. 20, αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ τοῦ τί w ver. 1. x = Matt. ix. 38 reff. y, Mt. reff. Pst. exvii. 2 ποιήσει ὁ × κύριος τοῦ * άμπελωνος; ελεύσεται καὶ άπ-Ρει εχίι. 22. ολέσει τοὺς ¹ γεωργούς, καὶ δώσει τὸν ^w ἀμπελῶνα ἄλλοις.

δ τείτ. 10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ον γ ἀπεδοa I ake ii. 1. John xvii. 7 κίμασαν οι οικοδομούντες, ούτος έγενήθη ε είς κεφαλήν ιι. Μτ. κίμασαν οἱ οἰκοδομοῦντες, οὖτος έγενηθη 2 εἰς κεφαλην Ικίπες Μτ. Μτ. εἰκασαν οἱ οἰκοδομοῦντες, οὖτος έγενηθη 2 εἰς κεφαλην Ικίπες Μτ. Απαρὰ κυρίου ἐγένετο b αὕτη, καὶ ἔστιν c θαυκ. Μτ. from.Lc. Johnix. 30. μαστὴ d ἐν ὀφθαλμοῖς ἡμῶν. 12 καὶ c ἐζήτουν αὐτὸν Ι Ρετ. ii 9. Νεν. κτ. i, 3 οπιν. Ελου. Γκρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον ἔγνωσαν γὰρ ὅτι καὶ τιν. Ικαὶ c καὶ $^$ e Mt. Luke v. ἀπῆλθον, 13 καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν s Mt. reif. g = Acts xxiii. Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἡ ἀγρεύσωσιν 30 b. ⁵⁹¹ b. here only.

Prov. v. 22.

1 λόγφ. 1^4 καὶ ἐλθόντες λέγουσιν αυτφ Διοασκαπε, του

2 νι. 25, 26.

1 = 1. Acts γι. μεν ὅτι ἀληθης εἶ καὶ οὐ k μέλει σοι περὶ οὐδενός, οὐ γὰρ

12. 2 Cor. x .

10. Col. iv. 1 βλέπεις εἰς πρόςωπον ἀνθρώπων, ἀλλ' m ἐπ' ἀληθείας

6. Col. iv. 1 βλέπεις εἰς πρόςωπον ἀνθρώπων, ἀλλ' m ἐπ' ἀληθείας

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6. Col. iv. n εκριστον Καίσαρι την οδούν του θεου διδάσκεις. ἔξεστιν ο κηνσον Καίσαρι x. 7. m a L. Luke iv. 25. Acts iv. 27. x. 34 al. Isa, xxxvii, 18. exviii, 15 al. o \(\) Mt. bis. Matt. xvii. 25 only \(\). n ||. (Acts xviii. 26 v. r.) see Acts xiii. 10. Ps.

7. for $\epsilon \kappa \epsilon_i \nu o_i \delta \epsilon_i$ o, of $\delta \epsilon$ D vulg lat-a b &c sah æth arm. aft $\gamma \epsilon_{\omega \rho \gamma}$, ins idoptes N. rec $\epsilon_i \pi$, bef π_{ρ} , $\epsilon_{u\nu}$, with ADN rel latt syrr coptt goth: txt BCL $\Delta(a\nu \tau)$ & 1. 33 (69 ev-y). ($\epsilon_i \pi a \nu$, so BCDL $\Delta \aleph$.) om oti (\parallel Matt Luke) D 1 latt sah æth.

8. rec 1st auton bef aperteinan, with ADN rel vulg lat- ff_2 copt goth arm: txt BCLDR ev-y lat-i k q sah. [e\xi e\beta a \alpha av B.] rec om 2nd auton (as superfl), with \aleph rel vulg lat-b k [l] arm: ins ABCDMNFII lat-a c ff_2 q syrr copt goth with.

9. rec aft τι ins ουν (from | Matt), with ACDNN rel latt [syrr &c]: om BL lat-g₂ cont. aft γεωργουs ins τουτουs (|| Luke) C² 33 ev-y syrr; εκεινουs GN 1 lat-c with.

12. τ. παρ. bef πρ. αυτ. A sah. απηλθαν D.

tunity to pass of directing attention to the sort of difference, in similarity, between these three reports,—and observing that no origin of that difference is imaginable, except the gradual deflection of accounts from a common, or a parallel, source. See notes on Matt. throughout. 9.] ἐλεύσεται κ.τ.λ. is not the answer of the Pharisees, or of the people, as the corresponding sentence in || Matt. (see note there), but, here and in || Luke, a continuation of our Lord's discourse.

After ver. 11 comes in Matt. vv. 43—45. 12.] Meyer makes o saxos (and o rads in || Luke) the subject to symmax, but I think quite unnecessarily.

The fear of the people is increased by the consciousness on the part of the rulers that He had spoken the parable against them: they are as men convicted before the people.

13—17.] Reply concerning the lawfulness of tribute to Cæsar. Matt. xxii. 15—22. Luke xx. 20—26. The parable of the wedding-garment, Matt. xxii. 1—14, is omitted. The only matters requiring additional remark in these verses are,—13.] $\lambda \delta \gamma \varphi$ is the instrument wherewith they would $\alpha \gamma \rho \epsilon \delta \epsilon \iota \nu$: the verb being one taken from the chase. They wished to lay hold on him by some saying of His.

14.] ἐπ' ἀληθ., truly,—indeed,—

 \mathbf{p} δούναι $\hat{\eta}$ ου; δώμεν $\hat{\eta}$ μη δώμεν; 15 ο δε είδως αυτών $\mathbf{p}=4$. Luke την ^α ὑπόκρισιν εἶπεν αὐτοίς Τί με ^τ πειράζετε; φέρετέ μοι ^α Μαtt. xxiii. 2. s δηνάριον ίνα ίδω. 16 οι δε ήνεγκαν. και λέγει αυτοίς r Matt. iv. 1 Τίνος ή τείκων αύτη και ή τέπιγραφή; Οι δε είπαν αυτώ s Matt. xx. 2 Καίσαρος. 17 ὁ δὲ Ἰησοῦς εἶπεν $^{\rm v}$ Τὰ Καίσαρος $^{\rm w}$ ἀπόδοτε $^{\rm t}$ $^{\rm th}$ Mt. refl. Kαίσαρι, καὶ $^{\rm v}$ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ $^{\rm x}$ ἐθαύμαζον $^{\rm x}$ ἐπ΄ $^{\rm v}$ Mat. xi. 17 αὐτῷ. 18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, y οἵτινες $^{w-}$ Rom. xiii. λέγουσιν z ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγον- z 19 Διδάσκαλε, a Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος 18 18 18 18 19 19 Διδάσκαλε, 18 19 $^{$...xii. 19 ἀδελφὸς ἀποθάνη καὶ $^{\rm b}$ καταλίπη γυναῖκα καὶ μὴ $^{\rm c}$ ἀφ $\hat{\eta}$ $^{\rm y-Matt.vii.}$ [appy) $^{\rm tek}$ τέκνον, $^{\rm d}$ ίνα $^{\rm e}$ λάβη ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ $^{\rm a}$ Deut. xxv. 5. $^{\rm b}$ $^{\rm b}$ $^{\rm c}$ $^{\rm tek}$ $^{\rm$ $^{\rm f}$ έξαναστήση $^{\rm g}$ σπέρμα τ $\hat{\omega}$ ἀδελφ $\hat{\omega}$ αὐτοῦ. 20 έπτὰ ἀδελφοὶ $_{\rm c}^{\rm xx.7.}$ $_{\rm c}^{\rm xy.13.}$ χxiv. 13. 2. Ps. xvi. 12. f = || L. (aor. intr., Acts e | L. Gen. iv. 19. Hos. i. 2, 3. g = ||. Gen. iv. 25. d = ch. xi. 16 reff. xiii. 34. xv. 5; only. Gen. xix. 32, 34.

δουναι bef κηνσ. καισ. (|| Matt) BC (D, see below) LAN 33 latt syr coptt æth: txt AN rel. — $\eta \mu as$ δουναι επικαιφαλαιον καισ. D. om δωμ. $\eta \mu \eta$ δ. D lat-a b c ff, g, i l æth: om $\eta \mu \eta \delta$. 225 vulg lat- g_0 goth arm-mss.

15. aft o de ins 1900us DG 1. 69 lat-(a) b c (ff_2) i [q] goth (wth) arm. videns DN 69 lat-b c ff_2 i q goth, 18 ω s NN 3a. aft π e19 α (ere ins upo ειδων aft πειραζετε ins υποκριται FGN

 33. 69 syr-w-ast arm. aft δηναρ. ins ωδε κ¹.
 16. om 2nd οι δε (|| Matt) AD vulg lat-a b i [l q]. (ειπαν, so BC D-gr L

X(Treg) ΔN: λεγουσιν (|| Matt) A vulg lat-b i [l] q D-lat.)

17. rec (for o δε) και αποκριθεις, with AN rel syr goth arm : αποκρ. δε o D vulg lat-a b [i q]: txt BCLΔX 33 (lat-c Syr) sah (æth). rec aft ειπ. ins αυτοις (|| Matt), with ACNN rel [vss]: om BD. rec αποδοτε bef τα καισαρος (from || Matt Luke), with A(D)N rel [(latt syr)] sah goth æth arm: txt BCLΔN (Syr) copt.—ins του bef καισαρυς and τω bef καισαρι D. rec εθαυμασαν (|| Matt), with ACN rel lat-k syr sah goth: εθαυμαζοντο D1: εξεθαυμαζον BN: txt D-corr LΔ latt Syr copt. επ' αυτον D 28.

18. πρ. αυτ. bef σαδ. D 28. 106 vulg lat-b [i l q]. rec επηρωτησαν (\parallel Matt Luke), with AN rel lat-c syr goth sah: txt B C(-τουν) DLΔN 33 vulg lat-a b f₂ g_{1,2} k Syr

19. $\eta\mu\nu$ bef $\epsilon\gamma\rho\alpha\psi\epsilon\nu$ D vulg lat-b f_2^c i [l]. om $o\tau\iota$ D-gr(ut D-lat) 69 sah. καταλιψει $C: -\psi\eta$ $\aleph: \epsilon\chi\eta$ D 28 lat-a b c $[f_2^c$ i q] k. rec $\tau\epsilon\kappa\nu\alpha$ (\parallel Matt), with ACD \aleph^1 rel vulg lat-b i q syrr sah goth with: txt BL Δ \aleph^{3a} (but - $\nu\alpha$ restored) 1 lat-a cff k copt arm. rec τεκν. bef μη αφη, with AD rel latt syrr copt goth arm: txt BCLΔN 33 sah (æth). rec aft γυναικα ins αυτου (from || Matt), with AD rel latt syrr sah goth æth arm: om BCLAN 1 lat-k copt. εξαναστησει (itacism?) ACH 69, αναστησει Γ.

20. elz aft επτα ins our (from | Luke), with C2(D) vulg lat-c æth arm; δε (from | Matt) 106(Sz) lat-a syr coptt: om ABC1 rel lat-k Syr goth. - ησαν ουν παρ ημείν ζ αδελφοι D lat-a b i [q]: παρ ημιν also X-corr (marked for erasure by X3) 69 Ser's e

lat-c syr-mg copt [arm].

see reff. and ver. 32. δώμεν ή μή δ.; the originality of the report is shewn by these words. They wish to drive our Lord

to an absolute affirmation or negation.
15.] δηνάρ., Mark and Luke, = τδ νόμισ. τοῦ κήνσ., Matt.
17.] ἐθαύμαζον, imperfect, is graphic. This was going on, when the next incident began.

18-27.] REPLY TO THE SADDUCEES CONCERNING THE RESURRECTION. Matt. xxii. 23-33. Luke xx. 27-40. The three reports are very much alike in matter, and now and then coincide almost verbally (Matt. ver. 27, Luke ver. 32. Mark ver. 23 end, Luke ver. 33). The chief additions are found in Luke, vv. 34-36, where see notes, and on Matt. throughout.

19. ἔγραψεν ἴνα] This is one of the cases where purpose and purport are mingled in the iva. See on 1 Cor. xiv. 13. It is better to take it so than with Meyer to suppose "va dependent on volo underήσαν, και ο πρώτος ε έλαβεν γυναίκα και αποθνήσκων ABCDE οὺκ ° ἀφῆκεν g σπέρμα. 21 καὶ ὁ δεύτερος ° ἔλαβεν αὐτὴν LMSUV καὶ ἀπέθανεν μη δ καταλιπών σπέρμα, καὶ ὁ τρίτος ώς αύ- 1.33.69

h = Matt. xiv. 4 reff. - Mt. reff. p Exon. iii. 2.

τως, 22 καὶ οἱ έπτὰ οὐκ ς ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ή γυνη ἀπέθανεν. 23 ἐν τῆ z ἀνάστασει ὅταν rest.
1ch. 1.4 rest.
2 ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἐπτὰ ʰ ἔσχον
m. Mt. Luke
αὐτὴν γυναῖκα.
2 ἔφη αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο χνιί. 27. αὐτὴν γυναῖκα. $^{2+}$ ἔφη αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο 1 Cor, vii. 38 (2) only 1 πλανᾶσθε μὴ εἰδότες τὰς k γραφὰς μηδὲ την δύναμιν τοῦ see Acts χείν. 20. ουτ. Luke vi. 0 ουτε m γαμίζονται, ἀλλ' εἰσὶν ώς ἄγγελοι οἱ ἐν τοῖς οὐρα- 30 , 35 only. Εχωί. iii. 20 νοῖς. 26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε $^{2-1}$. Deut. έν τη βίβλω Μωυσέως η έπι τοῦ ο βάτου, πῶς εἶπεν αὐτῷ ό θεὸς λέγων p'Εγω ό θεὸς 'Αβραάμ καὶ θεὸς 'Ισαάκ καὶ

for πρωτος, εις X1(txt X-corr1.3). for αποθυησκων, απεθανεν και D 1 latt syr-txt sah. 21. rec (for μη καταλιπων) και ουδε αυτος αφηκε (to conform to ver 20: of the varns), with A rel vulg lat-a (b ff2) g12 syrr arm; κ. ουδε αυ. ουκ αφηκεν D[-gr] ev-z; κ. ουδ. ουτος αφ. X lat-a D-lat goth: om lat-k: txt BCL[x] 33 lat-c coptt (æth).

om κ. ο τρ. ως αυτως D lat-ff i.

22. om 1st και X lat-a i. rec aft και ins ελαβον αυτην, with E M-marg Δ-marg rel (lat-a i Syr) wth; ελαβ. αυ. ως αυτως και, A (vulg) lat-l syr goth: ως αυτ. ελ. αυ. D: om BCIM1Δ1X 33. 69 lat-c k coptt arm. rec ins και bef ουκ αφηκ., with DM1 rel vulg lat-a c i l syrr sah goth æth: om BCLΔN 33 lat-(b?) k copt arm. (Txt was evidently the origl, and has been variously emended from the context; this agst Mey and $De\ W$.) αφηκεν \aleph^1 Ser's c.w., om $e\sigma\chi$. παντων D. rec $e\sigma\chi$ ατη (corrn to suit γυνη, not the neut from \parallel), with A rel vulg lat- $g_{1,2}$ [l] syr goth arm: txt BCGHKLΔΠ \aleph 1. 33. 69 Syr copt ath. rec $a\pi\epsilon\theta a\nu\epsilon$ bef κ . η γυνη (from || Matt), with A rel vulg lat- $g_{1,2}[l]q$ syrr copt goth with arm: txt BCDL Δ X 1. 33. 69 ev-y lat-a b ff2 i k (sah).

23. rec alt $\tau\eta$ ins our (from || Matt Luke), with AC°KMH (33, e sil) Syr syr-w-ast ath arm: aft arast. DG 1 lat-a f_2^* l: onn BC'N rel lat-k q goth. onn other arasta. στωσιν (as superft and not in $\|\cdot\|$ a gloss on $\epsilon \nu$ τη avaστασει would be out of the question, and the pleonasm is in Mark's manner) BCDLΔN 33 (lat-b c k) Syr coptt with. (ins bef $\epsilon \nu$ τη av. 13. 69. 346.) ins η bef $\gamma \nu \nu \eta$ Λ D¹.

24. rec (for $\epsilon \phi \eta$ aut. 0 ino.) αποκριθείς 0 ino. είπεν aut. (from || Matt: cf D &c), with A rel vulg lat b c ff₂ [i l q] syr goth wth arm Orig₁; so, but αποκ. δε, D 1. 69 lat a: txt BCLΔN 33 Syr copt. for ειδ., γινωσκοντες D Orig. aft θεου ins οιδατε D.

25. αναστησουσιν resurrexerint D1(txt D2). om ουτε γαμουσιν (homæotel) &1 (ins N-corr1). for 1st and 2nd ουτε, ου and ουδε D. rec γαμισκονται, with ΧΠ rel Orig; εκγαμισκονται AFH: γαμιζουσιν D 2-pe: txt BCGLUΔX 1 Damasc. ins of hef αγγελοί Β Orig₁. om of (absorbed by last letters of αγγελοί: see also || Matt) CDFKLMUΔΠΝ 1. 33. 69 latt syr copt with: ins AB rel Syr sah

goth arm Orig.

26. rec (for του) της (from || Luke), with D M(Treg, expr) 33(e sil) Orig₃: txt rec (for πωs) ωs (from || Luke), with AD rel Orig, : txt BCLUΔN. om 2nd o D Orig2[ins1]. rec ins o bef 3rd and 4th θeos (see | Matt), with ACN rel Orig₁: om BD Orig₂.

23.] ὅταν ἀναστῶσιν, here not, 'when men (the dead) shall rise,' but when they (the wife and seven brothers) shall rise: see on ver. 25. 24. διὰ τοῦτο refers to the following par-

ticiple μη είδότες: for this reason because ye know not. 25.7 The orav avaoraouv here is general, not as

in ver. 23: see note there. τοῦ βάτου (so also (τη̂s) Luke); - either, 'in the chapter containing the history of God appearing in the bush, or, when he was at the bush. The former is the more probable, on account of the construction of the verse in our text. In Luke, if we had his account alone, the other rendering

... et[s]

θεὸς Ἰακώβ; 27 οὖκ ἔστιν θεὸς νεκρῶν, ἀλλὰ ζώντων 9 Matt. xvi. 14. πολὺ 1 πλανᾶσθε. 28 Καὶ προςελθὼν 9 εἶς τῶν γραμ- 1 rch. iz. ν. 7 ματέων ἀκούσας αὐτῶν 1 συνζητούντων, εἶδὼς ὅτι 8 καλῶς 8 καὶ χxi. 23 ref. iz. xv. 7 ε Matt. xv. 7 ε Matt. xv. 7 ε Matt. xv. 1 ε Matt πρώτη ^ν πάντων; ²⁹ ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστὶν ν neut, loo. "Ακουε Ίσραήλ, κύριος ὁ θεὸς ήμῶν κύριος εἶς ἐστιν, 30 καὶ ἀγαπήσεις κύριου τὸν θεόν σου "ἐξ ὅλης τῆς καρ- "Ερh. vl. 6. Col. iii, 23.

27. rec ins o bef θεος (see | Matt), with ACN rel Orig : txt BDKLM2 X(e sil) rec ins θεος bef ζωντων, with EGHM¹SVΓ lat-q syr æth: om ABCDN rel latt Syr coptt goth arm Orig. rec aft $\zeta\omega\nu\tau\omega\nu$ ins views our (for connexion and emphasis), with AD rel vulg lat-a b f_2 $g_{1,2}$ syrr sah æth arm; views be G 1 lat-cgoth : om BCLAN lat-k copt.

δίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς

28. for αυτων, αυτω D¹(txt D-corr¹?). aft συνζητουντων ins κ Syr. for είδως, ίδων CDLΝ¹ 1. 69 latt syrr goth æth arm. aft συνζητουντων ins και D 28 vulg lat-b bef απεκρ. (see || Matt), with AD rel latt goth arm: txt BCLUΔ[N] 1. 33. 69 syrr coptt ath. aft αντον ins λεγων διδασκαλε D lat-b c f_2^p g_2 i k g. rec πρωτη π. bef εντολη, with A rel vulg lat- g_1 : εντολη πρωτη D: txt BCLUAN 33 syrr copt ath.

rec (for παντων) πασων, with M1 (Scr's I m n, e sil): om D 1. 69 lat-a b c ff.

 i k η arm: txt ABCN rel vulg lat-g₁.
 29. rec ο δε ιησ. bef απεκριθη, addg αυτω, with AC rel vulg syr goth [Aug]: αποκριθεις δε ο ιησ. ειπεν αυτω D lat-b f_2^r (sah æth): txt BLΔX 33 copt. om οτι D 1 lat-a b c ff k Syr arm [Marcell, Aug]. rec aft πρωτη ins πασων των εντολων (with Scr's Im η, esil); παντων των εντ. Ε τel Scr's-mss Syr; παντων εντολη ΑΚΜ² Uπ 33; πασων εντολη M^1 : παντων εντολη εστιν αυτη C lat- f_2^2 : παντων X arm: ins παντων bef πρωτ. D 91 lat-a b i: txt BLAN copt. rec om 1st εστιν, with AD rel Marcell: ins B(C,LAN 69 vulg lat-c ff, coptt æth.

30. om $\tau \eta s$ (3 times) B: om $\tau \eta s$ (bef $\kappa \alpha \rho \delta$.) D¹(insd above the line) X. εξ ολ. τ. ψυ. σου ΚΠ1 248-53 Ser's c e v w1 lat-k Marcell-ms. οm κ. εξ ολ. τ.

διαν. σου DH lat-c ff g, k syr-jer arm [Marcell] Cypr : ins aft καρδ. σ. A.

might be admissible, 'Moses testified, at the bush:' but this will not answer in our text.

28-34. REPLY CONCERNING THE GREAT COMMANDMENT. Matt. xxii. 34-40, but with differing circumstances. There the question appears as that of one among the Pharisees' adherents, who puts this question, πειράζων αὐτόν,—and in consequence of the Pharisees coming up to the strife, after He had discomfited the Sadducees. I should be disposed to take Mark's as the strictly accurate account, seeing that there is nothing in the question which indicates enmity, and our Lord's answer, ver. 34, plainly precludes it. The man, from hearing them disputing, came up, and formed one of the band who gathered together for the purpose of tempting Him. Mark's report, which here is wholly unconnected in origin with Matt.'s, is that of some one who had taken accurate note of the circumstances and character of the man: Matt.'s is more general, not entering, as this, into individual motives, but classing the question broadly among the various "temptations"

of our Lord at this time. motive, as shewn by the subordination of ἀκούσας to προςελθών, and of εἰδώς to επηρώτησεν, seems to have been, admi-

ration of our Lord's wise answer, and a desire to be instructed further by Him.
ἐντ. πρώτη πάντ.] This was one of the μάχαι νομικαί (Titus iii. 9),—which was the greatest commandment. The Scribes had many frivolous enumerations and classifications of the commands of the law.

πάντων, not πασῶν: πρώτη-πάντων is treated almost as one word, so that πάντων does not belong to έντ. understood, but, q. d. 'first-of-all of the commandments.' 29 f. Mark cites the passage entire, -Matt. only the command itself :- compare the LXX. In this citation the Vat. reading διανοίας and the Alex. καρδίας are combined: and ἰσχύος = δυνάμεως. "Thou shalt love the Lord with spirit, soul, and body:" with the inner spirit, and the outer life. This is faith working by love: for κ. δ θ. ἡμῶν 30.] ἐσχύς is the language of faith. is the inner spiritual strength of the heart: see Beck's useful little manual, Die bib-

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ε Luke i.51. × διανοίας σου, καὶ έξ όλης της ισχύος σου. 31 δευτέρα ARDER Eph. iv. 18 al. Deut. xxix. 18. y Levit. xix. αύτη γ' Αγαπήσεις τον πλησίον σου ώς σεαυτόν. μείζων ΜSUV τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. 32 καὶ εἶπεν αὐτ $\hat{\omega}$ ο 1, 33, 69 2 ver. 28. a ver. 14. b = Gospp. here (John viii. 10 rec.] only. Acts viii. 1. xv. 28. xxvii. 22 only. Deut. iv. 35. γραμματεύς 2 Καλώς, διδάσκαλε 2 έπ' άληθείας είπας ότι είς έστιν, και οὐκ ἔστιν ἄλλος ὁ πλην αὐτοῦ, 33 και τὸ αγαπάν αὐτὸν w έξ όλης της καρδίας, καὶ έξ όλης της ο συνέσεως, καὶ έξ όλης της ψυχης, καὶ έξ όλης της v. 35. c Luke ii, 47. 1 Cor. i. 19 (from Isa. ίσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ώς ἐαυτόν, α πλείόν (from 18a. xxix, 14). Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. έστιν πάντων των ^e όλοκαυτωμάτων καὶ θυσιών. ³⁴ καὶ ό Ἰησούς ιδών αὐτὸν ὅτι Ινουνεχῶς ἀπεκρίθη, εἶπεν αὐτᾶ 2. 2 Tim. ii. (7 only. Frov. ii. 2. d Matt. vi. 25. xii. 41, 42. Heb. xi. 4. Οὐ ε μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς e Heb. x. 6, 8 (from Ps. xxxix. 6) only. Exod. x. 25. 1 Kings xv. 22, g Matt. viii. 30. Acts xvii. 27 al. Josh. ix. 22. fhere only +.

rec at end ins αυτη πρωτη εντολη (see || Matt), with AD rel (vulg) lat-b c i (k) syrr goth ath [arm] Cypr₃ Hil: αυ. πρ. παντων εντ. ΚUΠ 33 Ser's d p w : on BELΔN (lat-a) coptt.

31. rec ins και bef δευτερα, addg ομοια (see || Matt), with A rel lat-c q syrr goth ath arm Marcell Cypr₃ : δευτ. δε ομ. ταυτη D (Scr's f ev-x) : txt BL Δ(η δευτ.) Ν coptt. add εστιν Ν. aft μειζων ins δε LN lat-b i Hil. αλλη bef εντολη D

lat-c: om $\epsilon \nu \tau$. U 13.

32. om 1st kai B Syr coptt. $\epsilon i\pi$. bef $\delta i\delta a\sigma\kappa$. D lat-abci [q] Hil. $\epsilon i\pi\epsilon$ s DEFHLVX $\Delta\Pi^*\aleph^1$. rec aft 1st $\epsilon \sigma \tau i \nu$ ins $\theta \epsilon os$, with EFH vulg-ed lat- $abci g_2$ is syr-w-ast coptt arm Hil; $obegin{align*}{c} \theta \epsilon os \\ 0669 \\ 084 \\ 084 \\ 084 \\ 085 \\ 084 \\ 086 \\$

33. om 1st $\tau \eta s$ BUX. aft kardias ins σov LR copt. for $\sigma v \nu \epsilon \sigma \epsilon \omega s$, $\delta v \nu a \mu \epsilon \omega s$ D 2-pe lat-a i q: $i \sigma \chi v \omega s$ 1.33. om 3rd kai to $\psi \chi \chi \eta s$ BLDR 1.33 lat-a copt arm Marcell (omd from homovel. As Mey remarks, if it were an insn from ver 30, it would prob be placed aft kardias, as it stands there). aft $\psi v \chi$. ins autou D-gr (tua D-lat). om 4th kai to $i \sigma \chi v \omega s$ D 33 [Hil]. om $\tau \eta s$ (bef $i \sigma \chi v \omega s$) R ev-p. aft $\pi \lambda \eta \sigma_i$ ins $\sigma \omega \omega$ A\(\text{N}^{1} \mathbb{R}^{2} \mathbb{A} \mathbb{A} \mathbb{A} \mathbb{A} \mathbb{A} \mathbb{A} \mathbb{A} \mathbb{A} \mathbb{A} \mathbb{B} \mathbb{I} \mathbb{L} \mathbb{B} \mathbb{I} \mathbb{A} \mathbb{B} \mathbb{A} \mathbb{B} \mathbb{D} \mathbb{I} \mathbb{D} \mathbb{I} \mathbb{B} \mathbb{D} \mathbb{I} \mathbb{D} \mathbb{I} \mathbb{D} \mathbb{I} \mathbb{D} \mathbb{I} \mathbb{D} \mathbb{I} \mathbb{I} \mathbb{I} \mathbb{I} \mathbb{I} \mathbb{I} \mathbb{D} \mathbb{I} \math

34. om αυτον DLΔN 1. 33 vulg lat-b c ff2 i k l syr æth arm [Chr] Hil. om εl

L X1(ins X-corr1(appy) ab): απο τ. βασ. bef a ΔX3a.

lische Seelenlehre, p. 110. 31.7 Our Lord adds this second, as an application or bringing home of the first. first is the Sun, so to speak, of the spiritual life:-this the lesser light, which reflects the shining of that other. It is like to it, inasmuch as both are laws of love: both deduced from the great and highest love: both dependent on 'I am the Lord thy God,' Levit. xix. 18. Stier sets forth beautifully the strong contrast between the requirements of these two commands, and the then state of the Jewish Church: see John vii. 19. The Scribe shews that he had entered into the true spirit of our Lord's answer; and replies in admiration at its wisdom.

Observe συνέσεως corresponding to διανοίας: and see Beck, p. 60. όλοκ.κ. θ., the things to which the outward literal observers paid all their attention.

34.] νουνεχώς-Attice νουνεχόντως, op-

posed to ἀφρόνως, Isocr. v. 7 (Meyer). οὐ μακρὰν...] This man had hold of that principle in which Law and Gospel are one: he stood as it were at the door of the Kingdom of God. He only wanted (but the want was indeed a serious one) repentance and faith to be within it. The Lord shews us here that even outside His flock, those who can answer vouvex ûswho have knowledge of the spirit of the great command of Law and Gospel, are nearer to being of his flock, than the formalists :- but then, as Bengel adds, 'Si non procul es, intra: alias præstiterit, procul fuisse. Kai oudeis This is apparently out of its place here, as it is after the question which now follows, that Matt. relates this discomfiture of his adversaries. We must not however conclude too hastily, especially where the minute accuracy of Mark is at stake. The question just asked was the last put to our

οὐκέτι ἡ ἐτόλμα αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκριθεὶς ὁ ḥ Μι τεπ. 7 Ταχίι. 35 Τησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ j Matt. 11 Ματί. 11 γραμματεῖς ὅτι ὁ 1 χριστὸς 1 νιὸς 1 Δανείδ ἐστιν ; 36 αὐτὸς 10 Μι. see 10 Λανείς 10 10 Λανείς 10 $^{$ Δ αυείδ εἶπεν k εν τ $\hat{\omega}$ k πνεύματι τ $\hat{\omega}$ ἀγί ω 1 Εἶπεν Κύριος 1 $^{Pea. cix. 1.}$ m Matt. xx. 21, u il. ch. xvi. 5. Luke xv. 22. Rev. vi. 11. vii. 9, 13 bis, 14. xxii. 14 only. Jon. iii. 6.

om ουκετι D-gr ev-z tol coptt: ετολμα bef ουκετι 69 lat-a. επερ. bef αυτον X1

35. om ελεγεν and aft ιερω ins ειπεν D lat-b (c) q. rec εστιν bef δαυειδ, with

A rel [latt syrr goth]: txt BDLM2TdUAR 1. 33. 69 lat-k copt.

36. rec aft auros ins γap, with A rel vulg lat-b i [q] syrr goth ath Hil: om BLT_dΔN 69 lat-a k copt: και ουτος (see || Luke), D(et ipse D-lat) arm. om εν B. om τω (twice) A rel: (1st Td:) ins BDLUΔN 33 arm. (See | Matt, where πν. is anarthrous.) for 2nd ειπεν, λεγει A D-gr rel(F def) lat-k q goth: txt BLM2Td UNΓΔΝ 1. 33. 69 latt syrr coptt with arm Hil. (It appears to have been read sometimes λεγει in the Psalm: Justin, according to Tischdf, has cited it so twice:—D reads heyes in | Luke, so that the readg is by no means certain.) κυρ. (corrn to Lxx), with $AT_d \aleph$ rel: om BD. rec (for καθισον) καθου (Lx || Matt Luke), with $ADT_d \aleph$ rel: txt B. for αν θω, θησω D-corr¹(θωσω D¹), εκχθους (sic) D(but κ marked for erasure). rec (for υποκατω) υποποδιον (ree (for καθισον) καθου (LXX and rec (for υποκατω) υποποδιον (LXX),

with AN rel latt syrr goth with arm Hil: txt B D-gr Td coptt. 37. rec aft autos ins our (for connexn, from ||), with A rel vulg (lat-b) Syr syr-wast wth: om BDLTdΔN lat-a (c) i k q coptt Hil. for ποθεν, πως M1N1 1. 33. 69. 238 lat-b sah æth arm. rec vuos bef aurou $\epsilon \sigma \tau \nu$ (|| Matt), with AN rel lat-b syrr coptt (α th): $\epsilon \sigma \tau \nu$ vi. $\alpha \nu \tau$. D vulg lat- $\alpha c f f_2$ [i q] arm Hil: $\epsilon \sigma \tau$. $\alpha \nu \tau$. ν . Δ 238 (lat-k): txt BLT_d. om ρ DN 2-pe. $\eta \kappa \rho \nu \sigma \epsilon \nu$ [M and T(Tischdf)] N [vulg (goth)].

ηδ. αυτ. ηκ. D[pref και] (vulg) lat-b ff2 i q.
38. rec aft ελεγεν ins αυτοις, placing them bef εν τ. δ. αυτου, with A rel vulg lat-q syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-a b i: txt BLΔN lat-e k copt. (order as txt but adds αυτοις 33 Syr.) for των θελοντων, και των τελωνων D-gr. (et qui volunt D-lat.) aft αγορ. ins ποιεισθαι facitis D.

Lord, and therefore the notice of its being the last comes in fitly here. The enquiry which follows did more than silence their questioning: it silenced their answering too: both which things Matt. combines as the result of this day, in his ver. 46.

έπερωτήσαι, not, 'to ask him any more

questions: see on ch. xi. 29. 35-37.] THE PHARISEES BAFFLED BY A QUESTION CONCERNING CHRIST AND DAVID. Matt. xxii. 41-46. Luke xx. 41 -44. The reports are apparently independent of any common original, and hardly agree verbally in the citation from the LXX. See notes on Matt. 35.7 The whole controversy in the temple is regarded as one: hence the new point raised by our Lord is introduced as a rejoinder, with ἀποκριθείς. 36.7 Observe ἐν τῷ πνεύματι τῷ ἀγίῳ (ἐν πν., Matt.) = ἐν βίβλω ψαλμῶν Luke: a coincidence not to be passed over.

37.] πόθεν, from whence shall we seek an explanation for what follows: see reft. κ. δ πολ. ὅχ. ἡκ. αὐτ. ἡδ. is

peculiar to Mark.

38-40.] DENUNCIATION OF THE Scribes. Luke xx. 45-47. These verses, nearly verbatim the same in the two Evangelists, and derived from a common report, are an abridgment of the discourse which occupies the greater part of Matt. xxiii.—with the additions of θελ. ἐν στολ. περιπ., and οἱ κατέσθ. κρῖμα (see || Matt., text, and var. readd.). The words ἐν τῆ διδ. αὐτ. seem to imply that Mark understood it as a compendium. ἀσπασμούς and the following accusatives

x 1. Luke (xi. $\frac{1}{45}$ 2. Luke (xi. $\frac{1}{45}$ 3. Luke (xi. $\frac{1}$

40. rec kateshoutes, with LB rel: kateshousen D 1 latt: txt B. om tas and two D 229. aft carp, add kai oppanon D 69 lat-a b c e.ff. g_2 i [q] syr-jer.—om [folig] kai D latt Syr.

41. om καθισας, in g κατεζομένος ο ιησ. aft γαζοφν' τκιου, D. rec aft καθ. ins ο ιησους, with Λ (D, see above) rel vulg lat-b c f_2 g_2 [q] Syr æth arm Origi: om BLAN lat-a k copt. απέναντι BU 33 [Damasci]. for $\epsilon\theta$., θ εωρεί \aleph^1 [Origi]. om βαλλει χαλκ. to πολ. πλ. D. ins τον bef χαλκον \aleph [1. 69]. εξε-

βαλλον κ¹.42. for και ελθ., ελθ. δε D 2-pe latt copt-2-mss sah Orig, (txt D-corr¹[appy] and lat). ins γυνη bef χηρα κ. for μια, αμα D-gr¹ om πτωχη D 2-pe lat-α

44. aft γαρ ins ουτοι D 1. 33 sah.

are governed by θελόντων. έσθοντες may either be dependent on the preceding by a broken construction, or may be the beginning of a new sentence of exclamation, as Meyer takes it. The former is to me the more probable, and I have punctuated accordingly. It is a change of construction not without example in the classics: Herod. i. 51, Λακεδαιμονίων φαμένων είναι ανάθεμα, οὐκ ὀρθως λέγοντες. See also reff. The art. points them out graphically. They devoured widows' houses, by attaching them to themselves, and so persuading them to minister to them of their substance. A trace of this practice (but there out of gratitude and love) on the part of the Jewish women, is found in Luke viii. 2, 3. What words can better describe the corrupt practices of the so-called priesthood of Rome, than these of our Lord? The πρόφασις was, to make their sanctity appear to these women, and so win their favour. περισσότερον -

because ye have joined thieving with hypocrisy.

41-44. THE WIDOW'S MITES. Luke xxi. 1-4: probably from a common origin. 41. τοῦ γαζ.] This is usually understood of thirteen chests, which stood in the court of the women, into which were thrown contributions for the temple, or the tribute (of Matt. xvii. 24). But it is hardly likely that they would be called to γαζ., and we hear of a building by this name in Jos. Antt. xix. 6. 1. Lücke, on John viii. 20, believes some part of the court of the women to be intended, perhaps a chamber in connexion with these chests. Our Lord had at this time taken his leave of the temple, and was going out of it-between Matt. xxiii. end, and xxiv. 42.] λεπτά = ntorne the smallest Jewish coin: see Lightfoot. Mark adds o cotiv kob. for his Roman readers: —the $\lambda \epsilon \pi \tau \delta \nu = \frac{1}{8}$ of an as. $\lambda \epsilon \pi \tau$. δύο, Bengel remarks, are noticed: she

 1 ὕστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν 1 0 Phil. iv. II 1 βίον αὐτῆς. XIII. 1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἰεροῦ λέγει 10 Luke 0 νii. 10 Luke 0 νii. 10 Διτῶ 1 εἶς [ἐκ] τῶν μαθητῶν αὐτοῦ Διδάσκαλε ἴδε 10 ποταποὶ 10 καὶς 10 Εἰς [ἐκ] τῶν μαθητῶν αὐτοῦ Διδάσκαλε ἴδε 10 ποταποὶ 10 καὶς 10 Εἰς [ἐκ] τῶν μαθητῶν αὐτοῦ [λείνητας [λείνητα λίθοι καὶ ^m ποταπαὶ ⁿ οἰκοδομαί. ² καὶ ὁ Ἰησοῦς εἶπεν ΑΝ³). αὐτῷ Βλέπεις ταύτας τὰς μεγάλας η οἰκοδομάς; οὐ μὴ $\frac{1}{n}$ Μέτι κιῦ 27 $\frac{1}{n}$ ἀφεθῆ λίθος ἐπὶ λίθῷ ôς οὐ μὴ $\frac{1}{n}$ καταλυθῆ. $\frac{1}{n}$ καὶ καθημένου αὐτοῦ $\frac{1}{n}$ εἰς τὸ $\frac{1}{n}$ ὅρος τῶν $\frac{1}{n}$ ἐλαιῶν $\frac{1}{n}$ κατέναντι $\frac{1}{n}$ $\frac{1}{n}$ Μέτις τοι $\frac{1}{n}$ Ας καθημένου αὐτοῦ $\frac{1}{n}$ εἰς τὸ $\frac{1}{n}$ ὅρος τῶν $\frac{1}{n}$ ἐλαιῶν $\frac{1}{n}$ κατέναντι $\frac{1}{n}$ $\frac{1}{n}$ Μέτις τοι $\frac{1}{n}$ Ας καθημένου αὐτοῦ $\frac{1}{n}$ εἰς τὸ $\frac{1}{n}$ δροίς τὰς $\frac{1}{n}$ Ας καθημένου Ας $\frac{1}{n}$ Ας καθημέν τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν ^t κατ' ^t ἰδίαν Πέτρος καὶ Ἰάκω- ^{John xx. 7.} Acts vii. ii. 4. βος καὶ Ἰωάννης καὶ ἸΑνδρέας 4 Εἰπὸν ἡμῖν πότε ταῦτα $^{\text{Matt. xx.} 1}$ ἔσται, καὶ τί τὸ $^{\text{u}}$ σημεῖον ὅταν μέλλη ταῦτα $^{\text{v}}$ συντελεῖσθαι $^{\text{ceft. ii.} 41}$ reff. πάντα; 5 ὁ δὲ Ἰησοῦς ^W ἤρξατο λέγειν αὐτοῖς ^X Βλέπετε ^{reff.} ^{vist.} (Matt. xiv. 13 s. Luke ii. 12. 1 Kings x. 7. v (Matt. vii. 28 v. r.) Luke iv. 2, 13. Acts xxi. 27. Rom. ix. 29 (from Isa. x. 23). Heb. viii. 8 only. Lam. ii. 17. Jer. xvi. 4. w Matt. iv. 17. xi. 7, 20. xvi. 21. xxvi. 22.

CHAP. XIII. 1. rec om 2nd ek (as unnecessary), with BLN rel: ins ADFXA 1. 69 διδασκαλε is marked for erasure by X-corr1.3: om Ser's c. ποδαπ. (twice) D1(txt D4). aft οικοδομαι ins του ιερου (|| Matt) D gat(with mt

αταλυσησεται, κ' 69. at end his και δια τριων ημερών αλλός αναστησεται ανευ χειρων D lat-a b (c) e $(ff_2$ $g_2)$ i k n Cypr. 3. rec επηρωτων, with AD rel latt (Syr) syr[-txt] (copt-schw æth) arm : txt BLK 33. 69 syr-mg copt-wilk.—(επερ. AEFGH, επιρ. Δ.) ins o bef πετροs DK 2-pe. 4. rec ειπε (\parallel Matt), with A rel : txt BDLK 1. 33. 69. μ ελλει DEMΧΓΔ 33.

rec παντα bef ταυτα συντελεισθαι, with D rel lat-a n: ταυτα παντα συντ. AGHKMΓΠ 1. 33. 69 [lat-q] syrr copt: om παντα Δ ev-y lat-(c?) k: ταυτα μ ελλ. συντ. παντα L: txt BK (wth).

5. rec aft ιησ. ins αποκριθεις (from | Matt), with A rel syr: και αποκρ. ο ιησ. (|| Matt) DG 69 vulg lat-b (c) [i q] æth: txt BLN 33 Syr coptt arm. rec autois bef ηρξ. λεγ., with A rel syr: ειπεν αυτοις D 237 Scr's u lat-a k n arm: ηρ. αυτ. λεγ. M2(Tischdf) Δ 69: txt BL M-marg(Treg) UN 33 vulg lat-b (c) ff2 i l [q] Syr coptt æth.

might have kept back one. 43.7 πλείον - more, in God's reckoning :more, for her own stewardship of the goods entrusted to her care. "Non quantum detur, sed quantum resideat, expenditur." Ambr. in Bp. Wordsw.

CHAP. XIII.] JESUS PROPHESIES OF HIS COMING, AND OF THE TIMES OF THE END. Matt. xxiv. Luke xxi. 5-36. The accounts are apparently distinct, and each contains some fragments which have escaped the others. On the matter of the prophecy, I have fully commented in Matt., where see notes: also those on Luke.

1. ποταποί λίθοι] Josephus, B. J. v. 5. 2, 3, says, πέτραι δέ τεσσαράκοντα πήχεις το μέγεθος ήσαν τοῦ δομήματος. And again, vi. 4. 1, ἐξ ἡμέραις ἀδιαλείπτως ή στεββοτάτη πασῶν έλέπολις τύπτουσα τον τοίχον οὐδεν ήνυσεν άλλά καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ ή άρμονία των λίθων ην αμείνων. See also Antt. xv. 11. 3. 3.] Пет. к. 'láκ.... = οἱ μαθηταί Matt., = τινές Luke. 4.] ταῦτα π. implies that they viewed the destruction of the temple as part of a great series of events, which had now by frequent prophecy become familiar to them. All these things about which thou so often speakest.' 5. ήρξατο λέγειν-with this begins our Lord's full explanation on the matter. See reff.

y = 11. ch. 'x, 39. Luke xxiv. 47. z John iv. 26 reff. Zeph. in. 15 (nn. 1). a = 0. Matt. xi. 2. Acts xxiii. 16. 3 Kings x. 1. b' Mt. Matt. iv. 24. 2 Kings xiii. 30. c. Mt. 2 Thess. n. 2 only. μή τις ύμας * πλανήση 6 πολλοί έλεύσονται γ έπὶ τῶ ABDEF ονόματί μου, λέγοντες ὅτι ਫ ἐγώ εἰμι, καὶ πολλοὺς πλανή- MSUV σουσιν. ⁷ ὅταν δὲ αἰκούσητε πολέμους καὶ δἰκοὰς πολέ- 1. 33. 69 μων, μη ο θροείσθε· d δεί d γενέσθαι, άλλ' ούπω τὸ τέλος. 8 e έγερθήσεται γαρ έθνος επ' έθνος καὶ βασιλεία επὶ βασιλείαν, εσονται σεισμοί εκατά τόπους, εσονται λιμοί n. 2 only. [καὶ ^g ταραχαί]. ⁹ ἀρχαὶ ^h ωδίνων ταῦτα. ⁱ βλέπετε δὲ only.
d - . Mt. reff.
e = || Mt. lsa. ύμεις ι έαυτούς· η παραδώσουσιν ύμας είς κ συνέδρια, καὶ e = 1 Mt. ISA. xix. 2. f a. Acts xxii. 19. ii. 46. v. 22. xiv. 23. 1 είς συναγωγάς m δαρήσεσθε, καὶ n ἐπὶ ἡγεμόνων καὶ βασιλέων ο σταθήσεσθε ^p ενεκεν έμου, είς ^q μαρτύριον g here (John v. αὐτοῖς, 10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθήναι τὸ εὐαγγέλιον. 11 καὶ ὅταν τάγωσιν ὑμᾶς παραδιδόντες,

πλανησει DHΓ.

6. rec aft πολλοι ins γαρ (|| Mutt Luke), with AD rel latt syrr coptt arm: om BLN lat-i æth. om ori D 33 lat-b c k salı.

aft $\pi \circ \lambda \in \mu \omega \nu$ ins $o \rho \alpha \tau \in \aleph^1$ (marked for 7. ακουσετε 69: ακουητε B: txt ADN rel. erasure, but the marks removed). for $\theta po \epsilon \iota \sigma \theta \epsilon$, $\theta o p \upsilon \beta \epsilon \iota \sigma \theta \omega$ D[-gr] 57 [lat-a n]. rec aft $\delta \epsilon \iota$ ins $\gamma a \rho$ ($\parallel Matt \ Luke$), with $\Lambda D \aleph^{3b}$ rel latt syrr α th arm: om $B \aleph^{1}$ coptt.

8. rec επι, with AD rel: txt BKLΔ2Π1 × 1.69. om βασιλεια επι (homœotel) rec ins και bef 1st εσονται, with A rel vss: om BDL% coptt. τοπ. εσονται λιμοι (λοπœσεtel -μοι . . . -μοι) \aleph^1 (ins \aleph^3 b). rec ins και bef 2nd εσονται (|| Matt), with AD rel [vss]: om BL \aleph^3 b copt arm. om κ αι ταραχαι (as not occurring in ||: or perhaps because confounded with apx. follg: no possible reason can be given for the interpoln of the clause) BDLA latt copt with: ins A rel lat-q syrr sah arm [Orig-int₁].
9. aρχη (from || Matt, where there is no var) BD E¹(perhaps) KLS¹UΔΠ¹R 33 vulg

lat-a b f_2^p g_2 k $[g_1$ i n g] syrr coptt ath arm: txt A rel. om $\beta \lambda \epsilon \pi \epsilon \epsilon \epsilon \delta \epsilon$ umais $\alpha \tau \delta t$ 1 lat- αf_2^p i n arm: om $\epsilon \alpha \nu \tau \sigma \nu s$ λ^1 (ins λ^{3b}) lat-k: $\alpha \nu \tau \sigma \nu s$ Δ . rec aft παραδωσουσιν ins γαρ, with AR rel vulg lat-c f'_{2} [(Sabat) q] syrr sah: ειτα υμας αυτους παραδωσουσιν D lat-a f'_{2} [Blanch] i k n: και παραδ. υμας 1: txt BL copt wth arm. aft ηγεμονων ins δε (see Matt x. 18) ΑΚΓΠ¹. ενεκα B.

10. om $\tau \alpha$ D¹(ins D²). rec $\delta \epsilon \iota$ bef $\pi \rho \omega \tau o \nu$, with A rel lat-i(appy) q syr copt (appy): txt BDR vulg lat-a (c ff g g k) l n ([sah] arm).—aft πρωτον ins λαον κ(but marked for erasure). aft εναγ. ins εν πασιν τοις εθνεσιν D tol lat-ff, g, i.

11. rec σταν δε (corrn from Matt x. 19), with A rel lat-ff q syrr sah æth arm Orig: txt BDLN 33 vulg lat-a c k l [i n] copt. rec αγαγωσίν, with EFHΓ (SV, e sil): om μηδε μελετατε BDLN 1. 33. 69 vulg lat-a c ff. i k l txt ABDN rel Orig. coptt with: ins A rel lat-a n syrr (arm).

8. ἔσονται... ἔσονται] By these repetitions majesty is given to the discourse.
9.] ἀρχαί is put forward for emphasis—the mere beginnings. likewise has the emphasis-let your care be ... eis συναγ., a pregnant construction—'ye shall be taken into the synagogues and beaten there.' So also in ver. 16. Bp. Wordsw. explains the eis, "Ye will be exposed before the eyes of congregations in synagogues, for their pleasure:" and ev our. would mean, "in the buildings, without any reference to

the people in them." But how will this apply to δ εἰς τὸν ἀγρὸν τον, ver. 16? Meyer, with Lachmann al., would punctuate after συναγωγάς, and take δαρήσεσθε by itself. This is most improbable, especially when we remember that the synagogues were the places where the scourging was inflicted (see Acts xxii. 19), not to mention the objection to taking the verb thus by itself, which seems to me (against Meyer) alien from the character of the discourse. 11.] Mark has vv. 10, 11 peculiar to himself. Luke (vv. 14, 15) has

εὰν ^μδοθη ὑμιν ἐν ἐκείνη τῆ ὥρα, τοῦτο λαλεῖτε οὐ γάρ μ - Matt. x. 19 33.

έστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἄγιον. $^{\rm veff}_{2}$ καὶ $^{\rm veff}_{2}$ καὶ $^{\rm veff}_{3}$ ατήρ τέκνον καὶ Ψέπαναστήσονται τέκνα έπὶ γονείς καὶ $^{\times}$ θανατώσουσιν αὐτούς, 13 καὶ ἔσεσθε μισούμενοι ὑπὸ $^{\times}$ Matt. x, 21. xxvi. 92. πάντων y διὰ τὸ y ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος, 1 Pet. iii. 18. 2 Kingsviii. 3. δύτος σωθήσεται. 14 Όταν δὲ ἴδητε τὸ z βδέλυγμα τῆς y ref. έπὶ τοῦ οδώματος μὴ ακαταβάτω εἰς τὴν οἰκίαν μηδὲ an Mt. Luke xx. 20 only. εἰςελθέτω τι ἆραι ἐκ τῆς οἰκίας αὐτοῦ· 16 καὶ ὁ εἰς τὸν (xxv.) 18. ἀγρὸν ὧν μὴ f ἐπιστρεψάτω εἰς g τὰ ὀπίσω ἇραι τὸ ἱμάτιον b h Μιτ. κ. g αὐτοῦ. 17 h οὐαὶ δὲ ταῖς i ἐν i γαστρὶ i ἐχούσαις καὶ ταῖς i reff. g Μιμρετ. αοτ., j θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 18 προςεύχεσθε g Μ.Μ.Ματ. νία. 3. Deut. χιχιϊ. 6.

ς γαραιδε ΐνα μη γένηται καειμώνος. 19 έσονται γαρ αι ημέραι (ver.3). Ματι μί.23. εκείναι 1 θλίψις, ^m οία οὐ γέγονεν ^m τοιαύτη ἀπ' ἀρχης (Mt. ref.

for τουτο, αυτο D lat-c: εκεινο 28. 69 Orig. for $\epsilon \alpha \nu$, $\alpha \nu$ AD.

12. rec παραδωσει δε (from Matt x. 21), with A rel vulg lat- ff_2 [i q] syrr wth Orig₁: txt BDLX lat a c k n coptt. επαναστησεται (gramml corrn) B.

14. rec aft $\epsilon \rho \eta \mu \omega \sigma \epsilon \omega s$ ins to $\rho \eta \theta \epsilon \nu$ upo $\delta \alpha \nu \eta \lambda$ tou prophytou (from || Matt), with Λ rel lat-c k n2 syrr æth; so, but δια for υπο, 1 ev-y: om BDLX vulg lat-a ff2 g12 i n^1 q copt arm Aug_{[expr} Vict $Th|_{appy}$. Steph εστος, with A rel: elz εστως, with KMUXΓ Π^2 : (both from \parallel Matt.) εστηκον D: στηκον 1. 69: txt BLK. aft νοειτω ins τι αναγινωσκει D lat-a g_2 i n.

15. om δε (see | Matt) BFH lat-c coptt Orig: και ο (see | Luke) D vulg lat-a ff2 k [$i\ n\ q$] Syr ath: txt AN rel syr arm. om ϵ is $\tau\eta\nu$ oikia ν (see || Matt) BLN late k Syr coptt: ins AD rel vulg lat- $a\ ff_2\ g_1$ [$i\ l\ n\ q$] syr ath arm Orig. ϵ is $\epsilon\lambda\theta a\tau\omega$ ADLAN. rec apar bef $\tau\iota$ (see || Matt), with ADN rel: txt BKL Π^1 .

16. om $\omega \nu$ (see || Matt, and ver 15) BDL $\Delta \aleph$ 1 lat- ff_2 q copt. (txt D²). om ϵ is τa (|| Matt) D \aleph vulg lat-(a) c ff_2 g_1 k. επιστρεψετω D1

17. om δε D[-gr]. θηλαζομεναις D: ενθηλαζουσαις L.

18. και προςευχέσθε D lat-a i n. rec aft γενηται ins η φυγη υμων (from \parallel Matt), with AN3b rel gat lat- g_2 k syrr sale goth wth: om $B(DL)N^1$ vulg arm.— $\chi \epsilon \iota \mu \omega \nu \sigma s$ $\gamma \epsilon \nu \omega \nu \tau a$. D lat-c l $[Ang_1]$: $\mu \eta$ $\chi \epsilon \iota \mu \omega \nu \sigma s$ $\gamma \epsilon \nu \omega \nu \tau a$. L lat-a n [q].

19. $\theta \lambda \iota \psi \epsilon \iota s$ AD Δ ev- γ .

olai ouk $\epsilon \gamma \epsilon \nu \nu \nu \tau \sigma \tau o$ iautai, and $\gamma \epsilon \nu \nu \nu \tau a$ i D (ev- γ) latt (arm).

for ηs , $\eta \nu$ (corrn) BC^1LR .—om ηs $\epsilon \kappa \tau$. o θ . D lat-a c ff_2 i k n arm.

for και ου, ουδε D: ουδ ου FG 1. 69.

something very like them-Matt. nothing: but they occur Matt. x. 19, where see note.

Meyer remarks that µελετατε is the regular technical word for premeditating a discourse-in contrast to extempore speaking. Observe the emphasis on ἐστε—it is not you at all, but another.

12.] = καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους Matt. ὑπομείνας] Scil. in the confession implied by διὰ τὸ ὄνομά μου preceding. οπου οὐ δεί] See note on Matt. ver. 15. This is a less definite description of the place than we find there. In connexion with the reading έστηκότα in the text, the Oxf. Catena explains το βδέλ. της έρημ. by του ἀνδριάντα τοῦ τότε τὴν πόλιν έλόντος. 18.] Matt. adds μηδὲ ἐν σαββάτφ. Mark wrote mostly for Gentile readers, and thus perhaps was not likely

q here & Mt. γένηται. 20 καὶ εἰ μὴ κύριος q ἐκολόβωσεν τὰς ἡμέρας, bis only. 2 Kings iv. 12 only, see Lev. xxi, 18, xxii. ούκ αν ἐσώθη τπάσα σάρξι άλλα δια τούς ε ἐκλεκτούς ούς έξελέξατο 9 εκολόβωσεν τὰς ἡμέρας. 21 καὶ τότε εάν Γτας. 23. r = || Mt. reff. s here & || Mt. tas ver. 27 τις ύμιν είπη "Ιδε ώδε ό χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε. xiii. 21 22 t έγερθήσονται γὰρ " ψευδοπροφῆται καὶ ποιήσουσιν ΑΒΟΣΕ ^γ σημεῖα καὶ ^γ τέρατα πρὸς τὸ ^w ἀποπλανᾶν εἰ δυνατὸν ΜSUV Mt. Luke
xvii. 7. Col.
iii. 12. 2 Tim.
ii. 19. Tit. i. 1.
1 Pet. iii. 9.
1 Sn. 1xv. 23.
Wisd. iii. 9.
4 Matt. xi.
11 reff.
vii. 15 al.
Jer. vi. 13.
Zech. xiii. 2.
x 1 Mt. reff.
w1 Tim. vi. 10
only. Prov.
vii. 21.
x abs., = ver. τοὺς εκλεκτούς. 23 ὑμεῖς δὲ κβλέπετε γπροείρηκα ὑμῖν Frag. πάντα. 24 άλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν 1.69 ² θλίψιν εκείνην ο ^a ήλιος ^a σκοτισθήσεται, καὶ ή ^a σελήνη οὐ δώσει τὸ a φέγγος αὐτῆς, 25 καὶ οἱ a ἀστέρες h ἔσονται έκ τοῦ οὐρανοῦ πίπτοντες, καὶ αί ο δυνάμεις αί ἐν τοῖς x abs., = ver. ουρανοίς d σαλευθήσουται. 26 καὶ τότε όψονται τὸν e υίον 33 only.
y h Mt. reff.
z ver. 19.
a h Mt. reff.
b constr., Matt.
xix. 22 reff.
c | Mt. reff.
d Matt. xi. 7. Luke vi. 48. Ps. xvii. 7.
12. Isa, xxxiii. 17. Dan. vii. 13. τοῦ ε ἀνθρώπου ι ἐρχόμενον ἐν ι νεφέλαις ε μετὰ δυνάμεως πολλής καὶ δόξης. 27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους e Matt. viii. 20 reff. f || Mt. reff. g Acts xxvi.

20. εκολ. bef κυριος (ει μη εκολοβωθησαν being the arrangemt in || Matt, κυριος was transpol to suit it) BLN vulg lat-b $(c f_2) g_{1,2}[i] k$ wth. aft $\eta\mu$ ins ekeivas EFGMA 1. 69 mt(with tol) late g_{1.2} Syr coptt with arm Op Promiss. єкдектои autou D lat-a b ff i q arm.

21. for ear, ar DL.

rec (for 1st ιδε) ιδου (see | Matt), with ACD rel: txt BLM. rec aft $\chi\rho_1\sigma\sigma_0$ ins η (interpola for connexa, as the varr shew: see also Matt), with ACD rel lat-a b c ff_2 g_2 i syr copt goth with arm; κa : B prag Syr sah: om LUN 69 vulg lat-k l Cyr-jer [Vict_1] Promiss. rec (for 2nd $l\delta\epsilon_l$) $l\delta\epsilon_l$ 0, with A Fragneap rel: om C [copt]: txt BDLN. 1ec $\pi_l\sigma\tau\epsilon_l\sigma\eta\tau\epsilon$ (from || Matt), with X rel: txt ABCDEFHLVAN 69 Vict Thl.

22. for γαρ, δε CN. rec aft γαρ ins ψευδοχριστοι και (from | Matt), with ABCX rel [vss]: om D 124 lat-i k. rec (for ποιησουσιν) δωσουσι (from | Matt, where there is no var), with ABCN rel vulg lat-b c ff₂ k [syrr copt &c]: txt D 69 lat-a Vict₁.

rec ins και bef τους εκλ. (from || Mait), with AC rel vss (Orig): om B Vict₁.

D-gr X.

23. rec ins ιδου bef προειρηκα (from | Matt), with ACDN rel vulg lat-b (c) ff, k syrr

goth arm Cypr: txt BL lat-a copt æth. απαντα ΑΚΜΠΠ.
24. (αλλα, so BCDΔΝ.) (N.B. lat-b is def from εκεινην to end of Mark.)

25. rec τ ov σ ov). bef ϵ ov τ ai, omg ϵ k, with L Frag-neap rel vulg lat-i syr[-txt] goth: oi ϵ k τ ov σ ov). ϵ o. D lat-c f [syr-mg arm]: txt ABCUII'N 69 lat-a (e f [syr-mg arm]: txt ABCUII'

27. rec aft $a\gamma\gamma\epsilon\lambda$ ous ins $a\nu\tau\sigma\nu$ (from \parallel Matt), with ACN rel vulg lat-c [g_1] syrr coptt goth with arm Orig-int₁: om BDL lat-a e f_2 i k q copt-ms.

to report this. 19, 20. κτίσεως ής έκτισεν . . . and έκλεκτους ους έξελέξατο, peculiarities of Mark's style-for greater solemnity. [John xvii. 26: v. 16, cited strangely by Mr. Elliott to disprove this, are no cases in point. In both those, the expression is necessary to the sense: here, and usually in St. Mark, it is merely Meyer remarks that the idiomatic. first ι in θλιψις, being long by nature, and not by position only, ought to be circumflexed. 24.] and is to be noticed. It is more than the simple 'but:' and is best rendered by nevertheless: qu. d., though I have forewarned you of all things, yet some of those shall be so terrible as to astound even the best prepared among you. ἐν ἐκ. τ. ἡμ. μετὰ τ. θλ. έκ. - then those days come after that tribulation: see note on Matt. ver. 29. **25.**] **ἔσονται π.** (= πεσοῦνται

Matt.), Mark's usage. Our Evangelist

καὶ ἡ ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν ἱ τεσσάρων ἀνέμων, ἡ Ἦμι καὶ ἀπὶ καὶ ἡ ἀκρου γῆς ἕως ἡ ἄκρου οὐρανοῦ. 28 ᾿Απὸ δὲ τῆς 13 Τι κιικ καὶ 13 συκῆς μάθετε τὴν παραβολήν. ὅταν αὐτῆς ἤδη ὁ m κλά- 20 Κ. [1. κιι κιι τοπίς. 2 συκῆς μάθετε τὴν παραβολήν. ὅταν αὐτῆς ἤδη ὁ m κλά- 20 [1. κιι κιι τοπίς. 20 [1. κιι τοπίς. 20 [1. κιι τοπίς. 20 [1. κιι κιι τοπίς. 20 [1. κιι κιι τοπίς. 20 [1. κιι τοπίς. 20 [¹ συκῆς μάθετε τὴν παραβολήν. ὅταν αὐτῆς ῆδη ο 11 κλα- 2 Chion. xx. δος n άπαλὸς γένηται καὶ $^{\circ}$ ἐκφυῆ τὰ p φύλλα, γινώσκεται 12 Μ. Βεν. xii. ὅτι ἐγγὺς τὸ q θέρος ἐστίν 29 οὕτως καὶ ὑμεῖς, ὅταν k = here k ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστιν t ἐπὶ m Μ. bis (των xv. 24. νελ. χελ. λ. νελ. χελ. 30 s ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ t παρέλθη ἡ γενεὰ s μεν. xii. 19. Jer. xii. 19. Jer. xii. αύτη μέχρις οὖ ταῦτα πάντα γένηται. 31 ὁ οὐρανὸς 1.9. Jer. καὶ ἡ γῆ $^{\rm t}$ παρελεύσονται, οἱ δὲ λόγοι μου οὐ $^{\rm t}$ παρ $^{\rm m}$ Matt. xii.32 reft. ελεύσονται. 32 περὶ δὲ τῆς ἡμέρας ἐκείνης ἡ τῆς ιρας ωρανος ιστι. $^{\rm total}$ οὐδεὶς οἰδεν, οὐδὲ ἄγγελος ἐν οὐραν $\hat{\omega}$, οὐδὲ ὁ υἰος, εἰ μὴ ὁ σρας και. 14 reft. $^{\rm total}$ γ νοην. $^{\rm total}$ γ νοην $^{\rm total}$

rec aft екдектоиs ins аитои (from || Matt), with ABCR rel vulg late g. syrr coptt goth wth arm: om DL 1 lat-a e ff i k Orig-int (Frag-neap?) lat-a wth: επ' ακρου V. ακρου ουρ. 1 wth. ακρων γ. D-gr

28. ηδη ο κλαδ. bef αυτης $(from \parallel Matt)$ ABCDLΠΝ 69 vulg lat-a c ff_2 g_2 k l ([copt] arm). rec εκφύη, with F[S]UF 69 lat-a k syr copt goth with : εκφυῆ E^2 GHKMVΠ Frag-neap vulg lat-c ff_2 g_2 l [i q] Syr sah. aft φυλλα ins εν αυτη D 28. 2-pe lat-q arm. rec γινωσκετε (prob from || Matt), with B¹CN rel latt syrr coptt goth arm : txt AB² D-gr LΔ copt-ms with. [aft $\sigma \tau_l$ ins $\eta \delta \eta$ D.] 29. $\iota \delta \eta \tau_l$ bef $\tau \alpha \nu \tau_l$ $(see \parallel Matt)$ ABCLUΠ'Ν 1. 69 vulg lat-k l syrr coptt goth:

ιδητε παντα ταντα D lat- $(o f_2^r q)$ i. γινωσκεται ADLΔ. 30. for μεχρις, εως D 1. 69: μεχρι \aleph . for ou, oτου B; αν 1. 69: om \aleph . rec παντα bef ταυτα (|| Matt), with A D-gr rel vulg lat-ff2 k2 q arm: txt BCLΔN 69 D-lat syrr coptt.

31. παρελευσεται [1st] (|| Matt) A(C?) rel lat-a k: txt B (C1 prob) DKUΓΠΝ 1.69 vulg lat-c ff, g_1 [i q] arm.

rec aft ov ins μη (from || Matt, where there is no var), with ACD i rec (for 2nd παρελευσονται) παρελθωσι, with ACD rel: txt BLN ev-y.

32. rec (for η) και (from || Matt), with DFS'N 1. 69 lat-a g, i k Syr coptt with arm (Ath, Iren-int): txt ABC rel vulg lat-c ff₂ syr (Ath, Bas Naz Cyr). om της (bet ωρ.) (|| Matt) A rel arm-zoh Ps-Ath Bas Thl: ins BCDKLMUΔΠΝ 1 arm. rec (for αγγελος εν ουρ.) οι αγγελοι οι εν ουρ., with AC rel [syr sah]: οι αγγ. εν τω ουρ. D Scr's r s: οι αγγ. εν ουρ. K1LX Frag-neap: οι αγγ. των ουρανων (|| Matt) U lat-a g, Syr ath: txt B, neque angelus neque virtus Aug. (The clause seems to have been variously adapted to || Matt.)

omits the mourning of the tribes of the earth, and the seeing the sign of the Son of Man. 27.] ἀπ' ἀκροῦ γῆς, from the extremity of the visible plane of the earth, shall the collecting begin: and shall proceed έως ἀκροῦ οὐρανοῦ, to the point where the sky touches that plane on the other side. 28.] αὐτῆς, emphatic, when her branch conveying an a fortiori in the application. If in so humble an example as the fig-tree you discern the nearness of a season, much rather should you in these sure and awful signs discern the approach of the 30. ή γενεά αυτη] See on Matt. ver. 34. Meyer, who is strongly for the literal and exact γενεά, states in a note that yeved never absolutely means

'nation,' but that it may by the context acquire this sense accidentally from its meaning as race, 'progenies.' This is exactly what is here wanted. Never were a nation so completely one yeveá, in all accuracy of meaning, as the Jewish people.

32.] This is one of those things which the Father hath put in his own power, Acts i. 7, and with which the Son, in his mediatorial office, is not acquainted: see on Matt. We must not deal unfaithfully with a plain and solemn assertion of our Lord (and what can be more so than où de o viós, in which by the où dé He is not below but above the angels?) by such evasions as "He does not know it so as to reveal it to us," Wordsw. ("non ita sciebat ut tune discipulis indicaret." Aug.

u nbs., = ver. 23 only. v Luke xxi, 34. Eph. vi. 18. Heb. xiii, 17 only. Prov. viii, 34 al. πατήρ. ^{33 u} βλέπετε, ^v αγρυπνείτε οὐκ οἴδατε γὰρ πότε ABCDE ο καιρός w έστιν. 34 ως άνθρωπος x ἀπόδημος y ἀφείς ΙΜΒΟΥ ΧΥΔΗΝ την οἰκίαν αὐτοῦ καὶ ε δούς τοῖς δούλοις αὐτοῦ την a έξουιπνια, 2 Cor. σίαν, έκάστω το ἔργον αὐτοῦ, καὶ τῷ ὁ θυρωρῷ ἐνετείλατο 1.69 xt. 27.) w pres., Matt. xxvi. 2. John xiv. 3. x here only †. ίνα ^c γρηγορή. ^{35 c} γρηγορείτε οῦν οὐκ οἴδατε γὰρ πότε ό κύριος της οἰκίας w ἔρχεται, η d οψε η e μεσονυκτίον η (-μείν, ch. (-μείν, ch. xii. 1.)
- Matt. iv.
- H reff.
- Matt. xvi.
- 19. xxv. 15.
- tea. xxii. 22.
- here only.
- Lohn x 3 f άλεκτοροφωνίας ή επρωί ο μη ελθών h εξαίφνης εύρη ύμᾶς καθεύδοντας. 37 δ δὲ ύμιν λέγω, πᾶσιν λέγω,

^c γρηγορείτε.

ΧΙΥ. 1 την δε τὸ ιπάσγα καὶ τὰ κάζυμα μετὰ δύο $\frac{\text{only. 4 kings}}{\text{vii. 1.}}$ ήμέρας, καὶ $\frac{1}{\epsilon}$ ζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς $\pi\hat{\omega}$ ς e Luke xi. 5. Acts xvi. g ch. xi. 20 reff. Gen.

33. aft bleness ins our D lat-c ff_2 g_2 i q. rec aft agruprette ins kai proserxes (usual addition: see Matt xxvi. 41), with LCN rel vulg lat-f ff_2 [i q] syrr coptt seth arm: om BD tol¹ lat-α c. om εστιν D-gr lat-α c. 34. αποδημων DX 1. for αυτου (aft οικ. and δουλ.), εαυτου Β.

rec ins και bef εκαστω, with AC2 rel lat-i syrr sah arm: om BC1DLN latt copt wth. θυρουρω

D1(txt D2).

35. rec om 1st ή, with AD rel latt syrr arm Orig, and int, : ins BCLΔN lat-k syrmg coptt æth. rec μεσονυκτιου (gramml corrn, to suit αλεκτ.), with AD rel: -τιω Ser's c Orig,: txt BCLΔN. (μεσαν. B1.)

36. εξελθων D-gr Γ.

37. rec (for δ) a, with A rel lat-q syr [Bas,]: εγω δε D lat-a: txt BCKLXΔΠ'X vulg lat-c f k l Syr (copt) sah arm. 1st leyw bef vuiv DU 1 lat-a wth. πασιν λεγω (homœotel) DE lat-a ff i.

CHAP. XIV. 1. om κ. τα αζ. D lat-a (ff.?) i.

de Trin. xii. 3 (it should be i. 12 (23), vol. viii.)). Of such a sense there is not a hint in the context: nay, it is altogether alien from it. The account given by the orthodox Lutherans, as represented by Meyer, that our Lord knew this κατά κτησιν, but not κατά χρησιν, is right enough if at the same time it is carefully remembered, that it was this κτήσις of which He emptied Himself when He became man for us, and which it belongs to the very essence of His mediatorial kingdom to hold in subjection to the Father. 33-37.] Peculiar to Mark, and containing the condensed matter of Matt. vv. 43-47, and perhaps an allusion to the parable of the talents in Matt. xxv.

The θυρωρ. is the door-porter, whose office it would be to look out for approaching travellers, -- answering especially to the ministers of the word, who are (Ezek. xxxiii.) watchmen to God's church.

The construction of ver. 34 is remarkable; the participial clauses being in subordination to $\dot{a}\phi\epsilon is$, and constituting part of the householder's arrangements of departure, and the direct tense being assumed at ἐνετείλατο, as signifying what took place at his very going out of the door, where the porter would be stationed: as if it had been ἀφεὶς τ. οἰκ. αὐτοῦ (καί, &c.) ἐνετείλατο κ.τ.λ.

CHAP. XIV. 1, 2.] CONSPIRACY OF THE JEWISH AUTHORITIES AGAINST JESUS. Matt. xxvi. 1-5. Luke xxii. 1, 2. The account of the events preceding the passion in our Gospel takes a middle rank between those of Matt. and Luke. It contains very few words which are not to be found in one or other of them; but at the same time the variations from both are so frequent and irregular, as in my opinion wholly to preclude the idea that Mark had ever seen either. The minute analysis of any passage in the three will, I think, convince an unprejudiced examiner of this.

On the chronological difficulties which beset this part of the Gospel history, see note on Matt. xxvi. 17. 1.] τὸ πάσχα καὶ τὰ ἄζ., classed together, because the time of eating the Passover was actually the commencement of the feast of unleavened bread. The announcement by our Lord of his approaching death (Matt. xxvi.

αὐτὸν ^m ἐν δολφ ⁿ κρατήσαντες ἀποκτείνωσιν ² ἔλεγον ^m τ Luke xxi. ³⁴ γὰρ ^ο Μὴ ἐν τῆ ἑορτῆ, ^p μήποτε ^p ἔσται ^q θόρυβος τοῦ ⁿ Matt. xxi. ¹⁶ reff. ³⁴ λαοῦ. ³ Καὶ ὄντος αὐτοῦ ἐν Βηθανία ἐν τῆ οἰκία Σίμω- ³⁶ mii. ⁹ ps. voς τοῦ ^τ λεπροῦ, ⁸ κατακειμένου αὐτοῦ ἢλθεν γυνὴ ἔχουσα ¹⁶ constr., Col. ¹⁶ ἀλάβαστρον ¹⁶ μύρου ⁹ νάρδου ⁹ πιστικῆς ⁸ πολυτελοῦς, ¹⁶ ii. ¹⁶ reff. ¹⁶ se et, ii. ¹⁶ reff. ⁸ se et, ii. ¹⁶ reff.

11. 1 Thess, iii, 5.

q || Mt. reff.

t || Mt. Luke vii, 37 only. 4 Kings xxi, 13 only (but masc.). Herod, iii, 20.

v || J. only. Cant. i. 12. iv, 13, 14 only.

only. Prov. i. 13. s = ch. ii. 15 reff. u 'i Mt. reff. x 1 Tim. ii. 9. 1 Pet. iii. 4

om εν δολω D-gr vulg-ms lat-a i: εν λογω U: om εν Δ 1. 69 vulg lat-ff, l. κρατησαντές ins και $D^1 \Delta$.

lat-k Syr sah[appy].

3. for autou, tou infour (\parallel Matt) D lat-c $f[f_2,g_2]$ i [q] copt-dz sah. om $\tau\eta$ R¹ 251-3-9 Scr's d k o q¹ r s ev-p. om vard, π ist. π ol. D-gr: om $\mu\nu\rho$. D-lat:

πολυτιμου (| John) AG M-marg 1. 69.

2) is omitted by Mark and Luke. μήποτε έσται indicates a certain expectation of that which is deprecated. See Winer, § 56. 2. b. Notice also coral, not γενήσεται: "ne, quod suspicamur, tumultus futurus sit," h. e. "erit alioquin (neque enim oriendi notio inculcatur), ut suspicamur, tumultus." C. F. Fritzsche, in

Fritzschiorum Opuscula, p. 285. 3-9. THE ANOINTING AT BETHANY. Matt. xxvi. 6-13. John xii. 1-8. (On Luke vii. 36-50, see note there.) whole narrative has remarkable points of similarity with that of John,—and is used by Professor Bleek (Beiträge zur Evangelienkritik, p. 83) as one of the indications that Mark had knowledge of and used the Gospel of John. My own view, as explained in the general Prolegomena, leads me to a different conclusion. have already remarked (note on Matt. xxvi. 3), that while Matt. seems to have preserved trace of the parenthetic nature of this narrative, by his του δε 'I. γενομένου (ver. 6), and τότε πορευθείς (ver. 14),such trace altogether fails in our account. It proceeds as if continuous.

3. νάρδου πιστικής It seems impossible to assign any certain, or even probable meaning, to πιστικής (a word found here and in John's narrative only). The Vulg. and the lat. mss. c ff q render it "spicati." The ancient Commentators give us nothing but conjecture. Euthymius and Theophylact interpret it "genuine:" катаπεπιστευμένην είς καθαρότητα, Euth.; άδολον καὶ μετὰ πίστεως κατασκευασθεῖσαν, Theophyl.; 'veram et absque dolo,' Jerome. Augustine supposes it to refer to some place from which the nard came. Origen's comment on the passage is lost. The expression no where occurs in the classics, nor in Clement of Alex., who gives a long account (Pædagog. ii. 8, pp. 76-79 P) of ointments. The word can therefore hardly signify any particular kind of ointment technically so called.

The modern interpretations of the word are principally of two kinds: the first, agreeing with Euth. and Theophyl., 'genuine,' 'unadulterated;' which sense however of the word does not any where else occur. It is used transitively for πειστικός, ' persuasive,' by Aristotle (Rhet. i. 2), and in some later writers for πιστός, as δ πιστικώτατος των θεραπόντων, Cedrenus, Annal., cited by Lücke on John xii. 3. Euseb. also uses the word (Demonstr. Evang. ix. vol. iv. p. 684, ed. Migne), but in the sense of 'pertaining to the faith,' as his Latin translator renders it, or, as Lücke thinks, perhaps 'potable,' as a derivative of $\pi \iota \sigma \tau \delta s$ (from $\pi \iota \nu \omega$). This brings us to the second modern interpretation, which makes πιστικός 'liquid,' 'potable,' and derives it as above. There certainly was a kind of ointment which they drank; for Athenaus (xv. 39, p. 689) quotes from Hicesius, των μύρων & μέν έστι χρίματα, & δ' ἀλείμματα. καὶ ρόδινον μεν πρὸς πότον ἐπιτήδειον, ἔτι δε μύρσινον, μήλινων τοῦτο δέ έστι καὶ εὐστόμαχον καὶ ληθαργικοῖς χρήσιμου . . . καὶ ἡ στακτὴ δ' ἐπιτήδειος πρὸς πότον, ἔτι δὲ νάρδος. The only objection to this interpretation is, that the word is no where foundwhich however is not so decisive as in the last case, for, as πιστικός from πιστός, 'faithful,' so there might be πιστικός from πιστός, 'potable'—and from being a term confined to dealers in ointments, it might have escaped notice elsewhere.

7 Matt. xii. 20
1 relf. Jer. ii.
2 Mt. (ἐπί
2 Mt. (ὰ)

rec ins kai bef suntrifaca, with ACD rel [vss]: om BLN copt. for suntrifaca, $\theta \rho a u \sigma a \sigma a$ D: aperiens lat-a Syr wth: txt ABCN rel. rec (for $\tau \eta \nu$ alab.) τo alab, with (GM 1, e sil) 69: $\tau o \nu$ al. ADN' rel: txt BCLDN'32. rec ins kata bef $\tau \eta s$ kef, with A rel syrr arm; $\epsilon \pi \iota$ D ev-20 latt coptt: om BCLDN 1. This kefalns bef autou D yulg lat-a e f f. i $\lceil \sigma \rceil$ arm.

Της κεφαλης bef αυτου D vulg lat-a c f f_2 i [q] arm.

4. οι δε μαθηται αυτου διεπονουντο D 2-pe lat-a f_2 i (arm). for εαυτ., αυτους \aleph^1 . rec aft εαυτους ins και λεγοντες. with AC2 rel vulg lat-(a c) f (f^2) k syr (copt); και ελεγον D 2-pe Syr æth arm: om BC¹LN lat-i copt-ms. om γεγονεν

(Matt) D 64 lat-a ff., i.

5. (Tischdf gives no readings of Frag-neap from $\eta\delta\nu\nu\alpha\tau\sigma$ ver 5 to $\epsilon\nu$ $\epsilon\mu\omega$ ver 6.) om $\gamma\alpha\rho$ D lat-k wth arm. om $\tau\sigma\nu\tau\sigma$ R. rec om $\tau\sigma$ $\mu\nu\rho\sigma\nu$ (see \parallel Matt), with E rel lat-c k Syr copt: ins ABCDKLUANN 1 vulg lat-a (f) g_1 i l [q] syr sah goth ath arm Ambr. $-\pi\rho\alpha\theta$. $\tau\sigma$ μ . $\tau\sigma\nu\tau\sigma$ D 69 lat-f l [q]. rec $\tau\rho\iota\alpha\kappa$. bef $\delta\eta\nu$. (\parallel John), with AB rel vulg lat-f g_2 syr coptt goth with arm Ambr: txt C(D)LN lat-a c fl_2^2 g_1 i k g. $\epsilon\nu\epsilon\beta\rho\iota\mu\sigma\nu\nu\tau\sigma$ C¹(appy) N Scr's c. ins $\epsilon\nu$ bef $\sigma\nu\tau\eta$ D¹.

aft ειπεν ins αυτοις D 2-pe lat-a c f ff₂ g₂ i k [q] coptt arm. aft καλον ins γαρ (|| Matt) GN 69 lat-c syr-w-ast copt-dz (goth) arm. ηργασατο B¹DN¹ 69. rec (for εν εμοι) εις εμε (|| Matt): txt ABCDN Frag-neap rel Scr's-mss syr(appy)

Thl.

7. $\mu\epsilon\theta$ umwn D 91. 299. rec autous (gramml corrn), with AN3a rel: ϵ autous K: om N1: txt BCDLUTA 1. 69. (Frag-neap?) add π artot ϵ BLN3a copt.

8. rec $\epsilon_{\mathbf{k}\chi\epsilon\nu}$, with 1. 69: txt ABCD rel latt (coptt) goth arm Vict Thl. rec ins $\alpha\nu\tau\eta$ bef $\epsilon\pi\sigma\iota\eta\sigma\epsilon\nu$ (see || Matt), with ACD rel vulg lat- $cfff_2k[iq]$; aft Δ : om BLN 1. 69 lat-a copt.

(from whom the substance of this note is derived) seems to incline to Augustine's conjecture (see above): but then surely the name would be more common, as 'balm of Gilead,' &c. The uncertainty being so great, the best rendering would be to leave the word untranslated, as Jer. Taylor does in his "Life of Christ" (sect. 15): 'Nard Pistick.' Bp. Wordsw. sees in the word the mystical sense, that "offerings to Christ should be . . . the fruits of a lively and loving mioris, or faith, in συντρ. την άλάβ. can hardly mean only having broken the resin with which the cork was sealed. In ch. v. 4: John xix. 36: Rev. ii. 27, the word is used of breaking, properly so called: and

I see no objection to supposing that the $\lambda\lambda\delta\beta\alpha\sigma\tau\rho\rho\sigma$ was crushed in the hand, and the ointment thus poured over His head. The feet would then (John xii. 3) be anointed with what remained on the hands of Mary, or in the broken vase (see note on Luke vii. 38).

4, 5. τινες] See notes on Matt. The δην. τριακοσ. is common to our narrative and that of John.

èπάνω does not govern τρ. δην.: the genitive is one of price.

ἄφετε αὐτ., also common to John, but a addressed to Judas.

7.] The agreement verbatim here of Matt. and John, whereas our narrative inserts the additional clause καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι, is decisive against the

σαι μου τὸ σῶμα g εἰς τὸν h ἐνταφιασμόν. g ἀμὴν $\delta \grave{e}$ g = Luke ix.

πρὸς τοὺς ἀρχιερεῖς, ἵνα αὐτὸν $^{\rm m}$ παραδοῖ αὐτοῖς. $^{\rm 11}$ οί $^{\rm 22~al.}$ $^{\rm 40}$ ς, έλ $^{\rm ch.iv.29}$, see δὲ ἀκούσαντες ἐχάρησαν καὶ $^{\rm o}$ ἐπηγγείλαντο αὐτῷ ἀρ- $^{\rm o}$ $^{\rm ch.iv.29}$ rel. γύριον $^{\circ}$ δοῦναι καὶ $^{\mathsf{p}}$ ἐζήτει πῶς αὐτὸν $^{\mathsf{q}}$ εὐκαίρως $^{\mathsf{q}}$ $^{\mathsf{(pia, 1] Mt.}}_{\mathsf{L},\mathsf{l}}$ $^{\mathsf{m}}$ παραδοῖ.

12 Καὶ τἢ πρώτη ἡμέρα τῶν τἀζύμων, ὅτε τὸ τς πάσχα ch. vi. 21.) s η L.1 Cor. v. 7 only. Exod. xii. 21.

το σωμα bef μου (see | Matt) BDLM28 vulg lat-a c f.

9. rec om δε (|| Matt), with ACFHMUX vss: ins BD Γ(Tischdf) ℵ rel lat-α. rec (for $\epsilon \omega r$) αv , with DL¹: txt ABCN rel. rec aft $\epsilon v \alpha \gamma \gamma \epsilon \lambda i \omega r$ ins $\tau o \omega \tau \sigma$ (from $\parallel Matt$), with AC rel vulg lat- $(cf) g_{1,2}[q]$ Syr coptt goth $\alpha \tau$ arm: txt BDLN 69

lat-a ffo i k.

10. rec ins o bef ιουδας, with X rel: om ABCDELM Γ(Tischdf) ΔΠΚ 1. 69 Orig, Eus₁. (Frag-neap?) rec ins o bef ισκ., with AC N3a rel copt Eus₁: om BC DN1 Fig. (Frag-neap?) Fee his δ bet $i\sigma k$, with AC^*N^3 ret copt Eus_1 ; of BC^*DN^* 69 Orig. Fee $i\sigma \kappa \alpha \rho \iota \omega \tau \eta_s$, with AC^* ret vulg [Orig Eus_1 : $\sigma \kappa \alpha \rho \iota \omega \tau \eta_s$ D $\text{lat} \cdot k$: txt B(C¹?)LN $\text{lat} \cdot a$ f_2^* i. om $\sigma \in \text{is} \tau$. δ. λ: $\text{ers} \in \kappa \tau$. δ. D. ree om σ (bef $\text{els} \tau$), with (D)N¹ rel Orig Eus_1 : ins B C¹(appy) LMN³a copt. rec $\pi \alpha \rho \alpha \delta$. bef $\alpha \iota \tau \sigma \tau$ (|| Matt), with A(D) rel lat t copt goth arm Orig_1 [Eus_1]: txt BCLΔN (Frag-neap) 69 $\text{lat} \cdot f$ k q Eus_1 . rec $\pi \alpha \rho \alpha \delta \omega$ (|| Matt), with AN rel Eus_1 : txt B(C?), $\pi \rho \sigma \delta \omega$ D $\text{lat} \cdot e$. $\alpha \iota \tau \sigma \iota s$ bef $\pi \alpha \rho \alpha \delta \omega$ Frag-neap: om $\alpha \iota \tau \sigma \iota s$ D 28. 91. 299. 2-pe $\text{lat} \cdot a$ e f_2^* i kOrig [Eus,].

11. (Tischdf gives no readings of Frag-neap in this ver.) for οι δε, και Α. om ακουσαντες D lat-a c f_2 i k (Eus₁). απηγγιλαντο \aleph^1 . αργυρια (corrn) rec ευκαιρωs bef αυτον, with D rel lat-q goth arm: txt ABC AKUΓΠ¹ syr Eus₁.

rec παραδω, with AN rel: txt B(C?)D. LMAN latt Eus,.

idea that Mark compiled his account from the other two. In these words there appears to be a reproach conveyed to Judas, and perhaps an allusion to the office of giving to the poor being his. We have here again a striking addition peculiar to Mark- ο ἔσχεν ἐποίησενshe did what she could: a similar praise to that given to the poor widow, ch. xii. 44-πάντα ὅσα εἶχεν ἔβαλεν. We have also the expression προέλαβεν μυρίσαι, shewing, as I have observed on Matt., that the act was one of prospective love, grounded on the deepest apprehension of the reality of our Lord's announcement of His approaching death. 9.] See notes on Matt. ver. 13.

10, 11.] COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Matt. xxvi.14-16. Luke xxii.3-6. The only matters requiring notice are,-the elliptical aκούσαντες,—'hearing the proposal,' -and ἐπηγγείλαντο, implying, as does συνέθεντο in Luke, that the money was not paid now, either as full wages or as carnest-money, -but promised; and paid (most probably) when the Lord was brought before the Sanhedrim, which was what Judas undertook to do. The δ before els is untranslatable in English: 'that one of the twelve' is too strongly demonstrative: and yet & is demonstrative,

and expresses much.

12-16. PREPARATION FOR CELE-BRATING THE PASSOVER. Matt. xxvi. 17 -19. Luke xxii. 7-13. Our account contains little that is peculiar. ὅτε τὸ π. ἔθυον, like Luke's expression ή έδει θύεσθαι τὸ π., denotes the ordinary day, when they (i. e. the Jews) sacrificed the Passover ;- for that the Lord ate His Passover on that day, and at the usual time, is the impression conveyed by the testimony of the three Evangelists: see notes on Matt. ver. 17, and Luke ver. 7.

We may notice that if this Gospel, as traditionally reported, was drawn up under the superintendence of Peter, we could hardly have failed to have the names of the two disciples given; -nor again would our narrator have missed (and the omission is an important one) the fact that the Lord first gave the command, to go and prepare the Passover—which Luke

st έθυον, λέγουσιν αυτά οι μαθηται αυτού Που θέλεις t = as above (s). 1 Cor. x. 20 only. Gen. xxxi. 54. n = Matt. viii. 19 reff. ^u ἀπελθόντες έτοιμάσωμεν ίνα ^v φάγης τὸ ^v πάσχα; ¹³ καὶ αποστέλλει δύο των μαθητών αὐτοῦ, καὶ λέγει αὐτοῖς P αυτοις 19 reff.
v here (bis) &
n (L. 3ce).
John xvin. 28
enly. Ezra
vi. 21.
w Matt. xxviii.
9 reff.
x | L. only.
Isa. v. 10.
Jer. xlii.
(xxxv.) 5
enly Υπάγετε εἰς τὴν πόλιν, καὶ ¾ ἀπαντήσει ὑμῖν ἄνθρωπος ABCDE × κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ, 14 καὶ ΜΡSUV ΧΙΣΙΝ όπου αν είς έλθη είπατε τω γοικοδεσπότη ότι ο εδιδάσκαλος λέγει Ποῦ ἐστιν τὸ ακατάλυμά μου, ὅπου τὸ καίσχα μετά τῶν μαθητῶν μου ^ν φάγω; 15 καὶ αὐτὸς ὑμῖν δείξει only.
y Matt. xx. 1, 11 al.†
128.
1. Luke ii.
7 only.
1 Kings ix. 22. υ ανάγαιον μέγα ^c έστρωμένον έτοιμον· καὶ έκεῖ d έτοιμάσατε ήμων. 16 καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἡλθον εἰς τὴν πόλιν, καὶ εύρον καθώς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ l Kings ix. 22.
b d L. only t.
c = || L. Acts
ix. 34 (Matt.
xxi. 8 reff.)
only. Ezek.
xxii. 41.
d nbs., || L.
Luke ix. 52.
Gen. xliii. 16.
e ch. iv. 35 reff.
f Matt. ix. 10
reft. πάσχα. 17 καὶ ο όψίας ο γενομένης ἔρχεται μετὰ τῶν δώδεκα· 18 καὶ f ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ίησοῦς εἶπεν ᾿Αμὴν λέγω ὑμῖν ὅτι εἶς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. 19 g ἤρξαντο h λυπεῖσθαι, καὶ ... εμου g 4 Mt. al. h Matt. xvii. 23 reff.

12. om autou D latt arm. aft ετοιμασωμεν ins σοι (|| Matt) DΔ vulg lat-c $f g_1 k$ [iq] Syr Orig-int.

13. aft duo ins ex D latt Orig-int,. for κ. λεγει αυτ., λεγων D 2-pe lat-a ff, i q

[sah Orig-int]. $v\pi\alpha\gamma\epsilon$ D¹-gr(txt D²).

14. rec $\epsilon\alpha\nu$, with CPN rel: txt ABD $\Delta\Pi$. (Frag-neap?) rec om 1st $\mu\nu\nu$ (|| Luke), with AP rel lat- ϵ f_2^r i k syrr copt goth wth arm-zoh Orig-int]: ins BCDL Δ N 1. 69 vulg lat-a f l q syr-mg sah arm-use Orig-int₁. φαγομαι D(which also transp το πασχα to end of ver) 1.69: φαγωμαι G 28.

15. rec anwhen, with Γ 1: anwhain B2MSUX syr-mg-gr: anaheon Δ 69: txt AB^1 CD P(Tischdf) & rel. aft av. ins οικον D-gr. εστρωμενον bef μεγα D Origint₁. om ετοιμον (see || Luke) AM¹Δ vulg lat-α l arm Thl [syr has it w-ast]. rec om κa_i (see || Luke), with AP rel lat-a c f_2^i i k [q] syrr copt-ms sah arm Orig₁: ins BC(D)L(N) vulg lat-a f l Syr copt goth ath, $\kappa a \kappa \epsilon_i$ DN.

16. om autou BLAN 1 coptt. οι και ηλθον X1. for europ, emoingar (|| Matt) D lat-a $cff_2(k)q$ arm-ms.

17. οψιας δε (|| Matt) D vulg lat-c f ff g g1.2 l [q] sah-woide. γενομενους X1. 18. rec ειπεν bef o ιησ., with A rel syrr copt arm: λεγει o ιησ. D 2-pe: txt BCLX. for ο εσθ., των εσθιοντων (corrn) B (coptt).

19. ree ins οι δε bef ηρξαντο, with AD rel latt syrr sah-woide arm: και C sah-ming

æth: om BL& copt Orig, (P def.)

It becomes a duty to warn only relates. students of the sacred word against fanciful interpretations. A respected Commentator of our own day explains the pitcher of water, which led the way to the room where the last Supper was celebrated, to mean "the baptismal grace" which we have "in earthen vessels," which "leads on to other graces, even to the Communion of Christ's Body and Blood." In the midst of a verbal accordance with Luke we have here inserted ετοιμον, indicating that the guest-chamber was already prepared for the celebration of the Passover, as would indeed be probable at this time in Jerusalem. The disciples had therefore only to get ready the Pass-

over itself.

17-21.7 JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYAL BY ONE OF THE TWELVE. Matt. xxvi. 20 -25. Luke xxii. 14 (21-23). John xiii. 21 ff. The account of Luke (ver. 16) supplies the important saying of our Lord respecting the fulfilment of the two parts of the Passover feast—see notes there. After our ver. 17, comes in the washing of the disciples' feet by the Lord, as related in John xiii. 1—20. 18.] The words ὁ ἐσθίων μετ' ἐμοῦ are peculiar to Mark, and, as we have seen before, bear a relation to John's account, where our Lord had just before cited δ τρώγων κ.τ.λ., ver. 18. They do not designate any particular

λέγειν αὐτῷ Ιείς κατὰ είς κ Μή τι έγώ; καὶ ἄλλος, κ Μή ιξιολη νίιι 9.1 τόμενος μετ' ἐμοῦ εἰς τὸ $^{\rm m}$ τρυβλίου. 21 ὅτι ὁ μὲν $^{\rm n}$ νίος $^{3.{\rm Macc. v.}}_{34.0}$ Matt. vii. 16 τοῦ $^{\rm n}$ ἀνθρώπου $^{\rm o}$ ὑπάγει $^{\rm p}$ καθὼς γέγραπται περὶ αὐτοῦ, $^{\rm im}_{\rm im}$ Μι. (John $^{\rm q}$ οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δὶ οῦ $^{\rm o}$ $^{\rm n}$ νίὸς τοῦ $^{\rm n}$ ἀνθρώ $^{\rm im}$ $^{\rm sin}$.28 v. r. the sonly $^{\rm r}$ που παραδίδοται $^{\rm r}$ καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρω $^{\rm min}$ Μ. τοπ)ς. Num. vii. 13, 13, 29. «e. Sir. 13, 19. «e. Sir. 14). πος έκεινος. 22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον, τοῦτό $^{\rm t}$ ἐστιν τὸ σῶμά μου. 23 καὶ λαβὼν ποτήριον $^{\rm n.Mit.\,viii.20}_{\rm q}$ Μatt. xxiii. ε εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε· " εὐχαριστήσας εδωκεν αὐτοῖς, καὶ " ἔπιον εξ αὐτοῦ πάντες. r Matt. xvii. 4 24 καὶ εἶπεν αὐτοῖς Τοῦτό t ἐστιν τὸ w αἷμά μου τῆς w δια- $^{\text{set}}$ Ματι. 19. $^{\text{cet}}$ Ματι. 25 ἀμὴν λέγω $^{\text{cet}}$ Ματι. 25. $^{\text{cet}}$ Ματι. 26. $^{\text{cet}}$ Ματι. 27. $^{\text{cet}}$ Ματι. 28. $^{\text{cet}}$ Ματι. 28. $^{\text{cet}}$ Ματι. 29. $^{\text{cet}}$ Ματι. 29.

(appy)

4. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11. u Matt. xv. 36 reff. rec εις καθ' εις, with ADP rel: εις εκαστος C: txt BLΔX. aft 1st eyw add eimi ραββι (see \parallel Matt) A: ειμι 69 [gat lat- g_2 copt] sah[-woide]. om και αλλος μη τι εγω (prob from homwotel: or because the structure of the sentence seems not to

admit the words aft eis kata eis. Their insertion would be unaccountable) BCLPAN vulg lat- g_2 l syrr coptt with arm: ins AD rel lat- aff_2 i (k) q syr-mg Orig₁.

20. rec ins apokribeis bef eiken autois (|| Matt), with AP rel lat-k syr with arm: txt BCDLN latt Syr coptt. for eiken, let q be latt. om ek BCLN [coptt]. aft εμου ins την χειρα (| Matt) A vulg-ed(not am em harli mg prag tol) lat-a c (f) f_2 q coptt. ϵ is to $\epsilon \nu \tau \rho \nu \beta \lambda_1 o \nu$ (or $\epsilon \nu \tau \rho \nu \beta \lambda_1 o \nu$) BC1 ($\epsilon \nu$ was perhaps written

in marg, from | Matt, and then adopted ignorantly): εν τω τρυβλιω (| Matt) 63 sah: εις το τρυβαλιον])1

21. rec om οτι (|| Matt: so also in || Luke), with ACDP rel lat-a f arm: ins BLX for υπαγει. παραδιδοται D lat-a c i. for γεγραπται, εστιν γεγραμcoptt. om σ $\nu\iota$. τ . $\alpha\nu\theta\rho$. D lat- α . rec aft $\kappa\alpha\lambda\sigma\nu$ ins $\eta\nu$ (|| Matt), with μενον D. ACDPN rel vulg lat- $a f g_1$ syrr copt with arm: om BL prag lat- $c (f_2^c)$ i l q sah. η ουκ εγενηθη (cf A in | Matt) ALΔ: ει ουκ εγενηθη 69. 247 Scr's s.

22. rec aft λαβων ins o ιησους (| Matt), with ACPN1-3 rel vulg late f [q] syrr copt æth arm: om BD κ-corr lat-a ff i k sah. εκλασεν bef ευλογ. κ. και D 50 lat-a (k) Syr æth. rec aft λαβετε ins φαγετε (| Matt), with X rel lat-ff: om ABCDKLM1PU Δ(om λαβ. also Δ-gr) ΠΝ 1 latt syrr coptt æth arm.

TOUTEGTIV D(so ver 24).

23. rec ins το bef ποτηριον (|| Luke Paul), with AP rel: om BCDLXΔ8 Frag-neap

εδωκ. αυτ. bef ευχ. P.

rec ins to bef the (gramml emenda), with AD1P rel lat-i: om 24. om autois B. BCD°ELVXX Frag-neap latt. rec ins καινης bef διαθηκης (see || Luke Paul), with AP rel latt syrr sah-woide ath arm : om BCDLX lat-k copt sah-ming. περι πολλων εκχυν. (|| Matt), with AP rel: υπερ π. εκχ. DΔ 69: txt BCLR. εκχυνομένον, with B² Frag-neap rel: txt AB¹CDLPUΔΠ¹R.

25. om ουκετι CDL em(with gat) lat-(a f) c k copt æth. προσθω πειν D 2-pe lat-a f arm. (rec γεννημ. with DKNΓ: txt ABCN rel.)

person, but give pathos to the contrast which follows. 19.] είς κατά (οr καθ') είς, a later Greek phrase in which the preposition serves merely as an adverb of distribution, is treated by Winer, § 37. 3. The andos following is used as if not els κατά είς but only είς had been used. Meyer remarks that such broken construction is suitable to the graphic tendency of our Evangelist. 20. This

description of the traitor here again does not seem to designate one especially, nor to describe an action at that moment proceeding, but, as before, pathetically to describe the near relation of the betrayer to the Betrayed. Now however the relation pointed out is still closer than before -it is that of one dipping in the same dish-one of those nearest and most trusted.

2 | Mt. Acts i. 22. Judg. i. 21. πέλου ² εως της ² ημέρας εκείνης όταν αὐτὸ πίνω καινὸν εν Gημερας τη βασιλεία του θεου. 26 Καὶ α υμνήσαντες έξηλθον είς ΆΒΕ DE a abs., || Mt. (reff.) only. b Matt. xxi. 1 το δόρος των δέλαιων. 27 και λέγει αυτοίς ο Ίησους ότι ΜΝΝΟΥ reff.
c = || Mt. reff.
d || Mt. reff.
Zech. xiii. 7. πάντες $^{\rm c}$ σκανδαλισθήσεσθε, ὅτι γέγραπται $^{\rm d}$ Πατάξω τὸν Γραμπτοιμένα, καὶ τὰ πρόβατα $^{\rm c}$ διασκορπισθήσονται. $^{\rm 28}$ ἀλλὰ $^{\rm Nead p.}$ $^{\rm Nead p.}$ $^{\rm Nead p.}$ $^{\rm 1.69}$ reff. h Matt. xiv. 22 i δὶς j ἀλέκτορα k φωνησαι τρίς με l ἀπαρνήση. 31 ὁ δὲ m ἐκ-

27. for 1st kai, tote D lat-c f_2 aft paytes ins umers (|| Matt) D 69 gat lat-a c f_2 g_2 i k l [q] (syrr) sah. rec aft skandalishhoeshe ins en emoi en the nutting (from || Matt), with AC2EFKMNUH^{1.3} vulg lat-c g_2 syrr sah with arm: ins only en 27. for 1st και, τοτε D lat- $c f_2$. εμοι G 28 lat-a f i k copt-wilk: om BC¹DN rel am(with prag) lat-ff2 copt-mss-schw. for οτι γεγρ., γεγραπται γαρ N [lat-k]: ιδου γεγρ. Δ. rec διασκορπισθησεται, with Frag-neap rel: txt ABCDFGKLNΔN. rec διασκ. bef τα προβ., with AN rel

latt syrr copt æth: txt BCDLX 69 lat-i k q sah arm.

28. for alla, kai C.

29. for $\epsilon \phi \eta$, $\lambda \epsilon \gamma \epsilon i$ D vulg lat-a f g_1 i; $\alpha \pi o \kappa \rho i \theta \epsilon i s$ $\lambda \epsilon \gamma \epsilon i$ 1. 69 (lat-c k) sah-woide. rec και bef ει (ει π. after || Matt), with AN rel syr copt: και εαν D: txt BCGLN arm. σκανδαλισθωσιν D 2-pe vulg lat-c f_2 g_1 i k [q]. at end ins 1. 69 arm.

(|| Matt) ου σκανδαλισθησομαι D lat- f_2^p g_1 [q æth]. (D-corr om συ.) 30. rec om συ (|| Matt), with CDAN lat-a f f f i q: ins ABLN rel vulg lat-c k syrr coptt æth arm ThI Euthym. om σημερου (|| Matt) DS lat-a f f f g i q arm. ree εν τη νυκτι ταυτη (from | Matt), with AN rel vulg late g,: τη νυκτι ταυτη 1.69: om S: txt BCDLN lat- aff_2 i k [q]. om η (|| $Matt\ Luke\ John$) DN 69. om $\delta\iota$ s (|| $Matt\ Luke\ John$) C¹DN tol¹(with prag) lat- $a\ c\ ff_2$ i k with arm: insaft αλεκτ. 69(τρις 691) Ser's c vulg: aft φων. C2 coptt. rec απαρνηση bef με (|| Matt). with AN rel: om με L 69 lat-k1: txt BCDΔ X(σει) latt.

31. aft ο δε ins πετρος (|| Matt) ACGMNSU 1. 69 syr æth arm. εκπερισσως) εκ περισσου, with A rel: εκ περισιας Δ: περισσως L 69: txt BCDR. (N rec (for ελαλε:) ελεγεν, with ACN rel syrr coptt: txt BDLN vulg lat- $c f f f_2 k [i q]$ sah-ming. rec adds μαλλον (gloss on εκπερισ.), with A rel (lat-c f(x,k) syr (wth); and, bef $\epsilon \kappa = \pi \epsilon \rho$. or $\pi \epsilon \rho i \sigma \tau \omega s$, 1. 69: om BCDLN vulg lat-a f[iq]δεη bef με (|| Matt) ABD2LNN3a Frag-neap 1. 69 latt Syr: txt C rel Syr coptt.

arm, εαν μη δεη D1; εαν με η (sie) X1.

22-25.] Institution of the Lord's Supper. Matt. xxvi. 26—29. Luke xxii. 19, 20. 1 Cor. xi. 23—25. See notes on Matt.

26-31.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER, Matt. xxvi. 30-35. (See Luke xxii. 31-34, and notes there.) Our account is almost verbatim the same as that in Matt., where see notes. The few differences are there commented on.

29.] εἰ καὶ πάντες – if even all: καὶ εἰ πάντες – 'even if all.' The καί before εἰ intensifies the whole hypothesis: the kai after el intensifies only that word which

it introduces in the hypothesis. See Klotz on Devar. p. 519 f.: where however the account is not quite as clear as might be desired. àlla has here its full adversative exceptional force—notwithstanding: cf. Il. θ. 153, 154, εἴπερ γάρ σ' Εκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες: and Klotz on Devar. p. 93. 30.] Notice the climax : σήμερον, but not only thisταύτη τῆ νυκτί. the part of it now present: nor only so, but πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι, before a cock crow twice, i.e. long before the night is over.

31.] ἐκπερισσῶς ἐλάλει, went on

σε 1 ἀπαρνήσομαι. ώς αύτως δὲ καὶ πάντες ἔλεγον. p 1 Μι. refi. 32 Καὶ ἔρχονται εἰς p χωρίον οὖ τὸ ὄνομα a Εθσημανεῖ· καὶ 33 a Κι εἰς. a Εν. a Αέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε a Εως προςεύξ- a Εν. μαι. ³³ και ¹ παραλαμισανεί του Πετρου και Τακωβου ¹¹¹³ sir. καὶ Ἰωάννην μετ' αὐτοῦ, καὶ ⁵ ἤρξατο ¹ ἐκθαμβεῖσθαι καὶ ¹ ^{2 ἐκθ} ι ἀδημονεῖν, 34 καὶ λέγει αὐτοῖς v Περίλυπος εστιν η Ψυχη A9 μου w έως θανάτου μείνατε ὧδε καὶ x γρηγορεῖτε. 35 καὶ v 10 Μt. ch. vi. 20 μου w έως θανάτου μείνατε ὧδε καὶ x γρηγορεῖτε. 25 καὶ 27 προςπύνετο σύμς. 28 σύμς προελθών μικρον έπιπτεν έπὶ τῆς γῆς, καὶ ^z προςηύχετο ινα εἰ δυνατόν ἐστιν a παρέλθη ἀπ' αὐτοῦ ἡ ὅρα, 36 καὶ x καὶ x προςηύχετο σιν. a καὶ x εὶ 11 . x εὶ 11 καὶ x εἰ 11 καὶ x εἰ 11 εἰ 11 καὶ x εἰ 11 εἰ 11 καὶ x εἰ 11 εὶ 11 εἰ 11 εὶ λεγεν b ' A B B a b o πατηρ, παντα συτατα το τί έγ a b c b c c w , tw , to to to d ποτήριον τοῦτο ἀπ' έμοῦ ἀλλ' οὐ τί έγ a b c b c c w tw to ἴσχυσας μίαν ὥραν ^f γρηγορῆσαι; ^{38 f} γρηγορεῖτε καὶ ^{c. L.} (Heb. x. 7 (1 Kings xxi. 13) only.

d = # Mt. reff.

e Mat. v. v. de e Hat. viii. 39 reff.

x. 7 (1 Kings xxi. 13) only. f Matt. xxiv. 42 reff.

απαρνησωμαι EFGKMSUVXΓΠ2Ν. for wsavtws, ohoiws (Matt) &1. om και

32. For ou τ 0, φ C 282. γ et σ η μ ave: B: γ η σ a μ . D: γ e σ σ η μ . EFGHX. om autou A lat- k^1 . for τ . μ . aut., autois D lat- α . ω δ e in B "superadditur" aft $\epsilon \omega s$ ins $\alpha \pi \epsilon \lambda \theta \omega \nu$ (see || Matt) MN æth: $\alpha \nu \alpha \pi \epsilon \lambda \theta \omega \nu$ U. ευξομαι DHXΓ.

33. om τον κ¹ Scr's g. rec ins τον bef ιακωβον, with ABKLΠ¹, of which ABKΠ¹ have also τον bef ιωανν.: alii aliter: om CDκ rel Thl. rec μεθ' εαντον, with AN rel: txt BCDN 69. ακηδεμονειν D1(txt D-corr1).

34. for και, τοτε D 69 lat-a arm.

35. προς ελθων (error) AC D-gr rel lat- ff_2 syrr: txt BFKMNΠ¹⁻³N vss. (for επιπτεν) επεσεν (|| Matt), with ACDN rel: txt BLN copt. add επι add επι (|| Matt) DG 1. 69 [gat] lat-a $cfff_2g_{1,2}$ i kq arm. ει δυν. εστιν bef ινα DG 1. 69 lat-a kq: om ινα \aleph ; om εστιν \aleph 1. παρελθεν \aleph 2. at end add αυτη D lat- (cff_2) fik.

36. δυν. παντ. σοι D lat-a i copt: alii aliter. add εισιν D vulg lat-ff2 [f i q].

παρενεγκαι ΑCΚΠ¹κ Frag-neap. rec απ' εμου bef τουτο, with EFHSVF Frag-neap: τουτο το ποτ. απ' εμου DN 1 lat-a Orig1 Hil: απ εμ. το π. τουτο ΚΜ[Π] prag lat-c syrr æth: txt ABCκ rel vulg lat-f ff2 l copt arm Orig2. ins πλην bef αλλ (see ||) N. for ου τι, ουχ ο D: ουχ ως (|| Matt) 13. 69. 346. 2-pe. for τι (bef συ), ο D 70; ως (|| Matt) 13. 69. 346. 2-pe. om Δ: ο τι G 1: ει τι CU. aft συ add θελεις D lat-g (α) [f ff σ σ σ coptt with average. aft συ add θελεις D lat-a (c) [fff2 g2 q coptt æth arm].

37. om 3rd Kai A. οπι τω Α. ισχυσατε (|| Matt) D 1. 69 lat-ff., k.

repeating superabundantly: the ἐλάλει giving Peter's continued and excessive iteration, the exeyov following expressing merely the one, or, at all events, less frequent saying of the same by the rest. The reading ἔλεγεν has apparently been a correction, haheiv signifying to speak and not to say, and its peculiar fitness here being missed. ού μή with fut. indic. makes the certainty of the assertion doubly sure. The E.V. attempts to represent this by adding "in any wise." We sometimes give the same effect by substituting the objective future for the subjective, "I never shall deny thee."

VOL. I.

32-42.] OUR LORD'S AGONY AT GETHSEMANE. Matt. xxvi. 36-46. Luke xxii. 39—46 (see John xviii. 1). The same remarks apply here also. 33.] Notice the graphic ἐκθαμβεῖσθαι, and see note on ch. ix. 15. St. Matt. has Av-36.] ἀββᾶ = κοκ, an Aramaic form, and after Mark's manner inserted, as 'Ephphatha,' ch. vii. 34,- 'Talitha cum,' ch. v. 41. ὁ πατήρ is not the interpretation of ἀββā, but came to be attached to it in one phrase, as a form of address: see reff. Meyer rightly supplies the ellipsis after and: nevertheless, the question is not . . .: not où

προςεύχεσθε, ίνα μη έλθητε είς επειρασμόν. το μεν ΑΒΟΝΕ g Matt. vi. 13. 1 Tim. vi. 9. Deut. iv. 31. Mt. 2 Cor. h πνευμα i πρόθυμον, ή δè h σὰρξ ἀσθενής. 39 καὶ πάλιν MNSUV ἀπελθών προςηύξατο τὸν αὐτὸν λόγον εἰπών. 40 καὶ Frag. vn. 1. t. Mt. Rom. i. 15 only. 1 Chron. xxvn. 21. πάλιν έλθων εύρεν αὐτούς καθεύδοντας ήσαν γάρ οί k here only. 2 Kings xiii. όφθαλμοὶ αὐτῶν k καταβαρυνόμενοι, καὶ οὐκ ἤδεισαν τί 25. (ρείν. 2 Cor. xii. 16.) 1 see John xxi. άποκριθώσιν αὐτώ. 41 καὶ ἔρχεται τὸ 1 τρίτον καὶ λέγει 1 see John xxi.

14 reff.

m | Mt. 2 Cor.
xiii. 11.

2 Tim. iv. 8.

7ò λ., Phil.
iv. 8 al.

n | Mt. ch. vi.

31. Deut.
xxxiii. 20.
Dan. xii. 13.

o = here only.
but? see
Matt. vi. 2.
cf. Num. xvi. αὐτοῖς Καθεύδετε ^m λοιπον καὶ ⁿ ἀναπαύεσθε ο ἀπέχει, ήλθεν ή ώρα· ίδου p παραδίδοται ο υίος του ανθρώπου είς τὰς χείρας τῶν άμαρτωλῶν. 42 ἐγείρεσθε, ٩ ἄγωμεν ίδου ό τπαραδιδούς με ήγγικεν. 43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλούντος * παραγίνεται ο 'Ιούδας ο 'Ισκαριώτης, ' είς [ων] των t δώδεκα, καὶ μετ' αὐτοῦ ὄχλος u μετὰ μαχαιρών καὶ * ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων 3. p vv. 10, 11. Matt. xvii. 22 al. Ezek. xxiii. 28. καὶ τῶν πρεσβυτέρων. 44 δεδώκει δὲ ὁ τ παραδιδούς αὐτὸν q = | Mt. ch. i. 38. John xi. 7, 15, 16. xiv. 13. only. (Matt. iii. 1 reff.)
v = here bis & | only. Herodian vii. 7. r | Mt. reff. s constr., w. παρά. here u Matt. xxiv. 30. Acts xiii. 17. xxvi. 12.

38. om $\nu \alpha$ D. rec $\epsilon \iota s \epsilon \lambda \theta \eta \tau \epsilon$ (from || Matt), with ACDNN^{3a} rel vss: txt BN¹ 346 lat-q copt Cypr Fulg Paulin (q copt Cypr have $\epsilon \lambda \theta$. also, from this place, in || Matt).

39. om τον αυτον λογον ειπων D lat-a c ff_2 k.

41. rec ins το bef λοιπον (as also in || Matt), with BGHKMNUV¹ Γ(Tischdf) ΔΠΝ 1. 69: txt ACD rel. (Frag-neap?) aft απεχει ins το τελος D 69 lat-a cf ff2 syrr arm. for ηλθεν, και D. om τας ΑΓΚΝΟΠ Frag-neap 1. 69.

42. ηγγ. ο παραδίδων με D, and ηγγ. bef ο παρ. με [8-pe Scr's c] lat-a c f ff q Syr

coptt æth: ηγγισεν CK.

44. for δεδωκει, εδωκεν D-gr lat-a ck.

γινέσθω, which would not come into construction with τί...τί. 39.] τὸν αὐτὸν λόγον, not verbatim, but in substance: see || Matt. 41. ἀπέχει] Scil. your γρηγορεῖν μετ' ἐμοῦ. The Lord had no need of it any more, now that the hour had come: not, as Bengel, Kuinoel, al., 'Sutis somnorum est:' this, as Meyer observes, is refuted by the καθεύδετε λοιπόν. This meaning of ἀπέχει, sufficit, is

found in very few and late, but those quite sufficient examples. Meyer mentions Pseud.-Anacreon, Od. xxviii. 33, ἀπέχει, βλέπω γὰρ αὐτήν: and Cyri on Hag. ii. 9, ἐμὸν φησὶ τὸ ἀργύριον καὶ ἐμὸν τὸ χρυσίον τουτέστιν ἀπέχει, καὶ πεπλήρωμαι, καὶ δεδέημαι τῶν τοιούτων οὐδενός.

43—52.] BETRAYAL AND APPREHENSION OF JESUS. Matt. xxvi. 47—56. Luke xxii. 47—53. 44.] On the plue

P ouxλαβειν

καὶ οὐκ y ἐκρατήσατέ με. ἀλλ' n ἵνα πληρωθῶσιν αἱ y ἐκρατήσατέ με. ἀλλ' n ἵνα πληρωθῶσιν αἱ y ἐκρατήσατέ με. ἀλλ' n ἵνα πληρωθῶσιν αἱ y ἐκρατήσατέ με. z ἐκρις z ἐκρις

om autois D 2-pe prag lat-a c ff3 for συσσημον, σημειον D Scr's s: συνσ. ΔΧ. k [q]. or ear LN: o ear Δ . rec axayayere, with ACN rel: ayayere F Ser's k os ev-y: txt BDLk 69. add autor DN 13. 157. 2-pe ev-y lat-a g_1 Syr syr-w-ob coptt æth.

prag) lat f f_2 $g_{1,2}$ k [q] copt wth: χ aire rabber $(\|Matt)$ \mathbb{C}^2 1.69 ev-y latt syring sall. 46. $\epsilon\pi\epsilon\beta$ and BK. rec $\epsilon\pi\epsilon\beta$. $\epsilon\pi$ autou tas χ . autou, with X rel; and, omg autou, M'S vulg lat-c f syrr goth arm: $\epsilon\pi\epsilon\beta$. τ . χ . autou $\epsilon\pi$ autou AK Π coptt: $\epsilon\pi\epsilon\beta$. τ. χ. αυτων (this reading seems to point at txt as origh) C Δ(-τον) χ1: επεβ. αυτω τ. Υ. αυτων N: txt BDLN3a 1. 69.

47. * rec aft εις δε ins τις (from | Luke), with BCN rel vulg lat-a syr goth arm : for εις δε, και τις D: και εις τις 1 lat-c $[ff_2]$ k q: txt ALM \aleph lat-f Syr coptt æth. om των παρεστηκ. D lat-a. om την D 1 evv-H-y. aft μαχαιραν ins και \aleph^1 .

(επαισεν is itacised into επεσεν in CDHLΓΔΠ¹κ.) (|| Matt), with ACN rel: txt BDR 1 syr-mg. rec (for ωταριον) ωτιον

(εξηλθατε, so ABCDE 48. for και αποκ. ο, ο δε D lat-a ff., q. om ws D. GHLNXAN 69 ev-y.)

49. διδ. bef $\epsilon \nu$ τω $\iota \epsilon \rho$. P Scr's c e lat-f q D-lat Syr copt wth arm. $\epsilon \kappa \rho a \tau \epsilon$ B. at end add $\tau \omega \nu$ προφητων (\parallel Matt) N 69 Scr's c syr-w-ast [sah] arm. 50. for $\kappa a \iota$, $\tau \circ \tau \epsilon$ οι $\mu a \theta \eta \tau a \iota$ (\parallel Matt) N 69 Scr's c vulg lat-c $g_{1,2}$ ι (Syr) syr sah (wth) m. rec $\pi a \nu \tau \epsilon$ so $\epsilon \epsilon \phi \nu \nu \gamma o \nu$ (\parallel Matt), with ADP rel latt syr (sah wth) arm: om παντες N Scr's s [Syr]: txt BCLAN copt goth.

perfect without the augment, see Winer, σύσσημον is a word belonging to later Greek. We have in Diod. Sic. xx. 42, ήρε το συγκείμενον προς μάχην σύσσημον, ασπίδα κεχρυσωμένην. See other examples in Kypke.

ἀπάγετε ἀσφαλῶς] It does not quite appear whether aopahûs is to be subjectively taken, 'with confidence;' or objectively, 'safely.' Some suppose that it has an ironical meaning-q.d. 'He will know how to rescue himself-take care that you keep Him safe.' This of course depends upon the view taken of the whole character and

purpose of Judas, on which see notes at Matt. xxvi. 14 and xxvii. 3. ραββεί appears to have been the usual form in which Judas addressed our Lord-see Matt. xxvi. 25. But we must not conclude from this with Bengel, that he never seems to have called Him Lord: see Matt. 51.7 It is impossible to determine, and therefore idle to enquire, who this was. Epiphanius, Hær. lxxviii. 13, vol. i. (ii., Migne) p. 1045, in recounting the traditional austerities of James the brother of the Lord, says, &s xιτώνιον δεύτερον οὐκ ἐνεδύσατο δι τριβωνίφ ἐκέ-

Neap.

q Matt. xix.
20, 22 reff.
r ch. v. 37 reff.
e Matt. vi. 29,
31 reff. ch.
xvi. 5.
there bis. ch.
xv. 46 (bis)
l. Mt. L. only.
Judg. xv. 12,
13 A. Prov. τις φνεανίσκος τσυνηκολούθει αὐτῶ περιβεβλημένος ΑΒΩΕ ^t σινδόνα ἐπὶ ^u γυμνοῦ· καὶ κρατοῦσιν αὐτόν, ⁵² ὁ δὲ καταλιπων την ^t σινδόνα γυμνος έφυγεν ἀπ' αὐτων. 53 Καὶ άπήγαγου του Ἰησούν προς του άρχιερέα, καὶ συνέρχουται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ 13 A. Prov. u = Rev. xvii. γραμματείς. 54 καὶ ὁ Πέτρος νάπὸ ν μακρόθεν ήκολούθησεν αὐτῶ * ἔως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ w see ch. xv.
38 || Luke
xxiii. 5. John
ii. 7. 2 Chron.
xxvi. 8.
x Matt. vii. 29 * ην y συγκαθήμενος μετά των ύπηρετων καὶ 2 θερμαινό- ...μετα μενος ^aπρὸς τὸ ^b φῶς. ⁵⁵ οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ ο συνέδριον d έζήτουν κατά τοῦ Ἰησοῦ μαρτυρίαν e είς το reff.
y Acts xxvi. 30 y Acts xxvi. 30 only. Exod. xxiii. 32 33 Ald. a = ch. xi. 4. Luke xxii. 56. 22. Acts v. 41 al. Prov. xxii. 10. xxvi. 2. Acts iii. 19. Rom. i. 11 al. fr. b = Luke xxii. 56 only. see lsa. l. ll. 1 Macc. xii. 29.
d = Matt. xii. 43. Luke xiii. 6, 7. Ruth iii. 2 B. e Matt.

51. κ. νεαν. τις (corrn to more usual exprn) BCLN lat-a Syr copt æth arm: ν. δε τις D vulg lat-c f (ff_2) k l [q] sah: txt ANP rel syr goth. rec (for συνηκ.) ηκολουθεί (corrn to more usual word, as in ch v. 37), with D 1 latt Syr arm: ηκολουθησεν ANP rel syr goth Thl: συνηκολουθησεν Δ : txt BCLX. (Frag-neap?) for αυτω, αυτους D. rec at end ins οι νεανισκοι (prob arising from the words τον νεανισκον in marg, as a gloss on αυτον. This is further shewn by οι νεαν. εκρατησαν aut. standing in some cursives, and οι ν. κρατουσιν aut. in another), with AC'NP rel lat-q syr goth æth arm: om BC'DLΔN latt Syr copt Thl.

52. καταλειπων (itacism?) DKPX Frag-neap. om απ' αυτων (as superfl, no subject to κρατουσιν having been mentd) BCLN lat-c k Syr coptt æth: ins ADNP rel

vulg lat-a f syr goth arm. (Frag-neap?)

53. aft aρχ. ins καιαφαν ΑΚΜΠ 69 (Syr) syr sah-woide arm (Orig₁). om αυτω DLΔN 69 latt æth Orig: προς αυτον C Syr. (Frag-neap?) [om παντες C lat-ff2.] om 2nd and 3rd or D Orig. transp πρεσβ. and γρ. ADKΠ latt Syr æth arm Origi.

54. om εσω D Ser's d (c ev-y) 1 am(with gat) lat-a ff2 g1 k l. for συγκαθ., καθημένος D. om και (bef θέρμ.) D lat-a c [k q] sah. elz om 70, with Scr's q1 r(e sil): ins ABCDNN rel. [om π. το φ. 1.] (Tischdf has not cited any readings of Frag-neap in vv. 54, 56-59.)

55. for μαρτυριαν, ψευδομαρτυριαν A S1 (Tischdf) 259 Ser's e lat-k coptt. for

χρητο λίνφ μονωτάτφ, καθάπερ εν εὐαγ-γελίφ φησὶν Έφυγεν δ νεανίας καὶ ἀφῆκε την σινδόνα ην ην περιβεβλημένος. Chrys. al. supposed it to have been St. John: alii aliter. It seems to have been some attached disciple of the Lord (probably well known to the readers of Mark), who had gone to rest, and had been aroused by the intelligence. The disciples were not laid hold of:-this person perhaps was throwing some obstacle in the way of the removal of Jesus: or he may have been laid hold of merely in wantonness, from his unusual garb. Yupvou does not require σώματος to be supplied, but γυμνόν is a neuter substantive: see on this usage generally Kühner, Gramm. ii. p. 118.

53-65.] HEARING BEFORE CAIAPHAS. Matt. xxvi. 57—68. (Luke xxii. 54, 63—65.) John xviii. 24. See throughout notes 53. apxiepéa Caiaphas, on Matt. de facto, and in the view of our narrator; -so Matt. and Luke: but Jesus was first

taken before Annas, who was de jure the high-priest: see John xviii. 12-23. It is not easy to interpret συνέρχονται αὐτῷ. Meyer, relying on the fact that the dative after συνέρχεσθαι is always one of companionship, maintains that αὐτῷ refers to our Lord—'there come with him.' And so Winer, ed. 6, § 31. 5 ad fin. But surely this is very precarious. For 1) St. Mark uses this verb once only besides here, and then absolutely. And there could be no difficulty in taking it thus here and applying αὐτῷ to the High-priest as a dative of direction. And 2) could it be said of one whom they απήγαγον, that he έρχεται to the High-priest? I venture therefore to prefer the usual construction of the words, 'there come to-gether to him.' The E. V. has 'with him were assembled;' and so Winer in former editions of his Grammar. usage of dos for a fire is found in Xen. Cyr. vii. 5. 27, οί δ' ἐπὶ τοὺς φύλακας

Ι_c οικο-δομησω

33 74...

...emyρωτα Ρ.

^f θανατώσαι αὐτόν, καὶ οὐχ ηὕρισκον. ⁵⁶ πολλοὶ γὰρ (Matt. x.21. ησαν. 57 καί τινες 1 ἀναστάντες 8 έψευδομαρτυρουν κατ αὐτοῦ λέγοντος 58 ὅτι ἡμεῖς ἡκούσαμεν αὐτοῦ λέγοντος 58 ὅτι ἡμεῖς ἡκούσαμεν αὐτοῦ λέγοντος 50 καὶ 50 καὶ ποιὰ τριῶν ἡμερῶν ἄλλον 6 ἀχειροποίητον οἰκοδομήσων. 59 καὶ οὐδὲ οὔτως 60 καὶ 7 μαρτυρία αὐτῶν. 8 1 ἀναστὰς 60 καὶ 1 ἀναστὰς 60 όὰρχιερεὺς 6 εἰς μέσον ἐπηρώτησεν τὸν 7 Τησοῦν λέγων Οὐκ ἀποκρίνη οὐδὲν 9 τί οὖτοί σου 9 καταμαρτυροῦσιν; 61 61 60 δὲ 7 ἐσιώπα καὶ οὐδεν ἀπεκρίνατο. 7 Μπ. Μαι. 7 καὶνι. 19 Θικι $^$

 \mathbf{V} ἐκ δεξιῶν καθήμενον τῆς \mathbf{W} δυνάμεως καὶ \mathbf{X} ἐρχόμενον $\mathbf{Col.\,ii.\,11}$ only τ. $\mathbf{Col.\,ii.\,11}$ only τ. \mathbf{v} . $\mathbf{Col.\,ii.\,11}$ only τ. \mathbf{v} . \mathbf

εις το θ] ιναθανατωσουσιν D 2-pe(-σωσ-) latt. $(\eta \nu \rho \iota \sigma \kappa., \text{ so BD F(Wetst) LP}(\Delta) 1.)$ 56. aft εψευδ. ins ελεγον D1-gr(και ελεγ. D2)

57. for και τινες, και αλλοι D lat-a f_2 k q Orig-int₁; αλλοι δε 69. 2-pe lat-c. for κατ' αυτ. λεγ., και ελεγον κατ' αυτ. D; latt vary.

58. for ημεις to λεγοντος, ειπεν (cf || Matt) ℵ lat c k. καταλυω [for -σω] ΑΠ1 2 vulg-mss goth Orig-int₁. om τουτον D-gr goth. αλλον αχειρ. bef τρ. ημ. for axeid. Oikod., avasthow axeid. D late a(c) ff k.

59. nv bef ion DL 1 latt.

60. rec ins το bef μεσον, with D (M 1, e sil) copt: om ABCIcNN rel Orig Thl.

60. rec ins το bef μεσον, with D (M 1, e sil) copt: om $ABCI_cN\aleph$ rel Orig Thlandripue HI_c eug. y. for τ_l , σ to B.

61. of δε $B^{2.3}(\text{Tischdf}, = B\text{-corr}^{1.2})$: εκείνος δε D vulg lat-c f_2 k l [Orig₂]: ο δε ιπσ. $A\aleph$ 251 Syr [(æth)]. for εσίωπα, εσείγα D. ουκ απεκρ. ουδεν (conformation to foregoing question) BCL\(\mathbb{R}\) 33 copt (sah goth) æth [Orig₁]: ουδεν απεκρίθη D. aft παλιν ins ουν I_c [lat-k]: και παλιν 1. 69 [Syr]. for παλιν to αυτω, και λεγεί αυτω ο αρχ. D lat- $(f_7$, k) [q]: al vary, addg ek δευτερου &c (see Scholz). επερωτα A: επηρωτησεν F (Wetst) I_c Orig₁. ins τ . θεου bef τ . ευλογ. $AK\Pi$ vulg-ed lat- f_2 arm-zoh Euthym [Clem-int₁]: for ευλογ., θεου \aleph !(txt \aleph^3 a- \aleph).

62. aft ιπσ. ins αποκρίθεις DG 1. 69 lat-a f_2 (k) q sah (arm) Orig₁ Clem-int₁. for ειπεν, λεγεί D 2-pe Orig. add αυτω DG 1. 69 Ser's c ev- γ latt syrr copt-[wilk-] mss æth arm Orig. rec καθ. bef εκ δεξ. (|| Matt), with A I_c X (Treg) 1. 33 vulg-ed lat-c f f f g g syr copt (æth) arm Orig: txt BCDN\(\mathbr{N}\) rel am(with em fuld ing mt prag tol) lat-(a) k g goth Orig₁ and int₁] Clem-int. om τ π s (bef δ w). \mathbb{D}^1 (ins \mathbb{D}^4).

tol) lat-(a) l q goth Orig1[and int1] Clem-int. om The (bef Sur.] D1 (ins D4).

om κ. ερχ. D-gr.

ταχθέντες έπειςπίπτουσιν αυτοις πιστοις πρός φῶς πολύ.

56.] ἴσαι—consistent with one another. It was necessary that two witnesses should agree. Deut. xvii. 6. (ἀσος should not be accentuated as in Homer, ἔσος, but as in later writers, ἴσος.)

57.] τινες. ταχθέντες επειςπίπτουσιν αὐτοῖς πίνουσι 58.] ήμεις and έγώ two: see Matt. 58.] ήμεις and εγώ are emphatic. Some have imagined (De Wette, Meyer) that they find in these words xeipow. and axeip. traces of later Christian tradition, and an allusion to Heb. ix. 11: Acts vii. 48; but such conjectures are at best very unsafe, and the words are quite as likely to have been uttered by the Lord as they here stand. The allusion is probably to Dan. ii. 34.

59.] Perhaps the inconsistency of

these testimonies may be traced in the different reports here and in Matt. outws, -'in asserting this'-i.e. they varied in the terms in which it was expressed.

60. On the most probable punctuation and construction, see note on Matt. ver. 61.] דסני ביא, Heb. הברוך, the ordinary Name for God. "This is the only

γ μετά τῶν × νεφελῶν τοῦ οὐρανοῦ. 63 ὁ δὲ ἀρχιερεὺς ΑΒCDE y ver. 43 'l.

z || Mt. Luke v.

7. viii. 29.

Acts xiv. 14

only. Lev.
xxi. 10. ² διαρρήξας τους ³ χιτώνας αυτού λέγει Τί ετι ^b χρείαν Εμίνου ^b έγομεν μαρτύρων: ⁶⁴ ηκρύσατε της ^c βλασφημίας το VXΓΔ only, Levi xxi. 10. Josh vii. 6. a John xix. 23 (bis) reff. pl, — here (ch. vi. 9 al.) only. 2 Macc. ^b ἔχομεν μαρτύρων; ⁶⁴ ἡκούσατε τῆς ^c βλασφημίας. τί ύμιν d φαίνεται; οι δε πάντες e κατέκριναν αὐτὸν f ένοχον Neap. είναι θανάτου. 65 καὶ ἤρξαντό τινες ε ἐμπτύειν αὐτῷ 1.33.69 (ch. vi. 9 al.) only, 2 Macciv. 38. b Matt. vi. 8 reff. Wisd. xiii. 16. c = Matt. xii. 31. Ezek. xxxv. 12. καὶ ηπερικαλύπτειν αὐτοῦ τὸ πρόςωπον καὶ ικολαφίζειν αὐτόν, καὶ λέγειν αὐτῶ ΕΠροφήτευσον καὶ οἱ ὑπηρέται ι ραπίσμασιν αὐτὸν m κλαβον. 66 Καὶ ὄντος τοῦ Πέτρου d = here only. e Matt. xx. 18 κάτω ἐν τῆ n αὐλη ἔρχεται μία τῶν ο παιδισκῶν τοῦ ..xiv. 68 άρχιερέως. 67 καὶ ίδοῦσα τὸν Πέτρον P θερμαινόμενον, only.

h | L. Heb. ix, 4 only. Exod. xxviii. 20. 3 Kings vii. 42. viii. 7 only.

11. 2 Cor. xii. 7 7. i '| Mt. 1 Pet. iii. 20, 1 Cor. iv. 1 John xviii. 22, xix. 3 only. Isa. l. n Matt. xxvi. 3 reff. q ch. x. 21 reff. 11. 2 COT. XII. 17.

6 only. (-θέζειν, Matt. v. 39.)

σ !! Luke xii. 45. Acts xii. 13. Gen. xii. 16. xx. 17.

γ | Mt. only. Gen. xl. 13 al.

63. διαρηξας B^1N . ins και bef λεγει D lat-c f_2^r $k \lceil q \rceil$.

64. at beg ins ιδε νυν (|| Matt) N. aft ηκ. ins παντες GN 1 Scr's c sah-woide arm. την βλασψημιαν (|| Matt) ADG 1. 69. add αυτου DGI_cN gat(with int) lat-q goth æth; του στοματος αυτου 69 (Syr) syr-mg sah-woide arm. for φαινεταί, δοκεί (|| Matt) DN ev-H sah. παντες δε D lat-c k: και παντες 1. 69 lat-a f f; q. αυτω D'(txt D4). rec είναι bef ενοχον, with AN rel latt coptt arm: om είναι

D lat-ffo: txt BCLAN 33 lat-l q goth. (Ic def.)

65. for 1st αυτω, τω προσωπω αυτου (|| Matt) D lat-af Syr coptt goth arm. om κ . περικ. αυτ. το προσωπον (|| Matt) D lat-af. rec το προσωπον bef αυτου (|| Matt), with AI_cN rel vulg lat- cff_2 k [lq]: txt BCLUΔN 33. εκολαφιζον αυτον κ . ελεγον D lat-ck goth. om 2nd αυτω I_c 1. 69 Syr arm. aft προφ. ins ημιν χριστε τις εστιν ο παίσας σε (see ||) I_cUX(Δ) 33 (69) gat syr coptt æth arm: ημιν F(Wetst) Ser's g [lat-cfk]: νυν G 1. om οι υπηρ. D. rec (for ελαβον) εβαλλον (see note), with H: εβαλον ΕΜUX Frag-neap 33: ελαμβανον D(bef αυτ.) G 1. 69 syr copt: txt ABCI_cNN rel.

66. $\operatorname{rec} \ \epsilon \nu \ \tau$. and, $\operatorname{bef} \ \kappa a \tau \omega$, with AN rel rulg $\operatorname{lat}_{-f}(g_1) \ k \ [l]$ syr goth $[\operatorname{Aug}_1]$: o $\operatorname{m} \ \kappa a \tau \omega$ DI_c 69 $\operatorname{lat}_{-a} \ c \ f_2 \ q$ coptt Eus_1 : txt $\operatorname{BCLU}^2 X R \ 33$ Syr æth arm. aft $\epsilon \rho \chi$. ins $\pi \rho o s$ auton D $\operatorname{lat}_{-a} \ c \ f$, f g Eus_1 . for $\tau \omega \nu \ \pi a i \delta i \sigma \kappa \omega \nu$, $\pi a i \delta i \sigma \kappa \omega$ ($\| Matt \rangle \ C R$.

68. rec (for ουτε, twice) ουκ (|| Matt Luke) and ουδε, with AN rel lat-a: ουκ and ουτε CEGHSVΔ: [...] ουκ επιστ. τι Ic: txt BDLΝ 2-pe vulg lat-c f Eus.

place in the N. T. where the well-known Sanctus Benediccus of the Rabbis is thus absolutely given." Meyer. 62.] The $\tilde{\alpha}\pi^*$ $\tilde{\alpha}pr\iota$ of Matt., and $\tilde{\alpha}\pi\sigma$ $\tau o\tilde{\nu}$ $\tilde{\nu}\tilde{\nu}\nu$ of Luke, are here omitted. 63.] χιτῶνας—not his priestly robe, which was worn only in the temple, and when officiating: see on Matt. ver. 65. The plural, $\tau o\tilde{\nu}s$ χιτ., perhaps is due to the wearing of two inner garments by persons of note: see Winer, Realw. art. "Kleidung," i. p. 662.

65.] ἥρξαντο—when the sentence was pronounced. The τινες appear to be members of the Sanhedrim: the servants

follow. προφήτ.] Matt. and Luke explain this: 'Frophesy, who smote thee?'

The reading $\partial \Delta \partial \partial v$ is harsh in sense, but the coincidence of $\partial \Delta \mu \beta a \nu v$ in DG al. seems to stamp it with genuineness. The meaning must be 'took Him in hand with,' treated Him with.' Meyer understands it, took Him into custody, with..., for the further carrying out of the sentence against Him. But the unemphatic position of the verb seems to preclude this.

66-72.] OUR LORD IS THRICE DENIED BY PETER. Matt. xxvi. 69-75. Luke

...e\$

ούτε επίσταμαι σὺ τί λέγεις. καὶ εξηλθεν έξω είς τὸ here only t. ⁸ προαύλιον, καὶ ^t ἀλέκτωρ ^t ἐφώνησεν. ⁶⁹ καὶ ἡ ^o παιδίσκη ^u Matt. xx. ²² al. fr. ** προαύλιον, καὶ ' ἀλέκτωρ ' ἐφώνησεν. 69 καὶ ἡ ° παιδίσκη u Math. xxu. 22 al. fr. lδοῦσα αὐτὸν u ἤρξατο λέγειν τοῖς v παρεστῶσιν ὅτι w Acts xxi. οῦτος w ἐξ αὐτῶν ἐστιν 70 ὁ δὲ πάλιν ἡρνεῖτο. καὶ 8 . 21 IIII. iii. δαὶ. Οδαὶ. x μετὰ xy μικρὸν πάλιν οἱ v παρεστῶτες ἔλεγον τῷ Πέτρω y - Μt. only. γ - John xiii. λληθῶς w ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ. 71 ὁ δὲ 81 εἰτὸν χ - John xiii. μηρξατο z ἀναθεματίζειν καὶ ὀμνύναι ὅτι οὐκ οἶδα τὸν γ Αcts xxii. 12, ἄνθρωπον τοῦτον δν a λέγετε. 72 καὶ b ἐκ δευτέρου t ἀλέκταν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν t ἀλέκτορα t δὶς t φωνῆσαι, c - John xi. 11. τρίς με t ἀπαρνήση. καὶ d ἐπιβαλὼν e ἔκλαιεν. autwu I.

rec τι bef συ (συ omd, as in D, from || Matt, then reinsd), with AI_c rel coptt goth arm Eus: om συ D latt: txt BCLNUΔN 1. 33. 2-pe. om 1st και D-gr. εις την

AIcN rel (lat-a c) syr goth: aft ηρξατο CLΔN; bef ιδουσα D(π. δε ειδουσα αυτ. η παιδ.) 2-pe vulg (lat-k Syr): om BM coptt æth.—aft παιδ. ins (by transpn from below) ο δε παλιν ηρνησατο D. for ηρξ. λεγ., ειπεν Β. rec παρεστηκοιτιν, with ADN rel: txt BCIcKLΔΠ'N Eus. aft ore ins kar D 69 lat-a c ff Syr æth autos D.

70. om o $\delta \epsilon \pi \alpha \lambda$. $\eta \rho \nu$. D(but see above, ver 69): $\eta \rho \nu \eta \sigma \alpha \tau \sigma F(Wetst) GMNX \Delta$ 1. 69 latt syr coptt goth Eus. om 1st και & copt-dz. παρεστηκοτες D: περιεστωτες om τω πετρω D lat-a. rec at end ins και η λαλια σου ομοιαζει, with AN rel lat-q syrr goth arm; λ. σ. δηλον σε ποιει æth; η λαλια σου δηλον σε ομοιαζει (sic) 33: om BČDLR 1 latt coptt Eus, Aug, (The insn seems to be from || Matt, where D reads ομοιαζει: homœotel is hardly sufficient to account for the omn.)

71. rec ομυνειν (| Matt), with ACNN rel Eus: λεγειν Dlat-(a) q: txt BEHLSUVXr. om τουτου D-gr KN goth[appy]: om τουτου ου λεγετε (as not in || Matt) X. 72. aft και ins ευθυς BLX latt Syr ath arm: ευθεως (from || Matt) DG 69 [Eus₁]:

om ACN rel syr opt goth. om εκ δευτερου LR lat-c. rec (for το ρημα ως) του ρηματος ου, with M 69: το ρ. ο DN rel latt syr-ng: txt ABCLΔN 33 coptt goth. om αυτω D-gr. om ουι to απαρνηση D 142½ lat-a. rec φωνησαι bef δις, with AC²LN rel vulg lat- g_2 (Syr) syr goth: om δις (C¹?) DN lat-c f_2 g_1 l [q] g_2 with txt B(C¹?) lat- g_3 coptt. rec απαρν. με bef τρις (order of || Luke), with AN rel syr goth arm: txt BCLΔN vulg lat-c f_2 g_1 [q] (Syr) coptt g_3 g_4 g_5 g_6 $g_$

xxii. 56-62. John xviii. 17, 18, 25-27. See the comparative table, and notes, on 66.] κάτω, because the house was built round the αὐλή, and the rooms looked down into it. See note on Matt. 68.] οὕτε οίδα, scil. αὐτόν: an union of two separate answers, which form the 1st and 2nd in Matt. The ovite ... οὕτε simply connect: the repetition being that of urgent denial. τὸ προαύλ. = τον πυλώνα Matt. The omission of the words καὶ άλ. ἐφ. appears to be an attempt to harmonize the accounts. 69.] ή παιδίσκη—in Matt. ἄλλη, in Luke

έτερος. Meyer does not appear to be justified in asserting that this is necessarily the same maid as before: it might be only the maid in waiting in the προαύλιον: see note on Matt. μετά μικρόν = διαστάσης ώς εί ώρας μιας, Luke. καὶ γάρ, for, in addition to all

that has been hitherto said 72. ἐπιβαλών] No entirely satisfactory meaning has yet been given for this word. Hammond and Palairet supply τοὺs ὀφθαλμοὺς τῷ Ἰησοῦ—but besides this being most fanciful, the fact was not so: see Luke ver. 61. 2) The vulgate, Syr., Euth., Thl.², Luth., Kuin., take ἐπιβαλὼν έκλαιεν for ἐπέβαλεν κλαίειν, 'he began to weep.' But granting that this is a later meaning of the word (Kuin. cites ἐπέβαλε τερετίζειν, cantillare coepit, Diog. Laërt. vi. 2. 4, and Suid. has ἐπέβαλεν. ήρξατο), yet this participial construction will not bear that interpretation. Acts

Χ. Ι Καὶ εὐθὺς [επὶ τὸ] επρωὶ η συμβούλιον η ποιήf Luke x. 35. σαντες οί άρχιερείς μετά των πρεσβυτέρων καὶ γραμμα $g_{ch. \, \text{t. 20 reft.}}^{\text{(appy)}}$ τεων, καὶ ὅλον τὸ $^{\text{i}}$ συνέδριον. δήσαντες τὸν $^{\text{i}}$ Ίησοῦν $^{\text{k}}$ άπεσοδιδόναι, ήνεγκαν καὶ ¹ παρέδωκαν Πιλάτω. ² καὶ ἐπηρώτησεν ..πιλατ. αὐτὸν ὁ Πιλάτος Σὰ εἶ ὁ m βασιλεὺς τῶν m'Ιουδαίων; ὁ ABODE σ. λαμ-βάνειν, Matt. xii. 14 (reff.), i ch. xiv. 55 reff. k Luke xvi. 22. δὲ ἀποκριθεὶς αὐτῷ λέγει η Σὰ λέγεις. 3 καὶ ο κατ- NSUVX ηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ⁴ ὁ δὲ Πιλάτος πάλιν 33.69 έπηρώτα αὐτὸν λέγων Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου ο κατηγορούσιν. 5 ο δε Ίησούς οὐκέτι οὐδεν ἀπεκρίθη, 15. 1- Matt. v. 25 ώςτε θαυμάζειν τὸν Πιλάτον. 6 P Κατὰ δὲ ἐορτὴν al. m here, &c. ||. Matt. ii. 2. n | only, see Matt. xxvi. 25, 64. o Matt. xii. 10 reff. p || Mt. [L.] Luke ii. 41.

CHAP. XV. 1. (ευθυς, so BCLΔN: om lat-α c sah æth.) om επι το (as unnecessary: no reason could be given for its insertion) BCDLX vulg lat-a ff, k l coptt Orig₁: ins AN rel (goth) arm. for ποιησ., ετοιμασαντες CLN: εποιησαν and ins και bef δησ. D (ev-z₁) lat- α c f_2 k [q] syrr sah æth Orig₁. for απηνεγκαν, απηγαγον (|| Matt) CDGN 1 latt syrr goth æth Orig. rec ins $\tau\omega$ bef πιλατω, with AN rel: om BCDLAN 1 Orig.

2. for o de, kai D lat-a with. rec (for autw legel) eimev autw (|| John), with AN rel D-lat syrr goth with : [legel autw V 1:] txt B C(autw(...)) DN copt arm.

3. kathyopousiv D-gr. at end add autos de oudev apekrivato (see Matt xxvii.

12: Luke xxiii, 9) NUA [33] 69 lat-a c syr sah-ming æth arm Orig. 4. επηρ. αυτον bef παλιν CD lat-k q sah-ming æth: om παλιν U 238. rec επηρωτησεν (corrn to above, ver 2), with ACDNN rel: txt BU 33. 69 lat-a k syr-mg. om λεγων R1 1(Tischdf) lat-a sah. (ουδεν is on marg in B.) ιδοι (i. e. (?) rec (for κατηγορουσιν) καταμαρτυρουσιν (from | Matt), with AN rel syrr sah goth arm : txt BCDX 1 latt copt æth Orig-int,.

6. ins την bef εορτην D.

xi. 4, which Kuin. cites to support it, has quite another meaning-see note there. 3) Grot., Le Clerc, al. render it 'addens flevit'-i. e. he continued weeping (so ἐπιβαλών έρωταν Theophr. Char. 8. έπιβαλών φησι Diod. Sic. p. 345 B); -but then his beginning to weep would have been noticed before. Grot. wants to give it the sense of 'præterea.' 4) Beza, Raphel, Bretschu., Wahl, al. say, 'quum se foras projecisset;' but although ἐπιβάλλειν τινί or ἐπί τι may mean 'to rush upon' (see 1 Macc. iv. 2), it cannot stand alone in this meaning. The chief support of this sense is the έξελθών έξω of Matt. and Luke: but this cannot decide the matter. 5) Thl. al. supply τὸ ἱμάτιον τῆ κεφαλῆ, 'casting or drawing his mantle over his head;' but this, without any precedent for such an ellipsis, although it suits the sense very well, appears fanciful. 6) Wetst. al. take it for 'attendere,' and some supply $\tau \hat{\eta}$ άλεκτοροφωνία, others τῶ ρήματι: Wetst. and Kypke have however shewn that the word is used absolutely in this sense, in Polyb. and other late writers. One example given by Kypke is much to the point: ά del μεν γινώσκει, άλλως δε και άλλως

έπιβάλλει, και μαλλόν έστιν ότε και ήττον, semper quidem cognoscit, sed diversis modis res animadvertit, imo magis interdum et minus:' Hierocl. in carm. Pythag. p. 14. The above list is taken mainly The above list is taken manny from De Wette (Exeg. Handb. p. 247), who while preferring this last sense, yet thinks that it was before expressed in $\partial \nu \epsilon \mu \nu \eta \sigma \partial \eta$. But $\partial \mu \nu \partial \nu \partial \nu$ contains more than $\partial \nu \epsilon \mu \nu \nu$: that was the bare momentary remembrance—the βημα occurred to him;
—this is the thinking, or, as we sometimes say, casting it over; going back step by step through the sad history. This sense, though not wholly satisfactory, appears to me the best. In ekhalev. Bp. Wordsw. well points out the imperf. "wept, and continued weeping: something more than έκλαυσε."

CHAP. XV. 1-5.] JESUS IS LED AWAY TO PILATE, AND EXAMINED BY HIM. Matt. xxvii. 1, 2, 11—14. Luke xxiii. 1—5. John xviii. 28—38. Our account is very nearly related to that in Matt.: see notes there. The όλον τὸ σ. is a touch of accuracy. From ch. xiv. 53 we know that πάντες were assembled. Lightfoot quotes from Maimonides Sanhedr. 3 b.,

P tov. δαιων...

9 ἀπέλυεν αυτοίς ενα 1 δεσμιον, 5 ονπερ ήτουντο. 7 ην δε 9 Matt. xviii. ό λεγόμενος Βαραββας μετά των ^t στασιαστών δεδεμένος, ^{Acts iii} .13. υ οίτινες ἐν τῆ ν στάσει ν φόνον ν πεποιήκεισαν. 8 καὶ Ερh. ni. l al. x αναβάς ο όχλος ηρξατο αιτείσθαι y καθώς αει εποίει there only t. αὐτοῖς. 9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων ² Θέλετε ^{1-άζειν}, ^q ἀπολύσω ύμιν τον ^m βασιλέα τῶν ^m Ἰουδαίων ; ¹⁰ ἐγί- ^{30.)} συστ., ¹⁰ εχί- sup>4</sup> απολυσω υμιν τον ¹¹ βασιλέα των ¹¹ Ιουδαίων; ¹⁰ εγινωσκεν γὰρ ὅτι διὰ ^a φθύνον ^b παραδεδώκεισαν αὐτὸν οἱ ¹¹ ¹² Ματι. τιὶ
ἀρχιερεῖς. ¹¹ οἱ δὲ ἀρχιερεῖς ^c ἀνέσεισαν τὸν ὅχλον ἵνα
μᾶλλον τὸν Βαραββᾶν ^q ἀπολύση αὐτοῖς. ¹² ὁ δὲ Πιλάτος πάλιν ἀποκριθεῖς ἔλεγεν αὐτοῖς Τί οὖν ² θέλετε ^w see Rom. i.

⁴ πονόσει διν ^c λάτος σὰν ¹¹ βασιλός σᾶν ¹¹ Νονδαίον ¹² ² Δελενεί ²¹ Δελενεί ²² Δελενεί ²³ Δελενεί ²⁴ Δελενεί ²⁴ Δελενεί ²⁵ Δελενεί ² d ποιήσω ον e λέγετε τον m βασιλέα των m Ἰουδαίων; x see Acts xxi.
31. Rev. xx.
x constr., Matt. xx. 32 reff.
a || Mt. only

9. y ellips., 2 Cor. iii. 13. z constr., Matt. xx. 32 reff. in Gospp., Rom. i. 29 al.† Wisd. vi. 23 (25). 1 Macc. viii. 16 only, b ver. 1. xxiii. 5 only †. Job ii. 3 Aq. d = || Mt. only, ech. x. 18 r

ον παρητουντο AB1X1: ον αν ητ. DG 69.

7. rec συστασιαστων (to include Barabbas among the seditious, as is exprd in | Luke? On the other hand EN may easily have been absorbed in the folly ET. The unusual word would hardly have occased a corrn, as Mey and De W., for though the word may be unusual, the analogy which it follows is common enough), with AN rel: $\pi \in \pi$. bef $\phi \circ \nu$. D 2-pe vulg lat- $c k [f_2 l]$ sah. txt BCDKN 1. 69 sah. επεποιηκεισαν C^1 (perhaps) F(Wetst): πεποιηκασαν Γ . φον. ins τινα X.

8. rec (for αναβας) αναβοησας (corrn aft || Luke, ανεκραγον δε &c: see note), with ACNN^{3b} rel syrr (arm): ascendit et clamavit wth: txt BDN¹ latt coptt goth. ins olos bef o oxlos (see παμπληθει, || Luke) D lat-a (k) goth.

autov D mt lat-k. om aer BAN coptt(Tischdf).

om vuiv D lat-ff2.

9. αποκριθεις λεγει αυτ. D 2-pe lat-a ff2. οι υμιν D lat-1 10. επεγεινωσκεν ΑΚΠ: ηδει (|| Matt) D 1. 69: εγνωκει 81. for παραδεδ.. παρεδωκεισαν AEGNVXΔ: παρεδωκαν D-gr HS 1. 69 lat-a $c f_2$ sah. om οι αρχιεpeis (|| Matt) B 1 (lat-k) copt.

11. for ανεσεισαν, επεισαν suaserunt (|| Matt) D lat-a: ανεπεισαν persuaserunt Γ 238 [ev-]48 Scr's f k2 lat-c ff2 k, simly sah arm. τω οχλω D1-gr(txt D4?).

12. rec αποκριθεις bef παλιν, with AN rel (lat-a) arm : om παλιν DΓ prag lat-ff2 k copt: om π , α . Syr: txt BCN 33 vulg lat-(c) $g_{1,2}$ l syr (sah) goth æth [Aug₁]. rec for $\epsilon \lambda \epsilon \gamma \epsilon \nu$) $\epsilon \iota \pi \epsilon \nu$ (\parallel Matt), with ADN rel lat-(a) k Syr goth: $\lambda \epsilon \gamma \epsilon \iota$ Γ vulg lat- f_2 : txt BCN syr. om $\theta \epsilon \lambda \epsilon \tau \epsilon$ (\parallel Matt) BCAN 1. 33. 69 coptt: ins ADN rel latt syrr goth om ον B: om ον λεγετε AD 1.69 latt sah arm: ins CNN rel syrr copt æth arm. goth æth. rec om τον, with N rel goth: βασιλει D1: τω βασ. D2: txt ABCΔX 1. 69 arm.

"Synedrium septuaginta unius seniorum non necesse habet ut sedeant omnes . . . cum vero necesse est ut congregentur om-

nes, congregentur omnes."

6-15. BARABBAS PREFERRED TO HIM. HE IS DELIVERED TO BE CRUCIFIED. Matt. xxvii.15—26. Luke xxiii. 17—25. John xviii. 39, 40. Our account is nearly cognate to, but distinct from that of Matt., where see notes. The principal points of distinction will be noticed.

6.] ἀπέλυεν—'imperfectum ubi solere notat, non nisi de re ad certum tempus restricta dicitur,' Herm. ad Viger. 7. The circumstance that Barabbas was one of a set of murderers, shewn by the Two στασ, and the ottives.

is peculiar to our narrative, and shews that it is not compiled from Matt. and Luke.

8.] This is also peculiar to Markin Matt. it is Pilate who first offers them the choice-in Luke they cry out, but it is αίρε τοῦτον κ.τ.λ. ver. 18. αἰτεῖσθαι καθώς-ί. ε. αὐτοῖς ποιεῖν, καθώς. ἀναβάς probably implies the rising of the crowd in excitement-or perhaps their coming up towards the palace, as συνηγμένων in Matt. 9.] Here our account differs from Matt. and agrees with John ver. 39.

10.] ἐγίνωσκεν, imperf. He was aware, He perceived, His apprehension of it was concurrent with the action going 12.] δν λέγετε τ. βασιλ. τ. 'Ιουδ. = 'Ιησοῦν τὸν λεγόμενον χριστόν Matt.

13 οί δὲ πάλιν ἔκραξαν Σταύρωσον αὐτόν. 14 ὁ δὲ Πιf || Mt. reff. g here only. h | Mt. L. Matt. xvii. 22. Erek. λάτος έλεγεν αὐτοῖς Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσως εκραξαν Σταύρωσον αὐτόν, 15 ο δε Πιλάτος Βουxxiii. 28. (-λλιον, John ii. 15.) k Matt. xxvi. 3 reff. λόμενος τω όχλω το είκανον εποιήσαι, απέλυσεν αὐτοῖς τον Βαραββ ν, καὶ ηπαρέδωκεν τον Ἰησοῦν Ιφραγελλώ- Εκαι 3 reff.
1 attr., Gal. iii.
16. Eph. i.
14. 1 Tim.
iii. 15 al.
Winer, § 24. σας ἵνα σταυρωθή. 16 Οί δὲ στρατιῶται ἀπήγαγον αὐτὸν ΑΒCDE ἔσω τῆς k αὐλῆς, l ὅ ἐστιν m πραιτώριον, καὶ n συγκαλοῦσιν FGHK 3. m | Mt. reff. n Luke xv. 6 όλην την ο σπείραν, 17 καὶ ρ ενδιδύσκουσιν αὐτὸν 9 πορφύ- UVXIA ραν, καὶ τπεριτιθέασιν αὐτῶ sπλέξαντες t ἀκανθινον στέφανον, P (-διδύσκ.)
Luke viii. 27.
xvi. 19 only.
2 Kings i. 24.
tsee Mt.vi. 25 18 καὶ ἤρξαντο ἀσπαζεσθαι αὐτὸν Χαῖρε το βασιλεύς τῶν Ἰουδαίων. 19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν ^ν καλάμω καὶ reff.) 9 (ροῦς, η J. Ψ ἐνέπτυον αὐτῶ καὶ * τιθέντες τὰ * Υονατα προςεκύνουν τεπί. Ινων αὐτῷ. 20 καὶ ὅτε z ἐνέπαιξαν αὐτῷ, a έξεδυσαν αυτον την 10 την 10 την 10 τον 10 only. Exod. xxvi. 1.

s! only. Exod. xxvii. 14. Isa. xxviii. 5 only.

Luke xii. 32 reff.

v Matt. xi. 7 reff. Ps. xlv. 1.

v Matt. xi. 8 reff. (-υσμα. Isa. 1.6.)

y as above x). Luke v. 8. Rom. xiv. 11 (from Isa. xlv. 24 al.).

z ch. x. 34 al. Exod. x. 2.

a Matt. xxvii. 28, 31. Luke x. 30. 2 Cor. v. 4 only. Gen. xxxvii. 23.

13. εκρ. bef παλιν D. ins λεγοντες bef σταυρωσον ADKMΠ gat lat-a c ff2 sah-woide eth; ανασεισμένοι υπο των αρχιέρεων και έλεγον G 69 syr-ing, and, omg κ. ελεγ., arm.

14. for ελεγ., λεγει N. om autois X1. rec κακον bef εποιησεν (|| Matt), rec περισσοτερωs, with ENPUXF Π-marg (SV, e with ADNN rel vss: txt BCΔ. sil): txt ABCDN rel sah. (Txt is so very strongly attested, that it can hardly in this case be regarded as from \parallel Matt. $\pi \epsilon \rho \iota \sigma \sigma \sigma \tau \epsilon \rho \omega s$ is very common in St. Paul, and hence may have been substd here.) $\epsilon \kappa \rho \alpha \mathsf{Gov}$ (prob from \parallel Matt) ADGKMP Π^1 1. 69 latt Syr arm. add λεγοντες \$ 2-pe lat-c.

15. βουλομενος ποιησαι το ικανον τω οχλω CN Syr coptt: om D lat f_2 k: for ποιησαι, ποιειν B. παρεδ. δε B copt.—πον δε ιησ. φλαγ. παρεδ. $D(\phi pay)$. D-corr¹) sah. (lat-a (as also b, see ch xiii. 8) def from this point to the end of Mark: a supplement by a later hand begins at xvi. 7.)

16. εσω εις την αυλην (see ch xiv. 54) DP 1. 69 fuld(with em ing gat mt prag)

lat-g2 copt arm: εις την αυλην C3M vulg lat-c ff2 l. καλουσιν D-gr.

17. rec (for ενδιδυσκουσιν) ενδυουσιν (more common word), with AN rel: txt BC επιτιθεασιν D vulg lat-c ff k [l]. D(ενδυδισκ.) FAN 1. 69. om πλεξαντες D. aft αυτον ins και λεγειν (cf || Matt) C2NUN 33 arm: λεγοντες M Scr's s2 late.e. rec (for ο βασιλευς) βασιλευ (corrn), with BD(which have it also in || Matt)

MPSVXN: txt ACN rel.

19. αυτον καλαμω εις τ. κεφ. (|| Matt) D 2-pe lat- $c ff_2 k$ (sah). την κεφ. bef αυτου C Scr's dekpqrs vulg. om last clause (homœotel) $\epsilon \nu \epsilon \pi \tau \nu \sigma \alpha \nu C^{\dagger}(appy).$ D 253 ev-32 lat-k.

20. om ενεπαιξαν αυτω D. for τα ιμ. τα ιδια, τα ιμ. αυτου (from || Matt) BCΔ: τα ιδια ιμ. αυτου ℵ [Ser's c]: om τα ιδ. D ev-z₁.

Neither of these expressions can well have been copied from the other. maliv only refers to expagar: cf. ver. 8, where this is implied in ήρξαντο al-τεῖσθαι:—they had not cried out this 15.] τὸ iκ. ποι., to satisfy. Wetst. gives examples of the expression from Polyb., Diog. Laërt., and Appian.

16-19.7 JESUS MOCKED BY THE SOL-DIERS. Matt. xxvii. 27-30 (omitted in

Luke). John xix. 1-3. See notes on 16. aulins, the court or guardroom, but open-see note on Matt. xxvi. 17. We have here a curious instance of a word used in two accounts in the same part of the narrative, but applied to different things, in περιτιθέασιν, here said of the crown of thorns, in Matt. of the robe (see Prolegg. ch. i. § iii., iv.). πορφύρα is vaguely used, to signify

(appy)

c έξάγουσιν αὐτὸν ίνα σταυρώσουσιν αὐτόν. 21 καὶ d dy- c Luke xxiv. ... xv. 22 τόπος. 23 καὶ ἐδίδουν αὐτῷ h ἐσμυρνισμένον οἶνον ὁ δὲ

for $\epsilon \xi a \gamma$., ayousin A prag, duxerunt lat-c ff_2 [D-lat]. rec stairmsows in corrn), with BN rel: txt ACDLNPA 33. om last auton DN 1 lat- ff_2 k. rec σταυρωσωσιν (gramml 21. εγγαρ. Β'Ν1. τον σιμ. παραγοντα τον κυρηνέον D (lat- ff_2): om παραγοντα

21. εγγαρ. D Κ.

απο DNX 1.

22. for φερουσιν, αγουσιν D 69 vulg lat-c ff₂ l sah goth.

απο ν Ν1 lat-c.

αεθερμηνευομένος.

αεθερμηνευομένος. ins τον bef γολγ. BC2FLNAN 33. 69. so B(Tischdf) FGKLMNSUVFAR.) μεθερμηνευομένος ABN: txt CDPN

23. rec aft auto ins $\pi_{i\in l}$ (from || Matt), with A D(π_{i}) P rel vulg lat-c f_2 k [l] syrr sah goth æth [Aug₁]: om BC¹LAN lat-n copt arm. for o δε, και D 1 vulg

lat- $c ff_2 k [l n Aug_1]$: os $\delta \in B \Gamma^1(appy) \times 33$.

24. rec κ . stapporartes aut. di. (rearrangemt of constru from \parallel Matt), with AC D-gr PN rel vulg lat- $g_{1,2}$ l n (syrr, appy) goth: txt B lat-c f_2 k coptt wth arm, and, omg 2nd κa_l , L D-lat. rec (for diamerizontal) diemerizor: diamerizor ev-y₁: εκαθηντο διαμεριζοντες Scr's d: διεμεριζοντο 69 Scr's a c h: txt ABCDPR rel Scr's-mss. εαυτου X1 (but corrd). om TIS TI apn D 157 ev-z, lat-ff, k n.

for $\epsilon \sigma \tau \alpha \nu \rho \omega \sigma \alpha \nu$, $\epsilon \phi \nu \lambda \alpha \sigma \sigma \sigma \nu$ D lat- $ff_2 k n$. 25. τριτη bef ωρα ΑC1ΚΠ1.

different shades of red, and is especially convertible with crimson = κοκκίνη Matt.

20-23. HE IS LED TO CRUCIFIXION. Matt. xxvii. 31-34. Luke xxiii. 26-33. John xix. 16, 17. See notes on these. 21. ᾿Αλεξάνδρου κ. 'Ρούφου] It is quite uncertain whether Alexander be identical with either of the persons of that name mentioned Acts xix. 33: 1 Tim. i. 20: 2 Tim. iv. 14, or whether those, or any two of them represent one and the same person. There is a Rufus saluted Rom. xvi. 13. The words ἐρχόμ. ἀπ' ἀγρ. determine nothing as to its being a working day or otherwise, any more than οἱ παραπορευ-όμενοι, Matt. ver. 39: nothing is said as to the distance from whence he came.

22.] Γολγοθάν must be regarded as accusative from Γολγοθαs, the name being Græcised. The construction is varied in the interpretation. 23.] ἐσμ. οἶν. = ὅξος μετά χολης μεμ. Matt., which see. Sour, they were giving, i. e. 'they offered.'

24—28.] He is crucified. Matt. xxvii. 35—38. Luke xxiii. 33, 34, 38. John xix. 18-24. 25. ώρα τρίτη] This date is in agreement with the subsequent account, ver. 33, and its || in Matt.

and Luke, but, as now standing unexplained, inconsistent with John, xix. 14, where it is said to have been about the sixth hour at the time of the exhibition of our Lord by Pilate. I own I see no satisfactory way of reconciling these accounts, unless there has been (see note on John) some very early erratum in our copies, or unless it can be shewn from other grounds than the difficulty before us, that John's reckoning of time differs from that employed in the other Evangelists. The difficulty is of a kind in no way affecting the authenticity of the narrative, nor the truthfulness of each Evangelist; but requires some solution to the furnishing of which we are not competent. It is preposterous to imagine that two such accounts as these of the proceedings of so eventful a day should differ by three whole hours in their apportionment of its occurrences. So that it may fairly be presumed, that some different method of calculation has given rise to the present discrepancy. Meanwhile the chronology of our text, -as being carried on through the day, and as allowing time both for the trial, and the events of the crucifixion, -is that

o: L. Matt.
xxii. 20
| only +.
p | Mt. Acts
xxv. 18, 27.
Gen. iv. 13.
q (₁ L. v. r.)
Acts xvii. 23.
Heb. viii. 10
& x. 16, from
Jer. xxxviii. ην ή ° επιγραφή της P αιτίας αυτου q επιγεγραμμενη Ο ABCDE ^τ βασιλεύς τῶν ^τ Ἰουδαίων. ²⁷ καὶ σὺν αὐτῷ σταυροῦσιν MPSUV δύο s ληστάς, t ενα t εκ δεξιων καὶ t ενα t εξ εὐωνύμων 1. 33. 69 αὐτοῦ. 29 καὶ οί υ παραπορευόμενοι ν ἐβλασφήμουν αὐτόν, ™ κινοῦντες τὰς ™ κεφαλὰς αὐτῶν καὶ λέγοντες * Οὐὰ ὁ Jer. xxxviii. (xxxi.) 33 A. Rev. xxi. 12 only. Prov. vii. 3. r vv. 2, 9, 12, γ καταλύων τον ναον καὶ οἰκοδομών τρισὶν ἡμέραις, 30 σῶσον σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ. 31 ὁμοίως καὶ οἱ ἀρχιερεῖς ε ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν 8 Matt. xxi. 13 reff. 1 Matt. xx. 21 γραμματέων έλεγον "Αλλους έσωσεν, έαυτον ου δύναται t Matt. xx. 21 (reff.). u ch. ii. 23 reff. v = (1 Cor. xiv. 13 v. r.) Tit. iii. 2. James ii. 7. σῶσαι, 32 ὁ χριστὸς ὁ βασιλεὺς τοῦ Ἰσραήλ. καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ ^α πιστεύσωμεν, καὶ 4 Kings xix. 6, 22. will Mt. only. Ps. xxi. 8, see Ps. xhii. 14. οί ο συνεσταυρωμένοι αυτώ ο ωνείδιζον αυτόν. 33 και d yeνομένης ώρας έκτης σκότος έγένετο έφ' όλην την γην, x here only, e $\theta \omega s$ e $\omega \rho as$ e $v \alpha \tau \eta s$. 34 kal $\tau \hat{\eta}$ e v reff. 2 ver. 20. Luke xviii, 33 al. Exod. x. 2. 232. Rom, vi. 6. Gal. ii. 20 only τ . vi. 13 al. e $\tilde{\eta}$ Mt. L. 2 Kings xxiv. 15. ε εως ε ωρας ενάτης. 34 καὶ τῆ ενάτη ωρα εβόησεν ό b | Mt. John xix. d ver. 42. ch. vi. 21. Luke

26. for και ην η, ην δε D lat-k (sah); η δε D-corr. ins ουτος εστιν bef o βασ. D (syr) goth; outos at end 33.

27. σταυρουνται β' λησται (from || Matt) D^1 -gr: εσταυρωσαν (|| Luke John) B lat-c

 $f_2 k [n]$ D-lat goth. om autou C3D 1. 2-pe 71 lat-c $f_2 k [n]$.

[28. rec ins και επληρωθη η γραφη η λεγουσα και μετα ανομων ελογισθη (see Luke xxii. 37, from which place prob it was noted in the margin here, and thence has come into the txt. Mark very rarely adduces prophetic testimony. For η γρ. η λεγουσα, see John xix. 24), with L M-w-ast P A-w-ob rel vulg lat-c ff, g, syrr copt goth ath arm (Orig): om ABCDXX lat-k sah Eus-canonappy.]

29. for παραπορευομενοι, παραγοντες D-gr Eus. om αυτων D 59 lat-k n. 29. for παραπορευομένοι, παραγοντές D-gr Eus. om αυτών D 59 lat-k n. om ουα L¹ Δ-gr \aleph ^{3a}(appy: but re-insd) lat-k D-lat. rec τρισιν ημέραις bef οικοδομων (|| Matt), with ACPN rel vulg lat-ff2 [1] syr goth ath arm Eus, : txt BDL lat-c k n Syr coptt. rec ins εν bef τρισιν ημεραις (|| Matt), with B C(sic, Tischdf) &

rel vulg lat-ff, [lm] D-lat Eus,: om A D-gr PV lat-c k sah.

30. rec (for $\kappa a \tau a \beta a s$) $\kappa a \tau \kappa a \tau a \beta a$, with AC rel lat-c f_2^c D-lat syrr sah(omg κ .) goth with arm; κ . $\kappa a \tau a \beta a \beta a$ P I Eus₁: txt B D-gr L $\Delta \aleph$ vulg lat-k [ℓ] n copt.

31. om omorws D 238 lat-c f_2^c k n. rec ins $\delta \epsilon$ bef $\kappa a a$, with C³M² 33 sah: om ABC¹(D) \aleph rel vulg lat-(c f_2^c k) ℓ (Syr) syr copt goth arm Eus₁ Thl. for $\pi \rho o s$, $\epsilon \iota s$

D Eus,

32. om του (see | Matt) BDKLΔΠΝ 1. 69: ins ACP rel coptt Eus,. σωμεν ins αυτω C3DFGHM1P V(as corrd by origh scribe) ΓΠ2 1.69 fuld(with gat) lat-c ff k l n Syr sah æth arm Eus; επ. αυτω Ser's q ev-y1, εις αυτον evv-491-z, αυτον ev-49₁: om ABC¹κ rel [vulg](with am em prag ing) lat-g_{1,2} syr copt goth. συνεστ. ins συν (from || Matt) BLκ. οm αυτω D-gr.

33. rec (for και γεν.) γεν. δε (|| Matt), with ACP rel æth arm Eus, Orig-int, : txt BDGLMSAN 1.33.69 vulg lat-c ff [k l n] Syr copt goth. εφ ολης της γης D Eus.

34. rec τη ωρα τη εννατη (prob conformation to last verse), with AC rel vulg lat-ff2 [l n] D-lat syr copt arm: txt B D-gr FLN 1. 69 lat-c Syr goth æth Eus,. om ο ιησ. D lat-k. εβοησεν, εφωνησεν D.

which will I believe be generally concurred All the other solutions (so called) of the difficulty are not worth relating.

29-32. HE IS MOCKED ON THE cross. Matt. xxvii. 39-44. Luke xxiii. 35-37, 39-43. (John xix. 25-27.) Our narrative, derived from a common source with that of Matt., omits the scriptural allusion, 'He trusted in God,' &c.

Matt. ver. 43. 29. ová, an expression of reproach: -- sometimes one of admiration and respect, as in Dio Cassius, lxiii. 20, where the Romans shout after Nero, on his triumphal entry after his victories in the Grecian games, ὀλυμπιονίκα, οὐά, πυθιονίκα, οὐὰ αὕγουστε, αὕγουστε. 32. k. ol ouveor. See notes on Luke.

33-37. SUPERNATURAL DARKNESS.

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Ίπσους φωνή μεγάλη Έλωι έλωι λαμά σαβαγθανί; θέτων 41 τοπ. Ἰησοῦς φωνῆ μεγάλη Ἑλωῖ ελωῖ λαμᾶ σαβαχθανί; ὅ t.t. τ.t. ref. ref. εστιν t μεθερμηνευόμενον c Ο θεός μου ὁ θεός μου, h εἰς τί h εἰς τιὰς τῶν k παρεστηκότων ἀκού- is h εἰς h Μ.ς. 2 τι το σαντες ἔλεγον Ἰδε 'Ηλίαν l φωνεῖ. 36 δραμών δέ τις h (Heb. xiii. 5.) h γεμίσας n σπόγγον o ὄξους p περιθεὶς q καλάμω r ἐπότιζεν h εἰς τέβ. h αὐτὸν λέγων s "Αφετε ἴδωμεν εἰ ἔρχεται 'Ηλίας t καθελεῖν s 22 ref. h εἰς τίς s s εἰς τι s s εἰς τίς s εἰς τίς τέβ. ...εξ. αὐτόν. 37 ὁ δὲ Ιησους ωφ..., το σεν. 38 καὶ τὸ $^{\text{W}}$ καταπέτασμα τοῦ ναοῦ $^{\text{X}}$ ἐσχίσθη $^{\text{Y}}$ είς 34 refl. pver. 17 μνεν. 38 καὶ τὸ $^{\text{W}}$ καταπέτασμα τοῦ ναοῦ $^{\text{X}}$ ἐσχίσθη $^{\text{Y}}$ είς 34 refl. pver. 17 μνεν. 39 ἰδὼν δὲ ὁ $^{\text{A}}$ κεντυρίων $^{\text{Y}}$ και το $^{\text{X}}$ είς $^{\text{X}}$ αὐτόν. 37 ὁ δὲ Ἰησοῦς $^{\rm u}$ ἀφεὶς φωνὴν μεγάλην $^{\rm v}$ ἐξέπνευ- $^{\rm ment.J.onlyt.}$ σεν. 38 καὶ τὸ $^{\rm w}$ καταπέτασμα τοῦ ναοῦ $^{\rm x}$ ἐσχίσθη $^{\rm y}$ εἰς $^{\rm old.J.conlyt.}$ αυτου οτι ουτως 'εξεπνευτως αυτο

rec aft μεγαλη ins λεγων (from || Matt), with ACP rel vulg lat-c [l] Syr goth (wth) arm: om BDLN lat-ff2 k [n] copt. ηλει ηλει D 2-pe 131 lat-c i k n Syr arm Eus, (the aspirate with mss of vulg.) rec λαμμα, with (Scr's i v, e sil) vulg-ed: λιμα AP rel goth: λεμα CLΔN late g2 l (Syr copt): txt BD 1 am(with gat) lateff2 g_1 n arm Eus. σαβακτανει \aleph^1 : σιβακθανει A goth: ζαβαφθ. B, ζαφθ. D. our 1st μου AEFGKPΓΔΠ 1. 69 Eus. om 2nd ο θεος μου B Iren-gr [Tert₁]. rec με bef εγκατελιπες (from || Matt), with AC rel lat-k n [D-lat] goth: txt B (D[-gr]) L \aleph yulg lat- f_2 copt Iren-gr Eus.—for εγκατ., ωνιδισας D-gr.

I. A vulg lat- f_2^* copt Iren-gr Eus.—for εγκατ., ωνιδισας D-gr.

35. παρεστωτων DUN 33: εστηκοτων Β: εκει εστηκ. (|| Matt) A: txt C P(Tischdf) rel. (παρεσί. . .) X.) ο μακουσαντες C. rec ιδου, with AP rel: οτι ιδου ΚΠ 76 Scr's a d o p w evv-H-z; οτι (|| Matt) C 2-pe arm: o m D gat(with tol) lat-c k Syr: txt BFLUAN 1. 33. 69. (X def.) aft φωνει ins οντος (|| Matt) D lat-c f_2^* .

36. for δρ. δε, και δραμων D 1. 2-pe lat-c f_2^* [k n] (æth).—κ. δρ. πλησας σπ. οξ. επιθείς κ. D(ο επ. κ. D-lat, simly 2-pe): κ. δραμοντες εγεμίσαν σπ. ος. κ. περιθεύτες κ. εποτίζον αυτ. λεγοντες 13. 69. 124. 346. rec (for τις) εῖς (see || Matt), with ACDP rel vulg lat-c f_2^* goth: txt BLAN æth. rec ins και bef γεμίσας, with ACDP Δ(sic) N rel vulg [lat-k t n(appy)] Syr goth æth arm: o m BL lat-c f_2^* syr copt. rec aft περιθείς ins τε (see || Matt, where τε follows πλησας), with ACP rel vulg syrr æth arm: o m BDLN 1. 33. 69 copt goth. arm: om BDLN 1. 33. 69 copt goth. apes (|| Matt) DVN 1.69 lat-c i [k n(appy)] (goth) arm-zoh.

38. aft δυο ins μερη D lat-c [ff_2 i k n]. ($\alpha \pi$ ', so BDL X(appy) 39. for $\epsilon \xi$ $\epsilon \nu$. $\alpha \nu \tau$., $\epsilon \kappa \epsilon \iota$ D 2-pe lat-i[sic, Tischdf] n q Orig-int₁. (απ', so BDL X(appy) 69.)

rec aft ουτως ins κραξας (explany gloss on ουτως), with AC rel vulg lat-c ff2 [n q Aug1]: om BLX copt.—ουτως αυτον κραξαντα και εξεπνευσεν sic eum exclamasse et exspirasse D. rec o ανθρωπος bef ουτος (|| Luke), with AC rel am (with fuld

ing grag tol) syr arm [Aug₁]: txt BDL Δ N 33 [vulg]em lat-c f₂ k n q Syr copt goth æth Orig-int. θ eov bef $\eta\nu$ (|| Matt) BLF Δ N vulg lat-[l] n (copt?) æth [Aug₁]; bef ν ios D 2-pe lat-[i] k q. (X def.) 40. aft $\delta\epsilon$ ins $\epsilon\kappa\epsilon\epsilon$ (|| Matt) C.

LAST WORDS, AND DEATH OF JESUS. Matt. xxvii. 45-50. Luke xxiii. 44-46. John xix. 28-30. Our account is nearly verbally the same with Matt. έλωt, the Syro-chaldaic form, answering to ήλί in Matt. Meyer argues that the words in Matt. must have been those actually spoken by our Lord, owing to the taunt, that He called for Elias. 36.7 On the difference in Matt., see notes there.

38-41. Signs following his death. Matt. xxvii. 51-56. Luke xxiii. 45, 47 -49. Omitted by John. See notes on 39. δ παρεστ. έξ έναντ. αὐτ., a minute mark of accuracy, so common in Mark. ούτως - ούτω δεσποτικώς, Thl There was something in the manner of this last cry so unusual and superhuman, that the Centurion (see on Matt.) was convinced that He must have been that

αίς [ήν] καὶ Μαρία ή Μαγδαληνή καὶ Μαρία ή ' Ἰακώβου ΑΒΕΟΕ f here only. g Matt. xx. 28 reff. τοῦ τμικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη, 41 αὶ καὶ ΜSUV h Acts xiii, 31 ότε ην έν τη Γαλιλαία ηκολούθουν αὐτῶ καὶ ε διηκόνουν 1,35,69 only. 2 Chron. 1 τον 1 τον 2 τον 1 τον 2
see note.

1 Matt. xxvii.
62 reff.
m here only +.
Judith viii. 6 42 Καὶ ήδη ι οψίας ι γενομένης, κ επεί ην ι παρασκευή, δ έστιν ^m προσάββατον, ⁴³ έλθων Ίωσηφ ὁ ἀπὸ Αριμαθαίας, only.,
n = Acts xiii,
50, xvii, 12,
1 Cor. vii, 35
(xii, 24) only. n εὐσχήμων ο βουλευτής, δς καὶ αὐτὸς ἡν P προςδεχόμενος την βασιλείαν του θεού, η τολμήσας είςηλθεν προς Πιλά-Prov. xi. 25 (only?). τον καὶ τητήσατο τὸ σῶμα τοῦ Ἰησοῦ. 44 ὁ δὲ Πιλάτος ...του

q Matt. 1900v H. d L. only.

Job iii. 14. xii. 17 only.

xxii. 46 reff. 2 Macc. iv. 2. p = Luke ii. 25, 38. xii. 36. Acts xxiii. 21 al. Ps. liv. 8. r ver. 6. Matt. xiv. 7.

om nv BLN am(with tol prag): ins (so || Matt) ACD rel. om 2nd was C2DGUF 1. 33. 69 vulg [lat-c ff_2 k n q] syr copt goth arm. (X def.) om 1st η D. om 2nd η DF¹(Wetst) L 33. 69 arm. μαριαμ (1st) BC 1. rec ins του bef ιακωβου. with A rel: om BCD F¹(Wetst) KLUΔΠ¹ℵ [1.69]. rec (for ιωσητος) ιωση (|| Mutt), with ACN¹ rel syrr goth arm: joseph vulg lat-c ff_2 $g_{1,2}$ l q D-lat æth Aug: $\iota \omega \sigma \eta \beta \tau \circ \Delta^1$: $\iota \omega \sigma \eta \pi \circ \sigma \circ 1$: txt B D[-gr] LN³ª 33. 69 lat-k n copt Jer. (X def.)—ins n bef iwn. B.

41. om at ACLA vulg lat-l goth [Aug,]. om 1st kai BN 33 lat-c ff, k q D-lat om και διηκ. αυτω (homæotel) CDA Syr copt æth arm. ηκολουθησαν D[-gr].

for αλλαι, ετεραι A.

42. επειδη Α. προς σαββατον AB2EGLSUVΓΠ2: πριν σαββατον D: ante sabbatum vulg lat-ff. [In q D-lat] syrr copt arm(appy): primus sabbatorum goth: tempore inilii sabbati æth: txt B¹CN rel. (X def.)

43. rec (for ελθων) ηλθεν, with D rel vulg lat-c ff2 [k l n q] syrr æth: txt ABC ην bef και αυτος D 2-pe lat-c $f_2 k n q$.

om o D Scr's c r ev-z₁.

for εισηλθεν, ηλθεν D. KLMUΓΔΠΝ 1, 33, 69 copt goth arm Thdrt. ins τον bef πιλατον (see | Matt) BLAN 33. for σωμα, πτωμα D-gr æth.

Person, whom He was accused as having declared Himself to be. Observe the Latin κεντυρίων = έκατόνταρχος in || Matt. Luke. 40, 41.] τοῦ μικροῦ – either in age, or in stature, so distinguished, hardly, at the time of this Gospel being written, from James the son of Zebedee, but more probably from James the brother of the Lord, the bishop of Jerusalem: see Prolegg. to Ep. of James, § i. 8. This Mary is the wife of Alphæus or Clopas: Σαλώμη = ή μήτηρ see John xix. 25. των υίων Ζεβεδαίου, Matt.: our Evangelist mentions that they had accompanied Him to Jerusalem :- and we may observe a curious variation of the wording, in ηκολούθουν αὐτῷ ὅτε ἡν ἐν τῆ Γ., and ἡκολού- $\theta \eta \sigma \alpha \nu \tau \hat{\varphi}$ I. $\dot{\alpha} \pi \dot{o} \tau \hat{\eta} s$ Γ.—the former rendering necessary the additional clause, ai συναναβάσαι κ.τ.λ.

42-47.7 JOSEPH OF ARIMATHEA BEGS, AND BURIES, THE BODY OF JESUS. Matt. xxvii. 57—61. Luke xxiii. 50—56. John xix. 38—42. For all notes on the substance of the common narrative, see Matt. 42. παρασκ., δ έστι προσάβ.] The Friday afternoon (ή παρασκ., "the

name by which Friday is now generally known in Asia and Greece." Wordsw.) before sunset, at which time the Sabbath would begin, and the taking down, &c. would be unlawful. The three Evangelists do not imply that this mapaore. had any thing especial in it, as John does, ver. 31. It is very remarkable, that ἐπεί occurs only here in this Gospel, but is found in the corresponding clause of John, ver. 31, shewing perhaps in this place a community of source in two accounts other-43.] ἐλθών, wise so essentially distinct. or ηλθεν, is common to Matt., Mark, and John, but in different connexion-see on εὐσχήμων-probably in its later sense of noble, 'honourable,' i. e. in station. But Meyer supposes it rather to refer to something noble in the character or appearance of Joseph. βουλευτής, a member of the Sanhedrim: see Luke ver. 51. προςδ. τ. β. τ. θ., common to Mark and Luke. τολμήσας είς., characteristic of Mark's narrative. On the change of mind produced in Joseph and in Nicodemus by the crucifixion, see note, John xix. 39. 44. There is no

έθαύμασεν εί ήδη τέθνηκεν και προςκαλεσάμενος τον «constr. 1 John * κεντυρίωνα ἐπηρώτησεν αὐτὸν ^u εἰ ^v πάλαι ἀπέθανεν _{there his k} 45 καὶ Ψ γνοὺς ἀπὸ τοῦ τ κεντυρίωνος, × ἐδωρήσατο τὸ uch. x.2 reft. y πτῶμα τῷ Ἰωσήφ. 46 καὶ ἀγοράσας z σινδόνα, z καθ- z γ-2 Cor. xii. 19 (Matt. xi. 21 reft) only. ελών αὐτὸν $^{\rm b}$ ἐνείλησεν τ $\hat{\eta}$ $^{\rm z}$ σινδόνι. καὶ $^{\rm c}$ κατέθηκεν $^{\rm w= ch. v. 43}$. ελων αυτον ενειλησεν τη στινοονι. και κατεσηκέν λ ετεί: 24. 24 αὐτὸν ἐν * μνημείω ὁ ἢν ἀ λελατομημένον ἐκ πέτρας, καὶ ταχά. 20. επροςεκύλισεν λίθον ἐπὶ τὴν $\hat{\tau}$ θύραν τοῦ $\hat{\tau}$ μνημείου. 47 $\hat{\tau}$ γ Matt. xxiv. 20. δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος ἐθεώρουν $\hat{\tau}$ ποῦ τεθείται.

a ver. 36 reff. b here only. 1 Kings xxi. 9 only. d 7 Mt. only. Isa. xxii. 16. ii. l. e ii Mt. only. r. c = here (Acts xxiv. 27, xxv. 9) only. f || Mt. ch. xvi. 3 only.

44. εθανμαζεν DN vulg lat-c [f_2 k l q Aug₁]. for παλαι, ηδη (repetn of ηδη above) BD vulg lat-c f_2 l syr-jer copt goth with arm Thl. for τ εθν, ειτεθνηκει (sic) D-gr. for απεθανεν, τεθνηκει D 6-pe.

45. for απο, παρα D 1. rec σωμα (repetn of above: or as Mey, as a worthier word), with AC rel vulg late D-lat copt [Thdrt,]: txt B D-gr LR. add αυτου D

and above D late Q yr. for ι word Q, with Q receives Q in \mathcal{L} and \mathcal{L} * μνήματι for 2nd autor, auto AM goth [Thdrt,]. ins $\tau \omega$ bef $\mu \nu \eta \mu$. D. (|| Luke) Βκ : μνημειω (|| Matt) ACD rel. εκ της π. D 1: εν τη π. 69. aft λιθον ins μεγαν X. πρυσεκυλισεν, προσκυλισας D 1. at end ins (see || Matt) και απηλθεν D; απηλθεν G 1.

47. homœotel in κ¹ μαρια η μαγδ. to μαρια η μαγδ. next ver. om η (bef $\mu \alpha \gamma \delta$.) rec om 3rd η, with DL rel: ins ABCGΔN^{3a} 1. 33. (X def.) rec (for ιωσητος) ιωση, with C rel syrr goth: ιωσηφ A 258 vulg lat-l æth: ιακωβου D lat- f_2 n q: ιακωβου κ. ιωσητος μητηρ 69 syr-jer arm: jacobi et joseph lat-c: txt ΒιΔηνα lat-k copt. (The next ver has given rise to much of the confusion.) εθεασαντο notaverunt D lat-c ff_2 q. τον τοπον οπου (see ch xvi. 7) D lat-c ff_2 q arm. rec τιθεται (corrn to more usual), with E rel: τε. θυτα (sic) Δ : txt ABCDΠ \aleph^{3a} 33. 69 vulg lat-c ff arm, τεθηται L Ser's c. [X def.]

inconsistency, or but a very trifling one, with the order in John, ver. 31, to break their legs and take them down. The circumstances related there had taken place, but no report of them had been made to Pilate. And the Body of the Lord had not been taken down, for some reason which does not appear, but which we can easily guess;—if Joseph had declared to the soldiers his intention of begging the Body, nay, had immediately gone (perhaps with them) to Pilate for that purpose,-and τολμήσας εἰςηλθ. looks like a sudden and unannounced application,-they would have left the Body for him to take down.

έθαύμασεν εί ήδη τέθνηκεν-he wondered at the fact thus announced to him of His death having already taken place. See Kühner, Gram. ii. p. 481, and the examples there adduced, which make this clear, e.g. Demosth. p. 24. 23, -θαυμάζω, εὶ Λακεδαιμονίοις μέν πότε . . . αντήρατε, νυνὶ δ' ὀκνεῖτε... 45. ἐδω-ρήσατο] The passage cited (Meyer, De Wette) from Cicero (in Verrem, v. 45) to shew that it was customary to give money on such occasions, is not to the point; 'mortis celeritatem pretio redimere cogebantur parentes' is not said of the body after death, but of a fee given to the officer, 'ne diu crucietur.' 46. άγορ. Therefore it was not the first day of unleavened bread, which was one of sabbatical sanctity; as indeed the whole of this narrative shews, but such expressions as this more strikingly. καθαιρείν is the technical word for taking down bodies from the cross. See the examples in Kypke from Philo and Josephus. So is κατατιθέναι for placing bodies in the tomb: èν μνημ.] It is not said, but implied, both here and in Luke and John, that the tomb was his own-for how should he place the Body there other-

ΧVΙ. 1 Καὶ ε διαγενομένου τοῦ σαββάτου Μαρία ή ΑΒΕDE g Acts xxv. 13. Μαγδαληνή καὶ Μαρία ή τοῦ Ἰακώβου καὶ Σαλώμη συνχη ηγόρασαν h ἀρώματα, ἵνα ἐλθοῦσαι i ἀλείψωσιν αὐτόν. 33,69 2 καὶ λίαν πρωί τῆς k μιᾶς k σαββάτων ἔρχονται ἐπὶ τὸ xix. 40 only 4 Kings xx. μυημείου ι ανατείλαντος του ήλίου. 3 καὶ έλεγου πρὸς i Matt. vi. 17 reff. i w. adv., ch. i. m έαυτας Τίς η άποκυλίσει ημίν τον λίθον έκ της ο θύρας ⁹ ἀνακεκύλισται ὁ λίθος ἡν γὰρ μέγας σφόδρα. ⁵ καὶ reff.
n·Mt. L. only. Gen. xxix. 3, 8, 10. Judith xiii. 9 only.
q here only †. Sir. xxxvii. 3 Ald. (ἐνεκύλ. ABN) only o ch. xv. 46. p = Matt. xiv. 19 reff.

CHAP. XVI. 1. for διαγ. to σαλωμη, πορευθεισαι merely D lat-n: lat-q has the passage twice, once as D, the other time as txt: διαγ. τ. σαβ. πορευθεισαι lat-k: aft ηγ. ins πορ. syr-jer arm. (πορ. is simly insd elsw.) om του (bef σαββ.) C² 33. om του (bef ιακ.) X1 rel: 1st μαρια B'(Tischdf) LN3a. om 2nd η EL 1. 69. ins ABKLΔΠN³a 33. om ελθουσαι D lat-c ff [k n q]. αυτον bef αλειψωσιν D lat-c ff, k n q1.

2. ερχονται πρωι μιας σαββατου D: om λιαν also lat-c k n Syr arm: τη μια των σ. LLAN 33 copt Eus₁: $\tau\eta s$ mias $\tau\omega\nu$ σ . K: mia $\tau\omega\nu$ σ . B 1: txt AC rel Dion. $\aleph^1[\mathbb{C}^1]$. anatellouves D late n q Tichexpr Aug.

3. εαυτους D lat-c. ημιν bef αποκ. D 2-pe lat-c ff_2 k n q. (αποκαλυψει D¹, but orrd eadem manu.) for εκ, απο CD 69 vulg lat-c ff_2 l goth Eus, [Ps-]Nyss, Sev, 4. ην γαρ μεγ. σφ. κ. ερχονται κ. ευρισκουσιν αποκεκυλισμένον τον λ. D 2-pe lat-c corrd eadem manu.) f₂ n Eus: simly syr-jer.—rec αποκεκυλισται (repetn from above: see also || Luke), with AC rel [Ps-Nyss]: txt BL. - ανακεκυλισμένον τον λ. (omg οτι) K, revolutum vulg lat-k l q.

wise? The newness of the tomb is not mentioned here, but by the other three Evangelists. 47.] M. ή Ἰωσῆτος—understand, mother: see ver. 40. That she is so called here, and Μαρία ή τοῦ 'laκώβου in the next verse, points to a difference of origin in the two accounts here, of the Crucifixion and Resurrection.

The mother of the Lord had in all probability previously departed: see notes

on Matt. xxvii. 56 and John xix. 27.

Luke generalizes, and says, the women who came with Him from Galilee.

Some have understood by M. 'Iwσήτος or 'Ιωσή or 'Ιωσήφ, the wife or daughter of Joseph of Arimathæa-some, the mother of the Lord: but both unnecessarily, and without proof. The perf. τεθείται is to shew that they came up after the burial had taken place; the pres. (τίθεται, rec) would imply that they were present at the entombment. So Meyer.

CHAP. XVI. 1-8.7 THE WOMEN, COMING TO THE SEPULCHRE, ARE AP-PRISED OF HIS RESURRECTION. Matt. xxviii. 1-10. Luke xxiv. 1-12. John xx. 1-10. On the general difficulties of this portion of the Gospels, and my view respecting them, see notes on Matt.

1. διαγ. τ. σαβ.] It was strictly when the Sabbath was ended, i.e. at sunset, that they bought the spices. Luke xxiii.

55, places it on the evening before the Sabbath; a slight but valuable discrepancy, as shewing the independence of the accounts. To suppose two parties of women (Greswell) or to take ηγόρασαν as pluperfect (Beza, Grotius, &c.) is equally arbitrary and unwarranted. This had not been done as yet. Nicodemus (John xix. 40) had only wrapped the Body hurriedly in the spices with the 2. ἀνατείλαντος τ. linen clothes. ήλ. This does not agree with Matt., τη έπιφωσκ. είς μίαν σαβ.;-Luke, ὅρθρου Βαθέος: or John, σκοτίας έτι ούσης:-nor indeed with $\lambda i \alpha \nu$ $\pi \rho \omega t$ of our narrative itself. If the sun was up, it would be between 6 and 7 o'clock; which in the East especially, where even public business was transacted $very\ early$, could not be so called. The reading of D, $\grave{\alpha}\nu\alpha\tau\acute{\epsilon}\lambda$ λοντος, would not help us much, as it was evidently some time before sunrise. Even Greswell virtually acknowledges a difficulty here.

3, 4.] It had been rolled away by an angel, Matt. γὰρ μέγ. σφ. is stated as a reason why they could see that it was rolled away on . looking up, possibly at some distance. This explanation is according to Mark's manner of describing minute circumstantial incidents; but to refer this clause back as the reason why they questioned

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έλθουσαι είς το μνημείον είδον τνεανίσκον καθήμενον ε έν ι Matt nix 20. καθώς εἶπεν ὑμῖν. 8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ 7 here only. 9 μνημείου 7 εἶχεν δὲ αὐτὰς 2 τριμος καὶ a ἔκστασις, καὶ 2 είχεν δὲ αὐτὰς 2 τριμος καὶ a ἔκστασις, καὶ 2 είχεν οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ. 8 καὶ 8 ΕΓΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ 8 κεὶς ἱιὶ 10. 8 καὶς εκεις
ΓΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ.

Acts iii. 10. x. 10. xi. 5. xxii. 17 only. Deut. xxviii. 28.

5. rec ειςελθουσαι (from | Luke), with ACDN rel: txt B 127. νεανισκον bef ELDOV D 2-De. for εξεθαμβηθησαν, εθανβησαν D.

6. for o de, kai D lat-c ff_2 n. autois D-gr. add o aggends D lat- ff_2 . for ek θ ., $\phi o \beta \epsilon i \sigma \theta \epsilon$ D Eus₁. ins $\tau o \nu$ bef ins. D. om $\tau o \nu$ $\nu a \zeta$. D \aleph^1 (ins \aleph -corr¹).

7. (all a, so ABCDGKLATH 33.) ins kai bet $\epsilon i \pi \alpha \tau \epsilon$ C'(appy) D 33 prag(with t) lat-k goth. idou, $\pi po \alpha \gamma \omega$. . . $\epsilon \kappa \epsilon_1 \mu \epsilon$. . . $\epsilon \epsilon p \gamma \mu \alpha$ yulv D. 8. rec aft $\epsilon \xi \epsilon \lambda \theta$. ins $\tau \alpha \chi v$ (from || Matt), with E: om ABCDN rel vulg lat- $\alpha^2 c f f_2$

mt) lat-k goth.

[k l n q] syrr syr-jer copt goth ath arm Thl. for $\delta\epsilon$, $\gamma a \rho$ BDN vulg lat- $a^2 c$ ff_2 k l [n q] Syr copt ath arm: txt AC rel syr goth. (X def.) for $\tau \rho o \mu o s$, $\phi o \theta o s$ D $\{\Pi^1(appy)\}.$ ειπαν D.

Subscription (aft εφοβ. γαρ). κατα μαρκον Β: ευαγγ. κατα μαρκ. & arm-old-mss.

THE SUPPLEMENTARY PASSAGE appears to have been added by another hand in very early times. The external testimonies (I.) for and (II.) against it are as follows.

I. (1) It is contained in ACD rel vulg lat-a² c ff g₁₂ l n q Syr syr-cu(recommences

at τ. πιστ. ver. 17) syr[-txt] syr-jer copt goth æth arm-recent-mss.

(2) It is cited by Iren (iii. 10. 6, p. 188 (gr in Cramer's addenda): In fine autem

who should remove the stone, is not only harsh, but inconsistent with the usage 5. In Matt., an angel, of this Gospel. sitting on the stone which he had rolled away. Here he is described as he appeared, and we are left to infer what he was. In Luke,—two angels ἐπέστησαν avrais in the tomb. The incident to which these accounts point, must be distinct from that related John xx. 11, which was after Mary Magdalene returned from the city. It is not worth while to detail the attempts which have been made to reconcile these various reports of the incident: they present curious examples of the ingenuity, and (probably unconscious) disingenuousness, of the Harmonists. I may mention that Greswell supposes the angels in Matt. and Mark to be distinct, and accounts for the έξεθαμβήθησαν in our text thus: 'After seeing one angel without already, they were probably less prepared than before to see another so soon after within' (Dissert. vol. iii. p. 187).

6.] From the δεῦτε of Matt. I should be inclined to think that his is the strictly accurate account. This word implies that the angel accompanied the women into the tomb; and if so, an imperfect narrative like that in the text might easily describe his whole appearance as taking 7.] ållå breaks off the place within. discourse and turns to a new matter-But now rather do ye . . . $\kappa \alpha i \tau \hat{\phi}$ Π .] It is hardly perhaps likely that the denial of Peter was the ground of this message, though it is difficult not to connect the two in the mind. The mention of him here is probably merely official-as the 'primus inter pares.' We cannot say that others of the Apostles may not have denied their Master besides Peter. It must not be concluded from this that

we have a trace of Peter's hand in the 8.] The idea of our narrative here is, that the women fled in terror from the sepulchre, and did not deliver the message at the time,—for they

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bhere only.
[9 'Aναστὰς δὲ πρωΐ b πρώτη σαββάτου ἐφάνη πρῶτον ACDEG
(ELSW: μία,
ver. 2 al.) see Gen. viii. 5.

V ACDEG KLMS UVXTA II 1 33.

evangelii ait Marcus: Et quiden dominus Jesus, postquam locutus est eis, receptus est in caelos, et sedet ad deuteram Dei), Hipp, Celsus(perhaps), Synops, Cæs, Jacnisib, Cyr-jer, Damasc, Phot, Thl, Ambr, Aug, Greg, Cassian. Nestorius (in Cyril, vi. 46) quotes ver. 20.

11. (1) It is omd in BR arm-old-mss. After the subscription in B the remaining greater portion of the column and the whole of the next to the end of the page are left vacant. There is no other instance of this in the whole N. T. portion of the Ms, the next book in every other instance beginning on the next column. Some of the old mss

of arm add it, but with the subscr above and a separate title ευαγγ. κ. μαρκ.

(2) L thus proceeds [so also lat-k with inssing]: φέρεται που ταῦτα + πάντα δὲ τὰ παρηγγελμένα τοις περί του πέτρου συντόμως έξηγγειλαν μετά δε ταῦτα καὶ αὐτὸς έ ίησοῦς, ἀπό ἀνατολης [ἀνατολων 274] και ἄχρι δύσεως έξαπέστειλεν δι' αὐτων τὸ ίεοὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας + [so far syr-mg and 274 agree] ἔστι δὲ και ταῦτα φερόμενα μετά τὸ έφοβοῦντο γάρ + ἀναστὰς δέ &c. 22 has it thus: έφοβοῦντο γάρ + τέλος then in red, έν τισι τῶν ἀντιγράφων ἔως ὧδε πληροῦται δ εὐαγγελιστής εν πολλοίς δε και ταῦτα φέρεται ἀναστὰς δέ &c. 20. [215.] 300 have [but, appy, after ver 15], ἐντεῦθεν έως τοῦ τέλους έν τισι τῶν ἀντιγρόφων οὐ κείται έν δὲ τοις ἀρχαίοις πάντα ἀπαυάλειπτα κείται. 23. 34-9. 41 have this scholion of Severus of Antioch: ἐν μὲν οὖν τοῖς ἀκριβεστέροις ἀντιγράφοις τὸ κατὰ μάρκου εὐαγγέλιου μέχρι τοῦ ἐφοβοῦντο γὰρ ἔχει τὸ τέλος. ἐν δέ τισι προςκεῖται καὶ ταθτα αναστας δε πρωτ πρώτη σαββάτου έφάνη πρώτον μαρία τῆ μαγδαληνή ἀφ' ή; έκβεβλήκει έπτὰ δαιμόνια· τοῦτο δὲ ἐναντίωσίν τινα δοκεῖ ἔχειν πρὸς τὰ ἔμπροσθεν 24 has, παρά πλείστοις άντιγράφοις οὐ κείνται έν τῷ παρόντι εὐαγγελίφ ώς νόθα νομίσαντες αὐτὰ εἶναι' ἀλλ' ήμεῖς έξ ἀκριβῶν ἀντιγράφων ἐν πλείστοις εὐρόντες αὐτὰ καὶ κατὰ τὸ παλαιστιναῖον εὐαγγέλιον μάρκου ώς ἔχει ἡ ἀλήθεια συντεθείκαμεν καὶ την έν αυτώ ἐπιφερομένην δεσποτικήν ἀνάστασιν μετὰ τὸ ἐφοβ. γάρ. Similar scholia are given in 36-7-8. 40. 108-29-37-8-43-81-6-95-9. 210-21-2. 374. In 1, 206-9. we have, έν τισι μέν των αντιγράφων έως ώδε πληρούται ὁ εὐαγγελιστής, έως οὐ καl εὐσέβιος ὁ παμφίλου ἐκανόνισεν ἐν ἄλλοις δὲ ταῦτα φέρεται ἀναστὰς δέ &c.

(3) In ALUΓΔ alm, am fuld ing2, the numbers of Eus and Ammon are not attached

beyond ver. 8. In many mss the passage is insd with an asterisk.

(4) Clem-rom, Just, Clem-alex take no notice of it. Eus states that it is wanted in many mss: ἐν τοὐτω (ἐφοβ. γάρ) σχεδὸν ἐν ἄπασι τοῖς ἀντιγράφοις τοῦ κατὰ μάρκον εὐαγγελίου περιγέγραπται τὸ τέλος, and he calls these τὰ ἀκριβῆ τῶν ἀντιγράφων—Ad Marin. Quæst. 1, vol. iv. See the whole quoted in Davidson's Introd. i. 164. Sev, Vict, Greg-nyss(or Hesych of Jerus), Jer(ad Hedib. 3, vol. i. p. 825, omnes Graeciae libros paene hoc capitulum in fine non habere), Euthym say that it is wanting in the greater number, or, in the more accurate.

III. It would thus appear that while the passage was appended as early as the time of Irenœus, it was still absent from the majority of codices as late as Jerome's day. The legitimate inference is that it was placed as a completion of the Gospel soon after the apostolic period,—the Gospel itself having been, for some reason unknown to us, left incomplete. The most probable supposition is, that the last leaf of the original

Gospel was torn away.

IV. The attempt to account for its absence by the hypothesis that it was erased by reason of its inconsistency with the accounts in the other Gospels, is quite futile. We have no instances of erasure of portions of the Gospels for any such reason: nor do the fathers who mention the inconsistency (Greg-nyss, Vict, Sev, Jer), allege such erasure to have been made: nor, had it been made, need it have included the whole passage. The inconsistency itself is a valuable testimony to the antiquity of the fragment, as having been composed from independent testimony, and not from the other Gospels.

V. The internal evidence, which is discussed in the notes, will be found to prepon-

derate vastly against the authorship of Mark.

9. σαββατων ΚΠ 1. for εφανη πρωτον, εφανερωσεν πρωτοις D-gr.

were afraid. All attempts to reconcile is here suddenly broken off, and (perthis with the other Gospels are futile. It haps?) that no more information about is a manifest evidence that our narrative the women was in the possession of its Μαρία τη Μαγδαληνη, ς ἀφ' ης ς ἐκβεβλήκει ἐπτὰ δαιμόνια. ς Matt vii 4. Acts ziii. 60 10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομέτος τοῖς, d πενθοῦσιν καὶ d κλαίουσιν. 11 κἀκεῖνοι ἀκούσαν- d Ιπίκεινοι d και d κλαίουσιν. 11 κἀκεῖνοι ἀκούσαν- d επικείχες. τες ὅτι ζῆ καὶ $^{\rm e}$ ἐθεάθη ὑπ' αὐτῆς $^{\rm f}$ ἠπίστησαν. $^{\rm 12}$ μετὰ $^{\rm Her,\,xv.i.}_{\rm Neh,\,i.4.}$ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν $^{\rm g}$ ἐφανερώθη ἐν $^{\rm epass,\,Matt.}_{\rm v.i.}$ τες ότι ζη καὶ ε ἐθεάθη ὑπ' αὐτης Γηπίστησαν. 12 μετὰ έτέρα η μορφή, πορευομένοις είς άγρόν. 13 κάκεινοι ι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς οὐδε ἐκείνοις γετ. 16. La j έπίστευσαν. 14 κ ύστερον 1 ανακειμένοις αυτοίς τοίς

5 only‡. w. υπό, here only. (trans., ver. 14 al. fr.) ver. 16. Luke

3. 2 Tim. ii. 13 only +. Wisd. x. 7 al. g constr., John xxi, 1 reff. 7 only. Isa. xliv, 13. 1 :: Matt. xxv. 25 al. j - John v. 46. Acts viii. 12. Gen. xv. 6. 1 Mk., here (ch. v. 40 v. r.) only. = Matt. xxii. 10, 11 reff.

for αφ', παρ' C¹DL 33: txt AC3 rel Eus. om Tn D.

10. aft εκεινη ins δε C1 lat-c ff2 [g2 l] q arm. for πορευθ., απελθουσα ΚΠ Ser's o w. ins autois hef tois D.

11. εκεινοι δε C^1 D^2 (appy) copt : at illi lat-c f_2 q : εκεινοι LU. for ηπιστησαν, και ουκ επιστευσαν αυτω D^1 (αυτη D-corr 1).

12. ins kai bef ueta de Di.

14. aft υστερον ins δε AD 1 lat-c g, n o q Syr syr-w-ast copt (æth).

author. The subsequent verses are quite disconnected from this; and contain the substance of their writer's information respecting the other appearances of the

9-20.7 APPEARANCES OF JESUS AFTER HIS RESURRECTION: HIS ASCEN-SION. An addition to the narrative of a compendious and supplementary character, bearing traces of another hand from that which has shaped the diction and construction of the rest of the Gos-The reasons for and against this inference will be found in the var. readd, and the course of this note, and a general statement of them at the end of it. 9.] πρώτη σαββάτου = μία σαββάτων ver. 2, and is remarkable as occurring so soon after it (see Luke xviii. άφ' ής ἐκβ.] This notice, coming so late, after the mention of Mary Magdalene in ver. 1, is remarkable. The instances quoted by De Wette to shew that the unexpected introduction of notices contained in the other Gospels is in Mark's manner, do not seem to me to apply here. This verse agrees with John xx. 1 ff. but is unconnected with the former narrative in this chapter.

10. keivos is no where found used absolutely by Mark,-but always emphatically (see ch. iv. 11; vii. 15, 20; xiv. 21); whereas here and ver. 11 it is absolutely used (not in vv. 13 b and 20, where it is emphatical). **morevel.] This word, never used by Mark, is three times contained in this passage (vv. 12, 15). τοις μετ' αὐτοῦ γεν., though found

in the Acts (xx. 18), never occurs in the Gospels: nor does the word μαθηταί in

this passage.

11.] See John xx. 18:
ἐθεάθη ὑπ' αὐτῆς is a construction only found here in N. T., and θεάομαι (which occurs again ver. 14) is not used by Mark. ἀπιστέω is only used in ver. 16 and Luke xxiv. 11, 41, throughout the Gospels. 12.] μετὰ ταῦτα is not found in Mark, though many opportunities occurred for using it. This verse epitomizes the events on the journey to Emmaus, Luke xxiv. 13-35. πατούσιν έφανερώθη, though in general accord with Luke's narrative, is not accurate in detail. It was not as they walked, but as they sat at meat that He was manifested to them. ev erepa μορφή-a slight difference from Luke xxiv. 15, 16, which relates as the reason why they did not know Him, that their eyes were holden, his being in his usual form being declared by αὐτὸς ὁ Ἰησοῦς: but see notes there. 13.] κἀκεῖνοιas Mary Magdalene had done before.

τοις λοιποις] Supply τοις μετ' αὐτοῦ οὐδὲ ἐκείνοις ἐπίστευσαν γενομένοις. -not consistent with Luke xxiv. 33, 34. Here again the Harmonists have used every kind of distortion of the plain meaning of words to reconcile the two accounts; assuming that some believed and some doubted, that they first doubted and then believed; or, according to Bengel, first believed and then doubted.

14.] The following narrative, evidently intended by its author to represent what took place at one and the same time, joins together in one at least four appearances of the Lord: (1) that related in this verse and Luke xxiv. 36-49; (2) that on the mountain in Galilee (Matt. xxviii. 16-20),

ένδεκα ε έφανερώθη, καὶ m ωνείδισεν την n ἀπιστίαν αὐτων οπις. Wisd. το εκληροκαρδίαν, ὅτι τοῖς $^{\rm P}$ θεασαμένοις αὐτὸν $^{\rm q}$ έγηγερ- $^{\rm H}$ σκληροκαρδίαν, ὅτι τοῖς $^{\rm P}$ θεασαμένοις αὐτὸν $^{\rm q}$ έγηγερ- $^{\rm pokap-}$ μένον οὐκ $^{\rm J}$ έπίστευσαν. $^{\rm 15}$ καὶ εἶπεν αὐτοῖς $^{\rm q}$ Πορευ- $^{\rm διαν...}$ καὶ ο σκληροκαρδίαν, ὅτι τοῖς Ρ θεασαμένοις αὐτὸν ٩ ἐγηγερ- Η σκλη. θέντες είς τὸν ικόσμον ι άπαντα κηρύξατε τὸ εὐαγγέλιον ...το ευc ch. x. 5.

Matt. xix. 8

only. Deut.
x. 16. Sir.
xvi, 10 only. πάση τῆ εκτίσει. 16 ο τπιστεύσας καὶ βαπτισθεὶς η σωθήσεται, ο δε " απιστήσας " κατακριθήσεται. 17 w ση- KLMSU (- διos, Ezek. $\begin{array}{lll} &\text{iii. 1.} \\ &\text{only. Luke} \\ &\text{white } \\ &\text{pela $\delta \hat{\mathbf{e}}$ to $\hat{\mathbf{e}}$ to $\hat{\mathbf{e}$ μεία δὲ τοῖς πιστεύσασιν ταῦτα * παρακολουθήσει· y ἐν τῶ 1. 33.69

aft εγηγερμένον ins εκ νεκρών ACIXA 1. 33. 69 syr arm: om C3D rel vulg lat-c ff. Syr copt æth.

om απαντα D-gr 225 gat copt. 15. for autois, προς autous D. bef κηρυξατε D lat-c [q] syr-w-ob (copt) æth [Ambr]. (Jer cont Pelag says that some mss, principally Greek, add et illi satisfaciebant dicentes: Seculum istud iniquitatis et incredulitatis substantia(sub satana ms1) est, que non sinit per immundos spiritus veram Dei apprehendi virtutem. Idvirco jam nunc revela justitiam tuam.)
17. παρακολουθησει bef ταυτα ΑC² 33: ακολ. τ. C¹L.

when the words in ver. 15 were spoken; (3) some unrecorded appearance when the rest of these words (vv. 16-18) were spoken,-unless we consider the whole to have been said on the mountain in Galilee; and (4) the appearance which terminated with the Ascension. latter part of this ver. 14 appears to be an epitome of what our Lord said to them on several occasions-see Luke xxiv. 25. 38: John xx. 27: Matt. xxviii. 17. 15.] τὸν κόσμον ἄπαντα = πάντα τὰ ἔθνη, Matt. xxviii. 19: see note there. κηρύσσειν το εὐαγγέλιον, without the addition of της βασιλείας (Matt.) or τοῦ θεοῦ (Mark i. 14 only, Luke), is in Mark's manner (see ch. xiii. 10; xiv. 9). It only once occurs in Matt., viz. xxvi. 13. πάση τη κτ.] Not to men only, although men only can hear the preaching of the Gospel; all creation is redeemed by Christ -see Col. i. 15, 23: Rom. viii. 19-23. 'Hominibus, primario, ver. 16, reliquis creaturis, secundario. Sicut maledictio, ita benedictio patet. Creatio per Filium, fundamentum redemtionis et regni.' Benκτίσις appears never in the N. T. to be used of mankind alone. Bengel's 'reliquis creaturis secundario' may be illustrated in the blessings which Christianity confers on the inferior creatures and the face of the earth by bringing civilization in its wake. these words the missionary office is bound upon the Church through all ages, till every part of the earth shall have been evangelized. 16.] These past participles must be noticed, as carrying on the thought to a time beyond the work of the

preacher: when σωθ. and κατακρ. shall take place; and reserving the division of mankind into these two classes, till that On βαπτ. see note on Matt. day. There is no καὶ μὴ βαπτ. xxviii. 19. in the second clause here. Unbelief-by which is meant the rejection of the gospel in heart and life, not weakness or doubt as in ver. 14-shall condemn a man, whether baptized or unbaptized. And, conversely, it follows that our Lord does not set forth here the absolute, but only the general necessity of Baptism to salvation; as the Church of England also teaches. But that general necessity extends to all to whom Baptism is accessible; and it was well said 'Non privatio Baptismi, sed contemtus, damnat.'

These words cannot be taken, as those in Matt. xxviii. 19, 20, as setting forth the order in which faith and baptism must always come; belief and disbelief are in this verse the great leading subjects, and miorevous must on that On δ πιστ. account stand first. σωθ. compare Acts xvi. 31. This is a solemn declaration of the doctrine of 'salvation by faith,' from the Lord Himself; but such a faith as is expanded, Matt. xxviii. 20, into διδάσκοντες αὐτοὺς τηρείν πάντα όσα ένετειλάμην ύμιν: which is its катакр., 'will be proper fruits. condemned;' i.e. in the most solenin sense: for the sin of unbelief:-for those are now spoken of who hear the gospel preached, and reject it. 17.] This promise is generally made, without limitation to the first ages of the Church. Should occasion arise for its fulfilment, ν ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, τα γλώσσαις α λαλή- r = Gospp., here only. (δι. νί. 2λ.) t τιωσιν, οὐ μὴ αὐτοὺς t βλάψη, ἐπὶ t ἀρρῦστους t χεῖρας t χεῖρας t ἐπιθήσουσιν, καὶ t καλῶς t ἔξουσιν. t Ο μὲν οὖν κύριος t λετιί. t λ. t επιθήσουσιν, καὶ t καλῶς t ἔξουσιν. t Ο μὲν οὖν κύριος t ενές t ενέ

59. 1 Macc.ix.19. chere only. f Luke iv. 35 (reff.) only. g Matt. xiv. 14 g John viii. constr., Matt. ix. 18 reff. i here only. see John iv. 32. j = Acts. 2. 11. 22. x. 16. 1 Tim. iii. B. 4 Kings ii. 10. (-λημψες, Luke ix. 51.) k intr., Matt. v. 1 reft. 1 Matt. xx. 21, 23 reff. m = Luke ix. 6. 1 John iv. 1.

om kaivais C1L A-gr copt arm.

18. ins kai en tais ceroup bef of eis CLM^2X D-gr 1. 33 syr-cu syr-w-ast copt arm: om A rel yulg late Syr wth Hipp₁. for ou $\mu\eta$, ouder C^1 . rec blayes, with Ser's i: txt AC rel Ser's-mss.

19. om our C^1L arm. aft kurios ins insous $C^1KL\Delta$ 1. 33 valged [with em fuld] lat-c ff_2 o syrr syr-cu copt ath arm Iren-int: om AC^3 rel am lat- g_1 Iren-gr.—for kur, ins. H. for $\epsilon\kappa$ deximp, $\epsilon\nu$ dexia $C\Delta$.

there can be no doubt that it will be made good in our own or any other time. But we must remember that σημεῖα are not needed where Christianity is professed: nor by missionaries who are backed by the influence of powerful Christian nations. There are credible testimonies of miraculous powers having been exercised in the Church considerably after the Apostles' time.

Saim. ἐκβ.] The Lord Himself has declared how weighty a sign this was, Matt. xii. 28. For fulfiments of the promise, see Acts v. 16; viii. 7; xvi. 18.

See 1 Cor. xiv. 22: Acts ii. 4 al. On the gift of tongues, see notes at those places.

18. δφ. ἀρ.] See Acts xxviii. 3—5. κᾶν θαν. . . . βλάψη] We have no instance of this given in the Acts: but later, there are several stories which, if to be relied on, furnish examples of its fulfilment. Eusebius, H. E. iii. 39, says, . . . ἔτερον παράδοξον περὶ Ἰοῦστον τὸν ἐπικληθέντα Βαραβᾶν γεγονός, ὡς δηλητήριον φάρμακον ἐμπιόντος καὶ μηδὲν ἀηδὲς διὰ τὴν τοῦ κυρίου χάριν ὑπομείναντος. ἐπὶ ἀρὲ.] χεῖρας ἐπιθ. ἐπί τινα is in Mark's manner: see ch. viii. 25; x. 16. There is no mention of the anointing with oil here, as in James v. 14. 19, 20.] The μὲν οὖν is not to be taken here as if there were no δέ following:—the μέν answers to the δέ as in Luke iii. 18, 19—and the οὖν is the connecting link with what went before.

μὲν οὖν, ὁ κύριος, and ὁ κύριος Ἰησοῦς, are alike foreign to the diction of Mark, in speaking of the Lord: we have ὁ κύριος in the message (common to all three Gospels) ch. xi. 3—but that manifestly is no example. μετὰ τὸ λαλ. can only in fairness mean, 'when He had spoken these

words.' All endeavours of the Harmonists to include in them οὐ μόνον τοὺς λόγους τούτους, ἀλλὰ πάντας ὕσους ἐλάλησε (Euthym.) will have no weight with an honest reader, who looks to the evident sense of his author alone, and disregards other considerations. That other words were spoken, we know; but that this author intended us to infer that, surely is not deducible from the text, and is too often allowed in such cases to creep fallaciously in as an inference. We never shall read or comment on Scripture with full profit, till all such subterfuges are abandoned, and the gospel evidence treated in the clear light of intelligent and honest faith. We have an example of this last in Theophylact's exposition, ταῦτα δὲ λαλήσας. ἀνελ.] I should hardly say that the author of this fragment necessarily implies an ascension from the place where they were then assembled. The whole of these two verses is of a compendious character, and as ἐκάθ. ἐκ δ. τ. θ. must be understood as setting forth a fact not comprehended in the cycle of their observation, but certain in the belief of all Christians, so ἀνελήμφ. may very well speak of the fact as happening, not necessarily then and there, but (see remarks above) after these words were spoken; provided always that these words are recognized as the last in the view and information of our Evangelist. I say this not with any harmonistic view, but hecause the words themselves seem to require it. (See on the Ascension, notes on Luke xxiv. 51 ff.) 20.] ἐξελθόντες not, from the chamber where they were assembled (Meyer)-which would not answer to ἐκήρυξαν πανταχοῦ, but would require some immediate action of that

 $^{\rm n. ch. 1.28 \, reff.}_{
m o \, Rom. \, viii. \, 28.}$ $^{\rm e}$ $^{\rm e}$ κήρυξαν $^{\rm n}$ πανταχοῦ, τοῦ κυρίου $^{\rm o}$ συνεργοῦντος καὶ ΑCEGH ΚΙΜ-U $^{\rm 1}$ Τον $^{\rm p}$ λόγον $^{\rm q}$ βεβαιοῦντος διὰ τῶν $^{\rm r}$ ἐπακολουθούντων $^{\rm r}$ ΥΧΓΔ James ii. $^{\rm 22}$ οnlyτ. Esdr. σημείων. vii. 2. 1 Μαες. zn. 1 only.

x11. 1 only. (-γος, Rom. 111. 6.1 p = Luke i. 2

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.]

reff.
q here only in Gospp. Rom. xv. 8. 1 Cor. i. 6, 8. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3. xiii. 9 only. Ps. xl. 12. cxviii. 22 only.
r l Tim. v. 10, 24. 1 Pet. ii. 21 only. Job xxxi. 7.

20. Steph adds $a\mu\eta\nu$, with C¹ rel am(with gat prag) lat-c o copt æth: om AC² 1 33 vulg-ed(with ing) lat-a² q syrr syr-cu arm.

Subscription: ευαγγελίον κατα μαρκον ΛCEHLUΓΔ: Treg edits κατα μαρκον here on no Ms authority, but only by the analogy of B in ver 8. MSXΠ have no subscr: GKS have το κατα μαρκον (add αγίον G) ευαγγελίον εξεδοθη(δωθη G) μετα χρονους ί(δεκα K, iβ' al) της του χριστου(κυρίου G al) αναληψεως: al aft numbering the VV &c, αdd: εγραφη ρωμαίστι εν ρωμη(so Syr) or εν αιγυπτω υπηγορευθη υπο πετρου. επεδοθη μαρκω τω ευαγγελίστη, κ. εκηρυχθη εν αλεξανδρεία κ. παση τη περίχωω αυτης.

very day to correspond to it (see Matt. xii. 14);—but used in the more solemn sense of Rom. x. 18 (cited from Ps. xviii. 4 LXX), ϵ is πάσαν την γην έξηλθεν δ φθόγγος αὐτῶν: see reff. πανταχοῦ] No inference can be drawn from this word as to the date of the fragment. In Acts ix. 32 Peter is said διερχόμενον διὰ πάντων κατελθεῖν..:—the expression being only a general one, indicating their performance, in their time and degree, of our Lord's words, ϵ is τὸν κόσμον ἄπαντα.

τοῦ κυρ.] the Lord, i. e. Jesus: see Matt. xxviii. 20: Heb. ii. 3, 4, which last passage some have absurdly supposed to have been seen and used by our Evangelist. ἐπακολ. and παρακολ. (ver. 17) are both foreign to the diction of Mark often as he uses the simple verb.

A few concluding remarks may be added respecting vv. 9-20. (1) For the external evidence, see var. readd. As to its genuineness as a work of the Evangelist Mark, (2) internal evidence is, I think, very weighty against Mark's being the author. No less than twenty-one words and expressions occur in it (and some of them several times), which are never elsewhere used by Mark,-whose adherence to his own peculiar phrases is remarkable. (3) The inference therefore seems to me to be, that it is an authentic fragment, placed as a completion of the Gospel in very early times: by whom written, must of course remain wholly uncertain; but coming to us with very weighty sanction, and having strong claims on our reception and reverence.]

[EYALLEVION]

KATA AOYKAN.

ABDE FKLM PRSUV X TAAZ UR 1. 33.69

ABDE I. 1 a Έπειδήπερ πολλοὶ b ἐπεχείρησαν c ἀνατάξασθαι a here only t. Plato, Protag. p. 357 A.
PRSUV b Acts ix. 29 xix. 13 only. Esth. ix. 25. c here only. Eccl. ii. 20 Ald. (ἀποτ. ABN.)

Title: ely to kata λ . Eugyyeliou: Steph to kata λ . Acion eugyyeliou: loukas Λ^2 : om Λ^1 : ek tou k. l. Acion eugyyeliou 69 al: kata loukan BFR: eugy. kata λ . ACDE rel.

CHAP. I. 1-4.7 PREFACE TO THEO-PHILUS. The peculiar style of this preface, -which is purer Greek than the contents of the Gospel, and also more laboured and formal,-may be accounted for, partly because it is the composition of the Evangelist himself, and not translated from Hebrew sources like the rest, and partly because prefaces, especially when also dedicatory, are usually in a rounded and artificial style. 1. ἐπειδήπερ] This compound, of rare occurrence, is in keeping with the rhetorical style of the preface. See Hartung, Partikellehre, i. p. Valcknaer quotes from Ulpian a similar exordium: ἐπειδήπερ περί τούτου πολλοί ἐπεχείρησαν ἀπολογήσασθαι.

πολλοί] Much depends on the meaning of this word, as guiding, or modifying, our opinion on the relation and sources of our Gospel histories. (1) That the writers of our present Gospels exclusively cannot be meant, is evident; since, even supposing Luke to have seen all three Gospels, one (that of John) was wholly, and another (that of Matthew) was in greater part, the production of an eye-witness and minister of the word,—which would leave only one for the πολλοί. (2) Apocryphal Gospels exclusively cannot be meant: for they would not be 'narrations concerning matters fully believed among us,' nor 'de-

livered by eye-witnesses and ministers of the word,' a great part of their contents being excluded by this very author from his own διήγησις. (3) A combination of these two may be intended—e. g. of the latter sort, the Gospel according to the Hebrews,-of the former, that according to Mark, but then also how shall we make out the πολλοί? Our present apocryphal Gospels arose far later than any likely date which can be assigned to Luke's Gospel: see Prolegomena to Luke, § iv. (4) I believe the only probable interpretation of the words to be, that many persons, in charge of Churches, or otherwise induced, drew up, here and there, statements (narratives, διηγ.) of the testimony of eye-witnesses and ύπηρ. τ. λ. (see below), so far as they themselves had been able to collect them. (I do not believe that either the Gospel of Matt. or that of Mark are to be reckoned among these; or if they are, that Luke had seen or used them.) That such narratives should not have come down to us, is no matter of surprise: for (1) they would be absorbed by the more complete and sanctioned accounts of our present Evangelists; and (2) Church tradition has preserved very few fragments of authentic information of the apostolic age. It is probable that in almost every Church where an eye-witness

d here only. Heb. ii. 6. Sir. ix. 15. $\frac{d}{2}$ διήγησιν περὶ τῶν $\frac{c}{m}$ πεπληροφορημένων ἐν ἡμῖν πραγ-Sir. ix. 15. $\frac{d}{2}$ Μαντ. ii. 32. $\frac{d}{m}$ μάτων, $\frac{c}{m}$ καθὼς $\frac{c}{m}$ παρέδοσαν ἡμῖν οἱ $\frac{c}{m}$ ἀρχῆς $\frac{d}{m}$ αὐτόπται $\frac{c}{m}$ καὶ $\frac{d}{m}$ ὑπηρέται γενόμενοι τοῦ $\frac{d}{m}$ λόγου, $\frac{d}{m}$ $\frac{d}{m}$ εδοξεν κάμοὶ $\frac{d}{m}$ και $\frac{d}{m}$ τωρέται γενόμενοι τοῦ $\frac{d}{m}$ λόγου, $\frac{d}{m}$ $\frac{d}{m}$ εδος $\frac{d}{m}$ εδος

2. $\kappa a \theta a$ D. $\pi a \rho \epsilon \delta \omega \pi a \nu$ AX Scr's be l^1 m^1 evv-p-x-y-z: $\pi a \rho \epsilon \delta \omega \kappa a \nu$ KM Scr's ρv^1 [Ps-Ath]. $\rho v^2 \nu \rho \mu \epsilon \nu \rho \nu \nu$ C.

preached, his testimony would be taken down, and framed into some διήγησις, more or less complete, of the life and sayings of the Lord. έπεχείρησαν have undertaken; or, as E. V., taken in hand. This does not necessarily imply the insufficiency of such διηγήσεις, as Orig., Ambr., Theophyl., &c. have imagined. Nor is any such failure implied (as Bp. Wordsw.) in Acts xix. 13, where the aorist also is used. The failure then was not in the ovoud(eiv, but in the issue. In Acts ix. 29, the failure is conveyed by the imperfect tense, not necessarily by the verb itself. The fact of that failure is indeed implied in Luke's description of his own work-but that, more because it possessed completeness (whereas they were fragmentary) than from any difference in kind. ἀνατάξασθαι] to draw upto arrange. διήγ. a setting forth: and so if in relation to things past, a narration - history. The word is clearly explained in Plato, Rep. iii. p. 392 : ἀρ' οὐ πάντα όσα ύπο μυθολόγων ή ποιητών λέγεται, διήγησις οὖσα τυγχάνει ή γεγονότων ή όντων ή μελλόντων: Τί γάρ, έφη, ἄλλο; Αρα οὖν οὐχὶ ήτοι ἀπλῆ διηγήσει ή διὰ μιμήσεως γιγνομένη ή δι' αμφοτέρων περαίνουσιν: πεπληρ., according to some, 'fulfilled.' De Wette supports this by the meaning of πληρόω Acts xix. 21; xii. 25, which is beside the purpose. The more likely rendering is that of E. V., certainly believed. (Meyer would render it, 'which have found their completion among us,' i. e. 'us of the apostolic times;' meaning 'Theophilus and himself,' &c. This, I think, gives too emphatic a sense to ev huiv, which can only mean as ordinarily, 'among us,' unless accompanied with some qualifying expression. His objection to the ordinary explanation,-that the participle ought, according to it, to be subjective to the πράγματα, surely is of no force.) See reff. and note on 2 Tim. iv. 5, 17. use of the cognate noun πληροφορία supports this view: see 1 Thess. i. 5: Heb. vi. 11. There does not appear to be any reference to the filling of the sails of a ship, as Bp. Wordsw. The word with its

cognates occurs only in a figurative sense, derived from "filling full" without any special reference. hulv among us Christians, i. e. you and me, and all members of the Church of Christ-so also the ήμῖν in ver. 2. 2. καθὼς παρ.] Το Apostles, &c., delivered these matters orally to the Churches in their teaching 2. καθώς παρ. Το (see below on karnx.) and others drew up accounts from that catechetical instruction. It appears from this, that Luke was not aware of any διήγησις drawn up by an eye-witness or ὑπ. τ. λ. Their account of these matters was a παράδοσις, from which the διηγήσεις were drawn up. He cannot therefore have seen (or, having seen, not recognized as such, which is highly improbable) the Gospel of Matthew. Compare 1 John i. 1-3. ἀπ' ἀρχηςnot, 'from the very beginning,' i.e. the birth of the Lord, &c., but from the official beginning: see Acts i. 21 f. It differs from avwber below. αύτ. κ. ύπηρ. τοῦ λ.] αὖτ. most probably stands alone: but it may well be taken with τ . λ . (see below.) ύπηρ.,—see reff.,—ministering servants-but in connexion with in navi, sc. ecclesia," cited by Wordsw. from Valckn., is out of the question. $\delta\pi\eta$. pétns had long lost trace of its original derivation, in its more common meaning: and it would be abhorrent from good taste to suppose St. Luke to have used it with so pedantic an allusion. τ. λόγουnot, 'the Λόγος' (i.e. Christ: so Orig., Athanasius, Cyril, Euthym.), which would be altogether alien from Luke's usage (see on Heb. iv. 12. Bleek, in his posthumous "Erklärung der drei ersten Evv.," Leipz. 1862, also objects to the personal sense as too precise and definite for the rhetorical generalities of St. Luke in this passage)-nor 'the matter,' so that ὑπ. τ. λ. would signify those who by their labours contributed to bring the matter about, 'qui ipsi interfuerunt rebus, tanquam pars aliqua'-for this is alien from Luke's usage of ὑπηρ.—see Acts xxvi. 16; but, the word,—'the word preached:'—so that $\delta \pi \eta \rho \epsilon \tau \eta s \tau$. $\lambda \delta \gamma$. διάκονος τ. λόγ. Acts vi. 4.

φιλε...

m παρηκολουθηκότι η ἄνωθεν πᾶσιν ο ἀκριβῶς η καθεξῆς m. 1 Tim. ir. 10 (Mark xi.) σοὶ γράψαι, 4 κράτιστε Θεόφιλε, 4 ίνα ι ἐπιγνῶς περὶ ὁ ὧν 17) only †. 2 Mace. (viii, 11) ix, 27 ι κατηχήθης λόγων την ιι ἀσφάλειαν.

ατηχηθης κογων την - αυφακείαν. 5 Έγενετο εν ταις ημέραις 'Ηρώδου [τοῦ] βασιλέως ¹ - Αςίκ ΧΧΙΙ. 5 (Μαμ.

for $\omega \nu$, $\tau \omega \nu$ D1. 4. $\epsilon \pi i \gamma \nu o i s \ \aleph^1$.

5. om του BLRΞN: ins ACDP rel [Epiph, Cyr, (H def.)]. with APR rel: om BCDXΞN 1. 33 [Epiph, Cyr,]. (H def.) rec ins n bef youn, rec autou, with AC³PR rel vulg-ed(with gat tol) lat-b ef g₂ syrr copt goth [Épiph₁ Cyr₁] Ambr: auto (sic) X: txt BC¹DLEN 1.33 am(with bodl em forj fuld ing mt) lat-e ff₂ g₁ l q Jer om To A.

kauol Luke by this classes himself with these moddol, and shews that he intended no disparagement nor blame to them, and was going to construct his own history from similar sources. The παρηκ. άν. πᾶσιν ἀκρ. which follows, implies however a conscious superiority of his own qualification for the work. There is here no expressed claim to inspiration, but at the same time no disclaimer of it. (The addition et spiritui sancto, after κάμοί, which is found in 3 lat. mss. and in goth., makes the following clause an absurdity.)

παρηκ. having traced down (by research), and so become accurately acquainted with. The word is used in just this sense by Demosth., $\pi \epsilon \rho l \tau . \sigma \tau$., p. 285: έκεινος δ καιρός και ή ήμέρα έκείνη οὐ μόνον εύνουν και πλούσιον άνδρα έκάλει, άλλά και παρηκολουθηκότα τοῖς πράγμασιν έξ άρχης, και συλλελογισμένον όρθως τίνος ένεκα ταῦτ' έπραττεν ὁ Φίλ., καὶ τί βουλόaνωθεν] from the beginning -i. e. as in ver. 5; -as distinguished from those who only wrote of the official life of the Lord, or only fragments perhaps of καθεξής, consecutively: see By this word we must not understand Luke to lay claim to any especial chronological accuracy in writing;which indeed is not found in his Gospel. He traced the events in order as they happened: but he may have arranged them as other considerations led him. The word is of later usage, e.g. by Plutarch, Ælian, &c. The classics have ἐφεξης.

κράτ. Θεόφ. It is wholly unknown who this person was. The name was a very common one. The conjectures about him are endless, and entirely without value. It appears that he was a person of dignity (see reff. on κράτιστ.), and a

convert to Christianity. The idea of the name being not a proper, but a feigned one, designating 'those who loved God' (found as early as Epiphanius, Hær. ii. 51, p. 429, είτουν τινί Θεοφίλω τότε γράφων τούτο έλεγεν, ή παντί ανθρώπω θεδν άγαπῶντι: and adopted again recently by Bp. Wordsworth), is far-fetched and im-4.] ἐπιγνῶς—here in its stricter sense, of acquiring additional, more accurate knowledge-see reff.

κατηχ. Theophilus had then been orally instructed in the narratives which form the subject of this Gospel: and Luke's intention in writing it is, that he might have a more accurate knowledge of these histories. κατηχήθης — literally, cate-chized, 'catechetically taught.' Bleek, h. l., reminds us that this is not St. Luke's own usage of the verb: cf. Acts xxi. 21, 24, where it simply signifies hearing by report. But we may answer that in Acts xviii. 25, where the same construction occurs, this is the most likely sense.

λόγων is not to be rendered 'things:' neither it, nor βημα, nor τες, ever has this meaning, as is commonly but erroneously supposed. In all the commonly-cited examples of this, 'things expressed in words' are meant: here, the histories, -accounts. (See Prolegg. to the Gospels, i. 3.)

5-25. ANNOUNCEMENT BY GABRIEL OF THE BIRTH OF JOHN. Peculiar to Luke. The style now totally alters and becomes Hebraistic, signifying that the following is translated or compiled from an Aramaic oral narration, or perhaps (from the very distinct character of these two first chapters) document. 5.7 & ¿φ. 'Aβ., which was the eighth of the four and twenty courses of the priests (see ref. 1 Chron.). These courses kept their names

ονομα αυτής Έλισάβετ. β ήσαν δὲ Ψδίκαιοι άμφότεροι w Matt. i. 19

reff. x Mark ii. 12. * έναντίον τοῦ θεοῦ, γ πορευόμενοι ἐν πάσαις ταῖς ε ἐντο- ...πασαις (ver. 8 v. r.) ch. xx. 26. xxiv. 19. Acts vii. 10. λαίς καὶ τα δικαιώμασιν τοῦ κυρίου δ ἄμεμπτοι. 7 Kal ABCDE ούκ ην αυτοίς τέκνον, ε καθότι ην ή Ελισάβετ ο στείρα, PRSUV

Ακτινί. 10. ναιί. 32 (from οὐκ ην αὐτοῖς τέκνον, $^{\rm c}$ καθότι ην η Ελισαρετ $^{\rm c}$ στειρα, Ρικυνί μαιί. 32 (from las. lin. 7) γ Ακτινί. 31. καὶ ἀμφότεροι $^{\rm c}$ προβεβηκότες ἐν ταῖς ἡμεραῖς αὐτῶν ΞΙΙΚ 1 Pet. iv. 3. 2 Pet. ii. 10 3. 1 Kings $^{\rm c}$ ησαν. $^{\rm g}$ ἐγένετο δὲ ἐν τῷ $^{\rm f}$ ἱερατεύειν αὐτὸν ἐν τῆ $^{\rm g}$ τάξει $^{\rm f}$ 31. $^{\rm h}$ Kings $^{\rm gli}$ $^{\rm h}$ Ανικοίας αὐτοῦ $^{\rm i}$ ἔναντι τοῦ θεοῦ, $^{\rm g}$ $^{\rm h}$ κατὰ τὸ $^{\rm h}$ ἔθος ήσαν. 8 εγένετο δε εν τω Γίερατεύειν αὐτὸν εν τη Ε τάξει 1. 33. 69

Num. xxvi. 13. Deut. iv. της m ιερατείας " έλαχεν τοῦ ο θυμιᾶσαι εἰςελθών εἰς τὸν ...θυμια. ναὸν τοῦ κυρίου. ¹⁰ καὶ πᾶν τὸ πληθος ην τοῦ λαοῦκυριου

\$\frac{1}{10}\$ \text{Post-New Num. xxvi.}\$

13. Deut. iv. \$\text{T\hat{\eta}}\$\$ is \$\text{Leptate(as)}\$\$ is \$\text{Leptate(as)}\$\$ is \$\text{Leptate(as)}\$\$ is \$\text{Leptate(as)}\$\$ is \$\text{Leptate(as)}\$\$ is \$\text{Leptate(as)}\$\$ v. \$16\$, i. 10. Rev. xv. 4. xix. 8 only. Deut. xxx. 16 al.

\$\text{e}\$ is \$\text{Leptate(as)}\$\$ is \$\text{Leptate(as)}\$\$ viii. 7 only. Gen. xviii. 1. (-\text{res}\$, 1 Thess. ii. 10.) constr., ch. xxi. 34. Acts xii. 10.

\$\text{Leptate(as)}\$\$ deer, \$\text{des}\$\$ c. ch. xii. 29. Acts xii. 29. Gal. iv. 27 (from Isa. liv. 1) only. Gen. xi. 30.

\$\text{Leptate(as)}\$\$ deer, \$\text{des}\$\$ c. ch. xiii. 10. gen. xviii. 11. Josh. xxiii. 1.

\$\text{There only. Exod. xxviii. 1, 3, 4 al. fr.}\$\$ (-\text{Text}\$ (-\text{Text}\$ xy er. 9. \$-\text{Text}\$ xy al. 7 left. ii. 5, 9.)

\$\text{In and vii. (11 bis) 17}\$\$ (21 y. r.) from Ps. cix. 4.

\$21 only. Gen. xiz. 13 \text{Ed-vat. [18]}\$\$ def. f.) Num. xxxiii. 13.

\$\text{horn. xiii. 29.}\$\$ only. (2 \text{Rec. xii. 29.}\$\$ only. (2 \text{Acts viii. 40 only.}\$\$ and bove (k). Acts vii. 43 \text{al. L. only. exc. John xix. 40. Heb. x. 25 \text{ t. Wisd. xiv. 16. 1 Macc. x. 89. 2 Macc. xiii. 4 only.

\$\text{lonly. 1 Kings xiv. 47}\$\$ (w. \text{700} \text{ & inf.}). Wisd. viii. 19 only.

\$\text{al. AC3DPRE rel: txt BC\frac{1}{2} \text{XR Cyr.}.\$\$

\$\text{Cyr.}.\$\$

7. rec η ελισ. bef ην, with ACPR rel syrr copt arm: txt BDLXΔEX 33.69 latt goth [æth] .- om η (bef ελ.) B 69. 258 ev-y. (F lat-a def.) ησαν bef προβ. εν τ. ημ. aur. D lat-e.

8. εναντιον (corrn) ACFMXΔΠΚ 69 Chr: ενωπιον Κ: txt BDPR rel.

9. το θυμ. (sic) C. for κυριου, θεου C1 D-gr.

10. rec του λαου bef ην (corrn of arrangemt, which is in the manner of Luke, both in Gosp and Acts), with ACIDKII 1. 69 vulg-ed (with em gat) lat-e f g2 syr copt ath arm: ηνπερ λαου 33: txt BC3PRX rel am(with forj fuld ing) lat-q goth.

and order, though not their descent, after the captivity. The courses, though called έφημερίαι, were of a week's duration each: από σαββάτου έπὶ σάββατον, Jos. Antt. vii. 14. 7. Meyer observes that if any use is to be made of this note of time to fix the date, our reckoning must be made backward from the destruction of the temple, not forward from the restoration of the courses by Judas Maccabæus, because it is not certain what course then began the new order of things; whereas we have a fixed note for the destruction of the temple, that it was on the 9th of Ab, and the course in waiting was that of Jehoiarib. Comm. ii. p. 194. With the reading κ . $\gamma \nu \nu \dot{\eta}$ $\alpha \dot{\nu} \tau \hat{\varphi}$, we must render, and he had a wife from among

'Eλισ.] The LXX rendering, Exod. vi. 23, of אלישבע, the wife of Aaron: signifying, Deus juramentum. John was thus of priestly descent by both parents. Cf. Jos. Vit. i. init., euol de yevos eatly οὐκ ἄσημον, ἀλλ' ἐξ ἱερέων ἄνωθεν κατα-Βεβηκός. Εςπερ δη παρ' έκάστους άλλη τίς έστιν εύγενείας ύπόθεσις, ούτως παρ' ήμιν ή της ίερωσύνης μετουσία τεκμήριον 6.] πορ. έστι γένους λαμπρότητος. èv, a Hebraism, as also προβ. èv τ. ἡμέραις, ver. 7, and εγένετο έν τῷ ίερ. elaxev, vv. 8, 9. This last is a construc-

tion frequent in Luke. In the phrase έντολαῖς κ. δικαιώμασιν (see reff.), we must not press any difference between the terms. δικαίωμα, as Bleek remarks, is used of an ordinance of God, laying down what 7.] προβαίνειν is is δίκαιον for men. only found in the classics in this sense with τήν or κατά την ηλικίαν, or τη ηλικία.

9, 10. τοῦ θυμιᾶσαι (not θυμιάσαι)] This was the most honourable office which was allotted among the priests each day, and the same person could not serve it more than once. On the manner of casting the lots, see Lightfoot in loc.

τοῦ θ. εἰςελθών = to go in and to burn incense. The gen. τοῦ is in government after the verb ἔλαχεν: see Winer, § 44. 4. a. This verb commonly governs an accusative, but now and then a genitive: see Kühner, § 521: and cf. Il. ω. 76.

τον ναόν the holy place: see Heb. ix. 1-6, and Exod. xxx. 7. An account of John Hyrcanus the high-priest having a vision at the time of offering incense occurs Jos. Antt. xiii. 10. 3: φασὶ γὰρ ὅτι κατ' ἐκείνην τὴν ἡμέραν καθ' ἡν οἱ παίδες αὐτοῦ τῷ Κυζικηνῷ συνέβαλον, αὐτὸς ἐν τῷ ναῷ θυμιῶν μόνος, ὢν ὁ ἀρχιερεύς, άκούσειε φωνής ώς οἱ παίδες αὐτοῦ νενικήκασιν άρτίως του 'Αντίοχου. και τοῦτο προελθών έκ του ναού παντί τῶ πλήθει

προς ευγόμενον έξω τη ώρα του P θυμιάματος. 11 ώφθη Phere bis. προςευχόμενον ἔξω τἢ ὥρα τοῦ $^{\rm p}$ θυμιάματος. $^{\rm 11}$ ωφθη $^{\rm p}$ nere bis. δὲ αὐτῷ ἄγγελος κυρίου έστὼς $^{\rm q}$ έκ-δεξιῶν τοῦ $^{\rm t}$ θυσια- $^{\rm viii}$ $^{\rm 13}$ στηρίου τοῦ $^{\rm p}$ θυμιάματος. $^{\rm 12}$ καὶ $^{\rm s}$ ἐταράχθη $^{\rm q}$ Ζαχαρίας $^{\rm q}$ Μatt xx. $^{\rm 21}$, $^{\rm 22}$ καὶ $^{\rm s}$ εταράχθη $^{\rm q}$ Σαχαρίας $^{\rm q}$ Ματί χχ. $^{\rm 21}$, $^{\rm 22}$ καὶ $^{\rm 23}$ καὶ $^{\rm 24}$ καὶ ίδων, καὶ ^t φόβος ^{tu} ἐπέπεσεν ἐπ' αὐτόν. ¹³ εἶπεν δὲ πρὸς ^{xi latt} xiii.

H [a]u- αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ Ζαχαρία, ^v διότι ^{wx} εἰςηκούσθη ^{structor} you. ²⁵ cen. ^{xv} you. ²⁶ cen. ^{xv} you. ²⁶ you. ²⁶ you. ²⁷ you. ²⁸ you. ²⁶ you. ²⁸ you. ²⁸ you. ²⁶ you. ²⁸ you. ²⁹ you. # (a) - αὐτον ο ἀγγελος Μη φοβου Ζαχαρία, ν διότι ** εἰςηκούσθη κίν. 26. Gen. χοναρία ἡ ** γ δέησίς σου, καὶ ἡ γυνή σου `Ελισάβετ ² γεννήσει υίον 'Ατος (x. 10 γ...) και καλέσεις τὸ ὄνομα αὐτοῦ 'Ιωάννην. 14 καὶ ἔσται και πολιοὶ ἐπὶ τῆ ὑ γενέσει το ἔνομα αὐτοῦ 'Κανηνου τοῦν καὶ εσοι καὶ ² ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῆ ὑ γενέσει το ἐκοι χ. 16. Βοδι. ii. 9. Βοδι. ii. 9. Ατος κιι 16. Εσοτ και γὰρ μέγας ἀ ἐνώπιον τοῦν καὶ εσοι
13. και είπεν D mt lat-b c e ff_2 Syr. (lat-a def.) ζαχαρίας R^1 lat- ff_2 g_2 . for διστι, στι $C^1\Delta$. ελισαβε \overline{b} D(so vv 24, 41 bis). om σοι D-gr 1 sah Origint₁: ins bef νιον (Δ) latt syrr copt with arm Thl.—γεννη σοι νιον (sic) Δ .

14. σοι bef χαρα D goth arm [Orig-int₁]. rec sil): txt ABCDN rel Cyr₁.

15. om του ACL Γ(appy) N 1. 33 Cyr₁: ins BD rel. rec γεννησει, with GXΓ 1. 33 (69, e

Φανερον εποίησε και συνέβη ουτως γενέ- $\sigma\theta\alpha$ i. Here also we have the people outside (in the courts of the men and women): -their prayers were offered while the incense was burnt, as the smoke was symbolical of the ascent of prayer, Rev. viii. It appears, from the allotment having been just mentioned, to have been the morning incense burning. So Meyer. Theophylact and others understand the whole as describing the entry into the Holy of holies on the great day of Atonement, Levit. xvi. But this is manifestly an error: for it would necessitate Zacharias having been high-priest, which he never was; and in this case there would have been no casting of lots. 11.7 The altar of incense, Exod. xxx. 1, must not be confounded with the large altar of burnt-offering: that stood outside the holy place, in the court of the priests. It was during the sacrifice on the great altar that the daily burning of the incense took place: one of the two priests, whose lot it was to offer incense, brought fire from off the altar of burnt-offering to the altar of incense, and then left the other priest there alone, -who, on a signal from the priest presiding at the sacrifice, kindled the in-This is no cense: see Exod. xl. 5, 26. vision, but an actual angelic appearance. The right is the favourable side: see Matt. xxv. 33. "We must understand the right

as regarded the officiating priest, who stood with his face to the altar. It would thus be on the N. side of the holy place, where the table of shew-brend stood, whereas on the S. side was the golden candlestick." Bleek.

13. He had then prayed for a son -but as appears below, long since-for he now had ceased to look for an answer to his prayer. Many Commentators (Aug., Thl., Euth., Grot., &c.) have thought his prayer was for the salvation of Israel by the appearance of the Messiah: but the former view appears more probable.

'Ιωάννην = μπίπ, 'Ιωανάν LXX, 1 Chron.
iii. 24; — 'Ιωνά, 4 Kings xxv. 23;—
'Ιωάνηs, 2 Chron. xxviii. 12;— = 'God
is favourable.'

15.] ἐνώπ, τ. κ., signifying the spiritual nature of his office and influence. The priests were similarly prohibited to drink strong drink; and the Nazarites even more rigidly: see σίκ. = חשֵיה (from מַבָּר, 'inebriatus est'),—'any strong liquor not made from grapes.' [Wiclif renders "He schal not drynke wyne ne sidir."]

πν. άγ. πλ. is a contrast to, and a reason for, the not drinking wine nor strong drink: compare Eph. v. 18.

Olshausen and Meyer think that (comparing ver. 44) the meaning is, the Holy Spirit should in some wonderful manner act on the child even before his birth. But (see reff.) this is not necessary,

1 trans., James v. 19, 20.

Josh. xx. 4 λ.

intr., Acts y. 19, 20.

Josh. xx. 4 λ.

intr., Acts y. 19 α.

π του θεὸν αὐτῶν. 17 καὶ m αὐτὸς n προελεύσεται ο ἐνώπιον κυν. 19 α.

π τοι. τ. τ.

αὐτοῦ ἐν ρὰ πνεύματι καὶ ρτ δυνάμει Ἡλίον, ¹s ἐπιστρέψαι Π.

καρδίας s πατέρων ἐπὶ s τέκνα. καὶ τ ἀπειθεῖς u ἐν ν φρο
καρδίας s πατέρων ἐπὶ s τέκνα. καὶ τ ἀπειθεῖς u ἐν ν φρο
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λατεί μ. τ.

18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον y² Κατὰ ² τί

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λατεί μ. τ.

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λατεί μ. τ.

λατεί μ. τ.

γνώσομαι τοῦτο ; ἐγὼ γάρ εἰμι a πρεσβύτης, καὶ ἡ γυνή

κτι μου b προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

19 καὶ ἀπο- πακρια 1 τοῦτο μου δ προβεβηκοῦα ἐν ταῖς ἡμέραις αὐτῆς.

19 καὶ ἀπο- πακρια 1 τοῦτο μετιί μου b προβεβηκοῦα ἐν ταῖς ἡμέραις αὐτῆς.

γελι μου b προβεβηκοῦα ἐν ταῖς ἡμέραις αὐτῆς.

κτι 1 τοι ii δ.

1 Τρεs. i. δ.

γελι 10.

4 κίπς μ. 10.

4 κίπς μ. 10.

γερι ii δ. Τ. Ερι iii 1. δ. Τ. Ερι iii 2.

γερι ii δ. Ερι v. δ. Ερι v. δ. δ. εν τοῦτο μονον, Ατίστορι Ικ. ν. δ. εν τ.
17. $\pi \rho \omega s$ elevatetai (cf. $\pi \rho o s$ elevate, Mark xiv. 34) $B^1(Tischdf)$ CLV: $\pi o \rho e \omega \sigma e \tau a i$ F(Wetst). ηh eia B^1R^1 , ηh is $\tau \omega$ bef kuri AKP. 18. for τ . aggregation $C^1(appy)$.

-nay, would it not rather be in this case εν κοιλία . . . ? The εκ seems to fix the prior limit of the indwelling of the Spirit, at his birth. Meyer grounds his view on the meaning of ETL as distinguished from ήδη, and takes the construction as embracing both particulars—he shall be so in, and shall become so from . . . So likewise Bleek, and Hoffmann, Weiss. und 16. The work of Erfüll. ii. 250 f. John was one of preparation and turning men's hearts towards God. For full notes on his office, see on Matt. xi. It may suffice here to repeat, that it was a concentration of the spirit of the law, whose office it was to convince of sin: and that he eminently represented the law and the prophets in their work of preparing the way for Christ. 17.] ἐνώπ. αὐτοῦ.... i.e. κυρίου τοῦ θ. αὐτῶν, manifest in the flesh. De Wette denies this interpretation, as contrary to all analogy: and yet himself explains the expression by saying that what the Messiah does, is in Scripture ascribed to God as its doer (similarly Meyer). But why? because Messiah is This expression is be-GOD WITH US. sides used (see Zech. xiv. 5) in places where the undoubted and sole reference is to the Messiah. See Bleek's note, in which he decides for this view, as against that which refers advov directly to the Messiah as the Son of God. Suv.] As a type, a partial fulfilment, of the personal coming of Elias in the latter days (see note on Matt. xi. 13, 14). Bleek remarks that it was not in the wonderworking agency of Elias that John was like him, for "John did no miracle,"-but in the power of his uttered persuasion.

έπιστρ.] The first member only

of the sentence corresponds with Malachi, and that not verbatim. The angel gives the exposition of the second member,—και καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ,—for of course that must be understood in the better sense, of the good prevailing, and the bad becoming like them.

ἀπειθής, as in reff., not unbelieving, but disobedient. On the verb ἀπειθείν, see note, Heb. iii. 18, and on ἀπείθεια, note, Eph. ii. 2. ἐν is elliptic for εἰς τὸ εἶναι ἐν . . . see reff. Augustine, De Civ. Dei, xx. 29, vol. vii .- 'est sensus, ut etiam filii sic intelligant legem, id est, Judæi, quemadmodum patres eam intellexerunt, id est Prophetæ, in quibus erat et ipse Moyses: so also Kuinoel, but erroneously, for both articles would be expressed,— τῶν πατέρων ἐπὶ τὰ τέκνα. The birth of John, involving human generation, but prophetically announced, and supernatural, answers to the birth of Isaac in the O.T. But Abraham's faith was a strong contrast to the unbelief of Zacharias: see Rom. iv. 19. De Wette, without noticing the above remark (which is Olshausen's), says, "the same doubt, which Abraham also entertained in a similar case;" so that we have here, as often elsewhere, in the interpretation of Scripture (Gen. xv. 6, 8; xvii. 17; xviii. 12), De Wette versus Paul (Rom. as above):the fact being, that the case Gen. xv. 8 πρεσβύτης The was not similar. Levites (see Num. iv. 3; viii. 24, 25) became superannuated at the age of fifty: but it appears, by extracts from the Rabbinical writings given by Lightfoot, that this was not the case with the priests.

19.] Γαβριήλ = נבריאל, Man of God: see Dan. viii. 16; ix. 21, also Tobit xii. 15.

Frag. Sang. POC ARλησαι...

^e παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ὰ ἀπεστάλην ^e λαλῆσαι ^c Mark xiv. 47 reff. = Exod. πρός σε καὶ ^f εὐαγγελίσασθαί σοι ταῦτα. ²⁰ καὶ ἰδοὺ ἔση ^{xiv, 13}. ^{xiv, 13}. ^{xiv, 15}. ^{xiv, 16}. πρός σε καὶ 1 εὐαγγελίσασθαί σοι ταῦτα. 20 καὶ ίδοῦ έση 3 κίης κ. s. 6 σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι 1 ἄχρι ἡς ἡμέρας 14 . Her. 1 ἐνηται ταῦτα, 1 ἀνθ' ὧν οὐκ 6 ἐπίστευσας τοῖς λόγοις 18 . 16 . 1 γενηται ταυτά, ανό ων συν μου, 1οίτινες $^{\rm m}$ πληρωθήσονται $^{\rm n}$ εἰς τὸν καιρὸν αὐτῶν. $^{\rm ev, πρός, \, ver.}_{55. \, {\rm ch. ii. \, iii.}}$ 21 καὶ ἡν ὁ λαὸς ο προςδοκών τὸν Ζαχαρίαν, καὶ ρ ἐθαύμαζον ^q ἐν τῷ τ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ²² ἐξελθων δε ούκ εδύνατο λαλήσαι αυτοίς. και επέγνωσαν ότι ^s οπτασίαν έώρακεν έν τῷ ναῷ καὶ αὐτὸς ἢν ^t δια- as above. νεύων αὐτοῖς, καὶ ਖ διέμενεν ν κωφός. ²³ καὶ ἐγένετο ὡς tom x. 15, tom sa. li. 7. 1 Kings w ἐπλήσθησαν αἱ ἡμέραι τῆς × λειτουργίας αὐτοῦ, ἀπῆλθεν g xxxi. 9. constr. Matt.

Heb. v. 5. xi. 18. Deut. xviii, 17 B. Dan. (Theod.)

g constr., Matt. xxiv. 38 reff.
xxii. 18. Deut. viii. 20. k John ii. 22. v. 47 bis. xii. 38, from Isa. liii. 1. 1 = Matt. vii. 15 reff.
m Matt. i. 22 reff. n constr., Acts xiii. 42. John xx. 7. o = & constr., ch. vii. 19, 20. Acts x.
24. (Luke only, ex. Matt. xi. 3. xxiv. 50. 2 Pet. iii. 12, 13, 14.) Ps. cxviii. 166. p w. ey, here only. Sir. xi. 21. q John v. 35. Rom. ii. 23 al. r Matt. xxiv. 48 reff. Exod xxxii. 1. s. ch. xxiv. 23. Acts xxvii. 19. 2 Cor. xii. 10 nly. L. Pt. (Mal. iii. 2. Sir. xliii. 2, 18) only. = Dan. ix. 23 al. Theo. there only. Ps. xxxiv. 19. Sir. xxivii. 22. c. 26. 2 Pet. iii. 4 only. w Mark vii. 32 reff. 12. Phil. ii. 17, 30. Heb. viii. 6. ix. 21 only. L. P. H. Num. viii. 22.

19. παρεστως D.

20. axpis nu. ns usque in diem quo D latt.

πλησθησονται DE Orig,.

21. for προςδοκων, προςδεχομενος D. αυτον ΒΙΞ.

for 1st εν, επι D. εν τω ναω bef

22. rec ηδυνατο, with B2CDE 33(Treg, expr) rel: txt AB1KΠN. B1(Tischdf) EGHMVX.] διεμείνεν D-gr ev-P latt syrr copt æth.

Γεορακεν

23. ins τοτε bef απηλθεν D.

The names of the angels, say the Rabbis, came up with Israel from Babylon. We first read of both Michael and Gabriel in the book of Daniel. But we are not therefore to suppose that they were borrowed from any heathen system, as Strauss and the rationalists have done; the fact being, that the persons and order of the angels were known long before, and their names formed matter of subsequent revelation to Daniel: see Professor Mill's Vindication of Luke, i., § 4, and note A; also Josh. v. 13—16. ό παρεστ. έν. τ. θ., one of the chief angels near the throne of God. They are called seven in Tobit (ibid.): see Dr. Mill's Tract, as above. 20.] We must not consider this

dumbness solely as a punishment; it was also a sign, as Zacharias had required. It is impossible for us to say what the degree of unbelief in Zacharias was, and therefore we can be no judges as to his being deserving of the punishment (against Strauss and the rationalists). κ μ. δυν. λαλ.] This is not a repetition, but an explanation of the ground and reason, of σιωπων.

αχρι ής ήμέρας γέν. ταῦτα] ποῖα; ή γέννησις δηλαδή, καὶ ή κλῆσις τοῦ ονόματος. Euthym. ανθ' ων is not a Hebraism, but good Greek: see Passow, and Matthiæ, § 480. oltives not merely identifies, but classifies: "being, as they are, of that kind which "

21. It was customary for the priest at the time of prayer not to remain long in the holy place, for fear the people who were without might imagine that any vengeance had been inflicted on him for some informality; -- as he was considered the representative of the people. The words ἐθαύμαζον ἐν are best taken together, wondered at, as in ref. Sir. They may also be taken separately, taking èv as 'during:' and so Meyer: but this is not so probable. 22.] They knew, by some excitement, visible in his manner. It was not his office to pronounce the benediction, but that of the other incensing priest; so that his 'not being able to speak,' must mean, in answer to the enquiries which his unusual appearance prompted. This answer he gave by a sign: and the question was also by signs; for (see ver. 62) he was deaf, as well as dumb, which indeed is the strict meaning of κωφός - ούτε λαλων, ούτ' ακούων, Hesych. 23. ώς ἐπλήσ. The week during which his course was on duty. Mr. Greswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri 18-25, = September 30-October 7, of the sixth year before the Christian era (Prolegg. p. 85 sqq.). A deaf and

γ = νν. 31, 36. εἰς τὸν οἶκον αὐτοῦ. 24 μετὰ δὲ ταύτας τὰς ἡμέρας ...αυτου (γ. 9 al.)

σαικαι. 5

συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ ² περιέκρυβεν ΑΒΕΦΕ (θιι μπεταρί), ι. 1, 17 al.

εαυτὴν μῆνας πέντε λέγουσα 25 ὅτι οὕτως μοι α πεποίηκεν Μευν (γ. 1, 17 al.

εαυτὴν μῆνας πέντε λέγουσα 25 ὅτι οὕτως μοι α πεποίηκεν Μευν (γ. 1, 17 al.

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εαυτὴν μῆνας πέντε λέγουσα 25 ὅτι οὕτως μοι α πεποίηκεν Μευν (γ. 1, 17 al.

εαντὴν μῆνας πέντε λέγουσα 25 ὅτι οὕτως μοι α πεποίηκεν Μευν (γ. 1, 17 al.

εαντὴν μῆνας πέντε λέγουσα 25 ὅτι οὕτως μοι α πεποίηκεν Μευν (γ. 1, 18 al.)

Εν τὰς μηνὶ τῷ εκτω Ετας.

α Λεικίν. 29

πῆς Γαλιλαίας ἡ ὄνομα Ναζαρέτ, 27 πρὸς παρθένου οποίν: Εκοι (γ. 1) αλοιλαίας ἡ ὄνομα Ναζαρέτ, 27 πρὸς παρθένου Δαυείδ Σ[αν]δ
εδεκ. ΧΧΧ. 23. καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28 καὶ εἰςελθὼν πρὸς (γ. 16 al. 2) καὶ εἰςελθὼν πρὸς (γ. 16 al. 2) αὐτὴν εἰπεν καιρει (γ. 18 αλοιρει (γ. 18

24. for μετα δε, και μετα D. τας ημ. ταυ. DE 69 copt.

25. om o CDLN 33: ins AB rel. εφειδεν DΔ Frag-sang: εφιδεν X 69 Scr's c:

h ver. 19. i ch. ii. 5. Matt. i. 18 only. Deut. xxii. 23, 25. l Eph. i. 6 only †. Sir. (ix. 8 Grabe) xviii. 17 only. Ps. xvii. 25 Symm. m Judg. vi. 12.

επιδεν C: txt BK rel. om το B¹DLK 1: ins AB²C rel.

26. εν δε τω εκτω μηνι D-gr. rec υπο, with ACD rel syr(appy) arm [Thaum₁] Eus [Chron₁]: txt BLN Frag-sang 1. 69 Syr goth Cyr-jer₁. for της γαλ., γαλιλαιαν D: της ιουδαίας \aleph^1 om η ον. ναζ. D 255-9.

27. εμνηστ. A[B¹]LN¹⁻³b(?): μεμνησμενην D: txt B²CN³² rel. aft οικου ins

και πατριας (see ch ii. 4) C F(Wetst) LN 1 Thaum, Eus, Chr, Chron,

28. έλθων A¹(but corrd by origl scribe). rec aft εισέλθων ins ο αγγελος, with ACD rel latt syr goth [wth Chron, Aug,]; aft αυτην F(Wetst) ΔΝ 69 lat f ff h l q

dumb person, we thus see, was not precluded from some of the sacerdotal minis-24, 25.] περιέκρυβενeither, to avoid defilement: see Judg. xiii. 13, 14,-to hide her pregnancy from her neighbours till it was certain and apparent, -or, from the precaution which the first months of pregnancy require. Kuinoel suggests, that the reason may have been, that she might devote herself more uninterruptedly to exercises of devotion and thankfulness, and that this is expressed by the words following. If so, oth must mean 'because,' as indeed is the usage of these first chapters, -see below on ver. 45; but it seems here to be only the usual particle by which a speech is introduced: see Gen. xxix. 33. And indeed \(\lambde{\epsilon}\)youga really carries the reason of her hiding herself—"seeing that she said (within herself)." ἐπείδεν] There is no ellipsis of εμέ or επ' εμέ, nor is the meaning, 'hath looked upon me;' but $\epsilon \pi$ is to be taken with the infinitive following-hath condescended to remove: 60 ἐφοράω, Herod. i. 124: cf. ἐπεσκέψατο λαβεῖν, Acts xv. 14. [τὸ] ὅνειδος—of barrenness: see ref.

26-28.] Announcement by the same Angel of the birth of Christ.
26.] τῷ ἔκτψ-referring to the πέντε in ver. 24. Ναζαρέτ] In this

πέντε in ver. 24. Nαζαρέτ] In this particular the information of our Evangelist appears to be fuller than that of

Matthew, who seems not to be aware of any residence at Nazareth previous to the birth of our Lord: but see note on Matt. 27.] ¿ξ οίκου Δ refers to Joseph in this place, who (see Matt. i.) was of the direct lineage of David. That Mary was so, is no where expressed in the Gospels, but seems to be implied in ver. 32, and has been the general belief of Christians. The Son of David was to be the fruit of his body (Ps. exxxii. 11): which He would not be, unless His virgin mother was of the house of David. See notes on the genealogy in ch. iii. (Still we must remember the absolute oneness in the marriage relation, which might occasion that Mary herself should be reckoned as being in very deed that which her husband was. Perhaps this has been hardly enough taken into account. Edn. 28.] κεχαριτωμ., not 5, 1862.) 'gratia plena,' as the Vulg. ;-for, though χαριτόω is not found in classical writers, the analogy of all verbs in - 6ω must rule it to mean, the passing on of the action implied in the radical substantive to the object of the verb-the 'conferring of grace or favour, upon.' And this is its meaning in the only other place (see reff.) where it decurs in the N.T. This explains it as corresponding to $\epsilon \tilde{b} \rho \epsilon s \chi \delta \rho \nu \pi \alpha \rho \lambda \tau \hat{\phi}$ $\theta \epsilon \hat{\phi}$, ver. $30 :-\tau c \hat{v} \tau \delta \gamma \delta \rho \epsilon \delta \tau \nu \tau \delta \kappa \epsilon \chi \delta \epsilon$ ριτῶσθαι, τὸ εὐρεῖν χάριν παρὰ τῷ θεῷ. ὁ κύρ. μετὰ σοῦ] i.e. ἐστίν: see

耳山り

σού. 29 ή δὲ η ἐπὶ τὰ λόγω ο διεταράχθη, καὶ ρ διελογί- n ver. 47 reft. σου. 29 η δε 11 επι τα λογω 6 διεταραχύη, και 17 διελογι $^{-1}$ α ver. 47 τεις ξετο 12 ποταπὸς 12 είη 6 8 ἀσπασμὸς οὖτος. 30 καὶ εἶπεν 6 6 είνει 8 αγγελος αὐτη Μη φοβοῦ Μαριάμ 12 τι εὖρες γὰρ 12 χάριν 12 παρὰ τῷ θεῷ. 31 καὶ ἰδοὺ 12 συλλήμψη 12 εν 12 γαστρί, καὶ 12 τέξη υίόν, καὶ 12 καλέσεις τὸ 12 ὄνομα αὐτοῦ 12 Τησοῦν. 12 τεις τι 12 το 12 τεις τι 12 τεις τι 12 το 12 τεις τι $^{$ φοβου...

Frag. Sang. ... αυτου αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς ΑΒΟΟΕ c αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. u c sa shoverth. SIN L. 31 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο, c James i. 17. 118 1. d ἐπεὶ ἄνδρα οὐ c γινώσκω; 35 καὶ ἀποκριθεὶς ὁ ἄγγελος w γκ. 18. 1. 33. 69 εἶπεν αὐτῆ f Πνεῦμα ἄγιον fg ἐπελεύσεται ἐπὶ σέ, καὶ γκιτί. 12. Ναιτί. 13. h δύναμις ι ύψίστου j ἐπισκιάσει σοι, k διὸ καὶ τὸ 1 γεννώμε-

Exod. xxxiii.

19. b absol., Rev. 1, 8, Iv. 8. xxii. 5 al. c pl., Rom. i. 25. ix. 5. xi. 36 al. d Mark xv. 42. John xiii. 29. e = here (Matt. i. 25) only. Gen. (iv. 1, 25.) xix. 8. xxii. 7. Judg. xi. 39. f. Acts i. 8. g ch. i. 35. xi. 22. xxii. 26 [35 v. r.]. Acts i. 8 al. Luke only. c pl., i. 37. xi. 22. xxii. 26 [35 v. r.]. Acts i. 8 al. Luke only. c pl., ii. 7. James v. 1. 1 Kings xi. 7. h – Mark xi. 24. i Mark v. 7 reff. j w. dat., Mark i. 7. Acts v. 15. Ps. xc. 4. acc., ch. ix. 34 a. Mt. only. k. Acts x. 29. Rom. i. 24. Phil. ii. 9. 1 Matt. i. 20. Ps. ii. 7.

Syr arm-use: om BLE 1 copt arm-zoh. rec aft σου adds ευλογημενη συ εν γυναιξιν (from ver 42), with ACD rel latt syrr goth [æth] Eus, Tert, : om BLN Frag-

sung (appy, Tischdf) 1 syr-jer coptt arm [Chron] Damasc₂ Promiss.
29. rec aft η δε ins ιδουσα, and διεταραχθη bef επι τω λογω αυτου, with A rel: η δε ιδ. διετ. (omg rest) C1: for ιδουσα, cum audisset vulg(not fuld) Chron: txt B D(εταραχ.) LXX 1 coptt arm [Chron,] Damasc. (Mey supposes the oright mistake was, passing from de to die (cf D), and thus arose the glosses and transposus, and reinsus of επι τω λογ.) aft διελογιζετο ins εν εαυτη D 28 arm : εν εαυτη λεγουσα F(Wetst) ποδαπος (ποτ. D8) αν ειη D.

30. auth bef o aggredos D 69 Ser's q r lat-b f [f_2 g_1 q] syrr wth. (lat-a def.) for auth. $\pi \rho$. auth ν C 28. 46 ev-P lat-e goth Chron, Cypr, Ambr, $\mu a \rho a$ μαρια D(so

vv 39, 46, 56) latt Iren-int.

34. και ειπεν D lat-a. μαρια C¹(appy) D¹(txt D³) lat-c. aft εσται ins μοι Be-marg C3 F(Wetst) MX 1. 33. 69 syr coptt ath arm Thaum, Cyr-jer, Chr [Ps-Ath,

Cyr, Epiph, Chron, Damasc,].

35. бють А (арру). aft γεννωμένον ins εκ σου (prob a particularizing addisolution,—see Matt i. 16: Gal iv. 4: so Mey) C¹ 1. 33 vulg-ed(with gat per) lat-a e e Syr æth arm Protev-5-mss [Val(in Hipp)] Dial_{expr} Thaum₂ Ath_{expr} Epiph₁ Ephr [Amphil₁] Chr Thdrt Damase, Iren-int [Tert₁] Cypr Hil Gaud Jer: om ABC³DN rel am lat-b f ff₂ g₂ l syr syr-jer copt goth arm-mss Protev-6-mss Dion Petr Eus₁ [Cyr-jer₁ Cyr₂] Orig-int₁ Tert₁.

32. Δαυείδ τοῦ π. αὐτ.] This announcement makes it almost certain (but see note above) that Mary also was of the house of David. No astonishment is expressed by her at this part of the statement, and yet, from the nature of her question, it is clear that she did not explain it by supposing Joseph to be the destined father of her child. See 2 Sam. vii. 13: Ps. lxxxix. 3, 4: Isa. ix. 7: Jer. xxxiii. 15. 34, 35.] This question differs from that raised by Zacharias above. It is merely an enquiry after the manner in which so wonderful a thing should take place; not, how shall I know this?-it takes for granted that it shall be, and only

asks, How? πνεῦμα ἄγ.] the Holy Spirit—the creative Spirit of God, of whom it is said, Gen. i. 2, that He ἐπεφέρετο ἐπάνω τοῦ ὕδατος. But as the world was not created by the Holy Ghost, but by the Son, so also the Lord was not begotten by the Holy Ghost, but by the Father: and that, before the worlds. "No more is here to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a mother. As Christ was made of the substance of the Virgin, so He was not made of the substance of the Holy Ghost, Whose essence cannot at all be made. And because the Holy Ghost did not beget Him by any

 $^{\rm m}$ Matt. xxiii. νον ἄγιον κληθήσεται $^{\rm m}$ υίὸς $^{\rm m}$ θεοῦ. 36 καὶ ἰδοὺ Ἐλισάβετ $^{\rm m}$ και 43,64 . 4 6 10 συγγενής σου καὶ αὐτὴ 9 8 συνειληφυῖα υίὸν ἐν $^{\rm p}$ γήρει $^{1600...}$

reff. τell. αὐτῆς, καὶ οὖτος μὴν ἕκτος ἐστὶν αὐτῆ τῆ καλουμένη σει xxi.2, στείρα, 37 ὅτι οὐκ τάδυνατήσει παρὰ τοῦ θεοῦ πᾶν ερῆμα. τοδυνα.

10 al. ever. 48. Acts ii. 18 (from Joel ii. 29) only. xxxii. 11. Gal. vi. 14. Gen. xliv. 17. v = Mark vii. 24 reff.

36. $\epsilon\lambda\iota\sigma\alpha\beta\epsilon\theta$ D(so ver 40) 691. $\sigma\nu\gamma\gamma\epsilon\nu\iota s$ A B¹(Tischdf) C³DEGHLAEN 69 syr-mg-gr. * $\sigma\nu\nu\epsilon\iota\lambda\eta\phi\epsilon\nu$ BLEN latt copt : $\sigma\nu\nu\epsilon\iota\lambda\eta\phi\nu\iota a$ ACD rel syrr [Cæs, Chron,]. rec $\gamma\eta\rho\alpha$, with S(e sil)[not so Tischdf] : txt ABCDEN rel [Chron,]. ins o bef $\mu\eta\nu$ A.

37. $\sigma \tau_i$ ουκ αδυνατησει is repeated by B^1 . $\pi \alpha \nu \rho$. bef π . τ . θ . D æth. rec $\tau \omega \theta \epsilon \omega$, with ACN^{3a} rel, $\theta \epsilon \omega$ 1: txt BDLEN¹.

38. και είπεν D lat α , μ αρια C^1D . for απηλθεν, απεστη recessit D. 39. for αναστ, δε, και αναστασα $AK[\Pi]$. επορεύετο \aleph .

communication of His essence, therefore He is not the Father of Him, though He were conceived by Him." (Pearson on the Creed, p. 165, 166.) ἐπισκιάσει] The figure is perhaps from a bird (as Grotius: see ref. Ps.), or from a cloud: see the other reff. ἄγιον] Some take this for the predicate of τὸ γενν., 'shall be called holy, the Son of God.' But it is more simple to take it as E. V., that holy thing, &c., making τὸ γενν. ἄγ. the subject, and vi. θ. the predicate. On the latter expression, see note on Matt. iv. 3.

36. συγγενής On the συγγενίς in the var. readd., we may remark, that these fem. terminations of common adjectives belong to later Greek. συγγενίς, ἐσχάτως βάρ-βαρον, Pollux iii. 50. It is found in Plu-tarch, Quæst. Rom. (vi. 314), &c. See Lobeck on Phrynichus, p. 452†. Cf. μοιχαλίς, Matt. xii. 39 reff. What relation, no where appears in Scripture: and traditious are not worth recounting. But we must take the word in the narrower sense, not in the wider reference of Rom. ix. 3. Elisabeth was of the tribe of Levi: but this need not hinder connexion by marriage with other tribes. Aaron himself married into Judah, Exod. vi. 23. We find in Judg. xvii. 7 a young man of the family of Judah who was a Levite. Philo de Monarch. ii. 11 (vol. ii. p. 229), says, προς έταξε τῷ μεν ἀρχιερεί μνασθαι μη μόνον γυναϊκα παρθένον, άλλα και ιέρειαν έξ ιερέων . . . ἐπετράπη δὲ τοῖς ἄλλοις καὶ μὴ ἱερέων γαμεῖν θυ-γατέρας. 37.] The future, in Hebrew, expresses that which does not belong to any fixed time, but shall ever be SO. ρημα] See reff., and above on ver. 4. This place, and its original, Gon.

xviii. 14, which are sometimes quoted to shew that βημα may mean simply "a thing," are in fact most decisive against any such supposition. For the declaration amounts to this, "Hath the Lord spoken and can He not do it?" own faithful and humble assent is here given to the divine announcement which had been made to her. I believe that her conception of the Lord is to be dated from the utterance of these words. So Euthym .: ἀπ' αὐτῆς — ἤδη συλλαβούσης ἄμα τῷ λόγῳ αὐτοῦ. Similarly Iren., Tert., Ath., Maldonat., Grot. Lightfoot, holding a different opinion, says, Agnosco quidem, communiter obtinuisse, quod Virgo in urbe Nazareta conceperit, idque eodem instante quo Angelus eam alloquebatur. She was no unconscious vessel of the divine will, but (see ver. 45) in humility and faith, a fellow-worker with the purpose of the Father; and therefore her own unity with that purpose was required, and is here recorded.

39-56.] VISITATION OF ELISABETH BY MABY. 39.] The situation of Elisabeth was not before this known to Mary; and on the intelligence of it from the angel, she arose and went to congratulate her kinswoman. But before this the events related in Matt. i. 18-25 had happened. Mary being betrothed to Joseph, had no communications with him, except through the pronubæ; who, on the first indications of her pregnancy, represented it to him. This would not take longer time than the expression ev tais ήμ. ταύ. might include—possibly three or four weeks. Then happened Matt. i. 19, 20; and immediately Joseph took her home. As a betrothed virgin she could

F fao-

είς την " ορεινήν * μετά * σπουδής είς πόλιν Ιούδα, 40 καὶ w ver. 65 only. εἰςῆλθεν εἰς τὸν οἰκον Ζαχαρίου καὶ ἠσπάσατο τὴν $\frac{Gen. xiv. 10}{Mark vi. 25}$ Έλισάβετ. 41 καὶ ἐγένετο ὡς ἤκουσεν τον 2 μοτικομε της Μαρίας ἡ Ἐλισάβετ, 2 ἐσκίρτησεν τὸ 3 βρέφος ἐν τη 2 chiν. 23 chiv. 23 chiν. 24 chiν. 24 chiν. 24 chiν. 24 chiv. $^$ πα]σμον μένη σὺ ε ἐν γυναιξίν, καὶ ε εὐλογημένος ὁ ε καρπὸς τῆς f κοιλίας σου. 43 καὶ h πόθεν μοι τοῦτο i ϊνα ἔλθη ή μήτηρ τοῦ κυρίου μου πρός με; 44 ιοου γαρ ως εγενειο 2 ενας νειο 1 ή 1 φωνη τοῦ 10 ἀσπασμοῦ σου εἰς τὰ ὧτά μου, 2 ἐσκίρτησεν 1 ς chere only. 1 1 Chron. xv. έν η άγαλλιάσει τὸ α βρέφος έν τῆ κοιλία μου. 45 καὶ μακαρία ή πιστεύσασα, ὅτι ἔσται ο τελείωσις τοῖς λελαλη- d Matt. xxv. 6 refl.

f Drut. xxviii. 4.
i John xv. 8 refl.
n ver. 14 refl.
e e.h. iii. 2. Jer. i. 4.
o Heb. vii. 11 only. Jer. ii. 2.

l Heb. xiii. 19. Sir. xliii. 17.
m vv. 29, 41.

41. $\operatorname{rec} \eta \in \operatorname{lis}$, bef τ . asp , uap , with AC3 rel syrr copt goth wth [Chron]: txt BC¹DL=N 1. 69 latt arm $\operatorname{Orig}_{[[\operatorname{int}_1]\operatorname{Thaum}_1\operatorname{Cyr}_1]}\operatorname{Cyr}_1\operatorname{Ambr}_1$. aft $\operatorname{eskip}\tau$, ins $\operatorname{ev} \operatorname{agallage}_{[A]}(\operatorname{from} \operatorname{ver} 44)$ N [2-pe]: esk , $\operatorname{ev} \tau$. koil , ths el. to Bp , auths D.

42. for avep , avep 0, avep 0, avep 0. The (for kpauy 1) pwu 1 (more usual), with

ACDN rel syrr Orig, [int, Cyr,]: txt BLE Orig.

43. eue BR1.

44. το βρεφος hef εν αγαλλιασει (το βρ. next the verb as in ver 41) AC3 rel late syr copt goth Orig, [int,] Chron: om εν αγ. 33: txt BC1DLER 1. 69 (F, e sil) vulg lat-b c f ff_2 g_1 $\lceil l$ q arm $Orig_2$ -int₂.

45. on $\kappa \alpha \iota$ C^1 (appy).

not travel; but now immediately, and perhaps for the very reason of the circumstances under which Joseph had taken her home, she visits Elisabeth,-remaining with her about three months, ver. 56. So that we have, five months, during which Elisabeth hid herself, + the sixth month, during which takes place the Annunciation, the discovery of Mary's pregnancy, her taking home by Joseph, + three months visit of Mary = nine months, nearly her full time: see ver. 57.

πόλιν 'Ιούδα may possibly mean "the city of Juttah," which (Josh. xxi. 16) was given, together with Hebron (in the hill country of Judæa: ib. ver. 11), and other neighbouring cities, to the children of Aaron the priest. But it may also mean 'a city of Judah;' and this is perhaps more likely, as no place of residence is mentioned for Zacharias in ver. 23,and one would hardly be introduced so abruptly here. See for 'Ιούδα thus used, Matt. ii. 6: Josh. xxi. 11. It is not Jerusalem; for that would hardly have been described as in the hill country; and from vv. 23, 65, the Evangelist clearly indicates some other place than Jerusalem as the residence of the parents of John.

41.] The salutation uttered by Elisabeth is clearly implied to have been VOL. I.

an inspiration of the Holy Spirit. No intimation had been made to her of the situation of Mary. The movement of the babe in her womb (possibly for the first time: vel nunc primum, vel saltem vehementius, quam pro more, Lightf.) was part of the effect of the same spiritual influence. The known mysterious effects of sympathy in such cases, at least lead us to believe that there may be corresponding effects where the causes are of a kind beyond our common experience.

τ. ἀσπασμ., not 'the salutation of Mary (the Annunciation),' but Mary's salutation: the former construction is not according to Luke's usage. 42. εὐλογ. has a double meaning: that of blessed,from above-blessed among women, i.e. beyond other women; and praised,-from below-i. e. called blessed by women. The former is the best rendering here: and then ev y. will be the Hebrew superlative, as in Jer. xxix. (xlix.) 15, and Cant. i. 8.

43. The word kupiou, as applied to the unborn babe, can no otherwise be explained than as uttered in the spirit of prophecy, and expressing the divine nature of our Lord: see especially Ps. cx. 1, from which Bleek thinks the expression is adopted. 45.] Either (as E. V., Vulg., Erasm., Beza, Meyer) blessed is adopted.

 $\frac{20}{2}$ $\frac{1}{2}$ $\frac{$ $πνεθμά μου <math>^{s}$ ἐπὶ τῷ t θεῷ τῷ t σωτῆρί μου, 48 ὅτι uv ἐπ $^{-1}$. $^{33.}$ Θοι 18 | Prince |

48. aft επεβλεψεν ins κυριος D.

49. * μεγάλα BD1LN1 latt: μεγαλια CD2E1KU1ΓΞ[Π1]N3a Guelph Ver Turic:

ins ο θεος bef ο δυνατος D. μεγαλεια A rel. for ovoua. exeos X1.

50. rec εις γενεας γενεων (corrn arising from the formula "in sæcula sæculorum;" so Mey), with AC2D2 rel lat-a b c syr goth (ath) Chron, [Orig-int,]: εις γενεαν γενεαν D1: εις γενεαν FMN Guelph Bodl Ver Turic Sang 1. 69 lat-f ff g g, l q Isid [Cyr₁-p] Thl Enthym: απο γενεαν εις γενεαν A(in the Magnif insd at the end of the Psalms) 2 pe sah: a progenie in progenies vulg arm: txt BC1LE am(with em forj fuld ing mt tol vat) Syr copt Aug.

51. διανοιας EFH κ'a (but corrd) Guelph Ver.

she that believed, for, &c., or blessed is she that believed that there shall be, &c. The last is maintained by Bengel and De Wette, and supported by Acts xxvii. 25. But I own it seems to me very improbable here; the sense and the period would both suffer ;- and the usage of these first chapters is to render a reason by one: see vv. 37, De Wette and Bleek urge 48, 49, 68. against it, that we should thus look for σοί and not $αὐτ \hat{η}$. But surely the preceding ή πιστεύσασα, rendering the sentence axiomatic, would prepare the way for the demonstrative pronoun of the third person, on either view of ori. I much prefer the former rendering, as agreeable likewise to the analogy of Scripture, where faith, in the recipient of the divine purposes, is so often represented as a co-ordinate cause of the fulfilment of those purposes. Lightf. well suggests, that there may have been present to the mind of Elisabeth the unvelief of her husband, as contrasted with Mary's faith. 46-55.7 Compare throughout the song of Hannah, 1 Sam. As connected with the defence of the hymns contained in these two

chapters, we may observe, taking the very lowest ground, that there is nothing improbable, as matter of fact, in holy persons, full of the thoughts which permeate the O. T. prophecies, breaking out into such songs of praise as these, which are grounded on and almost expressed in the words of Scripture (see Dr. Mill, Historical character of Luke i. vindicated, p. 40 ff.). The Christian believer however will take a higher view than this, and attribute to the mother of our Lord, that same inspiration of the Holy Spirit which filled Elisabeth (ver. 41) and Zacharias (ver. 67). 46, 47. ψυχή – πνεθμα, the whole inner being: see on 1 Thess. v. 23.

σωτηρι—not merely 'Deliverer from degradation, as a daughter of David' but, in a higher sense, author of that salvation which God's people expected [among whom the Holy Virgin reckons herself. Only sinners need a Saviour].

48.] Bleek remarks, that the ἐπιβλέψαι έπὶ τὸν υίόν μου of Luke ix. 38, is ἐλέησόν μου τον υίον in Matt. xvii. 15.

ταπείν.] low condition, not humility; the noun is an objective one. 51νων καὶ 0 τύψωσεν 0 ταπεινούς, 53 τπεινώντας 18 ενέπλησεν 18 και 18 πλουτοῦντας 18 εξαπέστειλεν 18 κενούς, 18 εξαπέστειλεν 18 κενούς, 18 εξεκ χχί. 28. 18 εξι 18 αντελάβετο 18 Τοραὴλ παιδὸς αὐτοῦ, 18 μνησθῆναι 18 ελέους, 55 καθώς ελάλησεν πρὸς τοὺς πατέρας ἡμῶν, 18 ττῷ 18 Αβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. 18 ττῷ 18 Αβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. 18 εξεκ χχί. 25. Ασι χίν. 17. 18 εξεκ τον οἶκον αὐτῆς. 18 Τῆ δὲ 18 Ελισάβετ 18 επέστρεψεν εἰς τὸν οἶκον αὐτῆς. 18 Τῆ δὲ 18 Ελισάβετ 18 επένησθη ὁ χρόνος τοῦ 18 τεκεῖν αὐτήν, καὶ 18 εγέννησεν 18 επίν. 19 επίν. 18 επίν. 18 επίν. 18 επίν. 18 επίν

b = ver. 13. ch. xxiii 29. John xvi. 21. Gal. iv. 24. chere only. Gen. xix. 29. Deuti. 7. (κείν, ver. 63.) 9. I Cor. xii. 26. xiii. 6. Phill. ii. 17, 18 only. Gen. xii. 50. only. gMatt. ii. 2. Gen. xiii. 5. h Rom. v. 14. Ezra ii. 61. Neh. vii. 63. i = Matt. xi. 28 reft. 4cts vii. 3 (from Gen. xii. 5. l), 14 only. Exod. xii. 21. l There only. Prov. vi. 13. x. 10 only. mred., see Mark ix. 23.

52. om και Ver.

55. $\epsilon \omega s$ always A(at end of Psalter) CFMS Guelph Bodl Ver Turic Sang 1. 69 goth Thaum,: in saecula lat-b c. at end ins almy Ver.

56. ωs for ωςει BLEN 1: om D 69 lat-a b e ff 2 g, l q copt-wilk sah Orig-int, Ambr.

58. om 2nd oι D. om αυτης L.

59. om $\epsilon \nu$ DL 33 lat-e [Chron₁]. rec $\tau \eta$ $o\gamma \delta$. $\eta \mu$., with A rel lat-a(appy): txt BCDL $\Xi \aleph$ 33. 69 vulg lat-b c arm Chron₁. $\eta \lambda \theta a \nu$ D¹.

60. aft κληθησεται ins το ονομα αυτου C¹D copt-wilk.

61. ειπαν DLΔΞΝ 1 Chron, rec εν τη συγγενεια, with C²D rel latt [syrr] goth arm: txt ABC¹LΔΛΞ[Π]Ν 33 copt æth Chron, το ονομα τουτο nomen hoc D.
62. ο τι ο αν θελοι qui vult D, quem vellet latt.—for το, ο Ξ.

55.] These agrists express, not the habit of the past, but the consequences involved for the future in that which the Lord had done to her. 51.] The dative $\delta \iota a v o (\alpha \alpha)$ apparently expresses the realm in which the $i \pi \epsilon \rho \eta \phi a v i \alpha$ is shewn. Bleek quotes from Symmachus, Ps. lxxv. 6, $i \pi \epsilon \rho \eta \phi a v i \alpha$ $i \eta \kappa a \rho \delta i \alpha$: but it is $i \eta v \kappa a \rho \delta i \alpha$: the LXX however in the same place has $i \alpha \sigma i v \epsilon v \epsilon \alpha$ $i \kappa a \rho \delta i \alpha$. Ver. 55 is not rendered in the E. V. according to the construction; from Ps. xcvii. 3 it will be seen that $\mu v \eta \sigma \delta \eta v \alpha$ $i k \epsilon \alpha$

57-79.] Birth and naming of John the Baptist. 59.] &káhow—they were calling—wished to call: see Matt. iii. 14 for this use of the imperfect. The names of children were given at circum-

cision, because, at the institution of that rite, the names of Abram and Sarai were changed to Abraham and Sarah,—Gen. xvii. 5, 15. 60.] There is no reason for supposing, with Theophyl., Euthym., Meyer, that Elisabeth had had the name supernaturally intimated to her. She must necessarily have learnt it, in the course of communication by writing, from 62.] The natural inher husband. ference (see on ver. 22) from this verse is, that Zacharias was deaf as well as dumb; nor do I think Kuinoel, De Wette, Meyer, Olshausen, Bengel, Bleek, and Bp. Wordsworth have succeeded in invalidating this inference. There could have been no reason for beckoning, had Zacharias been able to hear articulate words. Bengel's reason, adopted by Bp. W., "commodius est muto innuentes videre quam loquentes audire," is surely too far-fetched.

n = Acts xvi. 29. αυτό. 63 καὶ η αιτήσας ο πινακίδιον έγραψεν P λέγων ABODE n = Acts xvi. 29. 1 Cor. i. 22. Judg. v. 25. o here only †. Ezek. ix. 2 Symm. p (ch. iii. 4 v. r.) 2 Kings xi. 15. 4 Kings x. 1, 6. q = Num. xxii. 28. constr. Ίωάννης ἐστὶν [τὸ] ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. ΜΝΙΥ 64 9 ἀνεώχθη δὲ τὸ στόμα αὐτοῦ τπαραχρημα καὶ ή TIN 65 καὶ Frag. γλώσσα αὐτοῦ, καὶ ἐλάλει ε εὐλογῶν τὸν θεόν. ι έγένετο ^μ έπὶ πάντας φόβος τους ν περιοικούντας αὐτούς, και ελαq = Num. xxii.
28. constr.,
1 Cor. iii. 28.
r ch. iv. 39 al8.
Acts iii. 7 al5.
Luke only,
exc. Matt.
xxi. 19, 20.
Num. vi. 9.
s ch. ii. 28.
xxiv. 53.
Judg. v. 2, 9.
t ch. iv. 36.
Acts v. 5, 11. καὶ ἐν ὅλη τῆ τορεινη της Ἰουδαίας κδιελαλεῖτο πάντα λει... τὰ ἡήματα ταῦτα, 66 καὶ γ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τη καρδία αὐτῶν λέγοντες ² Τί ἄρα τὸ παιδίον τοῦτο έσται; καὶ γὰρ ^a χεὶρ κυρίου ην μετ' αὐτοῦ. 67 καὶ ...εσται Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλήσθη πνεύματος άγίου καὶ Ξ. Acts v. 5, 11. Gen. xxxv. 5. u Acts iv. 33. v here only †. έπροφήτευσεν λέγων 68 b Εύλογητὸς κύριος ὁ ° θεὸς τοῦ cod. c' Ισραήλ, ὅτι d ἐπεσκέψατο καὶ c ἐποίησεν f λύτρωσιν τῷ Bodl, and Zurich **Nere only**. **Clopan\hat{λ}, OTL **ETECKEΨΑΤΟ και **Chooling**: Clopan\hat{λ}, OTL **Chooling**: Clopan\hat{λ}, OTL **Chooling**: Clopan\hat{λ}, OTL **ETECKEΨΑΤΟ και **Chooling**: Clopan\hat{λ}, OTL **Cho

rec (for αυτο) αυτον, with AC rel latt Chron: txt BDFGX 33. 69.

63. $\pi i \nu a \kappa i \delta a$ C¹(appy) D. om $\lambda \epsilon \gamma \omega \nu$ D lat-e. $\epsilon \sigma \tau a \iota$ CU 1 syr-mg Orig,: txt ABDN rel vss Orig,-int_ [Chron_]. om τo (bef $o \nu o \mu a$) B¹LZ Orig,: ins AB²CDN rel [Chron_]. aft $a \nu \tau o \nu$ add $\kappa a \iota \pi a \rho a \chi \rho \eta \mu a \epsilon \lambda \nu \theta \eta$ η $\gamma \lambda \omega \sigma \sigma a$ $a \nu \tau o \nu$, omg $\pi a \rho a \chi \rho$. κ . η $\gamma \lambda$. $a \nu \tau$. in next ver, D lat-a b g_1 .

64. om 2nd autov C1 Ser's c late q.

65. for kai egen, egen, de AK[Π] \mathbb{N}^1 . for epi pa for epi pa for epi pa for epi pa for existance of the formula for existance of the formula formula formula formula formula formula for existance of the formula formul

67. for $\epsilon \pi \rho o \phi \eta \tau \epsilon \nu \sigma \epsilon \nu \lambda \epsilon \gamma \omega \nu$, $\epsilon \iota \pi \epsilon \nu$ D. ($\epsilon \pi \rho o \phi$., so AB1CLX1 1. 33.)

63.] πινακίδ. (= πινάκιον, Aristoph. Vesp. 167), a tablet smeared with wax, on which they wrote with a style. On λέγων, a Hebraism, as applied to veriting, see reff. and Jos. Antt. xi. 4. 7,—Δαρεῖος ἀντιγράφει τῶ Σισίνη...... τάδε λέγων.

ἀντιγράφει τῷ Σισίνη τάδε λέγων. ἐθαύμ. πάντες] This also con-firms the view that Zacharias was deaf. There would be nothing wonderful in his acceding to his wife's suggestion, if he had known it: the coincidence, apparently without this knowledge, was the matter of wonder. 64.] For now first had the augel's words, καλέσεις τὸ ὄν. αὐτ. 'Ιωάννην, ver. 13, received their fulfil-65.] For the construction περιοικ. αὐτούς, see Herod. v. 78: Xen. Anab. v. 6. 16. ρήματα, words; not 'things,' see above on vv. 4, 37. All this tale became matter of Aalia throughout, 66.] λέγοντες carries a slightly logical force with it; -almost = 'for apa refers back to the circuinstances which have happened-What then shall, &c.: see ch. viii. 25: Acts xii. 18. καί γάρ χείρ κ. , α

remark inserted by the Evangelist himself, not a further saying of the speakers in the verse before, as Kuinoel and others maintain. The yap refers back to the question just asked, q. d., 'And they might well enquire thus, for' &c. 68-79.] This Hymn of thanksgiving appears to have been uttered at the time of the circumcision of the child (in which case the matters related in vv. 65, 66 are parenthetical and anticipatory)-and, as the Magnificat, under the immediate influence of inspiration of the Holy Ghost. It is entirely Hebrew in its cast and idioms, and might be rendered in that language almost word for word. It serves, besides its own immediate interest to every Christian, to shew to us the exact religious view under which John was educated by his father. "It may be well for the student to read the beginning of this and the following chapter in Hebrew, in which they have been published in translations of the N. T. and in the Book of Common Prayer rendered into that language." Wordsw.

68.] After ἐπεσκέψατο (for Hebraistic

R κερας λαῷ αὐτοῦ, 69 καὶ gh ἡγειρεν hi κέρας σωτηρίας ἡμῖν ἐν g = ch.iii. 8. Αcts π.ii. 20. αὐτοῦ, 70 καθὼς ἐλάλησεν k διὰ μαις n. 18. h see Ps. cxxxi. στόματος τῶν 1 άγίων m ἀπ αίῶνος 1 προφητῶν αὐτοῦ, 17 Ετεκ. 17 Ετεκ. 17 Ετεκ. 17 Ετεκ. 17 Ετεκ. 17 Ετεκ. 18 Ετεν. 18 Ετε 71 σωτηρίαν έξ έχθρων ήμων καὶ έκ η χειρός πάντων των α σωτηρίαν εξ εχυρών ημών και εκ "χειρος παντών των οιίνοιν ημας, α ποιήσαι έλεος α μετά των πατέρων α εκίνος χχίιος α εκίνος χχίιος χχίιος α εκίνος α εκίνος χχίιος α εκίνος ισουντων ήμας, 12 ποιησαί ελέος μετά των πατερων 3. P8A. χνίι. 2. ήμων καὶ $^{\rm p}$ μνησθήναι $^{\rm p}$ διαθήκης άγίας αὐτοῦ, 73 $^{\rm q}$ ὅρκον $_{\rm i}$ Acts iv. 25. $_{\rm i}$ Chron. xvii. ου 9 ώμοσεν πρὸς 7 Αβραὰμ τὸν πατέρα ἡμῶν, 74 7 τοῦ 1 4 ΑΝ, 24 1 δοῦναι ἡμῶν 8 ἀφόβως ἐκ χειρὸς ἐχθρῶν 1 ἡυσθέντας 1 ε chron. 1 αχτί, 21 αχτί, 21 Αcts ii. 32 11 Αcts ii. 21. 11 Αcts ii. 21. 21 Αct \mathbf{x} ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. $76 \, \mathbf{y}$ καὶ σὺ $\mathbf{m} = \text{Acts iii.}$ ν δέ, παιδίον, προφήτης ² υψίστου κληθήση ^a προπορεύση

n Acts xii, 11. xxiv, 7. Exod, xviii, 16. Psi, cv, 10. och, x, 37. Acts xiv, 27. xv, 4. Gen, xxiv, 12. Tobit xii, 6. p Exon, ii, 24. Psi, cv, 45. q Gen, xxvi, 3. r Matt. iii, 13 reff. Jer, xi, 5. s 1 Cor, xvi, 10. Phil. i, 14. Jude 12 only, Prov. i, 33. Wisd, xvii, 4 BN (-Pos, AC) only. t Rom. vii, 24. 2 Cor, i, 10. Ps. xxx, 15. uch, iii, 37. iv, 8 | Mt., from Deut, vi, 3. Acts vii, 7, 42 al. Exod, iii, 12 al. v Wisd, ix, 3. w Eph. iv, 24 only, Deut, xx, 5. x ver, 17 reff. y Matt. x, 18 reff. z = vv, 32, 35. ch, vi, 35. a Acts vii, 40 (from Exod, xxxii, 1) only. Deut, xxxi, 3.

69. rec ins τω bef οικω, with AR rel Chron; om BCDLMN Guelph Sang 1. 33. 69 Eus, Cyr, rec ins του bef παιδος, with ACR rel Eus, [Chron,]: om BDLN [Cyr,]. rec ins των bef απ αιωνος, with ACDR rel: om BLAR Frag-70. om των D. saug 33. 69 Orig₁ Eus₂.—προφ. αυτ. των απ αιωνος D, simly late a b c &c Iren [-int,]. αυτου bef προφητων & Eus.

71. for εξ, εκ χειρος (omg εκ χ. follg) D. 72. om και D.

74. rec ins των bef εχθρων, with ACR rel [Cyr₁] Chron; παντων των Κ: om BDLX 1. 33. 69 Orig₁. rec aft εχθρων ins ημων, with ACDR rel latt Orig, [Cyr,] Chron,: om BLN Frag-sang 1 (33?) 69 lat-e Iren[-int, Orig-int,]. (The words have been conformed to ver 71.)

75. πασαις ταις ημεραις BL vulg lat-b c &c. rec bef nuw ins The (when, with E(G?)HMSΓΛ Bodl Sang arm Orig₁ [Cyr₁] Chron₁: om A(here and at end of Psalter) BCDRN rel latt syrr copt goth æth Iren-int₁ Orig-int₁ Jer.

76. rec om δε, with A rel latt syrr goth æth arm Orig, [int,] Chron, Iren-int,: ins

sense of which see reff.) must be understood, as an object, τον λαον αὐτοῦ, contained in the following dative. κέρας—a metaphor from horned beasts, who are weak and defenceless without, but formidable with their horns: see reff.; and cf. Hor. Od. iii. 21. 18, 'addis cornua pauperi.' There does not seem to be any allusion (Selden, &c.) to the horns of the altar-the mere notion of a refuge is never connected with the Messiah's Kingdom. 70.] Meyer cites τοὺς ἀπ' αἰῶνος ἡήτορας, Longin. 34. 72. ποιῆσαι] For a similar use of the infinitive, see ver. 54. We may take it here either as of the purpose, "to perform . . . ," which is recommended by the $\delta \rho \kappa \sigma \nu$ $\delta \nu$ $\kappa.\tau.\lambda$., below,—or with Euthym., Bleek, al., as epexegetic, and equivalent to έν τῷ ποιῆσαι, or in English to a participial clause, 'performing,' &c.

73.] ὄρκον δν for δρκου, δν: see Gen. xxii. 16-18. Calvin, al., suppose the construction to be κατά τον ὅρκον ον; Grotius makes the words dependent on ελάλησεν above, as also the infin. ποιησαι: Bleek thinks that the accusative is directly governed by μνησθηναι, as well as the preceding genitive. "The Holy Spirit, speaking by Zacharias, seems to refer here to the providential dispensation signified in the names of the Baptist and his parents. The Baptist, by his name John, spake of the έλεος or grace of God: Zacharias (from זכר, recordatus fuit, and אין, Jah, Jehovah) signifies θεδς εμνήσθη, and Elisabeth (from אל, El, Deus, and אַבָּשׁ, sheba, juravit) is connected with the 8ρκος θεοῦ." Wordsw. This seems probable in the case before us: but the student must be reminded that it is ground to be very cautiously trodden, and where a morbid or pedantic fancy will be constantly going astray.

74, 75.] The attempts to remove the Jewish worship by Antiochus Epiphanes and by the Romans, had been most calamitous to the people. έν όσι. κ. δικαιοσ. sufficiently refutes the idea of some, that the whole subject of this song is the temporal theoreatic greatness of the Messiah. 76. It is not

γάρ προ προςώπου κυρίου δ έτοιμάσαι δ όδους αὐτοῦ. b ch. iii, 4 11 b ch. iii. 4 ll (from lsa. xi. 3). Rev. xi. 12. Rev. xi. 14. Acts ii. 3i. $\frac{1}{2}$ \frac vi. 12. = here only.
= ch. xxiv.
49. Eph.
(iii. 18) iv. 8
(James i. 9.
Rev. xxi.
16) only. Ps. xvii. 16.
iv. 16, from Isa. ix. 2. πνεύματι, καὶ ην έν ταις ερήμοις εως ημέρας q αναδείξεως FGHK αὐτοῦ πρὸς τὸν Ἰσραήλ.

LMRSU

nly. Ps. xvii. 16.

iv. 16, from lsa. ix. 2.

iv. 16, from lsa. ix. 2.

iv. 16, from lsa. ix. 2.

n Rom. iii. 17, from lsa. ix. 8 only. see Matt. xxi. 32. Acts xvi. 17.

n Rom. iii. 17, from lsa. ix. 8 only. see Matt. xxi. 32. Acts xvi. 17.

o Matt. xiiii. 32.

p ch. ii. 40. 1 Cor. xvi. 13. Eph. iii. 16 only. Ps. xxx. 24.

q here only †. Sir. xliii. 6 only. (-δεκκυύναι, ch. x. 1. 2 Macc. ix. 23. x. 11.)

A(at end of Psalter) BCDLRX 33 copt. for προ προςωπου, ενωπιον B& Orig,[int,]. 77. for αυτων, ημων A(here and at end of Psalter) CMU R(Treg, expr) Guelph Bodl Turic 1 sah: txt BDN rel vulg syrr copt-sehw goth [ath Chron] Iren-int,.
78. επισκεψεται BN goth arm-zoh, επεσκεψαιται L: visitabit copt: inviset Syr.

80. ηυξανετο D1. 79. aft enipavai ins ows D.

necessary to interpret kupiou of the Messiah: it may be said of God, whose people (ver. 77) Israel was. But the believing Christian will find it far more natural thus to apply it, especially in connexion with Matt. i. 21. 77.] ἐν ἀφέσει, in remission, the element in which the former blessing was to be conferred. The remission of sin is the first opening for the γνωσις σωτηρίας: see ch. iii. 7.

78. avatolý is (see reff.) the LXX rendering for may a branch or sprout-and thus, 'that which springs up or rises,' as Light: - which, from the clauses following, seems to be the meaning here.

έξ ὕψ. may be taken with ἀνατ., as in E. V.:—or perhaps with the verb ἐπιφᾶ-But however taken, the expression is not quite easy to understand. The word had come apparently to be a name for the Messiah: thus in ref. Zech., ίδου ανήρ, 'Ανατολή δνομα αὐτῷ: and then figures arising from the meaning of the word itself, became mixed with that which was said of Him. The day-spring does not come ex "yous, but from beneath the horizon; but the Messiah does. Again the $\epsilon \pi i \phi \hat{a} \nu \pi i \kappa \tau \lambda$. of the next verse belongs to the day-spring, and only figuratively to the Messiah. See Bleek's long 79.] See reff. Care must be taken on the one hand not to degrade the expressions of this song of praise into mere anticipations of temporal prosperity, nor, on the other, to find in it (except in so far as they are involved in the inner and deeper sense of the words, unknown save to the Spirit who prompted them) the minute doctrinal distinctions of the writings of St. Paul. It is the expression of the aspirations and hopes of a pious Jew, waiting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and at the same time under prophetic influence of the Holy Spirit. That such a song should be inconsistent with dogmatic truth, is impossible: that it should unfold it minutely, is in the highest degree improbable. 80.] A very similar conclusion to those in ch. ii. 40, 52, and denoting probably the termination of that record or document of the birth of the Baptist, which the Evangelist has hitherto been translating, or perhaps transcribing already translated. That this first chapter is such a separate document, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from, the narration of the next chapter. The Old Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage.

ταις έρ. The δρεινή of Judæa was very near this wilderness, and from the character of John's official life afterwards, it is probable that in youth he would be given to solitude and abstemiousness. It cannot be supposed that the Essenes, dwelling in those parts, had any, or only the most general kind of influence over him, as their views were wholly different from his. avad., opening of his

official life: see note on ch. x. 1.

ΙΙ. 1 Έγένετο δὲ τ ἐν ταῖς ἡμέραις ἐκείναις, ς ἐξῆλθεν τ Εχοά.ii. 11. $^{\rm t}$ δόγμα $^{\rm u}$ παρὰ Καίσαρος Αὐγούστου $^{\rm v}$ ἀπογράφεσθαι $^{\rm log}$ $^{\rm log}$ $^{\rm log}$ $^{\rm log}$ $^{\rm u}$ πάσαν τὴν $^{\rm w}$ οἰκουμένην. $^{\rm u}$ αὐτη $^{\rm x}$ ἀπογραφὴ πρώτη $^{\rm w}$ $^{\rm u}$ $^{\rm u}$

t Acts xvi. 4. xvii. 7. Eph. ii. 15. Col. ii. 14 (Heb. xi. 23 v. r.) only. Dan. vi. 12. Uch. vi. 19. Lev. xx. 24. x. 2. vhere 3ce and Heb. xii. 23 only. Judg. viii. 14 A. Prov. xxii. 20 only. 3 Macc. iv. 14. w Matt. xxiv. 14 reff. Ps. ix. 8. x Acts v. 37 only. 2 Macc. ii. 1 only.

Chap. II. 1. om de AZ. agoustou $C^1\Delta \aleph$. ins tou bef apograpes θ all Ξ 33.

2. rec aft aυτη ins η, with ACREN3a rel coptt Eus, [Chron,]: om BD N-corn (appy)

CHAP. II. 1-20.] BIRTH OF CHRIST.
ITS ANNOUNCEMENT, AND CELEBRATION
BY THE HOSTS OF HEAVEN. 1, 2.]
We go back again now to the birth of
John, or shortly after it. In annotating on these verses, I will first
state the difficulty in which they appear
to be involved,—then the remarkable
way in which a solution has been found.

way in which a solution has been found. The assertion in these verses is this-that a decree went forth, &c., and that this enrolment first took place when Cyrenius (Quirinus, see below) was governor of Syria. It would then appear, either that this very enrolment took place under Quirinus, - or that the first did so, and this was subsequent to it. Now both of these senses formerly seemed to be inadmissible. For Quirinus was not known to have been governor of Syria till the year 758 U.C., after the banishment of Archelaus, and the addition of his territory to the province of Syria. της δὲ ᾿Αρχ. χώρας ὑποτελοῦς προςνεμηθείσης της Σύρων, πέμπεται Κυρήνιος ὑπὸ Καίσαρος, ανηρ ύπατικός, αποτιμησόμενος τα έν Συρία, καὶ τὸν ᾿Αρχελάου ἀποδωπόμενος οἶκον. Jos. Antt. xvii. 13. 5. And the birth of our Lord occurred at least eight years before this, previous to Herod's death, and when Sentius Saturninus was governor of Syria. But in a Commentatio of A. W. Zumpt of Berlin (the nephew of the distinguished grammarian of that name), De Syria Romanorum provincia ab Cæsare Augusto ad T. Vespasianum, he makes it highly probable that Quirinus was TWICE governor of Syria. The substance of his researches is as follows:-In 9 B.C. Sentius Saturninus succeeded M. Titius in the province of Syria, and governed it three years. He was succeeded by T. Quintilius Varus (Jos. Antt. xvii. 5. 2), who, as it appears, remained governor up to the end of 4 B.C. Thenceforward we lose sight of him till he is appointed to the command in Germany, in which he lost his life in A.D. 7. We also lose sight of the governors of Syria till the appointment of P. Sulpicius Quirinus, in A.D. 6. Now from the maxim acted on by Augustus (Dio Cass. lii. 23), that none should hold an imperial province for less than three or more than five years, Varus cannot have been governor of Syria during the twelve years from B.C. 6 to A.D. 6. Who then were the missing governors? One of them has been found, L. Volusius Saturninus, whose name occurs as "legatus Syriae" on a coin of Antioch, A.D. 4 or 5. But his proconsulate will not fill the whole time, and one or two governors must be supplied between Varus, ending 4 B.C., and Volusius, 4 or 5 A.D. Just in that interval falls the census, of which it is said in the text, that it πρώτη ἐγένετο ἡγεμονεύοντος της Συρίας Κυρηνίου. Could Quirinus have been governor at any such time? From Jan. to Aug B.C. 12 he was consul. Soon after that he triumphed over the Homonadenses ("mox expugnatis per Ciliciam Homonadensium castellis insignia triumphi adeptus," Tac. Ann. iii. 48). Now Zumpt applies the exhaustive process to the provinces which could by any possibility have been under Quirinus at this time, and eliminates from the enquiry Asia,—Pontus and Bithynia,—and Galatia. Cilicia only remains. But at this time, as he shews, that province had been reduced by successive diminutions, had been separated (Dio Cass. liv. 4) from Cyprus, and, as is shewn by the history of the misconduct of Piso soon afterwards, who was charged with having, as exgovernor of Syria, attempted "repetere provinciam armis" (Tac. Ann. iii. 12), because he had attacked Celenderis, a fort in Cilicia (ib. ii. 78-80), attached to the province of Syria. This Zumpt also confirms by the accounts in Tacitus (Ann. vi. 41; xii. 55) of the Clitæ, a seditious tribe of Cilicia Aspera, who on two occasions were repressed by troops sent by the governors of Syria. Quirinus then appears to have been governor of Syria at some time during this interval. But at what time? We find him in the East (Tac. Ann. iii. 48), as "datus rector C. Cæsari Armeniam obtinenti;" and this cannot

έγένετο η ήγεμονεύοντος της Συρίας Κυρηνίου. 3 καὶ y ch. iii. 1 only +. z John vii. 8, &c. Neh. vii. έπορεύοντο πάντες ^ν ἀπογράφεσθαι, έκαστος είς την ίδιαν πόλιν. 4 z ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ ... γαλιa ver. 11 only. ατές Τουίς το το το το το καλείται $\frac{1}{2}$ Κύρεν. $\frac{1}{2}$ Κάλειται b ήτις καλείται b ηθλε c μ, διὰ τὸ είναι αὐτὸν εξ οἴκου c ΓΔΑΞΠ c Acts iii. 25. Eph. iii. 15. Num. i. 18. καὶ ° πατριᾶς Δαυείδ, 5 ν ἀπογράψασθαι σὺν Μαριὰμ κι 33.

Eus,, αυτην απογραφην 81. εγενετο bef απογραφη πρωτη D Orig-int,.-εγενετο bef πρωτη Ν1. κυρεινου B latt Syr sah, κηρυνιου A.

3. εκαστος απογραφεσθαι, omg παντες, κ1. for ιδιαν, εαυτου (eabelow) BDLΞκ3 Eus₁: εαυτων κ1: txt ACR rel syr-mg-gr [Chr Chron₁]. for ιδιαν, εαυτου (explany, of D πολιν, πατριδα D: χώραν C1 gat.

4. for την ιουδ., γην ιουδα D lat-(a) e. ins την bef πολιν X1. transp δια to 2nd δαυειδ to end of ver 5 D.

5. απογραφεσθαι (see ver 3) ADN 33 Chr, Thl: -ψεσθαι Δ: txt BCEN32 rel Just, μαρια D Eus Eus₂ [Cyr-jer, Chron,].

have been during his well-known governorship of Syria, which began in A.D. 6; for Caius Cæsar died in A.D. 4. Zumpt, by arguments too long to be reproduced here, but very striking and satisfactory, fixes the time of his first governorship at from B.C. 4 to B.C. 1, when he was succeeded by M. Lollius. It is true this does not quite remove our difficulty. But it brings it within such narrow limits, that any slight error in calculation, or even the latitude allowed by the words πρώτη έγένετο might well cover it. I may mention it as remarkable, that Justin Martyr three times distinctly asserts that our Lord was born under Quirinus, and appeals to the register then made, as if from it the fact might, if necessary, be confirmed: Apol. i. 34, p. 65; 46, p. 71: Dial. 78, p. 175. We conclude then, that an ἀπογραφή or enrolment of names with a view to ascertain the population of the empire, was commanded and put in force at this time, unaccompanied (probably) by any payment of money. Mr. Greswell (vol. i. p. 511) cites a passage of Suidas-δτι Αύγουστος Καισαρ, δόξαν αὐτῷ, πάντας τοὺς οἰκήτορας 'Ρωμαίων (?) κατὰ πρόςωπον ἀριθμεῖ, βουλόμενος γνῶναι πόσον έστι πλήθος: and has made it probable that, notwithstanding a difficulty in the numbers, this was a census of the empire, and not of the city. We know (see Tacitus, Ann. i. 11: Sueton. Aug. 28, 101: Dio liii. 30; lvi. 33) that Augustus drew up a rationarium or breviarium totius imperii, which took many years to arrange and complete, and of which the enrolment of the inhabitants of the provinces would naturally form a part. Of the data for this compilation, the enrolment in our text might be one. That Judæa was

not a Roman province at this time, is no objection to our text; for the breviarium of Augustus contained the 'regna' of the Roman empire, as well as the 'provincias.'

For a statement of the case and its difficulties as they stood before Zumpt's discovery, see Wieseler, Chronol. Synops. i. 73-122; and a good summary and criticism of the various hypotheses in Winer's Realwörterbuch, edn. 3, art. Quirinus: and a new and curious hypothesis in Bp. Wordsw. h. l., who inclines to reject the above solution. In Dio Cassius. where we might expect to find information, this portion of the reign of Augustus is apparently defective. Kυρην.] P. Sulpicius Quirinus (not Quirinius, for Kvρήνιος is the Greek form of Quirinus, Meyer ii. 222: see Sueton. Tib. 49: Tacit. Ann. iii. 48, where however Beck reads Quirinius). 3-5. There is a mixture here of Roman and Jewish customs, which is not at all improbable, considering the circumstances. In the Roman census, men, women, and children were all obliged to go and be enrolled. Dion. Hal. iv. 15, άπαντας ἐκέλευσε (ὁ Τύλλιος) τοὺς δμοπάγους κατὰ κεφαλην ωρισμένον νόμισμά τι συνειςφέρειν, έτερον μέν τι τους άνδρας, έτερον δέ τι τὰς γυναῖκας, ἄλλο δέ τι τοὺς ἀνήβους. But then this census was made at their dwelling-place, not at that of their extraction. The latter practice springs from the Jewish genealogical habits, and its adoption in this case speaks strongly for the accuracy of the chronology. If this enrolment was by order of Augustus, and for the whole empire, it of course would be made so as to include all, after the Roman manner: but inasmuch as it was made under the Jewish king Herod, it was done after the Jewish manner, in taking this

... εμνη- τη d έμνηστευμένη αὐτῷ οὔση c εγκύφ. 6 Ἐγένετο δὲ d ch. i. 27.

Ματτ. i. 18 στευμένη f ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, κ ἐπλήσθησαν αί h ἡμέραι

καὶ. 23, 25.

κ τοῦ hi τεκεῖν αὐτί,ν' 7 καὶ i ἔτεκεν τὸν υίὸν αὐτῆς τὸν

κπρωτότοκον, καὶ i ἐσπαργάνωσεν αὐτὸν καὶ m ἀνέκλινεν
αὐτὸν ἐν n φάτνη ο διότι οὐκ ην αὐτοῖς ν τόπος ἐν τῷ

καταλύματι. 8 Καὶ ποιμένες ησαν ἐν τῆ χώρα τῆ αὐτῆ;

καιμένη τὰ καταλύματι. 8 Καὶ ποιμένες ησαν ἐν τῆ χώρα τῆ αὐτῆ;

καιμένη τὰ δεν καὶ s ψυλάσσοντες s ψυλακὰς t τῆς t νυκτὸς g ch. i. 57 reff.

κατι 21 reff.

k Rom. viii, 29. Col. i. 15, 18. Heb. i. 6. xi. 28, xii. 23. Rev. i. 5 only. Gen. iv. 4. (-κtα, Heb. xii. 16) I ver. 12 only. Job xxxviii. 9. Erek. xvi. 4 only. mact., ch. ix. 15 | Mk. xii. 37. (Matt. viii. 11 refil. vv. 12, 16, ch. xii. 15 only. Job xxxxii. 9. och. i. 13 refil. p = ch. xii. 9, 22. Gen. xxiv. 23, 25. I Macc. ix. 48. ch. xii. 11 | Mk. Exod. iv. 24. rereonly t. s Num. iii. txen. Anab. v. 7. 14.

rec μεμνηστευμενη, with B²C²D¹⁰ κ^{3a}(but txt restored) rel Eus₁: txt AB¹C¹D¹LΞκ¹.

rec aft αυτω ins γυναικι, with A C²(appy) rel latt syr goth æth Eus₁ (Cyr-jer?)

Chr₂ [Chron₁]: om B C¹(appy) DLΞκ 1 per lat-e f g² Syr coptt arm Eus₁.

6. for εγενετο to επλησθησαν, ως δε παρεγείνοντο ετελεσθησαν D.

7. for 1st $\epsilon\nu$, $\epsilon\pi\iota$ \aleph^1 (but corrd eadem manu, so ver 12). rec ins $\tau\eta$ bef $\phi a\tau \nu \eta$, with Δ rel Eus $_1$ [Amphil $_1$] Cyr $_1$ Chr $_2$ [Chron $_1$]: om ABDLEN goth arm Protev Just $_1$ Eus $_2$ -mss.

8. for και ποιμ., ποιμ. δε D lat-a b e f.ff₂ g₁ [l q] (Syr). χαρα D¹(txt D²·⁴). ταυτη [for τη αυ.] D¹(txt D¹⁰) Ser's c. ins ταs bef φυλακας D 131, 242. om της νυκτος Ξ.

account of each at his own place of extraction. Mary being apparently herself sprung from the lineage of David (see ch. i. 32), might on this account go to Bethlehem, being, as some suppose, an inheritress; but this does not seem to be the Evangelist's meaning, but that, after the Roman manner, she accompanied her husband. No stress must be laid on έμνηστ., as if she were only the betrothed wife of Joseph at this time; -she had been taken to his house before this: the history in our text happening during the time indicated by Matt. i. 25.

7.] Now that πρωτότοκον has disappeared from the text of St. Matthew [i. 25], it must be here remarked, that although the term may undoubtedly be used of an only child, such use is necessarily always connected with the expectation of others to follow, and can no longer have place when the whole course of events is before the writer and no others have followed. The combination of this consideration with the fact that brethren of our Lord are brought forward in this Gospel in close connexion with His mother, makes it as certain as any implied fact can be, that those brethren were the children of Mary herself.

Ancient tradition states the birthplace of our Lord to have been a cave: thus Justin Martyr, Dial. 78, p. 175, ἐπειδὴ Ἰωσὴφ οὐκ εἶχεν ἐν τἢ κώμη ἐκείνη ποῦ καπαλῦσαι, ἐν σπηλαίω τινὶ σύνεγγυς τῆς κώμης κατέλυσε· καὶ τότε, ὅντων αὐτῶν ἐκεῖ, ἐτετόκει ἡ Μαρία τὸν χριστόν, καὶ ἐν φάτνη αὐτὸν ἐτεθείκει. And Origen,

against Celsus, i. 51, p. 367: ἀκολούθως τῆ ἐν τῷ εὐαγγελίῳ περὶ τῆς γειέσεως αὐτοῦ ἰστορία δείκνυται τὸ ἐν Βηθλεὲμ σπήλαιον ἔνθα ἐγεινήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτνη ἔνθα ἐσπαργανώθη. Similarly Eusebius, Athanasius, and others. This tradition is nowise inconsistent with our text—for caves are used in most rocky countries as stables. Bleek has noticed that Justin Martyr refers to a prophecy in Isa. xxxiii. 16 (οὖτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς, LXX), and is disposed to think with Calov., al., that the tradition may have arisen from this. But is not the converse much more likely ἐ

καταλύματι, a public inn, or place of reception for travellers; not 'a room in a private house,' for then the expression would be, 'They found no κατάλυμα.' Of what sort this inn was, does not appear. It probably differs from πανδοχείον, ch. x. 34, in not being kept by an host, πανδοχεύs: see note there.

8.] Mr. Greswell has made it highly probable (Diss. x. vol. i.) that our Lord was born on the evening of (i. e. which began) the 5th of April, the 10th of the Jewish Nisan: on which same day of April, and the 14th of Nisan, He suffered thirty-three years after. Before this time there would be abundance of grass in the pastures—the spring rains being over: but much after it, and till after the autumnal equinox again, the pastures would be comparatively bare: see note ou John vi. 10.

άγρ.] spending the night in the open field. φυλ. φυλακάς τ. ν.,

u = ver.40, ch. $u \in \pi i$ την v ποίμνην αὐτῶν. g καὶ [ἰδοὺ] ἄγγελος κυρίου $v \in \pi i$ την v ποίμνην αὐτῶν $v \in \pi i$ ἐπέστη αὐτοῖς καὶ × δύξα κυρίου γ περιέλαμψεν αὐτούς, Ρεπεκαὶ ² ἐφοβήθησαν ² φόβον μέγαν. ¹⁰ καὶ εἶπεν αὐτοῖς ΑΒΡΙΕΓ 31 reff. weh. xxiv. 4. Acts iv. 1. xn 7. L. only, exc. 1 Thess. v. 3. 2 Tim. iv. 2, 6. ό ἄγγελος Μη φοβεῖσθε ιδού γὰρ αεὐαγγελίζομαι ὑμῖν ΜΡΣΟΥ χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ Þλαῷ, 11 ὅτι ° ἐτέχθη κι 33. 6. x = ch. ix. 31. Lev. ix. 6, 23. Num. xiv. 10. xvi. ύμιν σήμερον σωτήρ, ος έστιν χριστός κύριος, έν d πόλει d Δαυείδ. 12 καὶ τοῦτο ύμιν τὸ e σημείον ευρήσετε των 14 · Δόξα ορ εν ύψίστοις θεώ, καὶ επὶ γης εἰρήνη, εν b John xi, 50, xviii, 14, c Matt. i, 21 ανθρώποις ⁹ εὐδοκίας. ¹⁵ καὶ ἐγένετο ώς ἀπηλθον ἀπ c Matt. i. 21 avopatoly "Evocklas. 19 kall Eyevero by artificolor artefl. dver. 4.

e = 2 Cor. xii. 12. 2 Thess. iii. 17. 4 Kings xix. 19.
fch. i. 41. 44 reff.
g ver. 7 (reff.).
h Mark xii. 36 reff.
i. - ch. v. 6. John xxi. 6. Acts xxvii. 3. Ps. cxlvi. 4.
k Acts viv. 19.
so 1 Tim. ii. 9. Rev. iv. 3. Winer, § 11. 1.
n ver. 20. ch. xix. 37. [xxiv. 53.] Acts
ii. 47. iii. 8, 9. Luke only, exc. Rom. xv. 11, from Ps. cxvi. 1. Rev. xix. 5.
och. xix. 38 (see Ps. lxx. 19).
p Matt. xxi. 9 reff.
q Eph. i. 5, 9. Phil. i. 15. ii. 13. 2 Thess. i. 11. Ps. v. 12. I. 18 (20). lxviii. 13.

9. om idou BLEN lat-e g, syr-jer sah goth æth arm Eus,: ins AD rel latt syrr copt [Chron,]. for 2nd κυριου, θεου ΞΝ32 vulg lat-c e syr-mg Eus, : om D 209 lat-b ff. l επελαμψεν αυτοις Ν1. for φοβον μεγαν, σφοδρα B. (Orig₁).

aft eoral ins kal D. 10. om yap P. € 07 LV X1.

om 70 BE: ins ADPN rel Eus,. aft σημειον ins εστω D. 12. ημιν №1. rec om και (bef κειμενον), with A rel lat-a copt-ms: ins BLPSΞ X-corr1 1. 33 vulg lat-b c f $g_{1,2}$ l [q] syrr copt-2-mss goth ath arm Eus₁ [Orig-int₂].—om $\kappa\epsilon_l\mu\epsilon_l\nu\nu$ also D \aleph^1 (ins \aleph -corr¹) 68. rec ins $\tau\eta$ bef $\phi\alpha\tau\nu\eta$, with F^2 (K, e sil) : om ABDP $\Xi[\aleph]$ rel goth Eus,. (33 def.)

13. oupavou Bi[txt B2.3, Tischdf] D1(txt D2). αιτουντων D'[-gr](txt D8).

14. rec ευδοκια, with A(in the "Gloria in excelsis" insd at the end of the Psalms) B²PE N-corr rel Psalt-Turic syrr copt ath arm Orig₃ Thaum₁ Constt₁ Eus₂ Epiph₁ Bas₁ Naz Chr₁ Cyr₁ [Thdot-ancy₁ Procl₁?] Thdrt Thl: txt AB¹DN¹ goth Cyr₂jer₁ Iren-int₁ Orig-int, lat-ff, bonæ voluntatis latt, consolationis D-lat.

either, keeping watch by night, or, keeping the watches of the night. The former seems most probable: and so Meyer and Bleek: see ref. Xen., and add Alexis in Athen. xv. 58, p. 700-δ πρώτος εύρων μετὰ λυχνούχου περιπατεῖν Τῆς νυκτός, ήν τις κηδεμών των δακτύλων. δόξα-the brightness of God's presencethe Shechinah (see reff.) which also accompanied His angels when they appeared to men. It is agreeable at least to the analogy of the divine dealings, to suppose with Olshausen, that these shepherds, like Symeon, were waiting for the consolation 10, 11.] παντί τῷ λ., not (E. V.) to all people, here: but to all THE people,—the Jewish people. To them was the first message of joy, before the bursting in of the Gentiles-just as here the one angel gives the prefatory aunouncement, before the multitude of the heavenly host burst in with their proclamation of 'peace on earth.' a Saviour, as E. V.,-the name being particularized afterwards. χρ. κύρ.

This is the only place where these words come together. In ch. xxiii. 2 we have χρ. βασιλέα, and in Acts ii. 36 κύριον καλ χρ. (In Col. iii. 24 we have, in a somewhat different meaning (said to servants), τῷ κυρίῳ χριστῷ δουλεύετε.) And I see no way of understanding this kúpios, but as corresponding to the Hebrew JEHOVAH.

12.7 Olshausen hazards a conjecture that the stable or cave may possibly have belonged to these shepherds. But I think the words was B., ver. 15, do not look as if Bethlehem were their home. It seems clear that the spot was somehow known to them by the angel's description.

βρέφος -not 'the child;'-the angel in giving the sign, generalizes the termthey were to know the truth of his words, by finding a child wrapped in swaddling clothes, lying in a manger. 14. The disputes about this short song of praise are (with one exception, see below) so much solemn trifling. As to whether ¿στιν or έστω should be supplied, the same question might be raised of every proclamation

15. οι αγγ. bef απ' αυτ. D (wth); bef ε. τ. ουρ. 33. 69 vulg lat-f g, syrr arm Orig-int, discessit ab illis angelus in cœlum lat-b c eff l q. om και οι ανθρωποι BLEN 1 invicem vulg lat-a b &c(not c e q).

ειπαν LΞ: ελαλουν BK 2-pe, loquebantur ad ews ins εις P ev-v fori [lot a] latt(not q) Syr coptt arm Eus, Orig-int Aug,: ins ADP rel syr goth ath. εωs ins ειs P ev-y forj [lat-q].
 ειδομεν P, ιδομεν Μ.
 16. rec ηλθον, with AB2DP8 rel Eus: txt B1LΞ. γεγονως D1(txt D2 or 4).

σπευδοντες D 61: πιστενσαντες Ξ. ανευραν Β1 8-corr1(appy): ευραν LΞ83a; ευρον D 1.69 Eus,: txt AB2N1 rel. om TE D latt syrr copt Eus,.

rec διεγνωρισαν, with APR rel: txt BDLEX Eus. om τουτου DA 1 lat-a ef Syr copt æth arm.

18. ακουοντες D Ser's c. εθαυμαζον D-gr 241. 2-pe.

19. (μαρια, so BDRN¹ copt-2-mss Eus.) συνετηρει bef παντα DX Scr's a latt syrr æth: txt ABPRN rel Eus. om ταυτα B 77 Scr's a.

which was ever uttered. The sense of both these is included. It is both There is, and Let there be, glory, &c. The song in the rec. is in three clauses, forming a Hebrew parallelism, in which the third clause is subordinate to and an amplification of the second, and so is without a εὐδοκία (see reff.) is that copula to it. good pleasure of God in Christ by which He reconciles the world to Himself in Him (2 Cor. v. 19). And this it is, whether είδοκία or εὐδοκίας be read. The interpretation of the latter reading by the vulg. and R.-Cath. interpreters generally, as "bone voluntatis," "peace on earth for those that like it," is untenable in Greek as well as in theology. The only passage which seems in any degree to justify it is Phil. i. 15, τινές δι' εὐδοκίαν τον χριστον κηρύσσουσιν, where however we have nothing like the harsh usage which must be assumed here, of the subjective gen. with the absolute sense of the noun. The only admissible rendering is, 'Among men of God's good pleasure,' i. e. among the elect people of God: cf. for the gen. Acts ix. 15 : Col. i. 13. And so Bleek renders : und auf Erben Friede unter den Menschen des Wohlgefallens, namlich, bes gottlichen Wohlgefallens. A curious connexion of εὐδοκίας with εἰρήνη is found in the passage of Origen-int. by which the gen. is supported :- " Pax enim quam non dat Dominus super terram non est pax bonæ voluntatis." This might perhaps be admissible as matter of mere construction, especially as St. Luke loves to separate genitives from their nouns in construction by an intervening word or words: but it would be difficult to justify it exegetically. As regards the reading, the evidence is materially affected by the fact that B reads εὐδοκίας a prima manu, as I have myself ascertained at Rome: and that & reads the same. I have therefore now edited the genitive without any marks of doubt. 1862. 15.] If the bracketed words be retained, it will be better to understand them as applying to the shepherds merely, than (with De Wette and Meyer) to suppose of avo. to be used as distinctive of the shepherds from the angels. Such distinctions are not usual, whereas the redundant ανθο. is: see reff. οἱ ποιμένες specifies what oi ἄνθρ. stated generally: the men, viz. the shepherds. 19.] ouver., in her ρήμ. may have its literal memory.

ειν. 39, 43, 45. λουσα εν τη καρδία αὐτης. 20 καὶ ο υπέστρεψαν οί ποι- ... αυτης εικ. 33, 43, 45. Αυθοία εν τη καιροία αν της είκ. 1,36, ντι 37, μενες δοξάζοντες καὶ $^{\rm f}$ αἰνοῦντες τὸν θεὸν $^{\rm g}$ έπὶ πᾶσιν $^{\rm h}$ οἶς ten. 13 reff. $_{\rm g}$ είκι 3, ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς. $_{\rm tets}$ 1,21. $_{\rm tets}$ 1,22. $_{\rm h}$ Καὶ ὅτε $^{\rm i}$ ἐπλήσθησαν ἡμέραι ὀκτὼ $^{\rm k}$ τοῦ περιτεμεῖν

21 Καὶ ὅτε i ἐπλήσθησαν ἡμέραι ὀκτὰ k τοῦ περιτεμείν Εκαι στε l Cor. i. 4 al h attr , Matt. xxiv. 50. xxiv, 50, ch. in. 19. αὐτόν, 1 ch. ii. 19. xx. 43 al. yer. xv. 14. i ch. i. 57 reft. ὑπὸ τοῦ k ch. ii. 6 al. fr. ο κοιλία. 10. ch. vii. 12. Acts i. 10. xx. 17. 00. xx. 17. 00. xx. 17. αὐτόν, 1 καὶ m ἐκλήθη τὸ m ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ÄBDEG ύπο του άγγέλου πρό του "συλλημφθηναι αυτον έν τη RSUVX PAAZH

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ Γκαθαρισμοῦ m Matt. i. 21 αὐτῶν κατὰ τὸν νόμον Μωυσέως, αἰνήγαγον αὐτὸν εἰς ...μων.

q ch. iv. 5 al. Acts vii. 41 al. Luke only, exc. Matt. iv. 1. Rom. x. 7. Heb. xiii. 20. Gen. i. 21. vi. 13. Ps. v. 3. 5 Matt. xix. 4 reff. tch. xxiv. 31, 32 reff. Exod. xiii. 2. iv. 19 only. Num. iii. 12.

εαυτης R ℵ¹(or corr¹) 33.

20. rec επεστρεψαν: txt ABDPRN rel Scr's-mss Thl.

21. for επλησθησαν, συνετελεσθησαν D: επληρωθησαν 33. ins at bef $\eta\mu$. D 33. 69 syr-mg Eus₁ [Amphil₁]. ins at bef oktw D syr-mg. rec (for 1st autov) to matdion (see ver 59), with DEGHMV em(with gat) lat-e g_2 Syr Eus: auto to maid. Γ: txt ABREN rel am(with fuld forj ing mt per) (æth) syr copt goth arm Orig-int₁.

om 2nd και D 69 latt(not e q) copt-2-inss [Orig-int₁]. for εκληθη, ωνομασθη аитпи N1(txt N-corr1.3a). nominatum est D. for $\kappa\lambda\eta\theta\epsilon\nu$, $\lambda\epsilon\chi\theta\epsilon\nu$ \aleph^1 .

for τη κοιλια, κοιλια μητρος D.

22. επληρωθησαν κ³a [Cyr-jer₁]. om του Β¹. elz αυτης, with 76 [Ps-Ath]: om 435 evv-H-P-x-y-z copt-2-mss Amphil, Iren-int₁: αυτου D 254 latt arm-use [Chron₁]: txt ABRN rel lat-q syrr copt-schw sah[-mut] goth arm-zoh æth [Cyr-jer₁] Cyr_{expr} Orig-int_{expr}. παραστησεται κ¹. om τω D.

23. ins τω bef νομω D F(Wetst) [Cyr.jer.]. διανοιγων X1 Scr's e i w evv-P-v.

sense, words: viz. those spoken by the shepherds:-or its Hebraistic, as above, ver. 15, which is more probable-all these things now spoken of. συμβ., revolving them-comparing one with another.

21. HIS CIRCUMCISION. The second καί must not be rendered 'also.' It is simply redundant, as in reff. Lord was made like unto His brethren (Heb. ii. 17; iv. 15) in all weakness and bodily infirmity, from which legal uncleanness arose. The body which He took on Him, though not a body of sin, was mortal, subject to the consequence of sin,-in the likeness of sinful flesh: but incorruptible by the indwelling of the Godhead (1 Pet. iii. 18). In the fulfilment therefore of His great work of redemption He became subject to legal rites and purifications—not that they were absolutely necessary for Him, but were included in those things which were πρέποντα for Him in His humiliation and 'making perfect:' and in His lifting up of that human nature, for which all these things were absolutely necessary (Gen. xvii. 14), into the Godhead.

22-38.] THE PURIFICATION IN THE TEMPLE. SYMEON AND ANNA RECOG-NIZE AND PROPHESY OF HIM. See Levit. xii. 1--8, where however the child is not, as here, expressly included in the purification. (It is hardly possible that Joseph should be implied in the autor, as Euthym., Meyer, interpret it.) The reading αὐτοῦ is remarkable, and hardly likely to have been a correction. αὐτηs, adopted by the E. V., is almost without authority (see var. readd.), and is a manifest correction. Bengel denies that either the Lord or His mother wanted purification; and mentions that some render autôv ' of the Jews,' but does not approve of it (John ii. 6 is certainly no case in point). See the last note, on the necessity of purification for both. 23.7 God had taken the tribe of Levi instead of the firstborn that openeth the womb, 'Num. iii. 12, and required only the excess in number of the first-born over the Levites to be redeemed (ib. vv. 44-51). This arrangement appears afterwards to have been superseded by a general command to redeem all the first-born at five shekels of the sanctuary (Num. xviii. 15, 16).

...του ποι

[ησαι] R.

Psalters and Cod. Sang. 17 contain

20—00. ἄγιον τῷ κυρίῳ κληθήσεται, 24 καὶ V του οσων. κατὰ τὸ W εἰρημένον ἐν νόμῳ κυρίου, X ζεῦγος Y τρυγόνων $^{Acts xiii. 30}$ 3 δύο Z νοσσοὺς a περιστερών. 25 Καὶ ἰδοὺ 3 ν ἄνθρωπος o only. Lev. τ. ἐν I Γερουσαλὴμ & ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὖτος Y here only. Gen. X O εὐλαβής, c προςδεχόμενος d παράκλησιν τοῦ C καὶ D ν εὐλαβής, c προςδεχόμενος d παράκλησιν τοῦ C καὶ D ν εὐν. E τον. E καὶ O ν E καὶ O ν E ν καὶ O ν εἰν. E καὶ O ν E ν εἰν. E καὶ O ν E ν αὐτῷ f κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἀγίου μὴ a Matt. iii. 16 $\mathfrak{g}^{\mathrm{h}}$ \mathfrak{i} \mathfrak{d} \mathfrak{g} ίς αγαγείν τους γονείς τὸ παιδίον Ἰησούν, π του ποιήσαι αὐτοὺς κατὰ τὸ η εἰθισμένον τοῦ νόμου ο περὶ αὐτοῦ, 28 P καὶ αὐτὸς q ἐδέξατο αὐτὸ εἰς τὰς r ἀγκάλας [αὐτοῦ], καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν 29 Νῦν s ἀπολύεις τὸν δοῦ- c Mark xx. 43

λόν σου, [†] δέσποτα, κατὰ τὸ ρημά σου ^u ἐν εἰρηνη, ³⁰ ὅτι ^d = ² Cor.i.

vi. 18 al. L.P.H.) Nah. iii. 7.

e = ver. 40. John i. 32, 33. 2 Chron. xv. 1.

f = Matt.

ii. 12 reff.
Pa xv. 10.
1. Col. i. 8.

l. Matt. xiii. 4, 25. ch. 1. 8 al. fr.

rxiii. 9 only. (-ισμός, 3 Kings xviii. 28.)

ver. 21 reff.
q ch. xvi. 6. xxiii. 17.

r here only. 3 Kings iii. 20. Prov. v. 20 only.

s Matt. xxii. 43. ch. iv.

r xxiii. 9 only. (-ισμός, 3 Kings xviii. 28.)

ver. 21 reff.
q ch. xvi. 6. xxiii. 17.

r here only. 3 Kings iii. 20. Prov. v. 20 only.

s Matt.

xiv. 15 al. Num. xx. 29.

u Acts xvi. 36. 1 Cor. vii. 15. xvi. 11 al. 2 Kings iii. 21, 23.

om τω (bef κυριω) D.

24. ins τω bef νομω BDLX: om AR rel Coisl-oct-marg [Ps-Ath,]. rec veocoous,

with ADR rel [Ps-]Ath, : txt BEGHSVAN Coisl-oct-marg.

25. om idou D Syr goth æth. $\alpha\nu\theta\rho\omega\pi$ os bef $\eta\nu$ BN vulg lat-b f l: om $\eta\nu$ Wetst) 1. aft $o\nu o\mu\alpha$ ins $\alpha\nu \tau o\nu$ \aleph^1 . (B has $\sigma\nu\mu\epsilon\omega\nu$ as Mai, not $\sigma\iota\mu$. as F(Wetst) 1. F(Wetst) 1. aft ovoµa ins autou \aleph^1 . (B has $\sigma v \mu \epsilon \omega \nu$ as Mai, not $\sigma \iota \mu$. as Btly. See table at end of prolegomena.) $\epsilon v \sigma \epsilon \beta \eta s$ Kr \aleph^1 syr-mg(appy) arm. rec αγιον bef ην, with D Ser's v (b f, e sil) (latt syrr) goth arm Cyr-jer, [Did₁]: om nv 1 æth: txt ABRN rel.

26. κεχρηματισμένος δε ην D lat-b c $f_2 g_1 [l q]$. for πριν η, πριν 69 Ser's c:

πριν αν Β F(Wetst): πριν η αν RX 33: πριν ηνα L: εως αν κι 259 [Did₁]. 27. ειςαγειν Α 69(Scr) Scr's d ev-z [Ps-Ath₁]. οπιησουν κι. for for eidiomeror,

εθος D. consuetudinem vulg.

28. aft aυτος ins δε X1(om X-corr1). om autou BLN lat-a b l Iren-gr, [Orig,] r-jer, Did,. ηυλογησεν DΓ Cyr-jer,. 29. απολλυεις 💦. Cyr-jer, Did,

24. The offering (ref. Levit.) was, a lamb for a burnt-offering, and a pigeon for a sin-offering: but if the parties were too poor to bring a lamb, then two pigeons. But as Bleek remarks, we are not hereby justified in assuming extreme poverty to have been the condition of our Lord's family. This no where appears from the gospel history. 25.] It appears that this Symeon might have been Symeon the son of Hillel,—and father of Gamaliel, mentioned in Acts v. 34 ff. But we have no means of ascertaining this. It is no objection to it that he is here merely ἄνθρωπos, seeing that Gamaliel himself is only φαρισαίός τις in Acts v. 34. παράκλ. See Acts xxviii. 20. It was a common form of adjuration among the Jews, 'Ita videam consolationem, si '&c., referring to On the general expectation of deliverance at this time, see on Matt.

26.7 Of the nature of this intimation, nothing is said. Symeon was the subject of an especial indwelling and leading of the Holy Ghost, analogous to that higher form of the spiritual life expressed in the earliest days by walking with God-and according to which God's saints have often been directed and informed in an extraordinary manner by His Holy Spirit. In the power of this intimation, and in the spirit of prophecy consequent on it, he came into the Temple on this occasion. 28. kaí here again is not also, but simply the introduction to the apodosis. 29.] ἀπολύεις, not τοῦ (ην, or ἐκ της γης,—but as being τον δοῦλόν σου, he thinks of his death as the termination of, and so dismissal from, his servitude. Meyer. Bleek thinks that there is no such allusion, but that the word is used absolutely, as in Gen. xv. 2: Num.

είδον οι όφθαλμοί μου τὸ ν σωτήριόν σου 31 δ w ήτοίμασας v ch. ili. 6. ch. 10, 6.
Acts xxviii.
28. Eph. vi.
17 Trt. 11 4.,
only. Ps.
xcvii. 2.
cxviii. 166. × κατὰ πρόςωπον πάντων τῶν λαῶν· 32 Φῶς y εἰς z ἀποexviii. 166. lsa. lx. 6. w Matt. xx 23 reff. x Acts iii. 3, xxv. 16. 2 Cor. x. I. 2 Chron xiii. 7, 8. καλυψιν έθνων και δύξαν λαού σου Ίσραήλ. 33 και ε ήν ό πατηρ αὐτοῦ καὶ ή μήτηρ ab θαυμάζοντες b ἐπὶ τοῖς Ξ θαυλαλουμένοις περί αὐτοῦ. 34 καὶ εὐλόγησεν αὐτοὺς Συμεών, καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ ΗΚΙΜ SUVXP ούτος εκείται εείς απτώσιν καὶ ε ανάστασιν πολλών εν τω ΔΑΞΙΝ 7, 8. y - Acts xiii. 47, from Isa. xlix. 6. κιίκ. 6. 1 Τσραήλ, καὶ c εἰς f σημεῖου g ἀντιλεγόμενον 35 h καὶ σοῦ g κιίς, here h δὲ αὐτής τὴν ψυχὴν i διελεύσεται j ρομφαία k ὅπως k αντικος, g g 1 ἀποκαλυφθώσιν m έκ πολλών καρδιών n διαλογισμοί. s constr., ch. iv.

31, 44. Mark xiv. 54 al. Erra iv. 4, 24.

iii. 3.

d Matt. vii 27 only. Isa xvii. 1, li. 17.

e = here only. (Matt. xii. 23, &c. refl.) Lam., iii.

63. Zeph. iii. 8.

f = ch. xi 30. Josh. iv. 6.

y Acts siii. 45. xxvii. 19, 22. Rom., x 21 al. L. P.,

exc. John xix. 12. Hos. iv. 4.

h Matt. x. 18. sc. 1, 52. 3 Macc. v. 15 Ed-vat.(not AB).

x. 25. see Job xx, 25.

j Rev. i. 16. ii. 12. 16. v. 18. xiz. 15, 21 only. Ps xxii.

k Acts iii.

11. xv. 17 (from Amos 1x. 12 A). Rom iii. 4 (from Ps. l. 4 (6)) only.

12. xv. 17 (from Amos 1x. 12 A). Rom iii. 4 (from Ps. l. 4 (6)) only.

13. xv. 17 (from Amos 1x. 12 A). Rom ii. 21. 21. Ps cxxxviii. 20.

31. παντος του λαου Psalt-Turic. 32. om $\epsilon\theta\nu\omega\nu$ D.

33. rec (for o πατηρ αυτου) ιωσηφ, with A(o ιωσ.) \triangle rel lat-a b c e f, f₂ g₁ l q Syr goth Phot Thl Hil: txt BDL8 1 vulg lat-q, syr-ms-mg coptt [æth] arm Orig-int(quæ igitur causa exstitit ut eum qui pater non fuit patrem esse memoraret?) Cyr-jer Jeragst-Helvid Aug. (Mey contends, that if ιωσηφ had been substd for ο πατ. αυτου here, it would have been also in ver 48. But this has no force: for the words in ver 48 are spoken by Mary, who could not with any propriety be made to say ιωσηφ. No prob reason can be assigned for ο πατηρ αυτου being substd for ιωσηφ, whereas the converse corrn was certain to be made.) rec aft $\mu\eta\tau\eta\rho$ ins autou (in conformity with the above substn), with AN¹ rel lat-a b c e f ff. g_1 l [q] syrr coptt goth [ath] arm Cyr-jer Hil₁: om B(sic: see table) D N-corr¹ 1. 33 vulg lat- g_2 Orig-int₃ [Aug₁]. 34. ins $\epsilon\iota$ s bef ava $\sigma\tau\sigma\sigma\iota\nu$ D vulg-ed (not am fuld &c) [lat-c ff. g_1 l] Orig-int₂.

om 2nd eis N1.

35. om $\delta\epsilon$ BLE vulg lat-b f.ff. $g_{1,2}$ l [q] copt with arm Orig[-int_3]: ins ADN rel lat-a (c) e syrr [goth] Orig, [Bas, Amphil, Cyr, Ps-Ath, Chron,]. om $a\nu$ DE. $a\nu a\kappa a\lambda \nu \theta\theta \omega \sigma \iota \nu$ D. om $\epsilon\kappa$ D gat lat-a b c ff_2 $g_{1,2}$ Syr with arm-mss Hil Ambr Paulin Aug. at end ins movnpor N1.

32.] See Isa. xlix. 6. The general term of the last verse (πάντ. τ. $\lambda \alpha \hat{\omega} \nu$) is here divided into two, the Gentiles, and Israel. It is doubtful, whether δόξαν is to be taken as co-ordinate with φωs (so Bengel, Meyer, De W., al.), or with ἀποκάλυψιν. The former seems more probable; and so E. V. ο πατ. αὐτοῦ] În ver. 48 we have Joseph again called by this name. Our Lord Himself would not speak of him thus, see ver. 49; but in the simplicity of the narrative we may read of γονείς αὐτοῦ and such expressions, without any danger of forgetting the momentous history of the Conception and Nativity.

34.] KELTAL ELS, is appointed for-see reff.: not (Meyer) 'lies here, in my arms.'

πτῶσιν, as a stone of stumbling and rock of offence (Isa. viii. 14: Rom. ix. 33), at which they should fall through avaor., rising up—in the sense of ch. i. 52-by faith and holiness; or, the πτῶσις and ἀνάστ. may refer to the same persons; as it is said by our

Lord, 'He that humbleth himself shall be exalted.' I prefer this last interpretation, as cohering best with the next verse: see note on it. 35.] This prophecy I do not believe to have its chief reference to the deep sorrows of the mother of our Lord on beholding His sufferings (Euthym., al.), much less to her future death by martyrdom (Epiphan., Lightf.); least of all to the Crucifixion, which by shedding the blood of her Son, would also pierce her heart and drain it of its life-blood and make it childless, as Bp. Wordsw. referring to Bede, Aug., who however (cf. Aug. Ep. ad Paulinum exlix. 33, vol. ii., and Bede, in Luc. Expos. i. vol. iii. p. 346; Homil. lib. i. 15, vol. v. p. 81) say nothing of the kind, but simply refer the saying to her grief at beholding the Passion: and to Origen, who (in Luc. Hom. xvii. vol. iii. p. 952) gives a totally different interpretation, "pertransibit infidelitatis gladius, et ambiguitatis mucrone ferieris, et cogitationes tuæ te in diversa lacerabunt, cum videris illum quem Filium Dei

36 Καὶ ην "Αννα ° προφήτις, θυγάτηρ Φανουήλ, έκ ο Rev. 11.20 φυλής 'Ασήρ, αυτή $^{\rm p}$ προβεβηκυία εν ήμεραις πολλαίς, $^{\rm cr}$ $^{\rm siev.ii. 2010}$ $^{\rm sing}$ $^{\rm cr}$ $^$ φυλης Λοημ, αυτη ζήσασα ἔτη μετὰ ἀνδρὸς ἐπτὰ ἀπὸ τῆς ^q παρθενείας αυτης, ^γ τη καὶ αὐτὴ χήρα εως ^r ἐτῶν ὀγδοηκοντατεσσάρων, ^γ επικ. ¹² οὐκ ^s ἀφίστατο τοῦ ἱεροῦ, ^t νηστείαις καὶ ^u δεήσεσιν ^γ λατρεύουσα ^w νύκτα καὶ ^w ἡμέραν. ³⁸ καὶ αὐτῆ τῆ ώρα ^γ ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ th (Matt xvi. ²¹ (Matt) αὐτοῦ πᾶσιν τοῖς ² προςδεχομένοις ^a λύτρωσιν [ἐν] [†] Ιερον- σαλήμ.

³⁹ Καὶ ὡς ἐτέλεσαν ἄπαντα τὰ κατὰ τὸν νόμον κυρίου, ¹⁰ της
ins και bef αυτη D κ3a(but erased) 254 (Syr). 36. om nv D lat-b Syr. ζησασα, χηρευσασα (appy) χ¹(corrd to txt eadem manu or by χ²-corr¹). μετα ανδρος ADK[Π] lat-ff Syr Iren-gr: μετα ανδρος ετη επτα Β'GLXΔΕΚ 33.69 vulg lat-a e f g_{1,2} [q] syr copt goth [ath Amphil, Ps-Ath,] Ambr,: (both rearrangemts for perspicuity: it is characteristic of Luke to insert clauses between words in concord :) txt E rel lat-b c [l] arm. — μ eta του ανδρος αυτης ετη επτα B^2 (sic : see table at end of prolegomena). rec παρθενιας, with & rel: txt ABDEMXΔΞ.

37. rec αντη, with [Π] (Ser's e f h l n o r w evv-x-y, e sil): txt ΕΗΚΜυγλ. rec (for ews) ws, with X N-corr rel syrr arm [Ps-Ath,]: om D lat-a b c e l q goth wth Ambr. : txt ABLEN 33 vulg lat-f ff g1.2 A-lat coptt Aug. for ογδ., εβδομηκοντατεσσαρων X1. rec aft αφιστατο ins απο, with A rel latt goth [Amphil] Ps-Ath,]: εκ κ1: om B D-gr F(Wetst) LΞ κ-corr(but εκ replaced) copt Constt,. δεησιν (appy) N'(txt for ispou, vaou D. νηστιας X1(txt X-corr1(appy)3). ημερα ΑΓ. N.corr!).

38. rec και αΰτη αὐτῆ (arising prob from αυτη without accents being taken for the nom, and then aviñ being insd to complete the sense), with E rel latt syrr goth arm [Amphil₁ Ps-Ath₁]: txt A B(sie in cod) DLXΔΞ[Π¹]% 33 copt æth Thl. θεω) κυριω, with A rel vulg lat-b e eff 2 syrr goth ath arm [Constt, Amphil, Ps-Ath,]: txt BDLX'EN lat-a syr-mg copt. om ev BEN 1 am(with em forj fuld ing mt tol) lat-a b c e f ff₂ g₂ l q Syr coptt goth ath arm Iren-int₁ Aug₁: ins AD rel gat syr [Amphil₁ Ps-Ath₁].

39. ετελεσεν [Η] Ν1. παντα B F(Wetst) LXΞℵ: txt AD rel.

audieras . . . crucifigi &c." None of these interpretations satisfy us: for the words stand in a totally different connexion, and one far worthier of the honour of that holy woman, and of the spiritual character of Symeon's prophecy: that prophecy is, of the struggle of many in Israel through rerentance to faith in this Saviour; among which number even His mother herself was to be included. The sharp pangs of sorrow for sin must pierce her heart also (cf. esp. Acts ii. 37); and the general end follows; that the reasonings out of many hearts may be revealed; that they who receive the Lord Jesus may be manifest, and they who reject. Him: see John ix. 39. Similarly Bleek: finding moreover in the traces of her connexion with our Lord in the Evangelic history the piercing and dividing of her soul, and in the last notice of her in Acts i., the triumph of her faith after the

Ascension. 37. νηστ. καὶ δεήσ.] Not merely in the ordinary hours of prayer, at nine, and three, or the ordinary fasts on Monday and Thursday, but in an asceticdevotional method of life. put first, because fasts were reckoned from one evening to another. Meyer. Is it not rather because the greater solemnity and emphasis rests on the religious exercise by night? 38.] The ἀνθωμολ. has been understood (by Erasm., Calv., Calov., al.) to refer to Symeon's also having praised God: but Winer, Meyer, and Bleek more accurately regard the prep. as pointing to the retributive nature of the offering of It was possibly at the hour of prayer; as she spoke of Him to numbers, who would at such a time be flocking to the temple.

39, 40. RETURN TO NAZARETH. 39.7 Certainly the obvious inference from this verse is, that Joseph and Mary re $\frac{b}{c}$ reff. $\frac{20}{c}$ reff. $\frac{6}{c}$ Mark 19.8 reff. $\frac{1}{c}$ 0 το δὲ παιδίον $\frac{c}{c}$ ηὔξανεν καὶ $\frac{d}{c}$ ἐκραταιοῦτο $\frac{c}{c}$ πλη- ABDEG HKIM ch.1.80. Eph. 19.6 pούμενον σοφία, καὶ $\frac{f}{c}$ χάρις θεοῦ ἡν ἐπ' αὐτό. SUVXP aλτικ. $\frac{28}{c}$ 24 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ $\frac{g}{c}$ κατ' $\frac{g}{c}$ ἔτος εἰς 1. 33.69

Αται. 18 και ότε ἐγένετο τίσωπικ. 18 και ότε ἐγένετο τίσωπικ. 18 και 18 το δωδεκα, 1 ἀναβαινόντων αὐτῶν 18 κατὰ τὸ 18 ἔθος τῆς 18 κατα... 18 έτῶν δωδεκα, 1 ἀναβαινόντων αὐτῶν 18 κατὰ τὸ 18 ἔθος τῆς 18 κατα... 18 κατα... 18 κατα...

14. Constr.,
Rom. i.
29. 2 Cor. vii. 4 only. 2 Macc. vii. 21.
g here only.
k ch. i. 9 reff.

f = ver. 52. ch. i. 30. Acts vii. 46. Eph. i. 6. Prov. ii. 4. i = Matt. xx. 17, 18 reif. 1 Kings ii. 19. Zech. xiv. 16.

DLΔ[Π¹]* 1. 69 arm. επεστρεψαν BΞ : επεστρεψεν \aleph^1 : txt AD \aleph^{3a} rel. om $\tau\eta\nu$ \aleph^1 . rec ins $\tau\eta\nu$ bef πολιν, with AD 2 Ξ \aleph a rel : om BD 1 \aleph 1 1. rec αυτων, with D 3 HΛ : txt ABD [S(Tischdf)] Γ(Treg, expr) Ξ \aleph rel. at end add καθως ερεθη δια του προφητού ότι ναζωραίος κληθησεται D lat-a.

40. aft παιδιον add ιησους D [Ces₁]. transp εκραταιουτο and ηυξ. D lat-b c e.—
ηυξανετο D¹. rec aft εκραταιουτο adds πνευματι (from ch i. 80), with A rel lat-f q
syrr goth wth [Ces₁]: om BDLN latt [syr-jer] copt arm Cyr₁ Orig-int₀. rec
σοφιας (more usual, ef Acts ii. 28; v. 28 al), with AD N¹(but s erased) rel Cyr₁: txt BL
33. εν αυτω D vulg [lat-f ff 2 g_{1,2}] Aug₁: επ αυτω KUX 69 evv-x-y-z: επ αυτον Μ.
41. for και επορ., επορευοντο δε και D. κατα D. εθος Ν¹(txt Ν-corr¹).

ins εν bef τη εορτη D latt(not a).

42. for $\epsilon\tau\omega\nu$, auto $\epsilon\tau\eta$ DL lat-a b l q arm Ambr₁: txt ABX rel vulg lat-c e f ff_2 g_1 Orig-int₁ [Aug₁]. ins kai bef anab. X!. rec anabantwi (corrn to sense, and to $\tau\epsilon\lambda\epsilon\iota\omega\sigma$. below), with Δ rel : txt ABKLX[Π]X 33 vulg lat-f g_2 —anebygaw of govers autou exoutes autou D [lat-e]. rec aids $\epsilon\iota\iota$ ierosoduma (explany gloss, carelessly insid without observing that -salm and not -soduma is the form here used), with AC rel latt syr goth with arm: om BDLX Syr coptt.

turned from Jerusalem to Nazareth direct. But it is only an inference, and not the assertion of the text. This part of the gospel history is one where the Harmonists, by their arbitrary reconcilements of the two Evangelistic accounts, have given great advantage to the enemies of the faith. As the two accounts now stand, it is wholly impossible to suggest any satisfactory method of uniting them; every one who has attempted it has, in some part or other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say that they could not be reconciled by a thorough knowledge of the facts themselves; and such an assertion, whenever made, shews great ignorance of the origin and course of oral narration. How many things will a relator say, being unaware of certain important circumstances outside his narrative, which seem to preclude those circumstances? How often will points of time be apparently brought close together in such a narration, -between which, events most weighty to the history have occurred? The only inference from these two accounts, which is inevitable, is, that they are wholly independent of one another. If Luke had seen the Gospel of Matthew, or vice versa, then the variations are utterly inexplicable; and the greatest absurdities of

all are involved in the writings of those who assume this, and then proceed to harmonize. Of the dwelling at Nazareth before the Nativity, of the circumstances which brought Joseph and Mary to Bethlehem, of the Presentation in the temple, Matthew's account knows nothing; of the visit of the Magi, the murder of the Innocents, the flight to Egypt, Luke's is unaware. In all the main circumstances of the Conception and Nativity they agree, or are easily and naturally reconciled (see further in note on John vii. 42).

40.] ηὔξανεν—in body. ἐκρ., in spirit: πνεύματι is a correct gloss. "The body advances in stature, and the soul in wisdom... the divine nature revealed its own wisdom in proportion to the measure of the bodily growth." Cyril. Oxf. transl. p. 30. πληρ., becoming filled:

see ver. 52 and note there.

41-52.] VISIT TO THE TEMPLE AT THE PASSOVER. The history of this incident serves for an example of the wisdom wherewith the Child was filled. Bleek. "The Evang. next shews that what he has said is true." Cyril. ib.

41.] See Exod. xxiii. 14—17. Women, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover.

7\(\hat{i}\) iop\(\pi\) i, at, or in the feast; not 'to the feast; nor, 'on account of the feast.'

42.]

έορτης, 43 καὶ ¹ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ¹ ὑπο- 1 = Acta xx. 24. στρέφειν αὐτοὺς " ὑπέμεινεν [Ἰησοῦς] " ὁ παῖς ἐν Ἱερουσα-λήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. $\frac{44}{10}$ νομίσαντες δὲ αὐτὸν εἶναι ἐν τῆ $\frac{1}{10}$ συνοδία ἢλθον ἡμέρας $\frac{4}{10}$ δοὸν, καὶ $\frac{1}{10}$ Μπε. $\frac{1}{10}$ Μπε. $\frac{1}{10}$ Νπε. $\frac{1}{10}$ Ν 45 καὶ μὴ εὐρόντες ὁ ὑπέστρεψαν εἰς Ἱερουσαλὴμ τ ἀναζητοῦντες αὐτόν. 46 καὶ μ ἐγένετο μετὰ ἡμέρας τρεῖς εὖρον τ Αcts. 12.
καὶ πὸ ἐν τοῦ ἐςοῦ καθεζομενον ἐν μέσας τοῦν καλασκείς ουν
τοῦντες καὶ τοῦς καθεζομενον ἐν μέσας τοῦν καλασκείς ουν
τοῦς ἐν τοῦ ἐςοῦ καθεζομενον ἐν μέσας τοῦν καλασκείς ουν
τοῦς ἐν τοῦς ἐν τοῦς ἐν καθεζομενον ἐν μέσας τοῦν καλασκείς ουν
τοῦς ἐν τοῦς ἐν τοῦς ἐν καθεζομενον ἐν μέσας τοῦν καλασκείς ουν
τοῦς ἐν τοῦς ἐν τοῦς ἐν καθεζομενον ἐν μέσας τοῦν καλασκείς ουν
τοῦς ἐν τοῦς ἐν τοῦς ἐν καθεζομενον ἐν μέσας τοῦν ἐν τοῦς ἐν αὐτὸν ἐν τῶ ἱερῶ ν καθεζόμενον ἐν μέσω τῶν Ν διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ × ἐπερωτῶντα αὐτούς. 47 y ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ εκπὶ τῆ α συνέσει «Mark vi. 4 refl. καὶ ταῖς ⁶ ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες αὐτὸν ⁶ ἐξ-

49 (Acts. i. 9 al.) I. f. (Rom. i. 19.) Ps. lxxxvii. 8. uvv. l, 6. Gen. iv. 3. v Matt. xxvi. 55 reff. w — John ui. 10. Rom. n. 20 +. (2 Macc. i. 10 only) x ch. iii. 10, 1 Cor. xiv. 35 y = Matt. xii. 23 reff. ch. vui. 56, Exod. xix. 18. z Mark i. 22 reff. Jer. iii. 12. a Mark xii. 33 reff. Deut. iv. 6, b ch. xx. 26. John i. 22, xix. 9 only. Job xxxv. 3. c Matt. vii. 28 reff.

aft της εορτης ins των αζυμων DX lat-a c e.

43. τελεσαντων D 6-pe. απεμεινέν DX 1. 33 Cyr, om inσous χ¹[V]: ο rec (for εγνωσαν οι πais bef inσ. D [vulg] lat-c f [f_2 , g_1 l] copt with [Aug.]. rec (for εγνωσαν οι γονειs) εγνω ιωσηφ κ. η μητηρ (prob to avoid repetn of oι γ. aut. aft ver 41: hardly for theological reasons, for οι γ. aut. in ver 41 is altered in some old lat mss only), with AC(Δ) rel lat-b c f g_1 [f_2^r l q] syrr goth æth: txt BDLN 1. 33 vulg lat-a e syr-ing syr-jer coptt arm [Aug₁].— $(\epsilon \gamma \nu \omega \sigma a \nu \Delta \text{ ev} \cdot 48 \text{ lat-} f f_2^r g_1 \text{ goth.})$ 44. for $\nu \omega \mu$. definition of the energy of the energy with AC rel syr (goth):

txt BDLN 1. 33 latt (copt wth). odov bef hmeras D latt syrr. our B¹(Tischdf [N. T. Vat.], expr) LXDA 1. 33. 69. rec ins ev bef tois growst C³D rel lat-f arm: om ABC¹KL²MSN³a 33. 69 (latt).—om kai τ . $\gamma \nu$. N¹[L¹]. rec ins εν bef τοις γνωστοις, with

45. ευρισκοντες D. rec aft ευρ. ins αυτον, with AC3 rel lat-a b f q syrr coptt goth: om BC1DLN 1. 33 vulg lat-c e ff2 g12 l wth arm. rec (for αναζητ.) ζητουντες, with AN1 rel: txt BCDLN3 1. 33. 69, requirentes vulg lat-c.

46. rec μεθ', with ACD rel: txt BLN 1.33. καθ. bef εν τω ιερω D 254.καθημενον D 1: om G. om και (bef ακουοντα) D 240-4 Ser's g latt [coptt] arm.

47. om of akovovtes autou B [Orig-int,].

At the age of twelve, a boy was called by the Jews בן ההורה 'son of the law,' and first incurred legal obligation. At that time, then, commences the second step (see note on ver. 52) of the life of the Lord, the time when the τὰ πρέποντα for Him began; his course of blameless legal obedience (see note on ver. 21) in his own person and by his own will. Now first (ver. 49) appear those higher consciousnesses to have found expression, which unfolded within Him, till the full time of his public ministry arrived. It cannot be inferred from this narrative, that it was the first time the holy Child had accompanied them to the Passover. τας ήμ., seven days, Exod. xii. 15, 17.

44.] συνοδ., the company forming the caravan, or band of travellers; -all who came from the same district travelling together for security and company.

ήλθ. . . . ἀνεζ.] The interpretation that 'they went a day's journey, seeking him,' is simply absurd: for they would have turned back sooner: a few minutes might have sufficed for the search. It was not till they laid up for the night that they missed him, as at that time (φέρεις μητέρι παίδα) they would naturally expect his return to their own tent. Olshausen remarks, that being accustomed to his thoughtfulness and obedience, they were free from anxiety, till they discovered He really was not in the company. ἀναζητοῦντες αὐτόν-as they went back, all the way. 46.] Some (Grot., Kuin.) interpret the three days, of their one day's journey out, one back, and one in Jerusalem: but they were more likely three days spent in search in Jerusalem (De Wette); or, at all events, reckoned from their discovery of His not being with them (Meyer). ἐν τῷ ἰερῷ] In one of the rooms attached to the temple, where the Rabbis taught their schools. A tra dition mentioned by Lightfoot, that till the death of Gamaliel the scholars stood in these schools, appears to be false, as Kuinoel has shewn. No stress must be laid on iv péro; it is only among

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d Matt. xxi. 36. επλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, ABCDE 2 Kings xii. 31 , τι 1 d έποίησας ἡμῖν οὕτως ; ἰδοὺ ὁ πατήρ σου κάγὼ e όδυνώ- MSUVX 25 . Vets xxi. 35 anix. Isa. μενοι εζητοῦμέν σε. 49 καὶ εἶπεν πρὸς αὐτοὺς f Τί ὅτι κι. 33. xi. 39 . Γάκτεν 4 4. 6 6 7 7 6 7 7 6 6 7 7 6 7 $^$

48. (syr-cu contains Luke ii. 48—iii. 16.) rec pros auton η mutur auton bef $\epsilon_i \pi \epsilon \nu$, with A rel: txt BCDLXN 1 lat-(a) e f Syr goth with arm Cyr₁. kal $\epsilon \gamma \omega$ C'L 1. 33. 69 [Cyr₁]. aft odunwherol add kal $\lambda u \pi o u \mu \epsilon v o l$ D gat lat-a e ff g g l q syr-cu Ambrst Quæst. ($\eta \tau o u \mu \epsilon \nu l$ 6-pe.

49. $\langle \eta \tau \epsilon \iota \tau \epsilon \ [\Delta \cdot \text{gr}] \ \aleph^1 \ [\text{syr-eu copt}].$ oddate D lat-a b c e f f_2 l q syr-eu Iren-gr_1 [int_1 Cyr_1] Thort_1 Orig-int_1 Tert_1: txt ABCN rel vulg lat- g_1 [Did_ Cyr_ier_Epiph_1 Thort_1 Phot_1] Orig-int_2. $\mu \epsilon$ bef $\epsilon \iota \nu \alpha \iota$ D 1. 69 latt Iren_ Did Cyr_ier_Epiph_2 [Thort_1] Orig-int_3 Tert_1.

50. for και αυτοι, αυτοι δε D lat-e Syr syr-cu copt Orig-int,.

Nor must it be supposed from ἐπερωτ. that our Lord was acting the part of a master. It was the custom in the Jewish schools for the scholars to ask questions of their teachers; and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions.

48—50.] The salient point of this narrative appears to lie in ὁ πατήρ σου contrasted with τοῦ πατρός μου. This was the first time that those wonderful words of self-consciousness had been heard from the holy Child—when He began to be "a son of the law," He first calls HIM His Father, Who gave Him the work to do on earth, of perfectly keeping that Law.

Every word of these verses is of the first importance to modern combatants for sound doctrine. Let the adversaries answer us. - why should his mother here have spoken and not Joseph, unless there were some more than usual reason for her being put forward rather than his reputed father? Again, let the mythical school of Strauss give us a reason, why an incident altogether (in their view) so derogatory to the character of the subject of it, should have been inserted, if the myths arose out of an exaggerated estimate of the dignity of that character? o mat. oou Then up to this time Joseph had been so called by the holy Child Himself: but from this time, never. Such words are not chance; had Mary said hueis, the strong contrast with what follows could not τί ὅτι ἐζ.;] have been brought out. τί, ὅτι . . . what (reason) is there, that . . .: see reff. This is no reproachful question. It is asked in all the simplicity and boldness of holy childhood... 'did ye not know?'... it appeared as if that conviction, the expression of which now first breaks forth from HIM, must have been a matter known to them before.

δεῖ] This is that δεῖ so often used by our Lord of His appointed and undertaken course. Analogous to this first utterance of His conviction, is the dawn, amongst ourselves, of the principle of duty in the youthful and well-trained spirit about this same age,—this 'earing time' of human progress: see below on ver. 52.

ἐν τοῖς τοῦ π.] Primarily, in the house of my Father (so in Sir. xlii. 10, ἐν τοῖς πατρικοῖς αὐτῆς: Theore. ii. 76, τὰ λύκωνος: Demosth. p. 1071, τὰ τοῦ ἀποθανόντος: see Lobeck on Phryn. p. 100); but we must not exclude the wider sense, which embraces all places and employments of my Father's (cf. ἐν τούτοις ἴσθι, 1 Tim. iv. 15). The best rendering would perhaps be,—among my Father's matters. The employment in which he was found, learning the word of God, would naturally be one of these.

avt. ov our.] Both Joseph and His mother knew in some sense, Who He was: but were not prepared to hear so direct an appeal to God as His Father: understood not the deeper sense of these wonderful words. Still (ver. 51) they appear to have awakened in the mind of His mother a remembrance of $\kappa\lambda\eta\theta\eta\sigma\epsilon\tau au$ vids $\theta\epsilon\omega$, ch. i. 35. And probably, as Stier remarks (i. 5), the unfolding of His childhood had been so gradual and natural, that even they had not been forcibly reminded by any strong individual notes, of that which He was, and which now shewed itself.

It is a remarkable instance of the blindness of the rationalistic Commentaries to the richness and depth of Scripture narrative, that Meyer holds this οὐ συνῆκαν to be altogether inconceivable as coming after the angelic announcement to Mary. Can he suppose that she συνῆκεν that announcement itself? De Wette has given the right interpretation, fie personal contents of the right interpretation of t

αὐτοῖς. 51 καὶ ἱ κατέβη μετ' αὐτῶν καὶ ἢλθεν εἰς Ναζαρέθ, ἱ - ch. x. 50 , καὶ ἢν k ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ 1 δι- 10 , 10 20 al. 1 Chron. xxix. 24. 2 Macc. ix. 12. I = here (Acts xv. 29) only. Gen. xxxvii. 11. m = ch.i.37 al. 52 καὶ Ἰησοῦς η προέκοπτεν σοφία καὶ ο ήλικία καὶ ρχάριτι ⁹ παρὰ θεῷ καὶ ἀνθρώποις.

ΙΙΙ. 1 Έν έτει δὲ πεντεκαιδεκάτω τῆς τήγεμονίας Τιβε-

51. om και ηλθεν C1D F(Wetst) copt: ins ABC2R rel latt syrr syr-cu [goth arm] for και η, η δε C3DEGHM 69 lat-e Syr syr-cu copt Eus, Orig-int, : txt ABC'N rel latt syr goth arm. τα ρηματα bef παντα ADK[Π]: om τα ρηματα S. om ταυτα [B]DMN lat-a e Syr-ed arm. (Mey thinks that τα απαντα ΑΚ Π]. ρ. fell out through homeotel, and was variously restored.) - add συμβαλουσα X, συμβαλλουσα κ^{3a} Ser's g [Eus₁]. εαυτης 52. ins o bef ιησ. κ¹[Λ] Ser's c [Orig₂]. Eauths X3a.

προεκυπται D, -τει M(Tischdf). ins τη bef σοφια Β; εν τη LN [copt] Orig. transp σοφια and ηλικια DI celq Syr (syr-eu syr-jer) copt Orig.[int.] Epiph, Amphil, Nyss, Cyr Thdrt. transp σοφια and ηλικια DL lat-a b

παρα θεω, θεου Ν1. ins παρα bef ανθρωποις D.

CHAP. III. 1. for ηγεμονιας(so B-txt), βασιλείας B1-marg. (See table at end of

standen nicht ben tiefern Ginn, and refers to chap. xviii. 34: so also Olsh., Ebrard. 51.] The high consciousness which had manifested itself in ver. 49 did not interfere with His self-humiliation, nor render Him independent of his parents. This voluntary subjection probably shewed itself in working at his reputed father's trade: see Mark vi. 2 and note. this time we have no more mention of Joseph (ch. iv. 22 is not to the point): the next we hear is of His mother and brethren (John ii. 12): whence it is inferred that, between this time and the commencement of our Lord's public life, Joseph died. καὶ ἡ μήτ.] These words tend to confirm the common belief that these opening chapters, or at least this narrative, may have been derived from the testimony of the mother of the Lord herself. She kept them, as in wonderful coincidence with the remarkable circumstances of His birth, and its announcement, and His presentation in the temple, and the offerings of the Magi; but in what way, or by what one great revelation all these things were to be gathered in one, did not yet appear, but was doubtless manifested to her afterwards: see Acts i. 14; ii. 1. ήλικ., probably not only 'stature' (as in ch. xix. 3), but age (ref. Matt.), which comprehends the other: so that ood. k. ήλ. would be wisdom, as well as age.

During these eighteen mysterious years we may, by the light of what is here revealed, view the holy Child advancing onward to that fulness of wisdom and divine approval which was indicated at His Baptism, by έν σοι εὐδόκησα. We are apt to forget, that it was during this time that much of the great work of the second Adam was done. The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, without one polluting touch of sin, - this it was which, consummated by the three years of active ministry, by the Passion, and by the Cross, constituted "the obedience of one man," by which many were made righteous. We must fully appreciate the words of this verse, in order to think rightly of Christ. He had emptied Himself of His glory: His infancy and childhood were no mere pretence, but the Divine personality was in Him carried through these states of weakness and inexperience, and gathered round itself the ordinary accessions and experiences of the sons of men. All the time, the consciousness of his mission on earth was ripening; 'the things heard of the Father' (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure to Him, was abiding more and more upon Him; till the day when He was fully ripe for his official manifestation,—that He might be offered to his own, to receive or reject Him,-and then the Spirit led Him up to commence his conflict with the enemy. As yet, He was in favour with man also: the world had not yet begun to hate Him; but we cannot tell how soon this feeling towards Him was changed, for He alleges (John vii. 7), "Me the world hateth,

s.ch. ii. 2 onlyt. ρίου Καίσαρος, 3 ήγεμονεύοντος Ποντίου Πιλάτου της ABCDE 'Ιουδαίας, καὶ 'τετραρχοῦντος τῆς Γαλιλαίας 'Ηρώδου, ΜΑΙΥΧ Ἰουδαίας, καὶ τετραρχουντος της Γαλικαιας πρασού, Γελιι Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς κι. 33. there (3ce) (-xns, ver. 'Ιτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς u Mark ii. 26. ch. iv. 27. Acts xi. 28. 'Αβιληνής τετραργούντος, 2 " έπὶ ἀρχιερέως "Αννα

prolegg.) for ηγεμονευοντος, επιτροπευοντος D Eus. Chron, procurante latt. om της ιουδ. X1. om κ. τετρ. τ. γαλ. D-gr. τετρααρχουντος (thrice) CN [copt]. ηρωδου bef της γαλιλαιας ΑΚ[Π]. τετραρχ. τ. ιτουρ. is written twice in D-gr: from 17000, to Augaviou is written over an erasure by & corr1, 83a correcting respaxωνιτιδοs(sic) to και τραχ. aft ιτουραιας ins ορεινης B¹-marg. (See table of readings.) αβιλλιανης D¹ (254) [lat-α b e ff²].

2. rec επ²: txt ABCDN rel Scr's-mss Eus [Thdrt, Chron]. rec αρχιερεων, with Scr's r vulg lat-α c &c copt goth [Thdrt-ed] Chron, [Orig-int]: txt ABCDN rel

lat-b e Eus. Thdrt [-ms].

because I testify of it that its deeds are evil;" and we can hardly conceive such testimony, in the years of gathering vigour and zeal, long withheld. The incident of ch. iv. 28, 29 can scarcely have arisen only

from the anger of the moment.

CHAP. III. 1—22.] PREACHING AND BAPTISM OF JOHN. DIVINE TESTIMONY TO JESUS AT HIS BAPTISM. Matt. iii. 1-17. Mark i. 4-11. 1. These dates are consistent with the ἀκριβῶς παρακοληυθείν which Luke predicates of himself, ch. i. 3. In Matt. iii. 1 we have the same events indicated as to time by only έν ταις ήμ. The fifteenth year of the sole principate of Tiberius began Aug. 19, U.C. 781, and reckoning backwards thirty years from that time (see ver. 23), we should have the birth of our Lord in v.c. 751 or about then; for ωςεί τριάκ. will admit of some latitude. But Herod the Great died in the beginning of the year 750, and our Lord's birth must be fixed some months at least before the death of Herod. If then it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place some time after the beginning of John's ministry. This difficulty has led to the supposition that this fifteenth year is not to be dated from the sole but from the associated principate of Tiberius, which commenced most probably at the end of U.c. 764. According to this, the fifteenth of Tiberius will begin at the end of v.c. 779-and our Lord's birth would be v.c. 749 or 50: which will agree with the death of Herod. This latter explanation has usually been adopted. Our present æra was fixed by Dionysius Exiguus, in the sixth century, and places the birth of our Lord in 754 v.c. It may be doubted, however, whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding. The wsei

έτῶν τρ. is a wide expression, and might cover any age from thirty (see note on ver. 23) to thirty-two or thirty-three.

See on Matt. ii. 2, where it appears probable from astronomical considerations, that our Lord was born as early as U.C. Mr. Greswell has devoted several Dissertations to this enquiry: see his vol. i. p. 189 ff. ἡγεμ. Π. Πιλ.] Pilate was only Procurator of Judæa: the words cognate to ήγεμών being used promiscuously of the leading officers of the Roman government. Pontius Pi-LATE was the sixth procurator from the deposition of Archelaus, and came to Judæa about v.c. 779. He held the province ten years, and was sent to Rome to answer for his conduct by Vitellius, prefect of Syria, U.C. 789, the year of the death of Tiberius. See chronological table in Prolegg. Vol. II. 'Hρώδου | See note on Matt. xiv. 1. HEROD ANTIPAS became tetrarch of Galilee after the death of his father Herod, v.c. 750, and continued till he was deposed in 792. Φιλίππου] he was deposed in 792. QUALTITOU]
Son of Herod the Great by Cleopatra, as woman of Jerusalem, Jos. Antt. xvii.
1. 3. He was brought up at Rome, and after his father's death in U.C. 750 was made tetrarch of Batanæa, Gaulonitis, Trachonitis, Panias, Auranitis (Batanæa + Auranitis = Ituræa), and continued till his death in U.C. 786 or 787. He built Casarea Philippi. He was by far built Cæsarea Philippi. He was by far the best of Herod's sons, and ruled his portion mildly and well. He must not be confounded with his half-brother Philip, whose wife Herodias Herod Antipas seduced. This latter was disinherited by his father, and lived in privacy. See note on Matt. xiv. 1. Αυσαν. τ. Αβ. τετρ.] ABILENE, the district round Abila, a town eighteen miles north of Damascus, now, according to Pococke, Nebi Abel. It must not be confounded with Abila in Decapolis.

F eye-VETO ...

καὶ Καϊάφα, $^{\rm v}$ ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν John x. 35. Zaχαρίου υίὸν ἐν τῆ ἐρήμω, 3 καὶ ἢλθεν εἰς πᾶσαν $^{\rm Acts \, vii. \, 31.}_{\rm x. 33 \, si.}$ χ. 31 si. $^{\rm con. \, xv. \, 1, \, 4.}_{\rm con. \, xv. \, 1, \, 4.}$

m σκολιὰ l eἰς e εἰθείας καὶ αί n τραχεῖαι l εἰς δοῦνς xv. 28. peut.

1. Mark xii. 26. (bis) & || (from l. c.). Acts viii. 21. ix. 11. xiii. 10. 2 Pet. ii. 15 only. (fi only. Gen. xlix. 17. g here only. l. c. Josh. xv. 7. h Matt. xiii. 48. Baruch v. 7. i ch. xxiii. 39 only. Exod. xvii. 9, 10. k 2 Cor. xii. 21. Phil. lis. S. Frov. xii. 1. 1 Matt. xix. 5 || Mk. 1 Cor. vl. 16 al. Gen. ii. 7. m Acts ii. 40. Phil. ii. 15. 1 Pet. ii. 18. Deut. xxxii. 5. m Acts xxvii. 29 only. l. c. Jer. ii. 25.

(καϊφα CD latt(so elsewhere) [Orig-int]: txt ABX rel am(with fuld) lat-q copt Eus [Thdrt Chron].) rec ins Tov bef Caxapiov, with G 1(e sil) 69 Eus, : om ABCDX rel Clem, Orig, Chron,

3. rec aft πασαν ins την, with CDN rel copt Eus, [Chron,]: om ABL Orig,

4. for ω s, kabws C Eus. Biblio B. rec aft prophytou ins legoutos (from Matt iii. 3), with AC rel lat-f q syrr goth ath [Chron.]: om BDLAN 1 latt syr-cu copt arm Orig. Eus. ins tou bef kuriou A 243-8-58. for autou, uman D-gr. 5. parak AHL [S(Tischdf)] X ey-y. rec $\varepsilon u \theta \varepsilon \iota \omega v$ (corrn to Lxx), with ACN rel

lat-efq [D-lat] Syr syr-cu goth (ath) Iren-int-mss [Chron₁]: txt B D[-gr] \(\pi \) latt Origo(expr: ἀντὶ ἐνικοῦ Εἰς εὐθεῖαν, ... πληθυντικόν Εὐθείας)[int2] Iren-int-mss Leo,. τροχιαι 🛚 1.

Josephus, Antt. xix. 5. 1, mentions it as among the districts which Claudius gave to king Agrippa I. under the name of Aβιλα ή Λυσανίου, and in B. J. ii. 11. 5, as έτέρα βασιλεία ή Λυσανίου καλουμένη. Antt. xx. 7. 1, he has 'Aβίλα. Λυσανία δὲ αύτη έγεγόνει τετραρχία: cf. also Ptolem. ν. 15, "Αβιλα ἐπικληθεῖσα Λυσανίου (making it, however, one of the cities of Decapolis). This Lysanias however was son of Ptolemy, the son of Minnæus (B. J. i. 13. 1), and was killed by Antony, at Cleonatra's instigation (B.C. 34). The Lysanias here mentioned may be some descendant of the other, since we find him here only ruling Abilene, whereas the other is called by Dio (xlix. 32), king of Ituræa. Now at his death we learn that the \hat{olkos} $\tau \hat{ov}$ $\Lambda v\sigma$. was farmed by one Zenodorus (Antt. xv. 10. 1), whom (ib. § 3) Augustus deprived of his ἐπαρχία, and at his death, which immediately followed, gave the principal of his districts, Trachonitis, Auranitis (Antt. xvii. 11. 4), &c., to Herod, B.C. 23. Among these Abilene is not named, and it therefore is possible that it may have been granted to a descendant of the former possessor. The silence of Josephus is no reason against this supposition, as he does not minutely relate the fortunes of districts which do not lie in the path of his history. The appellation of Aβιλα ή Λυσανίου again in the

time of Claudius, after this appellation has disappeared so long, looks as if there had been another Augavias between. See Wieseler, i. 175 ff. Meyer, Comm. in loc. Bleek, Synoptische Erkl. in loc. 2.7 Annas (= Ananus, Jos. Antt. xviii. 2. 2) the high-priest, was deposed by Valerius Gratus (U.C. 779), and after several changes, Joseph or Caiaphas (Joseph. as above), his son-in-law (John xviii. 13), was made high-priest. It would appear from this verse (and the use of the singular, -εωs, renders the inference more stringent. Cf. also St. Luke's own phrase, Acts iv. 6) that Annas, as ex-high-priest, and possibly retaining in the view of the Jews the legitimate high-priesthood, was counted still as having the office: he certainly (John xviii. 13) exercised the power,-and had influence enough to procure the actual high-priesthood for five of his sons, after his own deposition, Jos. Antt. xx. 9. 1. A substitute, or deputy to the high-priest (called by the Talmudists סבן כהניא), appears to have been usual,see 2 Kings xxv. 18; and Annas would thus be able to evade the Roman appointment and keep the authority. ρημα θ.] See John i. 33. 3—6.] Matt. iii. 1. Mark i. 4, where see note on βάπ. μετ. Vv. 5, 6 are peculiar to Luke. They are nearly verbatim from the LXX Alex., not

F, who for όδους λείας has πεδία. After

ο λείας, 3 καὶ όψεται πάσα σὰρξ τὸ Ρσωτήριον τοῦ θεοῦ. o here only. Gen xxvii. 7 έλεγεν ουν τοις εκπορευομένοις σχλοις βαπτισθήναι υπ' 20. p ch. ii. 30 reff. q | Mt. (reff.) r Matt. xxvi. 22. Mark v. 17. vi. 7 al. αὐτοῦ Τεννήματα Εχιδνών, τίς Τύπέδειξεν ύμιν φυγείν ἀπὸ τῆς ημελλοίσης ὀργῆς; 8 η ποιήσατε οὖν η καρποὺς Gen. zvini. 9 άξίους της 2 μετανοίας καὶ μη τ άρξησθε λέγειν 8 έν .. μετα-27. 81. Mt. (reff.) th Mt. only. s έαυτοις Πατέρα ἔχομεν τὸν ᾿Αβραάμ· λέγω γὰρ ὑμιν ὅτι ἮΕΟΡ Jer. xxvi. (xlvi.) 22. u Mt. (reff.) v Rom. i. 11, xii. 8. Eph. δύναται ο θεὸς ἐκ τῶν λίθων τούτων τέγειραι τέκνα τῷ ΜΕΥΥΧ Αβραάμ. 9 ήδη δε καὶ ή τάξίνη "πρὸς την ρίζαν τῶν ΝΙ. 33. xii, 8. Eph.
iv. 28.
1 Thess. ii, 8
only. Job
xxxi. 17.
w = 1 Cor. xi.
22. Neh. viii.
10 (?). δενδρων " κείται παν ούν δενδρον μη " ποιούν " καρπον καλον α έκκοπτεται και είς πύρ βάλλεται. έπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσωμεν; x Matt. xiv. 15 y = Heb. i. 4. iii. 3. ix. 23 11 ἀποκριθείς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων δύο χιτῶνας ν μεταδότω τω " μη " έχοντι, καὶ ὁ έχων × βρώματα όμοίως Εκιο al. z l Cor. vii. 17. \mathbf{z} i Cor. sii. 17. μ εταοότω τω μ η \mathbf{p} οιείτω. 12 ήλθον δε καὶ τελώναι βαπτισθήναι, καὶ είπου πρός αὐτὸυ Διδιίσκαλε, τί ποιήσωμεν; 13 ὁ δὲ είπεν πρὸς αὐτοὺς Μηδέν πλέον ^γ παρὰ τὸ ^z διατεταγμένον ύμιν ^a πράσσετε. ¹⁴ ἐπηρώτων δὲ αὐτὸν καὶ ο στρατευόμενοι λέγοντες Τί ποιήσωμεν καὶ ήμεις; καὶ

6. for θεου, κυριου D æth.

7. elegon \mathbf{R}^1 . for our, de D 1. 69 ev-z lat-e f copt-dz goth. erwition D lat-b e l q. umin bef upedeixen DL. for $v\pi'$,

8. αξιους bef καρπους B Orig, : καρπου οξιου (|| Matt) D 106 lat-e syr[-txt] cont goth æth (Did). for εν εαυτοις, αυτοις D1-gr(ενε is added above the line) æth(Treg): εν aυτοις L: om latt(not f q) syr-cu arm Orig1(txt2) [Ambr1]: add οτι L 33 Syr syr-cu

syr-w-ast arm Orig₂(om₁).

9. om 1st και D lat-b [e q] Syr syr-cu copt goth arm Did Orig-int, jam enim vulg [lat $f g_1 l$], jam quid enim lat a. καρπους καλους D Syr syr-eu. — οιι καλου am(with forj per) lut a $f g_2$ Orig $_2$ (το μὲν γὰρ μὴ ἔχον καρπου οὐδὲ καλου ἔχει καρπού) Iren-int $_1$ -mss.

10. επηρωτησαν D 244, interrogaverunt lat b c e ff [l] a (interrogabant vulg). om our D ev-z lat-b c e [l] q copt-dz. rec ποιησομεν, with GKU 1 latt Orig-int, . txt ABCDN rel goth æth. add ινα σωθωμεν (cf Acts xvi. 30) D, ut vivamus gat lat-b g, q syr-cu.

11. rec (for $\epsilon \lambda \epsilon \gamma \epsilon \nu$) $\lambda \epsilon \gamma \epsilon \iota$, with AC2 D[-gr] rel: txt BC1LXX 1.33.69 vulg lat-c f 12. aft τελωναι ins υρω...
syr-w-ob copt-dz-marg [Orig-int₂].
add ινα σωθωμεν D.
add ινα σωθωμεν D. aft βαπτισθηναι ins υπ' αυτου CKX[Π] rec ποιησομέν, with GU 1

13. for ppos autous, autois D mt lat-a ef[l]q: om $\epsilon i \pi o \nu \pi pos$ autous \aleph^1 . πλειον C. add πρασσετε D mt lat-a b c [e ff2 g1 l q (syr-cu) wth].

for πρασσετε, πρασσειν D Syr: om lat-a b c [e f_2 g_1 l q] syr-cu æth.

14. επηρωτησαν CD lat-b c f_2 g_1 [l] q (goth?). om δε C fuld. om αυτον D lat-c. rec και ημεις bef τ ι ποι., with AC3 rel lat-a syr copt goth æth arm: om και ημεις D ev-7: txt BC'LEN 1.69 vulg lat-b c e f l [ff2 g1 q] Syr syr-cu.—rec ποιησομεν, with AGKU 1 latt: txt B(sic: see table) CDEN rel goth wth. add ινα σωθωμεν D. for 3rd και, ο δε D lat-e.

this there is omitted καὶ ὀφθήσεται ἡ δόξα κυρίου, and then και ύψ. . . . κ.τ.λ. as LXX. 7-9.] Matt. vv. 7-10. John's speech is verbatim as Matt., except that καρπ. άξ. is singular, and δόξητε Matt. = ἄρξησθε Luke. This indicates a common origin of this portion, which

however is still thus slightly deflected; and let it be borne in mind that the slighter the deflection, the more striking the independence of the Evangelists. μη αρξησθε λ.] 'Omnem excusationis etiam conatum præcidit.' Bengel. Peculiar to Luke. 10.7 Olshausen reεἶπεν αὐτοῖς Μηδένα c διασείσητε μηδὲ d συκοφαντήσητε, c chere only. John 14 B. καὶ c ἀρκεῖσθε τοῖς f ὀψωνίοις ὑμῶν. 1 5 g προςδοκῶντος δὲ τοῦ λαοῦ, καὶ h διαλογιζομένων πάντων c ν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου i μήποτε αὐτὸς εἴη o ζηνίτις a χριστός, 1 6 ἀπεκρίνατο o 6 Ἰωάννης ἄπασιν λέγων i Εγω o 6 χανι, i 1. John μὲν ὕδατι βαπτίζω ὑμᾶς e 6 ἔρχεται δὲ o 6 i 6 ἰσχυρότερος μου, i 0 οὐ οὐκ εἰμὶ m 1 κανὸς λῦσαι τὸν n 1 ἱμάντα τῶν o 0 ὑποδημάτων i 1 αὐτοῦ αὐτὸς ὑμᾶς βαπτίσει o 6 o 7 πνεύματι ἀγίω καὶ πυρί. i 7 i 8 i 9 i 9 i 9 τοῦν i 1 i 1 i 9 τὸ i 1 i 1 i 9 τοῦν i 1 i 1 i 9 τοῦν i 9 ταποθήκην αὐτοῦ, τὸ δὲ i 1 ἄχυρον i 1 κατακαύσει i 1 i 1 i 1 i 2 i 3 πολλὰ μὲν οὖν καὶ i 4 i 5 του i 6 i 8 τολλὰ μὲν οὖν καὶ i 6 τος i 9 τος i 1 τος i 2 τος i 2 τος i 2 τος i 3 τος i 4 τος i 5 τος i 5 τος i 6 τος i 8 τος i 1 τος i 1 τος i 1 τος i 2 τος i 2 τος i 2 τος i 3 τος i 4 τος i 5 τος i 5 τος i 5 τος i 5 τος i 6 τος i 7 τος i 8 τος i 8 τος i 9 τος i 1 τος i 2
rec (for autois) προς autous (from ver 13), with AC3N rel goth: txt BC1DLΞ 1.33 latt. for μηδε, μηδενα N1[H Syr syr-cu]: μηδεν ev-y.

15. εαυτων Ν-corr'. om του (bef ιωαννου) DΞ 1. 69 Eus₁.

17. for και διακαθαριει, διακαθαραι B $R^1(txt R-corr^1)$ copt arm, ad purgandum lat-a, emundare Iren-int, for συναξει, συναγαγειν B $R^1(txt R^{33}, -t at R-corr^1)$ lat-a arm. —τον μεν σιτον bef συναξει D. ins μεν bef σιτον DEGA 69. om την and 3rd αυτου D copt-wilk Orig-int,: αυτου is marked for erasure in R, but restored.

for κατακαυσει, κατασβεσει \aleph^1 (txt \aleph -corr¹).

fers to the answer to a similar question under the N. T. dispensation, Acts ii. 37. See also Acts xvi. 30; xxii. 10. Deeds of justice and charity are the very first fruits of repentance: see Micah vi. 8.

τελώνωι] See on Matt. v. 46.
πράσσετε, exact: see examples in Wetst.

14.] στραπτυόμενοι—properly, men

on march: see Lexx.: but this need not be pressed, only that they were soldiers, serving in an army. Who these were, we have no means of determining. Certainly not soldiers of the army which Herod Antipas sent against Arctas, his fatherin-law: see notes on Matt. xiv. 1 ff. διασείων prim., to shake violently. So Plato, τὰs ἶναs εἶs ἀταξίαν διέσεισε, Tim. p. 85: also met., to confound, διασείσειν τὰ ᾿Αθηναίων φρονήματα ὥsτε μηδίσαι, Herod. vi. 109. The meaning here, to oppress or vex, corresponding to the Lat. concutere, seems to be confined to ecclesiastical usc. Macarius, Hom. xliii.

p. 139, ed. Migne, has it in this sense:
ὥsπερ εἰσὶν οἱ τελῶναι καθεζόμενοι εἰς
τὰς στενὰς ὁδούς, καὶ κατέχοντες τοὺς
παριόντας καὶ διασείοντες.
συκοφ.]

The way in which soldiers would be likely
to act the part of informers, would be by
laying vexatious charges of disaffection
against persons. In assigning a derivation
for this verb, notice Liddell and Scott's remark (after Passow): "The literal signif.
is not found in any ancient writer, and is
perhaps altogether an invention."

15—17.] Ver. 15 peculiar to Luke, but = John i. 19—25. προςδοκῶντος, not lingering about (Bretschneider), but being in expectation,—i.e. that John would declare himself (Meyer). 16, 17.] Matt. iii. 11, 12: Mark i. 7, 8: John i. 26, 27. The four accounts are cognate, but vary in expression and arrangement: ver. 17 is verbatim (except that αὐτοῦ is after σῖτον and ἀποθήκην in Matt.) as Matthew. 18—20. | Luke only: con-

19. rec aft guvaikos ins filitation (from Mark vi. 17), with ACKX 33 syrr copt with arm-mss: om BDEN rel latt goth arm[-ed] Lucif₁. om $\kappa \alpha \iota \aleph^1$. for $\omega \nu \in \pi o \iota$. $\pi o \nu$., $\tau \omega \nu = \pi o \iota$. \aleph^1 (txt \aleph^3).

20. om 2nd και BDΞΝ¹ lat-b e Eus₁: ins ACN³3a rel [latt syrr syr-jer goth] Lucif, ενεκλισε D; inclusit latt. rec ins τη bef φυλ., with AC rel: om BDKLM

ΛΞ[Π]N 1 goth arm Eus.

21. for ap., papta \aleph ev-49. Kai (2nd) is repeated in D¹. and $\chi \theta \eta \nu a$ i D. 22. rec wsel, with A rel Eus₁: txt BDL\ 33 Orig₁. for ep², eis D latt[not f²]. for ef², eis To D: ap² Λ. rec aft $\gamma \epsilon \nu \theta \theta a$ i in $\lambda \epsilon \gamma \rho u \theta a \nu a$ (see $\parallel Matt$), with A rel latf ff_2 g_2 q syrr goth with arm: om BDL\ latt copt Ambr₁. for ou to evdonnaa, uios mou ei su eight ophierou $\gamma \epsilon \gamma \epsilon \nu \nu \eta \kappa a$ se D lat-a b c ff_2 1 Just₂ (Clein₁ Meth₁?) Lact Juv Hil₃ Faust Aug₁(who however says that the older gr-mss had it not). (evdonnaa, so B F(Wetst) KMUA[Π]\ 1. 33. 69 Eus₁.)

23. for και αυτος ην, ην δε D Clem, Hipp₁ Ath₁ Epiph₄, Jesus autem erat copt Irenint₁. rec ins o bef ιησους, with A rel [Chron₁]: om BDLUXN 33. for ωςει, ως D 69. 258² Scr's e [Hipp₁ Epiph₁]. αρχ. ωςει ετ. τριακ. BLXN 1.33 (69) vulg

taining the corroboration of the account in Mark vi. 20 of John's boldness in rebuking Herod, with this slight variation that whereas in Mark Herod heard him gladly, and did many things in consequence, here the rebuke for general profligacy seems to have contributed to his imprisonment. These accounts however, though perfectly distinct, are by no means inconsistent. The same rebukes which stung Herod's conscience and aided the desire to imprison John, might work on that conscience, and cause the wish to hear more from the man of God. Vv. 19, 20 are in anticipation of what follows; which is in Luke's manner: see ch. i. 80.

21, 22.] Matt. iii. 13—17: Mark i. 9—11. Luke's account is much more concise than usual, and wholly independent of the others; see note on Mark i. 10: we have here however three additional particulars—1. that all the people had been baptized before the Lord's baptism: 2. that He was praying at the time of the descent of the Spirit: 3. that the Spirit appeared in a bodily form. On (1) we may remark that

this is necessarily the meaning of $\ell\nu$ $\tau\hat{\varphi}$ $\beta\alpha\pi$.—for Luke when he means 'during,' &c. invariably uses the present; see for the past tense with $\ell\nu$ $\tau\hat{\varphi}$ reff. and ch. xiv. 1; xix. 15; xxiv. 30—for the present, ch. v. 1; viii. 5, &c., and for a comparison of the two, ch. viii. 40 and 42. On (3), see note at Matt. iii. 16, § 2.

23—38.] Genealogy of our Lord. Peculiar to Luke. 23.] Jesus was about thirty years old when He began (His ministry); not, 'began to be about,' &c., which is ungrammatical. ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξεως αὐτοῦ, ῆτοι τῆς διδασκαλίας, Euthym., so also Orig., Bengel, Kuin., De Wette, Meyer, Wieseler: see also Acts i. 1. This ώςεί τρ. admits of considerable latitude, but only in one direction; viz. over thirty years. He could not well be under, seeing that this was the appointed age for the commencement of public service of God by the Levites: see Num. iv. 3, 23, 43, 47.

If no other proof were in existence of the total independence of the present Gospels of Matthew and Luke, their genealogies

μενος, ὢν υίὸς ὡς Ι ἐνομίζετο Ἰωσήφ, τοῦ Ἡλεί, 24 τοῦ ΙΜαιι x 34 Ματθάτ, τοῦ Λευεί, τοῦ Μελχεί, τοῦ Ἰανναί, τοῦ Ἰωσήφ, 25 τοῦ Ματταθίου, τοῦ ᾿Αμώς, τοῦ Ναούμ, τοῦ Ἐσλεί, τοῦ Ναγγαί, 26 τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ Σεμεείν

lat-b c $g_{1,2}$ l q [Hipp $_1$] Orig $_1$ [int $_1$] Eus $_1$ Ath $_2$ Ambr $_1$ Vict Quast. rec ω s $\epsilon \nu o \mu \iota (\epsilon \tau o)$ bef $\nu \iota o s$, with A(D) rel vulg (lat-f) syr copt with arm: txt BLN 1 (lat-a) Orig $_1$ Eus $_3$ Ath $_1$ Epiph $_4$ —aft $\epsilon \nu o \mu \iota (\epsilon \tau o)$ ins $\epsilon \iota \nu a \iota$ D lat-(b) c e ff_2 g_1 l.

23 to 31. for του ηλει to δαυειδ, του ιακωβ του μαθθαν του ελεαζαρ του ελιουδ του ιαχειν του σαδωκ του αζωρ του ελιακειμ του αβιουδ του ζοροβαβελ του σαλαθιηλ του ιεχονιου του ιωακειμ του ελιακειμ του ιωσεια του αμως του μανασση του εξεκεια του αχας του ιωαθαν του οζεια του αμασιου του ιωας του οχοζιου του ιωραμ του ιωσαφαδ του ασαφ του αβιουδ του ροβοαμ του σολομων του δαυειδ (see | Matt) D.

24. μ aθθαθ \aleph (but originally μ αθεαθ) [em ing. for λευει, η λειει B^1 (but corrd, Tischdf)]. rec $(\alpha \nu \nu a)$, with A rel [syr] arm $[\text{Chron}_1]$: $\alpha \nu \nu a X$: $(\alpha \nu \nu \alpha \nu a)$ H: $(\omega \alpha \nu \nu a)$ $E^1 \Lambda$ ev- γ : $(\omega \alpha \nu \nu \alpha \nu a)$ 1: $(x \times B L \Delta \aleph)$ 33. 69 am lat-b f_2 b Syr copt goth [ath]. 25. μ αθθαθιου $B^1(\mu \alpha \tau \theta)$. B^2) ev- A^2 : μ ατθαιου A^2 : μ ατθιου A^2 : A^2 :

ματαθιου Χ 243-58.

26. rec σεμει, with KUΔ[Π] 69 vulg lat-c f ff, g, g, syrr with arm: σεμεει A rel: txt

would furnish what I conceive to be an undeniable one. Is it possible that either of these Evangelists could have set down his genealogy with that of the other before him? Would no remark have been made on their many and (on such a supposition) unaccountable variations? It is quite beside the purpose of the present commentary to attempt to reconcile the two. It has never yet been accomplished; and every endeavour to do it has violated either ingenuousness or common sense. I shall, as in similar cases, only indicate the landmarks which may serve to guide us to all that is possible for us to discover concerning them. (1) The two genealogies are both the line of Joseph, and not of Mary. Whether Mary were an heiress or not, Luke's words here preclude the idea of the genealogy being hers; for the descent of the Lord is transferred putatively to Joseph by the ώς ἐνομίζετο, before the genealogy begins; and it would be unnatural to suppose that the reckoning, which began with the real mother, would, after such transference, pass back through her to her father again, as it must do, if the genealogy be hers. The attempts of many, and recently of Wieseler, to make it appear that the genealogy is that of Mary, reading vids (ώs ἐνομ. τοῦ 'Ιωσήφ) τοῦ 'Ηλί, 'the son (as supposed of Joseph, but in reality) of Heli, &c.' are, as Meyer (Comm. in loc.) has shewn, quite unsuccessful: see Dr. Mill's vindication of the Genealogies, p. 180 ff. for the history of this opinion. (2) Luke appears to have taken this genealogy entire from some authority before him, in which the expression vibs θεοῦ as applied to Christ, was made good by tracing it up as here, through a regular ascent of progenitors till

we come to Adam, who was, but here again inexactly, the son of God. This seems much more probable than that Luke should for his gentile readers have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose definitely present in the mind of the This view is confirmed by the entirely insulated situation of the genealogy here, between ver. 23 and ch. iv. 1. (3) The points of divergence between the genealogies are,-in Matt. the father of Joseph is Jacob-in Luke, Heli; this gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain nearly identical up to Abraham, where Matt. ceases. (4) Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here as else-where, we are not. For who shall re-produce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? Mat-thew's, we know, is squared so as to form three tesseradecads, by the omission of several generations; how can we tell that some similar step unknown to us may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The levirate marriage (of a brother with a brother's wife to raise up seed, which then might be accounted to either husband) was common; how do we know how often this may have contributed to produce variations in the terms of a genealogy? . With all τοῦ Ἰωσήχ, τοῦ Ἰωδά, 27 τοῦ Ἰωανάν, τοῦ 'Ρησά, τοῦ ΑΒDEG Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρεί, 28 τοῦ Μελχεί, τοῦ suyxr 'Αδδεί, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ "Ηρ, 29 τοῦ Ἰησοῦ, 1.33-69 τοῦ Ἐλιέζερ, τοῦ Ἰωρείμ, τοῦ Μαθθάτ, τοῦ Λευεί, 30 τοῦ Συμεών, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάμ, τοῦ Ἐλιακείμ, 31 τοῦ Μελεά, τοῦ Μεννά, τοῦ Ματταθά, τοῦ Ναθάν, τοῦ Δανείδ, 32 τοῦ Ἰεσσαί, τοῦ Ἰωβήδ, τοῦ Βοός, τοῦ Σαλμών, τοῦ Ναασσών, 33 τοῦ 'Αμειναδάβ, τοῦ 'Αδμείν, τοῦ ᾿Αρνεί, τοῦ Ἐσρώμ, τοῦ Φαρές, τοῦ Ἰούδα, 34 τοῦ 'Ιακώβ, τοῦ 'Ισαάκ, τοῦ 'Αβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, 35 του Σερούχ, του 'Ραγαύ, του Φάλεκ, του 'Εβερ, του Σαλά, 36 του Καϊνάμ, του Αρφαξάδ, του Σήμ, του Νωε.

BLN lat-b e goth, σεμειν copt. rec ιωσηφ, with A rel vulg lat-a f q syrr [copt-

βαβελ ΑΛ.

28. κωσα X¹ lat-b (e) [q]. rec ελμωδαμ, with A rel lat f q syr æth, ermodam

20. κωσα \mathbf{K}^{\perp} lat- \mathbf{G} (e) [q]. Γες ελμωσαμ, with \mathbf{A} rel lat- \mathbf{g} syr æth, ermodam goth: ελμωδαν Γ lat- \mathbf{g} : txt BLN 33 (latt) copt.

29. rec (for 1970ν) 1ωση, with \mathbf{A} rel lat- \mathbf{g} syr, iosez goth: 1ωσηχ \mathbf{X} : 1970 \mathbf{K} 1: txt BLN 33. 69 latt copt arm. ελιαζερ \mathbf{N}^{\perp} . Γες ματθατ, with \mathbf{B}^{2} rel: ματθαν $\mathbf{\Gamma}$ 1 lat- \mathbf{g} syr: ματπαθιον \mathbf{X} : ματταθ $\mathbf{A}\mathbf{K}$ $[\Pi]$ 33: ματτθ (sic) \mathbf{L} : μαθατ \mathbf{E} : μαθααθ \mathbf{N}^{\perp} : μαθθαθ N3a: txt B1 346.

30. rec ιωναν, with A rel syr[-txt] copt: ιωνα Scr's h evv-49-H-y-z latt: ιωαναν

ναθαμ BN1 lat-c e.

32. rec (for $\iota\omega\beta\eta\delta$) $\omega\beta\eta\delta$, with E rel vulg lat-f [D-lat] (syrr?) goth [Chron], obeth lat-a b e ff_2 g_1 [l q]: $\omega\beta\eta\lambda$ D-gr: $\iota\omega\beta\eta\lambda$ BN¹: txt A F(Wetst) LMUX[Γ] Δ N³a 33. 69 lat-c copt with. rec β oof, with E rel vulg lat-c f ff_2 g_1 [q] goth [Chron]: $\beta\alpha\lambda\lambda$ s (but one λ marked) N¹: boes copt: txt ABDLM¹X[Π]N³a 33. 69 lat-a b e arm.

for σαλμων, σαλα BN1 æth.

33. for του αμειναδαβ, του αδαμ X1 om B. rec (for αδμειν του αρνει) αραμ, with ADEGHU[Π] 33 vulg lat-a c f ff_2 $g_{1,2}$ [l q] Syr goth: apa μ του apa μ F(Wetst) KMSV $\Delta\Lambda$ syr(but mss vary): apa μ τ. ω p ν ω th: apa μ του aλ μ ε ι του aρνε ι 1: txtBL(XΓ) \aleph syr-ing copt (but αδμιν \aleph , αθμη X, αλμειν Γ), αδμιν του αρηι(sic) 69. εσρων B ev-y tol lat-b Syr, ασρωμ asron D. om του φαρες A.

34. θαρρα XN³⁴ 1. 33. 69 evv-H-y-z syr [copt-wilk Chron₁].
35. rec σαρουχ, with Ser's a b vulgeed: txt ABN rel Ser's-mss am(with em forj fuld ing tol) lat-a c f f_2 $g_{1,2}$ l copt goth arm [Chron₁], σ ϵ ρ ν D lat-b. KMSUTA[Π] 1. 69 vulg-ed goth Chron: ρ h alech lat-a f g_1 copt-wilk. φαλεγ ΛΕGH

36. rec καιναν, with A rel latt copt (goth?) [Chron,]: txt BLN 1.33 wth, and

A(twice) in Gen x. 24.—om του κα. D.

these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant, as it is over-curious and uncritical to attempt to reconcile them. It may suffice us that they are inserted in the Gospels as authentic documents, and both of them merely to clear the Davidical descent of the putative father of the Lord. His own real Davidical descent does not

depend on either of them, but must be solely derived through his mother. See much interesting investigation of the various solutions and traditions, in Dr. Mill's tract referred to above; and in Lord A. Hervey's work on the Genealogies of our Lord. 27. τ. Σαλαθ., τ. Νηρεί] In Matt. i. 12, Ἰεχονίας γεννῷ τ. Σαλαθ. 31. Ναθάν] See 2 Sam. v. 14: τοῦ Λάμεχ, ³⁷ τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, ach. v. 12.
John i. 14.
Acts vi. 3.5,
Δets vi. 3.5,
β. Johx, 15.
Δει vi. 3.5,
β. Johx, 15. b ch. ii. 20 reff. c = John i. 43 'Αδάμ, τοῦ θεοῦ.

...θεου X. Ξ[Frag. Neap. (appy)] ιησους

AIIN Frag.

IV. 1 Ἰησοῦς δὲ a πλήρης πνεύματος ἀγίου b ὑπέστρε- d $^{d,h,i;27,}$ d,ev,i,10 ψεν ἀπὸ τοῦ Ἰορδάνου, καὶ c ἤγετο d ἐν τῷ πνεύματι ἐν τῷ c $^{i,h,i;27,}$ $^{i,h,i;27,$ ωδιαβο- βόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, fl.Mt. 1 Chron. λου Ξ ΑΒΒΕς καὶ $^{\rm g}$ συντελεσθεισῶν αὐτῶν ἐπείνασεν. $^{\rm g}$ εἶπεν δὲ αὐτῷ $^{\rm G}$ wisd. ii. 4. Ακτ. Suvra ὁ $^{\rm f}$ διάβολος Εἰ υἰὸς εἶ τοῦ θεοῦ, $^{\rm h}$ εἶπὲ τῷ λίθῳ τούτῳ $^{\rm xii. 4.}$ Ακτ. Ακτ. Απο. h ἴνα i γένηται ἄρτος. 4 καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς $^{(rom\ is.\ 28)}$ (from is. 28 (from is. 28) tii. 8 only. Job i. 5. h constr., \parallel Mt. reff. i = John ii. 9 reff.

Neap. 1. 33. 69 λαμεκ D.gr [MX].

37. [μαθθουσαλα Β1.] ιαρετ B^1 (sic cod: see table) \aleph [lat-a lq]: ιαρεθ AK lat-b cg_1 . μελελεηλ A Λ(Treg, expr) X1 [69(Tischdf)] copt-ms. καιναμ LN lat-ff, copt-dz. 38. for $\sigma\eta\theta$, $\sigma\eta\mu$ A lat-l.

CHAP. IV. 1. rec πνευματος αγιου bef πληρης, with A rel late goth arm [Thdrt,]: txt BDE F(Wetst) KLΞ[Π]N 1. 33 latt syrr [æth Bas, Orig-int,]. οm υπεστρεψεν aft ηγετο ins το (sic) N. rec εις την ερημον, with AΞ rel vulg-ed(with am forj) lat-c ef g, l [ff2 copt Eus, Bas, Thdrt,]: txt BDLN fuld(with em harl mt) lat-a b g, q sah.

2. for διαβολου, σατανα D 243 lat-e. N¹ repeats ουδεν, marked for erasure by R-corr1[: for ουδεν, ουδε επιεν A Frag-neap 69 arm]. rec ins υστερον bef επεινασεν (from | Matt), with A rel lat-f ff2 [q] syrr copt-dz2 goth [Cyr1]: om BDLN latt coptt

æth arm.

3. rec (for ειπεν δε) και ειπεν (|| Matt), with A rel lat-e q syrr goth ath arm Thdrt1: txt BDLN 1. 33 latt copt Ambr. for τω λιθω to αρτος, ινα οι λιθοι ουτοι αρτοι γενωνται (|| Matt) D ev-31 tol.

4. for και απεκρ., απεκρ. δε 69 : κ. αποκριθεις D. rec (for προς αυτον ο ιησους) ιησους προς αυτον λεγων, with A rel syr sah goth arm (ο ιησ. Μ 1): ο ιησ. ειπεν D: ιησ. λεγων 69: πρ. αυτ. ο ιησ. λεγων Δ lat-c e $f g_2$ (et dixit lat-a $b f g_2 g_1 q$): txt BLX

Chron. iii. 5: Zech. xii. 12. Kαϊνάμ] This name does not exist in our present Hebrew text, but in the LXX, Gen. x. 24; xi. 12, 13, and furnishes a curious instance of one of two thingseither (1) the corruption of our present Hebrew text in these chronological passages; or (2) the incorrectness of the LXX, and notwithstanding that, the high reputation which it had obtained in so short a time. Lightfoot holds the latter alternative: but I own I think the former more probable. See on the whole question of the appearance of this second Cainam(n) among the ancestors of our Lord, Lord A. Hervey's work above cited, ch. viii., in which, with much research and acuteness, he has endeavoured to shew that the name was probably interpolated here, and got from hence into the LXX. Certainly it appears not to have existed in the earliest copies of that version.

CHAP. IV. 1-13.] TEMPTATION OF JESUS. Matt. iv. 1-11. Mark i. 12, 13. Ver. 1 is peculiar to Luke, and very important. Our Lord was now full of the

Holy Ghost, and in that fulness He is led up to combat with the enemy. He has arrived at the fulness of the stature of perfect man, outwardly and spiritually. And as when His Church was inaugurated by the descent of the Spirit in His fulness, so now, the first and fittest weapon for the combat is "the sword of the Spirit, which is the word of God." The discourse of Peter in Acts ii., like our Lord's replies here, is grounded in the testimony of the The accounts of Matt. Scripture. and Luke (Mark's is principally a compendium) are distinct: see notes on Matt. 2.] The literal rendering and Mark. of the present text will be: Jesus was led by (in, in the power of, the èv of instrumentality by the conditioning element) the Spirit in the wilderness, being tempted (the pres. part. carries a slight ratiocinative force, as usual) during forty days by the devil. So that St. Luke, as also St. Mark, implies that the temptation continued the whole forty days.

ουκ έφ. ουδ. testifies to the strictness in which the term 'fasted' must be taken.

κ Μt. only. Gen. xx ii. 40. Det . 5 καὶ ¹ ἀναγαγών αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασινία. 3. 1 abs., = here only. see ch. 1 κείας τῆς $^{\rm m}$ οἰκουμένης ἐν $^{\rm n}$ στιγμῆ χρόνου. $^{\rm 6}$ καὶ εἶπεν $^{\rm 2}$ καὶ τὰναγαγών αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασινία. 3. 1 abs., = here only. 1 αὐτῷ ὁ $^{\rm f}$ διάβολος $^{\rm c}$ διώσω τὴν $^{\rm o}$ ἔξουσίαν ταύτην ἄπα- $^{\rm cinev}$ $^{\rm m}$ αὐτῷ ὁ $^{\rm f}$ διάβολος $^{\rm c}$ διώσω τὴν $^{\rm o}$ ἔξουσίαν ταύτην ἄπα- $^{\rm cinev}$ $^$

33 vulg coptt. om oti (as \parallel Matt) D 69. rec at end adds all epit phmati $\theta \epsilon \omega \nu$, with A rel; all epit $\theta \epsilon \omega \nu$, $\theta \epsilon \omega \nu$ and $\theta \epsilon \omega \nu$ are recarded at the readge in D merely supplying the sense, the other verbatim. The omission would be

unaccountable:) om BLN copt-schw sah.

5. rec aft auton ins o diabolos (from || Matt), with A rel vulg lat-b c f syrr goth with [Hil]; o satanas syr-ms: om BDLN 1 lat-a e copt arm [Cyr]. rec adds further els opos unflow (from || Matt. It is no objection (Mey) that rec does not add law. The insn was made carelessly from memory, as above, as well as accurately, in D), with A N-corr¹ rel vulg lat-e [ff_2q] syrr goth; e. o. unl law D 69 lat-a Δ -lat: om BLN¹ am(with em for] fuld harl mt tol) lat-b $g_{1,2}$ coptt [Cyr]. for the okouments, tou kosmou (|| Matt) D 5. 245 lat-f Orig-comm].

οικουμένης, του κοσμου (|| Matt) D 5. 245 lat f Orig-comm₁.

6. for αυτω, προς αυτον D lat-a b c [e q] Hil₁. for απασ., πασαν \aleph . for αυτων, τουτων D[-gr]. rec ϵ αν, with A \aleph rel [Cyr₁]: txt BD. (33 def.) for διδωμι, δωσω \aleph !.

7. aft προςκυν. ins μ οι \aleph !. rec (for ϵ μ ου) μ ου, with A \aleph ^{3a} rel [Cyr₁]: txt BDE F(Wetst) HVΓΔΛΞ \aleph ! 1 [Frag-neap]. rec π αντα, omnia latt arm [Cyr₁]: txt

AB D-gr EN rel Ser's-mss Thl.

8. $\epsilon i\pi$. aut. o iho. AKM¹[II] lat-a b c q: o iho. $\epsilon i\pi$. aut. FL M-marg(in red) EN 1. 13. 33. 69 vulg [lat-f $ff_2 g_{1,2}$] Syr copt: autw o iho. DA syr goth [arm]: txt B(omg b) rel. rec aft iho. ins upa/\epsilon opiou bou oatava (see || Matt and Matt xvi. 23), with A rel lat-b e q syr copt-wilk [æth-ms] Thl: om BDLEN 1. 33 vulg lat-a c f $ff_2 g_{1,2}$ (l^2) Syr copt-sehw sah goth wth arm Orig(speaking of || Matt wholly rejects on. μ ou). rec aft γ eppa π ta ins γ ap (from || Matt), with UDA [Frag-neap] lat-b q: om ABDEN rel vulg lat-a c e f $ff_2 g_{1,2} l$ syrr coptt goth wth arm Orig. κ up. τ . 0. of π posk. (see || Matt) BDFLAEN 1. 33. 69 latt syrr copt goth wth Origi[int_l Cyr_l] Cypr_l: txt A rel (lat-a) sah arm.

9. rec (for ηγ. δε) και ηγ., with AD rel: txt BLEN syr-mg coptt Orig-int₁. rec aft εστησεν ins αυτον (see || Matt), with AD rel [vss]: om BLEN lat-e [arm-ed] Origint₁. rec ins o bef vios, with Scr's bo: om ABDEN rel Scr's-mss. for 2nd

του, τουτου D1.

10. om γαρ κ¹(ins κ-corr¹(appy)·3a).

3.] $\tau\hat{\phi}$ λ . τ ., pointing to some particular stone—command that it become a loaf.
4.] The citation is given in full by Matt.
5.] There can be little doubt that the order in Matt., in which this temptation is placed last, is to be adhered to in our expositions of the Temptation. No definite notes of succession are given in our text, but they are by Matt.: see notes there. Schleiermacher and Bleek suppose that the inversion has been made as suiting better the require-

ments of probability: it seeming more natural that our Lord should be first taken to the mountain and then to Jerusalem, than the converse.

6.] Satan is set forth to us in Scripture as the prince, or god of this world,—by our Lord Himself, John xii. 31; xiv. 30; xvi. 11:—by Paul, 2 Cor. iv. 4 (Eph. vi. 12). On the signification of this temptation, see notes on Matt.

8.] With the words δπ. δπ. μ. σ. (rec.) here, Luke could hardly have left the record as it stands: being the

ἀγγέλοις αὐτοῦ " ἐντελεῖται περὶ σοῦ τοῦ " διαφυλάξαι σε, " $\frac{Mt. \, reft.}{Ps. x. c. \, 11}$ 11 καὶ ὅτι " ἐπὶ χειρῶν " ἀροῦσίν σε, μήποτε * προςκόψης " cher only πρὸς λίθον τὸν πόδα σου. 12 καὶ ἀποκριθεὶς εἶπεν αὐτῶ " is. " www.gen., Mt. reft. Ps. x. x. c. 11. There only is the control of σου. 13 καὶ a συντελέσας παντα b πειρασμὸν o διάβολος x έΜι, τεπ. c ἀπέστη ἀπ' αὐτοῦ d ἄχρι καιροῦ. 14 Καὶ c ὑπέστρεψεν o Ἰησοῦς c ἐν τῆ f δυνάμει τοῦ πνεύ- a 2 Chron. xxx.

ματος εἰς τὴν Γαλιλαίαν, καὶ ⁸ φήμη εξῆλθεν ^h καθ ὅλης ²² οἰ, xi. 4. xxii. 28, 40, 46. 1 Pet. iv. 12 al. Deut. iv. 34. cch. ii. 37. Acts v. 38. 2 Cor. xii. 8. 1 Kings xvi. 23. d Acts xii. 11 Rom. i. 13. 2 Macc. xiv. 15. ech. ii. 20 reff. f Acts i. 6. Rom. xv. 13, 19. g Matt. xz. 25 only. Prov. xvi. z (2xv. 30). 2 Macc. iv. 39 only. h = ch. xxiii. 5. Acts ix. 31, 42 x. 57.

11. om οτι DEFGHSUVΓΔΛ lat-a b t Syr sah æth [Orig-int,] Eus: ins ABN rel

11. om oth DEFGHSU vi 24. Novel 11. on oth DEFGHSU vi 24. Novel 12. o in oth DEFGHSU vi 24. or in oth DEFGHSU vi 25. or $f_2 g_1 l [q \text{ Orig-int}_1]$: om 243 ev-y.
13. $\alpha \chi \rho_1 \chi \rho_2 \nu_0 \nu_0 \nu_0 d$ tempus D lat-b c, usque in tempore lat-a.

first direct recognition by our Lord of His foe, after which, and in obedience to which command, he departs from Him. 10. Τοῦ διαφ. σε is wanting in Matt. The LXX following the Hebrew adds ἐν πάσαις

ταις όδοις σου. 13. άχρι καιρ.] See on Matt., ver. 11, and note on ch. xxii. 53.

14-32. CIRCUIT OF GALILEE. TEACH-ING, AND REJECTION, AT NAZARETH. Peculiar to Luke in this form : but see Matt. iv. 12-25; xiii. 53-58 || Mark, and note 14.] ἐν τῆ δ. τ. πν., in the below. power of that full anointing of the Spirit for His holy office, which He had received at His baptism: and also implying that this power was used by Him in doing Here the chronomighty works. logical order of Luke's history begins to be confused, and the first evident marks occur of indefiniteness in arrangement, which I believe characterizes this Gospel. And in observing this, I would once for all premise, (1) that I have no bias for finding such chronological inaccuracy, and have only done so where no fair and honest means will solve the difficulty; (2) that where internal evidence appears to me to decide this to be the case, I have taken the only way open to a Commentator who would act uprightly by the Scriptures, and fairly acknowledged and met the difficulty; (3) that so far from considering the testimony of the Evangelists to be weakened by such inaccuracies, I am convinced that it becomes only so much the stronger (see Prolegomena to the Gospels). These remarks have been occasioned by the relation of this account, vv. 14-30, to the Gospels of Matthew and John. Our verses 14 and 15 embrace the narrative of Matthew in

ch. iv. 12-25. But after that comes an event which belongs to a later period of our Lord's ministry. A fair comparison of our vv. 16-24 with Matt. xiii. 53-58 and Mark vi. 1-6, entered on without bias, and conducted solely from the narratives themselves, surely can hardly fail to convince us of their identity. (1) That two such visits should have happened, is of itself not impossible; though (with the sole exception of Jerusalem for obvious reasons) our Lord did not ordinarily revisit the places where He had been rejected as in our vv. 28, 29. (2) That He should have been thus treated at His first visit, and then marvelled at their unbelief on His second, is utterly impossible. (Stier, in the 2nd ed. of his Reden Jesu, says, with reference to the above position of mine, "To this we give a very simple answer: It was at their persistence in unbelief, after their first emotion and confusion, after His continued teaching and working of miracles, that He wondered." But it may fairly be rejoined, is there any sign of this in the narratives of Matt. and Mark? Is it not a forcing of their spirit to suit a preconceived notion?) (3) That the same question should have been asked on both occasions, and answered by our Lord with the same proverbial expression, is in the highest degree improbable. (4) Besides, this narrative itself bears internal marks of belonging to a later period. The ooa hkovo. yev. eis The Kadape. must refer to more than one miracle done there: indeed the whole form of the sentence points to the plain fact, that our Lord had been residing long in Capernaum. Compar-too its introduction here without any notification, with its description as πόλιν της Γαλ. in ver. 31, and the separateness 1 Matt. iii. 5. $\frac{1}{\text{min}}$, $\frac{1}{\text{mat}}$ περιχώρου περὶ αὐτοῦ, $\frac{15}{\text{kaὶ}}$ αὐτὸς ἐδίδασκεν ἐν ABDET GHRL iii. 14. $\frac{14}{\text{matt. ii}}$, $\frac{14}{\text{matt. ii}}$, $\frac{14}{\text{matt. ii}}$, $\frac{16}{\text{mat}}$ καὶ $\frac{17}{\text{mat}}$
α Matt. xxvii.
10 reff.
15 reff.
16 tex xiii.
14. xxii. 30 μένον 18 v Πνεῦμα κυρίου ἐπ' ἐμέ, w οῦ w εἴνεκεν x ἔχρισέν
18. xxi. 30 κse ch. xiii. 14, 16. xiv. 5 (John xix. 31).
17 re Acta xiii. 27. xv. 21 al. Neh viii. 8.
18 s Matt. vii. 9, 10 reff.
19 there only. Xen. Mem. ii. 1. 20.
19 v Acta viii. 39, [see Matt. iii. 16 reff.] Isa, Ixi. 1.
20 v Acta vii. 27. xx. 38. 1 Cor. i. 21. Heb. i. 9 (from Ps. xiiv. 7) only.

14. for $\pi \epsilon \rho i \chi \omega \rho \sigma v$, $\chi \omega \rho \sigma s \aleph [regionem latt(not <math>\alpha e)$].

15. om autos A 11-pe lat-e. om aut $\omega \nu$ D lat-a b l.

16. ελθων δε D lat-e. rec ins την bef ναζαρα, with A rel Eus; : om BDLΔΛΞΚ
 1 Orig, [Cyr]. (On the form of the proper name, see prolegomena.) σπου D 69.
 ανατεθραμμενος FLΞΚ 1. 33. 69 Eus, Cyr, om τεθραμμενος και εισηλθεν

D -gr(ins D8). om αυτω D lat-a c copt-dz.

17. rec $\eta\sigma$ aiou bef τ ou $\pi\rho$ o $\phi\eta\tau$ ou, with A rel vulg lat-c ef ff_2 $g_1[_2$ l syrr syr-jer] copt goth [æth arm] : o $\pi\rho$ o $\phi\eta\tau\eta$ s $\eta\sigma$ aias (omg β i β l). D: txt BLEN 33. 69 am(with forj fuld ing per) lat-a b q Orig-int₁. for ava $\pi\tau$ v ξ as, avoi ξ as (explany) ABLE 33 syrr copt æth arm Jer: txt D³N rel latt syr-jer goth Eus₁ Orig-int₁, $a\pi\tau$ v ξ as D¹. om τ o β i β lov D evv. om τ ov LEN 33.

18. (εινεκεν, so every uncial MS.)

of the two pieces will be apparent: see further remarks in the notes below.

Here however is omitted an important cycle of our Lord's sayings and doings, both in Galilee and Jerusalem; viz. that contained in John i. 29-iv. 54 included. This will be shewn by comparing Matt. iv. 12, where it is stated that our Lord's return to Galilee was after the casting of John into prison, with John iii. 24, where, on occasion of the Lord and the disciples baptizing in Judæa, it is said, John was not yet cast into prison: see note on Matt. iv. 12. φήμη] The report, namely, of His miracles in Capernaum, wrought ἐν τη δυν. τ. πν., and possibly of what He had done and taught at Jerusalem at the feast. 15.] Olshausen well remarks (Bibl. Comm. i. 190), that this verse, containing a general undefined notice of our Lord's synagogue-teaching, quite takes from what follows any chronological character. Indeed we find throughout the carly part of this Gospel the same fragmentary stamp. Compare έν τοις σάββασιν, ver. 31-έν τῷ ἐπικεῖσθαι, ch. v. $1-\epsilon v \tau \hat{\omega} \epsilon \hat{l} v \alpha i \alpha \hat{v} \tau \cdot \hat{\epsilon} v \mu_i \hat{\alpha} \tau \cdot \pi \delta \lambda$, ch. v. 12-έν μιᾶ τ. ἡμερῶν, ch. v. 17; viii. 22εν ετέρφ σαβ., ch. vi. 6—εν ταις ήμ. 16.] οὐ ήν ταύτ., ch. vi. 12, &c. &c. τεθραμμένος = έν τῆ πατρίδι σου, ver. 23: see John iv. 44 and note.

κατὰ τὸ εἰωθός refers to the whole of what He did—it is not merely that He had been in the habit of attending the

synagogues, but of teaching in them: see ver. 15. It was apparently the first time He had ever so taught in the synagogue at Nazareth. Δνέστη ἀναγν.] The rising up was probably to shew His wish to explain the Scripture; for so ἀναγν. imports. Ezra is called an ἀναγνώστης τοῦ θείου νόμου, Jos. Antt. xi. 5. 1. The ordinary way was, for the ruler of the synagogue to call upon persons of any learning or note to read and explain. That the demand of the Lord was so readily complied with, is sufficiently aecounted for by vv. 14, 15. See reff.

17.] It is doubtful whether the Rabbinical cycle of Sabbath readings, or lessons from the law and prophets, were as yet in use: but some regular plan was adopted; and according to that plan, after the reading of the law, which always preceded, the portion from the prophets came to be read (see Acts xiii. 15), which, for that sabbath, fell in the prophet Isaiah. The roll containing that book (probably, that alone) was given to the Lord. But it does not appear that He read any part of the lesson for the day; but when He had unrolled the scroll, found (the fortuitous, i.e. providential, finding is the most likely interpretation, not the searching for and finding) the passage which follows.

No inference can be drawn as to the time of the year from this narrative; partly on account of the uncertainty above mentioned, and partly because it is not ..iv. 19 (appv) Frag. Neap.

... e K /1-OLOTEV B. Χ ηρξ-Q70 ...

με yz ευαγγελίσασθαι z πτωχοῖς, ἀπέσταλκέν με 19 η κηρύξαι y ch. i. 19 ref. w. dat. only, b αἰχμαλώτοις c ἄφεσιν καὶ τυφλοῖς d ἀνάβλεψιν. c ἀπο- g Rom. i. 15. 10 ch. ii. 15. 10 ch. iii. 15. 10 ch. ii. 15. 10 ch. iii. 15. στείλαι f τεθραυσμένους g έν h ἀφέσει, i κηρύξαι k ένιαυτὸν 2 sec ch. vii. κυρίου 1 δεκτόν. 20 καὶ m πτύξας τὸ g g g h h δούς τῷ ο ὑπηρέτη ν ἐκάθισεν καὶ πάντων οι ὀφθαλμοὶ blere only.
εν τῆ συναγωγῆ ἦσαν θ ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ Lev. xxx. 10.
λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ τ γραφὴ ε Mark vin. 26. αύτη \dot{e} ν τοις $^{\rm S}$ ἀστιν ὑμῶν. $^{\rm 22}$ καὶ πάντες $^{\rm t}$ ἐμαρτύρουν $^{\rm t}$ ἐκαὶ κιίι. $^{\rm 6}$. ἐκαὶ ντίι ε. ἐκαὶ τοις $^{\rm t}$ ἐμαρτύρουν $^{\rm t}$ ἐκαὶ κιίι. $^{\rm 6}$. ἐκαὶ ντίι ε. ἐκαὶ κιίι ε. ἐκαὶ κιὶ ε. ἐκαὶ ε. ἐκα

rec ευαγγελιζεσθαι (with 1. 33, e sil): txt ABDEN rel Ser's-mss Orige Petr Eus6 Ath, Cyr, Thart Suid. (-oaoba might be from LXX: but on the other hand the change to - (εσθαι was obvious, and the ms authority is overwhelming.) for απεσταλκεν με, απεσταλμαι D^1 -gr(txt D^3). rec adds ιασασθαι τους συντετριμμενους την καρδιαν (from LXX), with A rel vulg-ed (with em gat) lat-f syrr goth Iren-int Hil: om BDLEN 33 69 am(with for harling mt per tol) copt with Orige [int,] Petr Eus, Ath, Tit-bostr Cyr, Aug.

19. τεθραυματισμένους D1, τεθραυμένους D-corr.

20. rec εν τη συναγωγη bef οι οφθαλμοι, with D rel vulg lat-a syrr arm; εν τη συναγωγη ησαν bef οι οφθαλμοι ΑΚ[Π] lat-b copt goth: txt BFLX 33 lat(-c) q (ath) Eus₂.

21. om oti D arm (Orig).

quite clear whether the roll contained only Isaiah, or other books also. 18-20. The quotation agrees mainly with the LXX:-the words ἀποστείλαι τεθρ. έν άφέσει are inserted from the LXX of Isa. lviii. 6. The meaning of this prophetic citation may be better seen, when we remember that it stands in the middle of the third great division of the book of Isaiah (ch. xlix.-lxvi.), that, viz. which comprises the prophecies of the Person, office, sufferings, triumph, and Church of the Messiah; -and thus by implication announces the fulfilment of all that went before, in Him who then addressed them. 18. πνεῦμα κ.] See Isa. xi. 2; xlii.

ού είν.] because, = γυ. alχμ. aφ.] See ch. xiii. 12, 16. τυφλ. av. See John ix. 39. The Hebrew words thus rendered by the LXX, לאַבוּרִים פַקְּחִיקוֹם, signify, 'to those who are bound, the opening of prison:' so that we have here the LXX and literal rendering both included, and the latter expressed in the LXX words of Isa. lviii. 6. 19. ѐуцаит. κυρ. δεκ.] See Levit. xxv. 8-17, where in ver. 10 we find that liberty was proclaimed to all in the land in the year of jubilee (in the prophecy, κηρύξαι = καλέσαι LXX). No countenance is given by this expression to the extraordinary inference from it of some of the Fathers (Clement of Alex., Origen), that the Lord's public ministry lasted only a year, and something over. Compare John ii. 13; vi. 4; xiii. 1. 20. Excellence 20. ἐκάθισεν] It was the xiii. 1. custom in the synagogues to stand while reading the law, and sit down to explain it. Our Lord on other occasions taught sitting, e. g. Matt. v. 1: Mark iv. 1; xiii. The ὑπηρέτης was the γιτ whose duty it was to keep the sacred books. 21.] ἤρξ. δὲ λέγειν—implying that the following words are merely the substance of a more expanded discourse, which our Lord uttered to that effect: see another occasion in Matt. xi. 4, 5, where the same truth was declared by a series of gracious acts of mercy. ή γρ. κ.τ.λ.] Not 'this Scripture which is in your ears'-as the Syriac (Etheridge's translation, p. 407); which would be ή γρ. αὕτη ή έν τ. ω., and even then an unusual form of construction: but, is fulfilled in your hearing, by My proclaiming it, and My 22.] έμαρτ. αὐ., course of ministry. bore witness to him (that it was so). The λόγοι τ. χ. must be the discourse of which ver. 21 is a compendium.

έλεγ.] i.e. πάντες, not τινές. acknowledging the truth of what He said, and the power with which He said it,

* Λετς xxi. 22. Οὐχὶ υίος ἐστιν Ἰωσὴφ οὖτος ; ²³ καὶ εἶπεν πρὸς ΑΒΝΕΓ Ι.Ρ.Τ. Τοῦι αὐτοὺς * Πέντειος ' αὐτούς × Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, MSUNX xiv. 8 (not 8)γ Ίατρε θεράπευσον σεαυτόν όσα ηκούσαμεν γενόμενα 1.33 69 2 Mate. III. 13 only. y ch. v. 31 · . viii. 43 · . Col. iv. 14 only. Jer. α είς την Καφαρναούμ, ποίησον καὶ ώδε έν τη οπατρίδι only. Jer. vii. 22. z constr., Acts vii. 12. xxiv. 10. ch viii. σου. 24 ° είπεν δὲ d' Αμὴν λέγω ύμιν ὅτι οὐδεὶς προφήτης ε δεκτός έστιν έν τη η πατρίδι αὐτοῦ. 25 Γέπ' ἀληθείας δὲ 46. a - ver. 44. Mark i. 39 al. b Matt. xm. 54, 57 reff λέγω ύμιν, πολλαὶ εχηραι ήσαν εν ταις ήμεραις Ήλίου έν τω Ἰσραήλ, ὅτε h ἐκλείσθη ὁ h οὐρανὸς [i ἐπὶ] ἔτη τρία C επι 57 reff c ch. vi. 39. xii. 16, xiii. 20, xv. 11. d Matt. v. 18 καὶ μηνας έξ, ώς έγένετο λιμός μέγας έπὶ πασαν την γην 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς reff.
e ver. 19 reff.
ch. λλιι. 59.
(Mark xii. 14 reff.) Job ix. 2.
xi. 6. see Sir. xlviii. 3. Σάρεπτα της Σιδωνίας πρὸς γυναϊκα ε χήραν. 27 καὶ g Mark xii. 40, 42, 43 al. 3 Kings xvii. 9, 10. i Acts xiii. 31. Heb. xi. 30 al. h = Rev.

22. rec oux out. $\epsilon \sigma \tau$. o vi. $\iota \omega \sigma$., with A rel vulg lat-b c f f_2 g_1 [q] syrr copt goth with arm: oux ι vi. $\iota \omega \sigma$. $\epsilon \sigma \tau$. out. D [lat-a e Cyr₁]: txt BLN 69 lat-a e Cyr₂, but oux o vi. 69 [Cyr₁].

23. γεινομένα D. rec (for εις την) εν τη (corrn to sense), with X rel copt; εν AKA[II] Epiph,; ess DL 69: txt BN. (The art is retained, as unusual with a proper name aft a preposition, and as attested both by BN and by the MSS which read ev tn.) 24. aunv is repeated in D 300(Sz). υμιν bef λεγω ΑΕ[G]HVΓ Λ(Treg, expr)

syr goth. εαυτου DN.

25. om $\delta\epsilon$ DK latt(not f) wth. ins o71 bef π 0 λ 0a1 LX [Λ (Tischdf)] \aleph 1. 33. 692 ev-y lat-e f l syrr goth arm [Bas] Orig-int. om $\epsilon\pi\iota$ BD vulg lat-b c e f Syr [syrjer] copt Orig-int]: ins ACN rel lat-a syr goth [Bas]. for $\mu\eta\nu$ 0 a5. 26. rec $\sigma\iota\delta\omega\nu$ 0 (more usual), with E rel syrr(Treg) [Bas]: $\sigma\iota\delta\omega\nu$ 0 L am lat-e: txt ABCXT \aleph 1. 69 latt copt goth with Orig1[int], $\sigma\iota\delta\omega\nu$ 0 DVr.

they wondered, and were jealous of Him, as being the son of Joseph-asking πόθεν τούτω ταῦτα: see Mark vi. 2-4. Between this verse and the next, the ἐσκανδαλίζοντο ἐν αὐτῷ is implied, for that is in a tone of reproof. 23. θερ. σ.] Not, 'raise thyself from thy obscure station,' but, exert thy powers of healing in thine own country, as presently interpreted; the Physician being represented as an inhabitant of Nazareth, and σεαυτόν including His own citizens in it. Stier remarks, that the reproach was repeated under the Cross. Then, with a strictly individual application. On the miracles previously wrought in Capernaum, see note on ver. 14. That in John iv. 47-53 was εls την Κ.] Whether we one such. read èv or els, the preposition is equally local in its signification, in Capernaum, not 'in the case of Capernaum,' or 'to 24.] See John iv. 44

cirev δέ] A formula usual Capernaum. and note. with Luke-see reff.; and indicating, if I mistake not, the passing to a different source of information, or at least a break in the record, if from the same source.

25.7 Our Lord brings forward instances where the two greatest prophets in Israel were not directed to act in accordance with the provert, 'Physician heal thy-

self:' but their miraculous powers exerted on those who were strangers to God's inheritance. ἔτη τρ. κ. μ. ἔξ] So also in James v. 17;—but in 1 Kings xviii. 1 we find that it was in the third year that the Lord commanded Elijah to shew himself to Ahab, for He would send rain on the earth. But it does not appear from what time this third year is reckoned, -or at what time of the year, with reference to the usual former and latter rains, the drought caused by Elias's prayer began (it apparently had begun some time before the prophet was sent to be miraculously sustained, as this very fact implies failure of the ordinary means of sustenance); and thus, without forming any further hypothesis, we have latitude enough given for the three and a half years, which seems to have been the exact time. This period is one often recurring in Jewish record and in prophecy: see Dan. vii. 25; xii. 7: Rev. xi. 2, 3; xii. 6, 14; xiii. 5. Lightfoot (ii. 123) produces more instances from the Rabbinical writers. "The period of three years and a half, = 42 months or 1260 days, had an ominous sound in the ears of an Israelite, being the time of this famine, and of the duration of the desolation of the temple under Antiochus." Wordsw.

26. Sarepta, now Surafend, see Robinson,

πολλοὶ k λεπροὶ ήσαν έν τῷ Ἰσραὴλ ι ἐπὶ Ἐλισαίου τοῦ k Matt. viii. 2 προφήτου καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναιμὰν προϋθαίς ὁ Σύρος. 28 καὶ $^{\rm m}$ ἐπλήσθησαν πάντες θυμοῦ ἐν τῷ συν- $^{\rm 1.0}$ ch. ii. 2 ch. iii. 2 ό Σύρος. 28 καὶ m έπλησθησαν παντές συμου εν τη συν 1 = ch. iii. 2 αγωγ $\hat{\eta}$ ἀκούοντες ταῦτα, 29 καὶ ἀναστάντες n έξέ β αλον m ch. v. 26. αὐτὸν έξω της πόλεως, καὶ ηγαγον αὐτὸν έως o όφρύος n Ματι. xi. τοῦ ὄρους ἐφ' οὖ ἡ πόλις ἀκοδόμητο αὐτῶν, p ὥςτε 30 reff. Lev. xiv. 9 ως σον οὐν q κατακρημνίσαι αὐτόν. 30 αὐτός δὲ διελθὼν διὰ μέσου ροιλικ. 52 αὐτῶν ἐπορεύετο, 31 καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν q τῆς Γαλιλαίας καὶ την διδάσκων αὐτοὺς ἐν τοῖς s σάβ- 2 Chron. xer. xii. 15. xiv. 30 καὶ t ἐξεπλήσσοντο ἐπὶ τῆ διδαχῆ αὐτοῦ, ὅτι r Matt. xiv. 23 επλας. reff. t Matt. vii. 28 reff s Matt. xii. 1 reff.

27. rec επι ελισ. τ. πρ. bef εν τω ισρ. (order of ver 25), with A rel syr goth: txt BCDLXN 1. 33. 69 latt Syr [syr-jer] copt æth arm. LUVΔN.) (ναιμαν, so ABCKL[Π]N 1. 69, -μας D.) (ελισαιου (one σ), so ABDG

28. for kal, of $\delta \in D$ late. Arousalves D-gr 1 late Syr.
29. on 1st auton \mathbb{N}^1 . rec ins $\tau \eta s$ bef of opers, with D¹ arm, τov D² 69: om ABCN rel Origi. rec auton bef whos, with AC rel vulg late $ff_2[g_{1,2} l q]$: txt BDLN 33. 69 late ac e. (oikodomytai D.) rec (for wste) eis τo (explany), with AC rel: txt BDLN 1. 33. 69 copt Orig,.

31. aft γαλιλαίας ins την παραθαλασσίου εν ορίοις ζαβουλών κ. νεφθαλείμ (Matt

iv. 13) D.

επλησ.

●0270...

iii. 413,-a large village, inland, halfway between Tyre and Sidon :- the ancient city seems to have been on the coast.

27. Stier remarks that these two examples have a close parallelism with those of the Syro-Phœnician woman (Mark vii. 26) and

the ruler's son at Capernaum (John iv. 46).

28—30.] The same sort of rage possessed the Jews, Acts xxii. 22, on a similar truth being announced to them. This whole occurrence, whenever it happened in our Lord's ministry, was but a foreshadowing of His treatment afterwards from the whole nation of the Jews-a foretaste of είς τὰ ίδια ἢλθεν, καὶ οἱ ίδιοι αὐτὸν οὐ παρέλαβον (John i. 11). The expression of St. Paul, Rom. xi. 25, πώρωσις ὰπὸ μέρους τῷ Ἰσραὴλ γέγονεν, has been regarded as corresponding with the judicial infliction on these Nazarenes, by means of which our Lord passed out from among them. But see my note, and Ellicott's, on Eph. iv. 18, from which it appears that πώρωσις cannot mean blind-The modern Nazareth ness at all. is at a distance of about two English miles from what is called the Mount of Precipitation; nor is it built literally on the brow of that mount or hill. But (1) neither does the narrative preclude a considerable distance having been traversed, during which they had our Lord in their custody, and were hurrying with Him to the edge of the ravine; nor (2) is it at all necessary to suppose the city built on the οφρύς, but only on the mountain, or range of hills, of which the δφρύς forms a part-

which it is: see Robinson, iii. 187. Our Lord's passing through the midst of them is evidently miraculous: the circumstances were different from those in John viii. 59, where the expression is ἐκρύβη καl έξηλθεν έκ τ. ίεροῦ: see note there. Here, the Nazarenes had Him actually in their custody. 31 f.] Mark i. 21, 22. The view maintained with regard to the foregoing occurrence in the preceding notes, of course precludes the notion that it was the reason of our Lord's change of habitation to Capernaum. In fact that change, as remarked on ver. 14, had been made some time before: and it is hardly possible that such an expression as λλθ. είς την Ν. οῦ ην τεθραμμένος should be used, if He still resided there. The words πόλιν της Γ. come in unnaturally after the mention of Kapapv. in ver. 23, and evidently shew that this was originally intended to be the first mention of the What may have been the reason of the change of abode is quite uncertain. It seems to have included the whole family, except the sisters, who may have been married at Nazareth, -see note on John ii. 12, and Matt. iv. 13.

κατήλθ., κατέβη John ii. 12, because Nazareth lay high, and Capernaum on the sea of Galilee. The expression και οὐχ ὡς οί γραμματείς (Mark) is not added by

Luke: see Matt. vii. 29.

u see ver. 36. v Matt. xi. 18 reif. w Matt. x. 1 δαιμ., here only. vi. 19. ch. viii. 28. xxni. 18 viii. 18 only. Judg, vii. 20. y here (; Mk. v. r.) only. z Matt. viii. 29. z Matt. viii. 29. 2 Kings xvi. 10 al. a || Mk. John vi. 69 only. see Acts iii. 14. 1 John ii. 20. b Matt: xii. 16 reff. c Matt. xxii, 12 reff. d see var. readd. e Matt. xv. 30

ιι έν ιι έξουσία ην ο λόγος αὐτοῦ. 33 καὶ έν τη συναγωγη ην ανθρωπος ν έχων πνευμα δαιμονίου ν ακαθάρτου, καὶ * ἀνέκραξεν φωνη μεγάλη 34 y Έα, * τί ημιν και σοί, Q εα τι... Ίησοῦ Ναζαρηνέ; ἡλθες ἀπολέσαι ήμας οἰδά σε τίς εἰ, ΕΘΗΚΙ ό α άγιος α του θεου 35 και επετίμησεν αυτώ ό Ἰησους ΧΓΔΛΕ λέγων ° Φιμώθητι καὶ ἀ ἔξελθε ἀ ἀπ' αὐτοῦ. καὶ ° ῥίψαν 33.69 αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν f βλάψαν αὐτόν. 36 καὶ g ἐγένετο h θάμβος ἐπὶ πάντας, καὶ Ισυνελάλουν πρὸς άλλήλους λέγοντες * Τίς ὁ λόγος ούτος, ὅτι 1 ἐν 1 ἐξουσία καὶ 1 δυνάμει Επιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; 37 καὶ η ἐξεπορεύετο ο ήγος περί αὐτοῦ εἰς πάντα τόπον τῆς ^p περιχώρου. e Matt. xv. 30 38 'Aναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰςηλθεν εἰς την refl. xvi. 21. g ch. i. 65 refl. bch. v. 9. Acts s πυρετῷ μεγάλῳ· καὶ t ἠρώτησαν αὐτὸν t περὶ αὐτῆς. R (ηο¹ ii. 10 only. Ezek. vii. 18. i constr., here only. (Matt. xvii. 3. Acts xxv. 12.) i constr., here only. (Matt. xvii. 3. Acts xxv. 12.) i here only. (Matt. xvii. 3. Acts xxv. 12.) i constr., here only. (Acts ii. 2. Heb. xii. 19) only. g Matt. iii. 53 bis only. Ruth i. 14. r = Matt. iv. 24. ch. viii. 37. Acts xxviii. 8. Job xxxi. 23. s here (bis) & π. John iv. 52. Acts xxviii. 8 only. Deut. xxviii. 22 only. t John xvi. 26 refl. 38 'Αναστάς δὲ ἀπὸ τῆς συναγωγῆς εἰςῆλθεν εἰς τὴν

33. ην δε εν τη συν. D lat-e. (om πνευμα latt).

δαιμονιον ακαθαρτον D vulg lat-a b (c) e f ff g,

34. rec pref λεγων (|| Mark), with ΛCD rel latt [syrr syr-jer] goth arm Ath₁: om LV'ΞΝ copt Orig₁. om εα (|| Mark) D 33 lat-a b c e f ff₂ [l q] syr-jer copt æth ert₁. ναζορηναι D'(-ζωρ- D²). ημας ωδε απολεσαι D 68. BLV'EN copt Orig,

Tert₁. 35. rec (for απ) εξ (from || Mark), with ACQ rel: txt BDLVEN 1. 69 latt Orig. (Luke writes àπό after verbs compd with ¿ξ: cf ver 41; ch v. 8; viii. 2, 29, 38, 46; ix. 5; xi. 24; xvii. 29: Mark ex, cf Mark i. 25, 26; vii. 29; ix. 25.) ρειψας D1(txt D2). om το (bef μεσον) DEFGHKSUVΓΔΛ[Π] Orig. aft μεσον βλαψας D1. ins ανακραυγασαν τε D.

36. aft θαμβοs ins μεγας D 253 gat(with per) lat-b g, copt. for eξερχονται,

υπακουουσιν αυτω N-corr1 (on an erasure: txt N1.3a). 37. for $\epsilon \xi \epsilon \pi$. $\eta \chi$., $\epsilon \xi \eta \lambda \theta \epsilon \nu \eta$ akon (|| Mark) D (lat-e).

38. ree (for απο) εκ (from || Mark), with A rel goth: txt BCDLQEN 1. 33. 69 Orig, (a D-lat: de latt). aft συναγωγης ins σ inσους $AM[\Pi]$. $\eta\lambda\theta\epsilon\nu$ $D[\Pi]$ aft οικ. ins του 8. aft 1st σιμωνος ins και ανδραιου (|| Mark) D lat-b c f_0^* g_1 l Ambr₁. rec η $\pi \epsilon \nu \theta$. $\delta \epsilon$, with 1(Treg, expr): η $\delta \epsilon$ $\pi \epsilon \nu \theta$. C 251: txt ABDQ= \mathbb{N} rel. (homeotel in $[X^1\Lambda^1]$ 33.) $\kappa \alpha \tau \epsilon \chi \rho \mu \epsilon \nu \eta$ D, detine batur lat-a.

33-37. HEALING OF A DEMONIAC IN THE SYNAGOGUE AT CAPERNAUM. Mark i. 23-28, where see notes. The two accounts are very closely cognate-being the same narrative, only slightly deflected; not more, certainly, than might have arisen from oral repetition by two persons, at some interval of time, of what they had received in the same words. TV. is the influence, Saim. the personality, of the possessing dæmon. "Both St. Mark and St. Luke, writing for Gentiles, add the epithet ἀκάθαρτον to δαιμόνιον, which St. Matthew, writing to Jews (for whom it was not necessary), never does." Wordsw. The real fact is, that St. Mark uses the word

δαιμόνιον thirteen times, and never adds the epithet ἀκάθαρτον to it (his word here is πνεθμα only); St. Luke, eighteen times, and only adds it this once. So much for the accuracy of the data, on which inferences of this kind are founded. The true account of the use of ἀκάθαρτον here seems to be, that this evil spirit was of a kind, in its effects on its victim, especially answer-35.] μηδ. βλάψ. ing to the epithet. 35.] μηδ. βλάψ. αὐτ. is here only. Mark's σπαράξαν may mean 'having convulsed him'-and our text, 'without doing him bodily injury.'

38-41.] HEALING OF SIMON'S WIFE'S MOTHER, AND MANY OTHERS. Matt. viii. 14-17. Mark i. 29-34. Our acκαὶ x ἀφῆκεν αὐτήν· y παραχρῆμα δὲ ἀναστᾶσα διηκόνει τ Matt. 11.9.9 αὐτοῖς. 40 z δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον 10 και 3 μεν νί. δια ασθενοῦντας 3 νόσοις 10 ποικίλαις ἤγαγον αὐτοὺς πρὸς 10 με 10 και κίλαις ἤγαγον αὐτοὺς πρὸς 10 με 10 και κίλαις ἤγαγον 10 και κίλαις ἤγαγον 10 και κίλαις ὐτόν ὁ δὲ ε ενὶ ε εκάστω αὐτων τὰς χεῖρας ἐπιτιθεὶς x = Matt. iv. έθεράπευεν αὐτούς. 41 έξήρχετο δὲ καὶ δαιμόνια ἀπὸ y Matt. xxi. 19, πολλών, α * κράζοντα καὶ λέγοντα ὅτι σὰ εἶ ὁ ε νίὸς τοῦ ε Μκ. only. πολλων, «κραζοντα και ποροποία λαλείν, ὅτι ἤδεισαν $\frac{6}{2}$ Mitt. iv. 23, $\frac{6}{2}$ He coû. καὶ ἐπιτιμῶν οὐκ $\frac{6}{2}$ εἴα αὐτὰ λαλείν, ὅτι ἤδεισαν $\frac{6}{2}$ Mitt. iv. 23, $\frac{2}{2}$ red. τὸν χριστὸν αὐτὸν εἶναι. 42 g γενομένης δὲ ἡμέρας ἐξελθὼν 52 61 Mkc. 61 Μετ. 62 καὶ ρενομένης δὲ ἡμέρας ἐξελθὼν 62 61 Mkc. 62 62 καὶ ρενομένης δὲ ἡμέρας ἐξελθὼν 62 62 Mkc. 62 62 Μετ. $^$ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι ch. xvi. 5. πορευεσομί των αυτων. Το σε είπεν προς το τος στο χείι. 27. χείι. 27. χείι. 28. χείι. 28. χείι. 28. Τήν 1 χείι. 27. χείι. 28. Τήν 1 χείι. 27. χείι. 28. Τήν 1 χείι. 27. χείι. 28. Σείι. 2

d Matt. viii. 29 al. fr. κραυγάζ, , Matt. xii. 19 reff. g ch. vi. 13 al. 56. xlii. 19. l ch. xxiv. 16 reff.

e see Matt. iv. 3 note.

i = Acts ix. 38.

m ch. xvi, 16. viii. 1.

39. επισταθεις D. aft authy ins o puperos X. for παρ. δε, και παρ. CL vulg lat-b c [fff, g, lq] Syr.— πap . wste avastasav authy διακονείν D.

ACQREN rel Orig₁-mss: txt BD vulg lat-a b c efff₂ g₁ syrr.

41. εξηρχοντο CXN 1. 33 Orig₁. οm απο Ν. *κραυγάζοντα ADQ rel [Orig₁]: κραζοντα BCFKLMRSVXΛΞ[Π] Ν(κραζοντων Ν¹). rec ins ο χριστοs bef The standard of the standard

43. Els τ as allas π oleis and pref dei me kai (omg me dei below) D late. Dei bef me B(D) latt syrr wth. aft evay. ins aut(ais?) D(but erased). for $\tau\eta\nu$ baging

count has only a slight additional detail, which is interesting however as giving another side of an eye-witness's evidenceit is έπιστας έπάνω αυτής. Now this is implied in laying hold of her hand, as she was in bed; which particulars are both mentioned by Matt. and Mark :- this being one of those many cases where alteration (of κρατήσας τ. χειρ. . . . into έπιστ. έπ. αὐτ.) is utterly inconceivable. 38.] πενθερά, anarthrous, being in fact predicative; as in all such cases of appellatives: see ch. x. 6. πυρ. μεγάλω] An epithet used by Luke, as a physician; -σύνηθες ήδη τοις lατροις ονομάζειν . . . τον μέγαν τε καl μικρον πυρετόν. Galen de different. Febr. i. (Wetstein.) Bleek doubts this, and understands it only of the intensity of the fever. 40.] ένλ έκάσ. αὐτ. τ. χ. ἐπ. is a detail peculiar to Luke, and I believe indicating the same as above: as also the κράζ. κ. λέγοντα implied in the other Evangelists, but not expressed. 41.7

λαλείν, ὅτι . . . to speak, because they knew, &c.: not, 'to say that they knew:' - Aaleiv is never 'to say,' but 'to speak,' 'to discourse.'

42-44.] JESUS, BEING SOUGHT OUT IN HIS RETIREMENT, PREACHES THROUGH-OUT JUDEA. Mark i. 35-39. The dissimilitude in wording of these two accounts is one of the most striking instances in the Gospels, of variety found in the same narration. While the matter related (with one remarkable exception, see below) is nearly identical, the only words common to the two are είς έρημον τόπον. 42.]

οἱ ὅχλοι = Σίμων κ. οἱ μετ' αὐτοῦ, Mark.
The great number of sick which were brought to the Lord on the evening before, and this morning, is accounted for by Schleierm. from His departure having been fixed on and known beforehand: but it is perhaps more simple to view it, with Mey., as the natural result of the effect of the healing of the dæmoniac in the syna-

 $\lambda \epsilon_{\text{I}} \alpha \nu$, to $\epsilon_{\text{U}} \alpha \gamma \gamma \epsilon_{\text{U}} \alpha \nu$ $\lambda^{1}(\text{txt } \lambda \cdot \text{corr}^{1})$. for oti ϵ . t., ϵ . t. yap D late. rec $\epsilon_{\text{H}} \alpha \nu$ (see || Mark), with AC(D)QR rel: txt BLR. rec $\alpha \pi \epsilon_{\text{U}} \alpha \lambda \mu \alpha \nu$ (see || Mark), with AQR rel: txt BCDLXR 1. 33. 69.

44. rec (for εις τας συναγωγας) εν ταις συναγωγας (more obvious), with ACR rel: txt BDQN 69 ev-y. * rec γαλιλαίας, with AD rel latt Syr syr-mg goth æth arm; ιουδαίας BCLQRN 1 ev-y syr[-txt] copt.—(There is no reasonable doubt about the reading of B, but the editor regrets not having looked at it himself when at Rome.)

Chap. V. I. for $\tau o \nu$ oxl. $\epsilon \pi i \kappa \epsilon i \sigma \theta a i$ autw., $\sigma u \nu a \chi \theta \eta \nu a i$ to ν oxlov \aleph^1 [copt]. rec (for $\kappa a i$) $\tau o \nu$, with CDQR rel vulg lat-a b &c syrr copt-wilk goth: txt ABLXN 1 lat-a copt-schw [wth] arm. for κ . aut. $\eta \nu$ $\epsilon \sigma \tau$., $\epsilon \sigma \tau \omega \tau \sigma s$ autou D. om limit k1. 2. $\pi \lambda$ 1. bef $\delta v o$ B lat-a2 e Syr copt: om $\delta v o$ 8. rec $\pi \lambda o i a$ 4, with BC3DN rel vulg

gogue, on the popular mind. 44.7 See Matt. iv. 23-25 and notes. Kai ην κηρ. . . . is a formal close to this section of the narrative, and chronologically separates it from what follows. The reading της 'Ιουδαίας must, on any intelligible critical principles, be adopted; and Tregelles can hardly be acquitted of inconsistency with his own usual practice, in rejecting it. It is utterly inconceivable that it should have been a correction, seeing that Γαλιλαίας stands firm, with no various reading, in || Mark, from which the rec. reading here has come. (See however Mark i. 28, where X1 has 'Ioudaías for Γαλιλαίας: and Isa. ix. 1, where εis τὰ μέρη της 'Ιουδαίας is added to the Hebrew, by AN and one other uncial Ms.) This view is confirmed by the fact that two evangelistaria here read τοῖς Ἰουδαίοις; one, των 'Ιουδαίων, both being attempts to escape from the difficulty of της 'lovδαίας; while one adopts αὐτῶν, part of the sentence in | Mark. So far, however, being plain, I confess that all attempts to explain the fact seem to me futile. The three Evangelists relate no ministry in Judæa, with this single exception. And our narrative is thus brought into the most startling discrepancy with that of St. Mark, in which unquestionably the same portion of the sacred history is related. Still, these are considerations which must not weigh in the least degree with the critic. It is his province simply to track out what is the sacred text, not what, in his own feeble and partial judgment, it ought to have been.

CHAP. V. 1-11.] THE MIRACULOUS DRAUGHT OF FISHES. CALL OF PETER

AND THE SONS OF ZEBEDEE. The question at once meets us, whether this account, in its form here peculiar to Luke, is identical in its subject-matter with Matt. iv. 18-22, and Mark i. 16-20. With regard to this, we may notice the following particulars. (1) Contrary to Schleiermacher's inference (Trans. pp. 75, 76), it must be, I think, that of most readers, that a previous and close relation had subsisted between our Lord and Peter. The latter calls Him ἐπιστάτα (= ραββί), and κύριε: evidently (ver. 5, end) expects a miracle; and follows Him, with his partners, without any present express command so to do. Still all this might be, and yet the account might be identical with the others. For our Lord had known Peter before this, John i. 41 ff.; and, in all probability, as one of His disciples. And although there is here no express command to follow, yet the words in ver. 10 may be, and are probably intended to be, equivalent to one. (2) The Evangelist evidently intends this as the first apostolic calling of Peter and his companions. The expressions in ver. 11 could not otherwise have been used. (3) There is yet the supposition, that the accounts in Matthew and Mark may be a shorter way of recounting this by persons who were not aware of these circumstances. But then such a supposition will not consist with that high degree of authority in those accounts, which I believe them to have: see note on Mark. (4) It seems to me that the truth of the matter is nearly this : - that this event is distinct from, and happened at a later period than, the calling in Matt. and Mark; but υ έστῶτα παρὰ τὴν ελιμνην οἱ δὲ ν άλιεῖς ἀπ' αὐτῶν u = here only.Ψ ἀποβάντες x ἔπλυνον τὰ y δίκτυα. 3 z ἐμβὰς δὲ εἰς εν τῶν $\frac{19 \parallel Mk. only.}{Job xl.26}$ πλοίων δ ἢν $\frac{1}{2}$ ἱμωνος $\frac{1}{2}$ ἢρώτησεν αὐτὸν ἀπὸ τῆς $\frac{1}{2}$ ἢης $\frac{31}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{31}{2}$ $\frac{1}{2}$ $\frac{1}{2}$

1 reff.

2 reff.

1 reff.

2 reff.

3 reff.

2 reft.

3 reff.

3 reff.

4 reff.

5 r

3. $\pi \lambda o i o \nu$ (ong $\tau \omega \nu$) D latt. rec ins $\tau o \nu$ bef $\sigma \iota \mu$. (to suit $\tau o \nu$ s. below), with ACQR rel: om BDLN. $\epsilon \pi a \nu a \gamma a \gamma \epsilon \iota \nu$ bef a $\pi o \tau \eta s \gamma \eta s$ D lat- $a b c. -\epsilon \pi a \nu a \gamma \epsilon \iota \nu$ A 1. for $\sigma \lambda \iota \gamma o \nu$, osov osov D. rec kai kablicas (to avoid repetin of $\delta \epsilon$, $-\epsilon \mu \beta$. $\delta \epsilon$, kab. $\delta \epsilon$, with ACDR rel: txt BLQN lat-a copt. rec $\epsilon \delta \iota \delta a \sigma \kappa \epsilon \nu$ bef $\epsilon \kappa \tau o \nu$ $\pi \lambda o \iota o \nu$ (for perspicuity), with ACQR rel latt: txt B(DN).—for $\epsilon \kappa \tau o \nu \sigma \lambda o \iota o \nu$ (for perspicuity, aft kablicas) DN.—for $\epsilon \kappa$, a $\sigma o 1$. 69.

4. for ωs, στε D lat-a e.

5. rec ins o bef σιμων (from τον σιμ. above), with AC(D)R rel: om BLΔΝ.—ο πετρος X.—ο δε σιμ. αποκριθ. (αποκρεις, sic, D¹) είπεν αυτω D.—είπεν bef σιμων \aleph^1 om auτω BR lat-e copt. [for επιστ.] δίδασκαλε magister D lat-a copt. rec aft ολης ins της, with CD rel: om ABLΝ 33. 131 Cyr, ελαβαμεν Λ. τα δίκτυα (from ver 4) BLΝ 1 lat-e [q syr-jer] copt goth with Ambr₁, and (but transpol to ver 6) D [lat-e]. for χαλ. τ. δίκτι, ου μη παρακουσομαί σομεν D²) non præteribo D. 6. το τουτο ποιησαντες, εύθυς χαλασαντες τα δίκτυα D [lat-e]. rec ίχθυων bef

that the four Apostles, when our Lord was at Capernaum, followed their occu-pation as fishermen. There is every thing to shew, in our account, that the calling had previously taken place; and the closing of it by the expression in ver. 11 merely indicates what there can be no difficulty in seeing even without it, that our present account is an imperfect one, written by one who found thus much recorded, and knowing it to be part of the history of the calling of the Apostles, appended to it the fact of their leaving all and following the Lord. As to the repetition of the assurance in ver. 10, I see no more in it than this, which appears also from other passages in the Gospels, that the Apostles, as such, were not called or ordained at any special moment, or by any one word of power alone; but that in their case as well as ours, there was line upon line, precept upon precept: and that what was said generally to all four on the former occasion, by words only, was repeated to Peter on this, not only in words, but by a

miracle. Does his fear, as expressed in ver. 8, besides the reason assigned, indicate some previous slowness, or relaxation of his usually earnest attachment, of which he now becomes deeply ashamed? (5) It is also to be noticed that there is no chronological index to this narrative connecting it with what precedes or follows. It cannot well (see ver. 8) have taken place after the healing of Peter's wife's mother; and (ver. 1) must have been after the crowd had now become accustomed to hear the Lord teach. (6) Also, that there is no mention of Andrew here, as in ver. 10 there surely would have been, if he had been present. (7) It will be seen how wholly irreconcilable either of the suppositions is with the idea that Luke used the Gospel of Matt., or that of Mark, in 2.] επλυνον, 'ut compiling his own. peracto opere,' Bengel: see ver. 5.

4.] ἐπανάγαγε, to Peter alone, who was the steersman of his ship; χαλάσατε, to the fishermen in the ship collectively (Mey.). So below also, χαλάσω, of the

m ch. viii. 29
reff.
n here only †.
6 Heb. i. 9
(from Ps.
xliv. 7,. iii.
1, 14. vi. 4.
xii. 8 only. έκλεισαν πλήθος ίχθυων πολύ, ^m διερήσσετο δὲ τὰ y δίκ- ABCDE έκλεισαν πλήθος ιχθυων πολυ, "οιερησυείο σε τα $\hat{\mathbf{F}}_{\mathbf{HKL}}$ τυα αὐτών. $\mathbf{7}$ καὶ \mathbf{n} κατένευσαν τοῖς $\mathbf{0}$ μετόχοις έν τ $\hat{\boldsymbol{\omega}}$ \mathbf{msuv} χελιπ έτέρω πλοίω ^p του έλθόντας ^q συλλαβέσθαι αυτοίς και κη 33. ηλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ώςτε τ βυθίζεσθαι (-χή, 2 Cor. vi. 14.) p Matt. iii. 13 αὐτά. 8 ἰδων δὲ Σίμων Πέτρος st προς έπεσεν τοῖς t γόνασιν reff. Phil. iv. 3 'Ιησοῦ λέγων " Έξελθε ἀπ' ἐμοῦ, ὅτι ' ἀνὴρ ' άμαρτωλός only. Gen. xxx. 8 A. r 1 Tim. vi. 9 είμι, κύριε. 9 w θάμβος γὰρ x περιέσχεν αὐτὸν καὶ πάντας only †.
2 Macc. xii.
4 only †. τους σύν αὐτῶ y ἐπὶ τῆ z ἄγρα τῶν ἰχθύων * ἦ a συνέλαβον. 10 ο όμοίως ο δε ο καὶ Ἰάκωβον καὶ Ἰωάννην υίους Ζεβε-(θός, 2 Cor. x1. 25.) s Mark iii. 11 δαίου, οὶ ἦσαν ε κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν

πληθος, with D 69 latt: txt A[B]CN rel copt goth arm [Eus,]. (The transposn, as Mey observes, has more prob been to bring $\pi\lambda\eta\theta$ os and $\pi\delta\lambda\upsilon$ together, than to separate them.) rec διερρηγνυτο, with X rel [Eus₁], διερηγνυτο A [Scr's g]: διερρητο C: txt B¹L 33, διερρησ. B²N.—ωsτε τα δικτυα ρησσεσθαι D lat-ef [æth arm]. rec το δικτυον, with AC rel vulg lat-b e $g_{1,2}$ syrr [syr-jer]: txt B(D)LN 1 lat-a c f f_2 l

[q] copt goth ath arm Eus₁.

7. κατενενον D E¹(perhaps) gat lat-a e: -σεν κ¹. rec aft μετοχοις ins τοις, for του, τους \$1(txt \$-corr 1.3). with AC rel: om BDLN lat-a. for συλλα $βεσθαι, συνλαμβανεσθε <math>\aleph^1(txt \ \aleph\text{-corr}^{1\cdot 3}): βοηθειν \ D.$ ηλθαν LN 435: for κ. ηλθ. (B has επλησαν as in txt: see table at end of proleκ., ελθοντες ουν D (lat-e). gomena.) αμφοτεροι χ'(appy: but corrd by origl scribe) [M 33] 69 Ser's p. aft ωsτε ins ηδη C1; παρα τι D Syr syr-mg [arm]. om avтa D latt.

8. for $i\delta\omega\nu$ de, o de D: $i\delta\omega\nu$ de o 69. om π et pos D 69 lat-a b e. rec ins tou bef ihsou, with ACFLMXA 1. 33. 69: om BN rel.—for tois govasiv insou, autou tois π 00 in D lat-e: tois π 00 in tou ihsou 1 lat-c Syr copt. aft legum ins π 00 apakalw om κυριε X1 [lat-e]. D lat-c e f Syr goth.

* &v 9. for αυτον, αυτους χ1. οm και παντας τους συν αυτω D ev-47.

BDX goth: \$\hat{\eta} ACR rel.

10. for ver, ησαν δε κοινωνοι αυτου ιακωβος και ιωαννης υιοι ζεβεδαιου ο δε ειπεν αυτοις δευτε και μη γεινεσθε αλιεις ιχθυων ποιησω γαρ υμας αλιεις ανθρωπων D lat-e.om vious ζεβεδαίου C1. ιακωβος και ιωαννης οι υιοι \aleph [lat-a b c ff, (l) q]. rec ins o bef ino., with ACN rel: om BL.

director, ποιήσαντες, of the doers of the act. 5] νυκτός,—the ordinary time of fishing:-see John xxi. 3. διερήσσ., was bursting-had begun to burst. Similarly βυθίζεσθαι, ver. 7. 7.] They beckoned, on account of the distance; or perhaps for the reason given by Euthym.: μη δυνάμενοι λαλησαι ἀπό της ἐκπλήξεως καὶ τοῦ φόβου. 8. ἔξελθε ἀπ' ἐμοῦ, depart from my ship. The speech is in exact keeping with the quick discernment, and expression of feeling, of Peter's character. Similar sayings are found Exod. xx. 18, 19: Judg. xiii. 22: 1 Kings xvii. 18: Isa. vi. 5: Dan. x. 17.

This sense of unworthiness and self-loathing is ever the effect, in the depths of a heart not utterly hardened, of the Divine Power and presence. "Below

this, is the utterly profane state, in which there is no contrast, no contradiction felt, between the holy and the unholy, between God and man. Above it, is the state of grace, in which the contradiction is felt, the deep gulf perceived, which divides between sinful man and an holy God,-yet it is felt that this gulf is bridged over,that it is possible for the two to meet,that in One who is sharer with both, they have already been brought together." Trench on the Miracles, in loc. The same writer remarks of the miracle itself, "Christ here appears as the ideal man, the second Adam of the eighth Psalm; 'Thou madest him to have dominion over the works of Thy hands: Thou hast put all things under His feet the fowl of the air, and the fish of the sea, and whatε έση ζωγρών. Η καὶ ε καταγαγόντες τὰ πλοία ἐπὶ e constr., Matt.

ΙΚΙΜ ήψατο αὐτοῦ εἰπων Θέλω, καθαρίσθητι. καὶ εὐθέως ή h Matt. iv. 11 Κυνχη ήψατο αύτοῦ είπων Θελω, κασαρισσητι. και ευσεως η η ματι. ν. 11 $\frac{\Delta \Lambda \Pi S}{1.33.69}$ κάπρα ἀπήλθεν ἀπ' αὐτοῦ. $\frac{14}{1}$ καὶ αὐτὸς $\frac{n}{1}$ παρήγγειλεν $\frac{d L}{1}$ ε ch. ιν. 1 $\frac{\Delta \Lambda \Pi S}{1.33.69}$ μηδενὶ εἰπεῖν, ἀλλὰ $\frac{n}{1}$ ἀπελθων δείξον σεαντὸν τω κεθισμές $\frac{n}{1}$ καὶ $\frac{n}{1}$ προςένεγκε περὶ τοῦ $\frac{n}{1}$ καθαρισμοῦ σου καθώς $\frac{n}{1}$ Ματι. ν. 11 $\frac{n}{1}$ καὶ $\frac{n}{1}$ προςένεγκε περὶ τοῦ $\frac{n}{1}$ καθαρισμοῦ σου καθώς $\frac{n}{1}$ Ματι. ν. 11 $\frac{n}{1}$ Ματι. ν. 11 $\frac{n}{1}$ Ματι. ν. 11 $\frac{n}{1}$ Ματι. ν. 11 $\frac{n}{1}$ καὶ $\frac{n}{1}$ Ματι. ν. 11 $\frac{n}{1}$ $\frac{n}{1}$ Ματι. ν. 11 $\frac{n}{1}$ \frac{n} προς έταξεν Μωυσής, ε είς μαρτύριον αὐτοίς. 15 t διήρχετο δε μάλλον ο λόγος περί αυτού, καὶ συνήρχοντο σχλοι mi Mt. reff. οε μαλλον ο λογος περί αύτον, καί συνήρχοντο σχλοι mark vii.6 refl. σολλοὶ ἀκούειν, καὶ $^{\rm u}$ θεραπεύεσθαι $^{\rm u}$ ἀπὸ τῶν $^{\rm v}$ ἀσθενείῶν ο change of constr., since $^{\rm u}$ αὐτῶν $^{\rm l}$ 6 αὐτὸς δὲ ἢν $^{\rm w}$ ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ $^{\rm l}$ 16 αὐτὸς δὲ ἢν $^{\rm w}$ ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ $^{\rm l}$ 17 x K αὶ ἐγένετο ἐν $^{\rm y}$ μιᾶ τῶν $^{\rm y}$ ἡμερῶν, x καὶ αὐτὸς ἢν $^{\rm l}$ μπατ. ii. 11. Acts vii. 41. Acts vii. 42. Τα και $^{\rm l}$ γ καὶ το $^{\rm l}$ γ καὶ αὐτὸς ἢν $^{\rm l}$ γ καὶ το $^{\rm l$

11. for ver, οι δε ακουσαντες παντα κατελειψαν επι της γης και ηκολουθησαν αυτω D lat.-e. παντα B(D)LX.

12. for πληρης λεπρας, λεπρος D. for και ιδων, ιδων δε BX lat-e copt.

πεσων, επεσεν, and om εδεηθη αυτου, D late.

 for και εκτ., εκτ. δε D.
 for την χειρα, τας χειρας ℵ¹(appy: txt ℵ-corr¹). for ειπων, λεγων (from || Matt) BCDLX &(λ is written above the line by &1 or corr¹) 33. 69 arm Cyr₁: txt A rel. for η λεπ. to αυτου, εκαθαρισθη D lat-e.

14. for αλλα απελθων, απελθε δε και D lat-a e. om δείξον σεαυτον τω ιερεί και \aleph^1 (ins \aleph -corr¹). for ϵ is marturion autois, ina ϵ is marturion $\eta(\eta \nu D^1)$ umin touto D, εξω ην εν ερημοις τοποις και συνηρχοντο προς αυτον και ηλθεν παλιν εις καφαρναουμ (see | Mark) D.

15. ο λογος bef μαλλον DMU Syr goth æth. om περι X1(ins X-corr1). rec aft θεραπευεσθαι ins υπ αυτου, with C2 rel syr goth; απ' αυτου A Ser's g: om

BC1DLX 1. 69 latt Syr copt with arm.

17. for και αυτος ην διδασκων, αυτου διδασκοντος D lat-c (e).

socver walketh through the paths of the seas' (vv. 6, 8)."

10. ἔση ζωγρῶν]

Compare, and indeed throughout this miracle, the striking parallel, and yet contrast, in John xxi.-with its injunction, 'feed My lambs,' 'shepherd My sheep,' given to the same Peter; its net which did not burst: and the minute and beautiful appropriateness of each will be seen: this, at, or near, the commencement of the Apostolic course; that, at how different, and how fitting a time! perhaps too subtle, and hardly accordant with the rules of emphasis, to find (with Mey. and Stier) a fitness in ζωγρών as expressing the ethical catching of men.

I prefer taking it as the word common to

both acts-merely as catch.

12-16. HEALING OF A LEPER. Matt. viii. 2-4. Mark i. 40-45. In Matt. placed immediately after the Sermon on the Mount; in Mark and here, without any note of time: see notes on Matt. πλήρης λ. (a touch of medical accuracy from the beloved physician) implies the soreness of the disease. 14.7 A change of construction from the oblique to the direct: see reff. 15.] The reason of this is stated in Mark, ver. 45, to be the disobedience of the leper to the Lord's command. 16.] καὶ προςευχ. is peculiar to Luke, as often : see ch. iii. 21; vi.

διδάσκων, καὶ ήσαν καθήμενοι Φαρισαΐοι καὶ 2 νομο- Ξδιδασ-2 Acts v. 34. 1 Tim. 1. 7 διδάσκαλοι οὶ ήσαν έληλυθότες έκ πάσης κώμης της a constr., Rom. xiii. 4. 2 Cor. vii. 3. b Mark vii. 4 Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ, καὶ δύναμις φέροντες έπὶ ^b κλίνης ἄνθρωπον δς ην ^c παραλελυμένος, ABCDE Linke only, exc. Heb. xii. 12, from Isa. καὶ ἀ εζήτουν αὐτὸν ε είςενεγκεῖν καὶ θείναι αὐτὸν ε ενώπιον UVXΓΔ αὐτοῦ. 19 καὶ μη ε εὐρόντες h ποίας e εἰςενέγκωσιν αὐτον 1. 33. 69 xxxv. 3. = 1 Macc. ix. διὰ τὸν ὄχλον, ἱ ἀναβάντες ἱ ἐπὶ τὸ ἰκ δῶμα διὰ τῶν ἱ κεράd Matt. xii. 46 $^{\text{Matt. vi. 13.}}_{\text{ch. xi. i.}}$ μων $^{\text{m}}$ καθήκαν αὐτὸν σὺν τῷ $^{\text{n}}$ κλινιδίῳ εἰς τὸ μέσον ἔμ-11. Κεὶ xvii. προσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν 20 . Ητι. xiii. 11 Αυθρωπε, 0 ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 21 καὶ ἤρξαντο 11 καὶ χαιτος 12 καὶ χαιτος 12 καὶ χαιτος 12 καὶ χαιτος 13 μων m καθήκαν αὐτὸν σὺν τῶ n κλινιδίω εἰς τὸ μέσον έμ-51. g = ch. xix. 48. Acts iv. 21. $h. constr., see note. ch. xix. 4. <math>k. as. above (i). elsw. gen. aft. ent. Matt. x. 27. xxiv. 17 n Mk. ch. xii. 3. xvii. 31 <math>n. acts ix. 25. x. 11. xi. 5 only. Exod. n here bis only <math>\tau$. o = n. Matt, vi. 12. Lev. iv. 20.f ver. 25 al. Gen. xxiv. 51. 1 Acts x. 9. Josh. ii. 8. h constr., see note, ch. xix. 4. only.

ins of def faricatof BS copt-schw arm. for κ , have to nomed, sunelflet to us ϕ , κ , nomed before the probability of the p

18. ανθρωπου bef επι κλινης, and add βεβληβλημενου(sic) κ. εισενεγκευ bef αυτου D ev-47 lat-α c e. rec om 2nd αυτου, with ACDκ rel [Cyr₁]: txt BLΞ syr-w-ob. 19. rec ins δια bef ποιας, with Scr's q r: om ABCDΞκ rel Scr's-mss.—for ποιας,

19. rec ins δια bet ποιας, with Ser's q r: oin ABCDEN ret Ser's-inss.—for ποιας, ποθεν 69: πως Ser's a l m n s. for αναβαντες to κλινιδιω, ανεβησαν ϵ . τ . δ. και αποστεγασαντες τους κεραμούς οπού ην καθηκάν τον κραβαττον συν τω παραλυτικώ D lat-b. for του ίησ., παντών B.

20. aft $i\delta\omega\nu$ ins o ihrous CS 69 lat- ff_2 Syr arm-mss, $i\delta\omega\nu$ de ihrous D. for eiken, left D. rec aft eiken ins autw (gloss, as vary shew), with A rel syr arm; $\tau\omega$ paramaticae CD lat-f Syr copt goth Cyr₁; $\tau\omega$ arbrawa, omg arbrawe below, 1 lat-a decayleft b cg₁ b [q]: om BLER 33 vulg lat- ff_2 g₂. Four almost ff_2 for almost ff_2

12; ix. 18; xi. 1. This verse breaks off the sequence of the narrative.

The sequence of the hartacy. 17–26.] Heading of a paralytic. Math. ix. 2–8. Mark ii. 1–12. This miracle is introduced by the indefinite words, $\kappa a i \frac{\partial}{\partial x} \cdot \frac{\partial \nu}{\partial \mu} \mu \hat{a} \tau \cdot \hat{\eta} \mu$.: see reff. In Math. viii. 5–ix. 1, a series of incidents are interposed. Our Lord there appears to have returned from the country of the Gadarenes and the miracle on the demoniac there, to 'His own city,' i. e. Capernaum. The order in Mark is the same as here, and his narrative contains the only decisive note of sequence (ch. iv. 35), which determines his order and that in the text to have been the actual one, and the events in Math. viii. to be related out of their order. 17.] $\frac{\partial}{\partial \kappa} \pi ... \kappa \omega \mu$. not to be pressed: as we say, from all parts.

δύν. κυρ.] Does this mean the power of God—or the power of the Lord, i. e. Jesus? Mey. remarks that Luke uses κύριος frequently for Jesus, but always with the article: see ch. vii. 13; x.1; xi.

39; xii. 42, al. fr.:—but the same word, without the article, for the Most High; see ch. i. 11, 38, 58, 66; ii. 9; iv. 19; whence we conclude that the meaning is, the power of God (working in the Lord Jesus) was in the direction of His healing: i.e. wrought so that He exercised the powers of healing: and then a case follows. For construction see ref!

follows. For construction, see reff. αὐτόν has apparently been altered to αὐτούς from its difficulty. It might indeed be said that -ous may have been altered to -ov from the apparent difficulty of all these mentioned needing healing. So uncertain are merely subjective considerations either way: and so necessary is it to adhere in such cases, where any uncertainty exists, simply and faithfully to antiquity, as our best existing guide. Borne of four, Mark. 19. This description is that of an eye-witness. For the genitive of place, which is mostly poetical, see Kühner, Gramm. § 523. 20.] On ή πίστις αὐτ. see note on παραχρ.

P διαλογίζεσθαι οι γραμματείς και οι Φαρισαίοι λέγοντες p Matt. xvi. 7, Τίς έστιν οὐτος ος η λαλεί η βλασφημίας; τίς δύναται η here only. άμαρτίας ο άφειναι εί μη μόνος ὁ θεός; 22 r ἐπιγνοὺς δὲ ὁ r Matt. xiv. 25 Τησοῦς τοὺς 8 διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἰπεν πρὸς 8 Ματι χν. 19 καὶ τοὺς 7 Γί 9 διαλογίζεσθε εν ταῖς καρδίαις ὑμῶν ; 23 τί τί τίι. 9, 61. τίι. 9, 61. τίν 18 εἰπεῖν 18 Εκτιν 18 εἰπεῖν 18 Εκτιν 18 εἰπεῖν 18 Εκτιν 18 R [Ka] x παραχρημα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας y ἐφ' z δ a κατκειτο ἀπῆλθεν εἰς τὸν οἰκον αὐτοῦ το δοξάζων τὸν θεόν. $\frac{1}{2}$ constr., Ματκ χ. 40 reff. $\frac{26}{6}$ καὶ $\frac{1}{6}$ καὶ $\frac{1}{$

al. (-ξάζειν, Exod. xi. 7.)

21. aft fariation ins $\epsilon \nu$ tais kardiais autwided D lat-b (c) If $_2$ $g_{1,2}$ l [q]. for tis $\epsilon \sigma \tau \iota \nu$ outos os, $\tau \iota$ outos D copt. rec afleval, with ACN rel Cyr1: txt BDE.—rec aφ. bef aμαρτιας (from || Matt), with ACN rel vulg lat-a b f ff₂ g₁ syrr [syr-jer] copt goth æth arm: txt BDLΞ 1 lat-c e Ambr₁. for μονος, εis C³ D-gr X lat-a syr-mg goth Cyr₁. om & D¹(ins D-corr¹).

22. om αποκριθεις (see | Matt Mark) CD lat-a b c ff2 g, l Syr-ed æth.

aft υμων ins πονηρα D lat-c e l syr-jer æth. προς αυτους, λεγει αυτοις D.

23. σου bef aι aμ., omg σοι, DN ev-48 : σου αι aμ. σου C F(Wetst) XΛ : σοι aμ. σου,

rec εγειραι, with UXΔ: txt ABCDEN rel.

24. rec εξουσιαν εχει bet ο νιος του ανθρωπου (|| Matt Mark), with ACDR rel lat-a c~e syrr [syr-jer (copt)] goth wth arm [Mcion, e Cyr₁]: txt BKLΞ[Π] vulg lat- $b~f~f'_2$ $\sigma_1~l~q~[{\rm Cyr}_1]$. om $\tau\eta s~\Lambda~{\rm Cyr}_1$: om $\gamma\eta s~D^1$ (ins D-corr). αφιναι (= αφειναι) D¹[1. παραλυτικω CD F(Wetst) LMXEN 33. 69 arm Cyr, : txt AB rel. rec εγειραι, with LUΓ: txt ABCDEN rel. for αρας, αρον, and ins και bef πορευου, DN 157 latt syrr [syr-jer] copt æth.

for κλινιδιον, κραβαττον (|| Mark) D lat-c copt.

25. for αυτων, αυτου Ν: παντων 69 [lat-α arm]. rec εφ' ω (corrn to more obvious constr, see reff), with RUA 69 (1, e sil): txt ABCEN rel.—for εφ ο κατεκ, την κλεινην D late Syr, lectum [or grabat.] in quo jacebat vulg-clem lat-a b c syr [syr.jer].

26. om και εκστασις to θεον (homœotel) DMSX 69 lat-e. transp 2nd and 3rd

for ϕ o β o ν , θ a μ β o ν D^1 : θ a μ β o ν s D^2 . clauses A. for forfood, $\theta \alpha \mu \beta \sigma v$ D1: $\iota \delta \omega \mu \epsilon \nu$ R. ($\iota \delta$. also $AB^2KLMVX[\Pi^1]$.) om oti D. ιδαμεν C:

27. for και μετα to λευειν, και ελθων παλιν παρα την θαλασσαν τον ακολουθουντα αυτω οχλον εδιδασκεν και παραγων ειδεν λευει τον του αλφαιου ($from \parallel Mark$) D. for εθεασατο, είδεν $A(D)[\Pi^2]$ 253 Scr's ο; ιδεν K Scr's p w. aft λευείν (on the spelling, see prolegomena) ins ιαλουμένον C^1 157. for είπεν, λεγεί (\parallel Matt Mark) DN 69 vulg lat- $b f f g_2 g_1 [l q]$.

24.7 Matt. ver. 2; also on ἀφέωνται. είπεν τῷ παρ., probably not parenthetic: see in Matt. 26.] παράδοξα = θαυμαστά, ἀπροςδόκητα, Hesych. Compare the close of the accounts in Matt.

27-39. Calling of Levi. Question

RESPECTING FASTING. Matt. ix. 9-17. Mark ii. 13-22. For all common matter, -the discussion of the identity of Matthew and Levi, &c .- see notes on Matt. and Mark. I here only notice what is peculiar to Luke. 27.] ἐθεάσ., not merely 'He saw,' but He looked on, -He

αὐτῶ ᾿Ακολούθει μοι. 28 καὶ ἰκαταλιπῶν πάντα κάνα-1 = Matt. xix. 5 reff. 3 Kings xix στας κήκολούθει αὐτῶ. 29 καὶ ι ἐποίησεν 1m δοχὴν μεγά-3 Kings xix 20. k ||. Num. xxii. 20. I ch. xiv. 13. Gen. xxvi. 30. Esth. i. λην Λευείς αὐτῶ ἐν τῆ οἰκία αὐτοῦ, καὶ ἡν ὄχλος πολὺς g τελωνών καὶ ἄλλων οἱ ήσαν μετ' αὐτῶν η κατακείμενοι. 30 καὶ ο ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμμα- Ε εγογ-3.
m as above (1)
only. Esth.
v. 4 al.
n || Mk. Mark
xiv. 3. 1 Cor.
viii. 10. τείς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες Διὰ τί ΑΒΕΙΕ μετά των ^g τελωνων έσθίετε καὶ πίνετε; ³¹ καὶ ἀποκριθεὶς RSUVX o Matt. xx. 11 reff. Num. xvi. 41. ό Ἰησοῦς εἶπεν πρὸς αὐτοὺς Οὐ ρχρείαν ρέχουσιν οι κι 33. p Matt. vi. 8 q ύγιαίνοντες τ ιατρού, άλλα οι s κακώς * έχοντες. 32 οικ q Gospp., Luke (vii. 10. xv. ελήλυθα t καλέσαι δικαίους, άλλὰ u άμαρτωλούς είς μετά-(vii. 10. xv. 27) only. Epp., Pastor. (1 Tim. i. 10. vi. 3. 2 Tim. i. 13. iv. 3. Tit. i. 9 al3.) only, exc. 3 John 2. νοιαν. 33 οί δὲ εἶπαν πρὸς αὐτὸν Οί μαθηταὶ Ἰωάννου Η οιδε νηστεύουσιν * πυκνά καὶ xy δεήσεις y ποιούνται, όμοίως «ιπον... 3 John 2. και οι των Ψαρισαιων, οι δε σοι έσθίουσιν καὶ πίνουσιν. $\frac{\text{Gen. xix. 6.}}{\text{Gen. xix. 6.}}$ 34 ό δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς Μὴ δύνασθε τοὺς υίοὺς ε Matt. ir. 24. $\frac{\text{L}}{\text{max. ii. 11.}}$ τοῦ $\frac{\text{L}}{\text{max. ii. 11.}}$ υτε. 8. 8. ποιῆσαι $\frac{\text{L}}{\text{max. ii. 12.}}$ ποιῆσαι $\frac{\text{L}}{\text{max. ii. 12.}}$ ποιῆσαι $\frac{\text{L}}{\text{max. ii. 12.}}$ ποιῆσαι $\frac{\text{L}}{\text{max. ii. 12.}}$ νηστεῦσαι $\frac{35}{\text{c}}$ ελεύσονται δὲ ἡμέραι $\frac{\text{L}}{\text{max. ii. 12.}}$ καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. v Matt. iv. 2
reff.
13. ii, 37 al. 3 Kings viii 45.

γ Fhil i 4. 1 Tim. ii 1.

γ C | Mt. reff.
γ Look, α a | Mk. John v. 7.
Αmos viii. 11.

28. καταλείπων ΑΕΙΓΔΛ[Π] 33. rec απαντα, with A rel: απαντας(but s erased) κ: απαν Μ: txt B C²(-τας¹) DLRΞ 33. rec ηκολουθησεν (|| Matt Mark), with ACRN rel syrr copt: txt BDLΞ 69 lat-α.

29. rec ins o bef λευ.: om ABCDEN rel Scr's-mss. λευει δοχ. αυτω μεγ. D: om αυτω [Δ]Ν. rec τελωνων bef πολυς, with A rel: txt BCDLREN 1 33. 69 latt syrr arm. om και αλλωι \aleph^1 . μετ αυτου B^1 (Tischdf). for οι to κατακειμενοι,

ανακειμενων D lat-e.

30. of far. in grammates (autwi) bet egogyuçov D lat-c e.—egogyuçav B¹(Tischdf) R.—rec transp of far. and of gr. aut. (\parallel Mark), with A rel (Syr) syr goth [(wth) Bas,]: txt BCDLREN 1. 33 latt syr-jer (copt) arm.—om autwi DFXN vilg-ms lat. f [e l] Syr copt wth. om autou C¹. rec om two (bf telwow) with V[Π] (S 33, e sil) [Bas,-ed]: ins ABCDREN rel. rec aft telwow ins na: amartwow (from \parallel), with ABC²RN rel vss [Bas,]: om C¹D Cyr,.

31. for και αποκρ., αποκρ. δε D lat-e. om δ B. for προς αυτους, αυτοις LΞ

33. (αλλ**α**, so ABΞ.)

32. for $\epsilon \lambda \eta \lambda \upsilon \theta \alpha$, $\eta \lambda \theta \upsilon \upsilon$ (||) C³D 1. (Ξ has $\eta \lambda$ at end of a line, but $\lambda \eta \lambda \upsilon \theta \alpha$ in the next.)

for αμαρτωλους, ασεβεις χ¹(txt χ-corr¹).

33. (eipan, so BCDLRE 33.) rec ins dia τ_l bef of (from ||), with ACDR **K**(erased but restored) rel latt goth [syrr wth arm]: om BLE 33 copt. aft iwannow ins kai of mal, τ on τ or for for of, madhtai sou (|| Math), only unows kai of τ or for for of, madhtai sou (|| Math) D lat-b e eff f_2 copt goth. for estimator hai provosin, ouder toutan provosin D lat-e.

34. rec om ιησους, with A rel: ins BCDLRXΞΝ 1. 33. 69 lat-f syr-mg copt æth. δυνανται οι υιοι, omg ποιησαι, (from ||) DN¹ gat¹ lat-a b c e ff₂ g₁ æth Tert₁ Ambr. εφ' οσον εχουσιν τον νυμφιον μεθ. εαυτων D lat-e. rec νηστευειν

(see || Mark), with ACDRN1 rel: txt BXEN3a.

35. om και CFL M-txt & 1.69 vulg lat-b c ef ff g, l [q] syrr copt arm: ins ABDRE

observed. 28.] κατ. πάντα, not merely, 'having left his books and implements,' but generally used, and importing not so much a present objective relinquishment, as the mind with which he rose to follow. 29.] This fact is only expressly mentioned here—but may be directly in-

ferred from Mark, and remotely from Matt. See on Matt. ver. 10. 33.] On the difference in the persons who ask this question, see on Matt. and Mark.

καὶ δεήσεις ποι.] See ch. xi. 1. These prayers must be understood in connexion with an ascetic form of life, not as only

... TT 72-

· ἀπαρθη ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ed onlyt. Gen. χιι. 9. Exod. ἐκείναις ταῖς ἡμέραις. ³⁶ ἔλεγεν δὲ καὶ παραβολὴν πρὸς here (bis) & αὐτοὺς ὅτι οὐδεὶς εἐπίβλημα ἀπὸ ίματίου καινοῦ g σχίσας ἐπιβαλλει) λαιον Ξ. Ε σχίσει, και τῷ παλαιῷ οὐ ἱ συμφωνήσει τὸ ἱ ἐπίβλημα τὸ τοὺς 1 ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ 1 ἀσκοὶ ἀπο- 1 και τοὶ 3 λοῦνται 3 8 ἀλλὰ οἶνον νέον εἰς 1 ἀσκοὺς καινοὺς n βλη- 1 Νης και 3 Νης 3 Νης εκχνικός 3 Νης 3 Νης εκχνικός 3 Νης 3 Νης εκχνικός 3 Νης 3 Νης 3 Νης 3 Νης εκχνικός 3 Νης 3 Νης 3 Νης 3 Νης εκχνικός 3 Νης έον. $\frac{39}{6}$ καὶ οὐδεὶς πιὼν παλαιὸν $\frac{6}{6}$ εἰνεί νέον λέγει γὰρ $\frac{6}{1}$ here (4 times) $\frac{6}{1}$ here (1 mks, v. r.) only τ. o Matt. ix. 13 reff. p = here only. (Matt. xi. 30 reff.) $\frac{6}{1}$ Fer. xxiv. 2, 5.

rel forj(with em ing) lat-a goth. ins και bef τοτε FMΔN 1. 69 lat-b c e f ff 2 g 1 l [q] goth arm-mss æth.

36. προς αυτους hef παραβολην [X] K.—om δε και K1: om και X late e [copt]. rec om απο (see || Matt Mark), with ACR rel lat-af goth [æth] Iren-int; ins BDLX [Ξ] \aleph 1. 33. 69 vulg lat-b e e ff. g_1 b [g_1] syrr copt [(arm) Cyr₁-p] Ambr₁. rec om $\sigma_{\chi_1\sigma\alpha s}$ (|| Matt Mark), with ACR rel latt syr goth ath arm Iren-int₁: ins BDLEN 1. 33 Syr (copt) [Cyr₁-p]. om 2nd $\kappa\alpha\iota$ \aleph^1 [copt-ms]. rec $\sigma_{\chi\iota}\zeta\iota\iota$ (see ||), with A rel vulg lat-b c f ff g g syrr copt goth æth arm: (...)ιζεται R: txt BCDLX 33 ev-y rec συμφωνει (see ||), with R rel vulg lat-b c f ff2 g1 goth [&c]: txt ABC

aft ασκους ins τους παλαιους D copt arm.

38. for βλητεον, βαλλουσιν (|| Matt) D \aleph^1 (txt \aleph -corr¹) lat-a b e e f f g, f [l g] syrr opt) with Dial, rec at end ins και αμφοτεροι συντηρουνται (from || Matt: see(copt) wth Dial,. digest on || Mark), with AC(D)R rel latt syrr goth [ath arm Dial,] (τηρουνται D

digest on || Mark), with Acceptage || Alta e): om BLN 1. 33 copt. 39. om ver D lat-a b c e ff_2^{-1} l Eus-canon_(perhaps). om kai BN 3a. rec inservews bef belief (see note), with ACPR vulg lat-f [ff_2] $g_{1,2}$ g syrr goth; evbus X ev-y: rec copt at a contact arm.

the usual prayers of devout men.

34.] I have remarked on the striking contrast between ποιήσαι νηστεύσαι and νηστεύσουσιν, on Matt. ver. 15. καὶ ὅταν ...] yea, days when ...: so τινας καὶ συχνούς, Plato, Gorg. 455 C: ολίγου τινός άξία και οὐδενός, ib. Apol. 23 A: see Hartung, Partikellehre, i. p. 145 f.

36. The latter part of this verse is peculiar, and is to be thus understood: if he does, he both will rend the new garment' (by taking out of it the $\epsilon \pi i \beta \lambda \eta \mu \alpha$), 'and the piece from the new garment will not agree with the old.' The common interpretation (which makes τὸ καινόν the nom. to σχίσει, and understands τὸ παλαιόν as its accus.) is inconsistent with the construction, in which to καινόν is to be coupled with ἐμάτιον, not with ἐπίβλημα. In Matt. and Mark the mischief done is differently expressed. Our text is very significant, and represents to us the

spoiling of both systems by an attempt to engraft the new upon the old :- the new loses its completeness; the old, its consistency. 39.] This peculiar and important addition at once stamps our report with the very highest character for accuracy. Its apparent difficulty has perhaps caused its omission from Cod. D and mss. of the old Latin version. It contains the conclusion of the discourse, and the final answer to the question in ver. 33, which is not given in Matt. and Mark. The mióntes madaión are the Jews, who had long been habituated to the old system ;- the véos is the new wine (see on Matt.) of the grace and freedom of the Gospel: and our Lord asserts that this new wine was not palatable to the Jews, who said ὁ παλαιὸς χρηστός ἐστιν. Observe (against De Wette, &c.) that even with the common reading χρηστότερος there is no objective comparison whatever

VI. 1 q 'Εγένετο δὲ ἐν σαββάτω [τδευτεροπρώτω] ... εγεq constr., | Mk. vv. 6, 12 ch. iii. 21.

ABCDE

αυτον bef εν σαβ. RSUVX CHAP. VI. 1. for ey. δε, και εγ. D lat-a e (goth?) wth. δευτ. διαπορ. D: om αυτον 33. om δευτεροπρωτω (prob on acct of its difficulty, 1 33.69 and as not being in ||: Tischdf omitted it in his 1st and 2nd edns, but restored it in 1 33.69 the 7th [and 8th]. Mey holds it to be spurious) BLN 1.33.691 (ev-y) lat-b c e f2 l q Syr [syr-jer] copt ath: syr-marg notes that it is not in all the copies: ins ACDR rel vulg lat- $af^if_2g_{1,2}$ syr-txt goth (arm) Cas₁ Epiph₂ Chr₁ Isid₁ Thl₁ [Chron₁] Euthym₁ Ambr. - δευτερω πρωτω Rr.

here between the old and new wine; the whole stress is on θέλει and λέγει γάρ, and the import of χρηστότερος is subjective: - in the view of him who utters it. And even if we were to assume such an objective comparison, it makes no difficulty. In time, the new wine will become older:-the man will become habituated to its taste, and the wine itself mellowed: and the comparison between the wines is not then which is the older, but which is intrinsically the better. observes (i. 328), that the saying is a lesson for ardent and enthusiastic converts not to be disappointed, if they cannot at once instil their spirit into others about them.

As regards the readings,-the sentence seems to have been tampered with by some who wished to make it more obvious, and to bring out the comparison more strongly: εὐθέως being inserted, better to correspond with the fact, and the matter in question, and the comparative substituted for the positive: but the sentence loses much of its point and vigour by the change: the old wine is not better than the new (which has not been tasted), but merely good, i.e. good enough: therefore no new is desired.

CHAP. VI.1-5.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Matt. xii. 1-8. Mark ii. 23-28. Between the discourse just related here and in Mark, and this incident, Matthew interposes the raising of Jaeirus's daughter, the healing of the two blind and one dumb, the mission of the twelve, and the message of John. I need not insist on these obvious proofs of independence in the construction of our On the question of the arrangements, see on Matt. 1 δευτεροπρώτω] This word presents much diffi-culty. None of the interpretations have any certainty, as the word is found no where else, and can be only judged of by analogy. (1) It is not altogether clear that the word ought to be here at all:see var. readd. Schulz supposes it to have arisen from putting together two separate glosses, in the margin of some Mss., one δευτέρω, the other πρώτω: - originally inserted,-the first, to distinguish this

sabbath from that in ch. iv. 31,-the latter, from that in ver. 6. (2) Chrysostom, Hom. xxxix. on Matt., vol. vii. p. 431, says, δ δέ Λουκας φησιν Έν σαββάτω δευτεροπρώτω, τί δέ έστιν, έν δευτεροπρώτω; όταν διπλη ή άργία ή, και του σαβ-Βάτου του κυρίου, και έτέρας έορτης δια-Paulus and Olsh, also take δεχομένης. this interpretation. (3) Theophylact understands, -a sabbath, the day before which (παρασκευή) had been a Feast-day.

(4) Isidore of Pelusium, Euthym., and others, think that the first day of unleavened bread is meant, and is called δevτερόπ., because it is δευτέρα τοῦ πάσχα, which had been slain on the evening be-(5) Scaliger and Petavius interpret it to mean the sabbath following the second day of the Passover, from which the seven weeks to Pentecost were reckoned. This has been commonly followed; but is liable to the objection that the assumption, σάββ. δευτερόπρ. = σάββ. τῆς έβδομάδος δευτεροπρώτου = σάββ. τῆς έβδ. πρώτης μετά την δευτέραν των άζύμων, is an unjustifiable one. (6) To omit many other conjectures, I may mention that Wieseler (Chron. Synop. der 4 Evv., p. 231 ff.) suggests that it may mean the first sabbath in the second of the cycle of seven years, which completed the sabbatical period. He shews, by a passage from the κήρυγμα Πέτρου (Clem. Alex., Strom. vi. 5, p. 760 P.), that the Jews did call the first sabbath of the year πρῶτον—and that the years were reckoned as the first, second, &c., of the septennial cycle (see a decree of Jul. Cæsar in Jos. Antt. xiv. 10. 6). Thus the first sabbath of the first year would be $\pi \rho \omega \tau \delta \pi \rho \omega \tau \sigma \nu$ or $\pi \rho \omega \tau \sigma \nu$, that of the second δευτερόπρωτον, &c. And according to his chronology, which fixes this in A.U.C. 782, this year was the second of the sabbatical cycle. If we follow this conjecture, this day was the first sabbath in the month Nisan. The point so much insisted on, that this must have been after the presentation of the first-fruits which took place on the 16th of Nisan, -on account of the prohibition in Levit. xxiii. 14.—is of no weight, as it is very uncertain whether the action mentioned here is

* διαπορεύεσθαι αὐτὸν διὰ ¹ σπορίμων, καὶ ਖ ἔτιλλον οἱ εκ. xiii. 22. xiii. 36. Acts xii. 4. χερσίν. ² τινὲς δὲ τῶν Φαρισαίων εἶπον Τί ποιεῖτε ὁ οὐκ αἰτιὶς τοῖς * σάββασιν; ³ καὶ ἀποκριθεὶς πρὸς αὐτοὺς τοῖι; (επ. 1.29) τοπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; 4 ὡς τοῦς οὐκον τοῦ θεοῦ καὶ τοὺς αἤρτους τῆς εἰςῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς αἤρτους τῆς εἰςῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς αἤρτους τῆς εἰςῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς αἤρτους τῆς καὶ τοὺς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; 5 καὶ ελεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ νίὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. 6 ὁ Ἑγένετο δὲ [καὶ] ἐν ἐτέρφ σαββάτψ το τοῦς τει.

for diaple, poseedail C'X. There ins two bef sporthwould (|| Math Mark), with CDRK32 relected arm [Chron₁]: on ABLDL¹[Π]R¹ 1. Oi de madhtai autou hrkato tilled in D lat-b. There tous staxuas bef kai hobie, with AC³ K(but om tous) rel [latt syr syrger ath arm]: the BC¹LR.—rous staxuas kai hwxoptes tais cesul hobie D lat-(a) ef Syr copt ath arm. Apple.

2. for είπον, ελεγον D latt Syr. rec aft είπ. ins autois (supplem, cf varr and ||), with AC³R rel; αυτω D: om BC¹LXN 1 lat-a c e copt. for τι ποιείτε, είδε τι ποιούσιν οι μαθηται σου (|| Matt Mark) D. τοις σαββασιν bef ο ούκ εξεστιν D lat-e. rec aft εξεστιν ins ποιείν (from || Matt), with ACN rel lat-q syr [syr-jer] copt goth [with]; aft σαββ. L Syr: om BDR 69 latt arm. rec ins εν bef τοις σαββ (|| Mutt) with AC rel yill lat-q., [goth]: om BDLRUN 1, 69 farm].

copt goth [ath]; alt $\sigma \alpha \beta \beta$. If syr: om BDR of latt arm. Fee line is defined as $\beta \beta$. (|| Matt), with AC rel vulg lat- $g_{1,2}$ [goth]: om BDLRUN 1. 69 [arm]. 3. $\alpha \pi$. de o i.v. express autous D. om o (bef i.v.) B. o i.v. either bef pros autous AC3(D)KMRX[Π] 69 Syr, o i.v. eith. autous 1 lat-c f. f o i.v. eith. LN vulg syr copt: $\pi \rho$. α . o i.v. eith. 33 goth arm. for oude, oudemote (|| Mark) DHL. (om $\tau o \nu \tau \sigma$ et autou, $\sigma \nu$ even (|| Matt Mark) BCDLX Δ N 1. 69: txt AR rel. (33 def.) for $\mu e \tau$ autou, $\sigma \nu$ autou D. om $o \nu \tau \epsilon \epsilon$ (|| BDLXN 1. 33. 69 Syr [syr-jer] cont with: ins ACR rel syr goth.

Syr [syr-jer] copt with: ins ACR rel syr goth.

4. for ω_s , $\pi\omega_s$ (from || Matt Mark) L R(Treg, expr) XR^{3a} 1. 33. 69 copt arm: om BD Mcion-e₁: txt ACR¹ rel syr [syr-jer].

rec (for $\lambda\alpha\beta\omega\nu$) $\epsilon\lambda\alpha\beta\epsilon\nu$ $\kappa\alpha$, with AC³R rel latt syr goth: om (|| Matt Mark) DK[Π]N 1. 69 syr-jer with arm Iren-int₁: txt BC¹LX (33 Syr copt, appy).

rec att $\epsilon\delta\omega\kappa\epsilon\nu$ ins $\kappa\alpha$ (|| Mark), with ADRN rel syr [syr-jer] with Thl·ms: om BL 1 latt Syr copt goth arm Iren-int₁.

for ous, ois D.

for $\epsilon\xi\epsilon\sigma\tau\nu$, $\epsilon\xi \delta\nu$ $\eta\nu$ (|| Matt) DM gat(with mm) lat-b c e f [l q] Syr Iren-int₁ Ambr₁. μ ovois τ ois ι eρευσιν (|| Matt)

D 242-51 syr-mg goth.—μονον RΛ 237-48.

5. D reads this ver aft ver 10, and instead of it here, τη αυτη ημερα θεασαμενος τινα εργαζομενον τω σαββατω είπεν αυτω ανθρωπε εί μεν οίδας τι ποιείς μακαρίος εί εί δε μη οίδας επικαταρατος και παραβατης εί του νομου. οπ οτι BR¹ 1 æth arm. του σαββατου bef ο υίος του ανθρωπου, omg και, (|| Matt) BR; simily Syr [syr-

jer] copt æth.

6. for ver, και ειςελθοντος αυτου παλιν εις την συναγωγην σαββατω εν η ην ανθρωπος ξηραν εχων την χειρα D. om 1st και BLX 1. 33. 69 lat-a b c ef f_2 g_1 l Syr copt

included in the prohibition. As regards the analogy of the word, $\delta \epsilon \nu \tau \epsilon \rho \sigma \delta \epsilon \kappa \dot{\alpha} \tau \eta$, sometimes cited from Jerome on Ezek. xlv., is not to the point: for that word represents the fact that "rursus ex ipsis decimis Levitæ, hoc est inferior ministrorum gradus, decimas dabant sacerdotibus:" so that it was not "the second-tenth," as Wordsw., but a tenth of a tenth,—a second tithing of a tithe. $\psi \dot{\omega} \chi. \ \tau. \ \chi. \ is a \ detail peculiar to$

Luke: rubbing them and blowing away the chaff.

2.] In Matt. and Mark, the Pharisees address our Lord, 'Why do Thy disciples,' &c.

3. οὐδὲ....] Have ye not read so much as this? E. V.: i.e. 'Are ye so utterly ignorant of the spirit of Scripture?' see Mark xii. 10, where the same expression occurs.

The remarkable substitution in D for ver. 5 seems to be an interpolation, but hardly an invention of a later time. Its

with arm Cyr_1 : ins AR rel vulg lat- $g_2[q]$ syr goth. rec ekei bef $\operatorname{av}\theta p\omega \pi os$ ($\parallel Mark$), with A rel vulg lat-a c &c goth [syrr syr-jer arm]: txt BLRN 1. 33 copt Cyr_1 . 7. rec $\pi a \rho \epsilon \tau \eta \rho o \nu \nu$ ($\parallel Mark$), with Rel : txt ABDLMRX Δ 1. 33. 69 Cyr_1 . om

8. for $\eta \delta \epsilon_i$, $\gamma \epsilon_i \nu \omega \sigma \iota \omega \nu$ sceens D lat-b. rec (for $\epsilon \iota \pi$, $\delta \epsilon_i$) Rai $\epsilon \iota \pi$. (|| Mark), with A rel syr goth wth $\lceil \operatorname{Cyr}_1 \rceil$: $\lambda \epsilon \gamma \epsilon_i$ D lat-b f copt: txt BLXN 1. 33. 69 lat-a. rec (for $\tau \omega \omega \nu \delta \rho \iota \iota \iota \omega$) and $(|| Mark \rangle)$, with A rel: om D: txt BLN 1. 33 wth Cyr₁. ins $\tau \eta \nu$ bef $\xi \eta \rho \omega \iota \lambda$ A. $\tau \omega \tau$, $\iota \varepsilon \chi$, ξ , D 33. rec esceptal, with Γ : esceptod D: txt AB [S(Tischdf)] \aleph rel. $\epsilon \nu \tau \omega \mu \epsilon \sigma \omega$ D lat-a b c $\lceil f q \rceil$. rec (for 2nd $\kappa \alpha \iota$) o $\delta \epsilon$ (see below, ver 10), with A rel syr $\lceil \text{arm} \rceil$: txt BDLXN 1. 33 latt (Syr) $\lceil \text{syr} \rceil$

jer] copt goth æth Cyr₁. εσταθη D.

9. for our, de (see | Matt, ver 11) BDLN 33. 69 latt goth ath $\lceil \text{Cyr}_1 \rceil$: om Syr copt arm: txt A rel syr. om o (bef $\iota\eta\sigma$.) B $\lceil \text{Cyr}_1 \rceil$. rec $\epsilon\pi\epsilon\rho\omega\tau\eta\sigma\omega$ (see ch xx. 3: Mark xi. 29), with AD rel lat-a b c f^2 g, q syrr ath arm: txt BLN 157 vulg lat-e f l $\lceil \text{syr}_1 \rceil$ copt goth. rec (for $\epsilon\iota$) $\tau\iota$ (error), with A rel lat-q syrr goth: txt BDLN 157 vulg lat-a c e f f^2 g l c copt $\lceil \text{Cyr}_1 \rceil$ Aug.—(rec $\iota\mu\alpha$ s $\tau\iota$, with Scr's v(or evv-x-y, e sil) lat-q syr: $\iota\mu\alpha$ s $\tau\iota$ AEKMSrA $\lceil \Pi \rceil$ Syr goth.) rec $\tau\omega$ s $\sigma\alpha\beta\beta\alpha\sigma\iota$, with A rel vulg-ed lat-a f syr copt-wilk goth arm Mcion_t: txt BDLN am(with fuld em forj) lat-c e f^2 (l?) $\lceil \text{Syr}$ copt-schw ath $\lceil \text{Cyr}_1 \rceil$. (lat-b def.)

form and contents speak for its originality and, I am disposed to believe, its authen-

ticity.

6-11.7 HEALING OF THE WITHERED HAND. Matt. xii. 9-14. Mark iii. 1-6. See on Matt. 6.] The circumstances related in ch. xiv. 1-6 are very similar to these; and there Luke has inserted the question of Matt. vv. 11, 12. I should be disposed to think that Mark and Luke have preserved the exact narrative here. Matthew, as we see, describes the watching of the Pharisees (τοὺς διαλυγισμοὺς αὐτῶν, Luke, ver. 8) as words actually spoken, and relates that they asked the question: which certainly arises from an imperfect report of what took place, the question itself being verbatim that which our Lord asked on that other occasion, Luke xiv. 3, and followed by a similar appeal about an animal. There can hardly be a doubt that in Matthew's narrative the two occurrences are blended:

and this may have taken place from the very circumstance of the question about an animal having been asked on both occasions; Luke omitting it here, because he reports it there—Matthew joining to it the question asked there, because he was not aware of another similar incident.

ή δεξ. is a mark of accuracy, and from an eye-witness. 9.] The words in the rec. text, $\ell \pi$. $\delta \mu \hat{\alpha} \approx \tau \ell \xi \ell \pi \tau \nu$, admit of two constructions according as they are punctuated: 'I will ask you what is allowable on the sabbath,—to do good, or to do evil?' $(\ell \pi. \delta \mu. \tau \ell \xi \ell \kappa. \tau. \lambda.)$; or, 'I will ask you a certain thing: Is it,' &c. $(\ell \pi. \delta \mu. \tau \iota \xi \ell \kappa. \tau. \lambda.)$). This latter is preferable, both on account of the future $\ell \pi \ell \rho$., and of its similarity to $\ell \rho \nu \tau \ell \tau \ell \kappa \ell \nu$. After the question, Mark adds of $\ell \ell \ell \nu \ell \nu \ell \nu$. After the question, Mark adds of $\ell \ell \nu \ell \nu \ell \nu \ell \nu$. The reduction is treferred to in ch. xx., because they

Qunn X ειρ ...

ολέσαι; 10 καὶ η περιβλεψάμενος πάντας αὐτοὺς εἶπεν η η Μκ. τεθ. αὐτῷ "Εκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ο ἀπ- $\frac{1}{2}$ τεθ. ίν. 28 εκατεστάθη ἡ χεῖρ αὐτοῦ. 11 αὐτοὶ δὲ $\frac{1}{2}$ ἐπλήσθησαν $\frac{1}{2}$ τοὶ. ίν. 39 αἰν. 15 αὐτοὶς καὶ $\frac{1}{2}$ διελάλουν πρὸς ἀλλήλους τὶ ᾶν ποιήσαιεν $\frac{1}{2}$ τεθ. i. 165 οπην. Εγιαχί. 3 εκοπτ., νετ. 12 s' Εγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν there only. Ιοῦ ii. 9 οπην δρὶς τὸ ὄρος προςεύξασθαι, καὶ ἢν $\frac{1}{2}$ διανυκτερεύων ἐν τῆ Joḥ ii. 9 οπην 14. 7.

for απολεσαι, αποκτειναι (from || Mark) A F(Wetst) rel lat-e Syr-ms syr[-txt] with: txt BDLXN 1. 69 vulg lat-b c &c Syr syr-mg [syr-jer] copt goth arm Mcion1-t.

ree (for αυτω) τω ανθρωπω (|| Matt Mark), with DLXX 1. 33. 69 latt syr-mg [syr-jer] copt ath arm-mss: txt AB rel syrr goth arm-ed. for ο δε, και (see | Matt Mark) D ev-48 latt Syr [syr-jer]. for εποιησεν, εξετεινεν (| Matt Mark) DXR 1. 69 latt Syr syr-mg copt goth ath arm. rec adds ουτω, with K[Π] syr-w-ob [syr-jer]: om AB(DN) rel (latt syrr copt goth æth arm). rec αποκατεσταθη, with BU: αποκατεστη 1: απεκατεστη 81 243: txt ADN3a rel. ree adds vyins (from | Matt), with E rel: om ABDKLQUXΔ[Π] & 1. 33 latt syrr [syr-jer] copt goth arm. adds further $\omega_S \eta$ axx η (from || Matt), with AQ rel lat-b c f $g_{1,2}$ [q] syrr [syr-jer] goth seth arm; $\omega_S \kappa \alpha u \eta$ ax. D 1: om BL \aleph 33 vulg lat-a e ff_2 l copt. D adds (see ver 5) και ελεγεν αυτοις οτι κυριος εστιν ο υιος του ανθρωπου και του σαββατου.

aft προς αλληλους ins λεγοντες AM syr-w-ob. 11. for διελαλουν, διελογιζοντο D. rec ποιησειαν, with E rel, -σίαν QX: -σειεν A, -σιεν X: txt BLA 1. 33(sic).

69.—for τι αν ποι. τω ιησ., πως απολεσωσιν αυτον (see || Matt Mark) D.

12. for Tautais, ekeivais D copt. rec for εξελθειν αυτον, εξηλθεν (because a lection begins with the word), with Q rel Cypr [Ambr₁]: txt ABDLN 33 lat-e, εξελθειν but om autov X. (lat-a def.) for προςευξασθαι, και προςευχεσθαι D.

were in a dilemma, and either answer would have convicted them.

10.] Mark adds μετ' όργης συλλυπούμενος έπὶ τῆ πωρώσει τῆς καρδίας αὐτῶν—one of the most striking and graphic descriptions in the Gospels. It was thus that He bare (see Matt. viii. 17), even while on earth, our sins and infirmities. Their hearts were hardened,-but He grieved for it. 11. avoías] It does not appear that this word can ever mean, as in some former editions, 'madness,' rage of a senseless kind: certainly it does not in reff., nor in Herod. vi. 69 or Thuc. iii. 48, there carelessly referred to. The proper meaning, 'senselessness,' 'wicked folly,' must be kept to. See Ellicott's note on 2 Tim. iii. 9, to which I owe this correction. διελάλ., viz. the Pharisees and Herodians: Mark ver. 6, where see note.

12-19. CALLING AND NAMES OF THE TWELVE APOSTLES. Peculiar (in this form) to Luke: see Matt. xii. 15—21: Mark iii. 13—19. We may observe that Matt. does not relate the choosing of the Apostles, but only takes occasion to give a list of them on their being sent out, ch. x. 1 ff.; and that Mark and Luke agree

in the time of their being chosen, placing it immediately after the healing on the sabbath,-but with no very definite note of time. 12. γ τ. ήμ. τ. is vague in date, and may belong to any part of the period of our Lord's ministry now before us. I believe it to be a form of acknowledgment on the part of the Evangelist, that he did not determine exactly into what part of this period to bring the incident so introduced. Indeed the whole of this paragraph is of a supplementary and indefinite character, serving more as a preface to the discourse which follows, than as an integral part of the narration in its present sequence. This of course in no way affects the accuracy of the circumstances therein related, which nearly coincide in this and the cognate, though independent, account of Mark. έξελθείν-viz. from Capernaum. τὸ ὄρος] See on Matt. v. 1. προς εύξ.] See note on ch. v. 16.
κ. ἢν διαν...] and spent the night in prayer to God, see E. V. The whole

context, and the frequency of the objective genitive (see Winer, § 30. 1, edn. 6), should have prevented the Commentators (Hammond, Olearius, &c.) from making the blunder of imagining προγευχή here to

υ προςευχή τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, * προς- ALD? u constr., see Mark x1, 22 reff. Num. xxvi. 9. εφώνησεν τους μαθητάς αὐτοῦ, καὶ «ἐκλεξάμενος ἀπ' suyxp αὐτῶν δώδεκα, οῦς καὶ ἀποστόλους ἀνόμασεν, 14 Σίμωνα 1.33,69 retf.) Jos. Antt. vii. 7. ου καὶ ωνόμασεν Πέτρον καὶ Ανδρέαν τον άδελφον ω John vi. 70. Acts 1.2 αὐτοῦ, καὶ Ἰακωβον και Ἰωμνην, καὶ Θ ωμᾶν, Ἰακωβον Acts 1.2 Acts 1.3 Acor 1.3 Acts 1.3 Acor 1.3 αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ Φίλιππον καὶ 11. 1 Pet.iii. 1ούδαν 1ακωρου, και 1000... 13 only. 2 Marce iv 2. y προδότης, ¹⁷ καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου LXX always ε πεδινού, καὶ ὄχλος μαθητών αὐτού, καὶ πλήθος πολύ y here only of του λαου άπο πάσης της 'Ιουδαίας και 'Ιερουσαλημ και ιί.52. Τίπ. iii.4 της * παραλίου Τύρου καὶ Σιδώνος, οἱ ηλθον ἀκοῦσαι

 2 Tim, in, 4 της παρακτισο τορού και 2 Δεσωνός, στο τρέσο απού του σουν το σουν αυτών, 18 και οι 16 έν- χ. 13, 22 only, 2 δεν σουν 2 c = ch. [τ]0...

b Heb. xii. 15 only. = Gen. xlviii. 1 al.

a here only. Gen. xlix. 13. Deut. i. 7. vii. 35 reff.

om του θεου D. $\epsilon \nu, \ \epsilon \pi \iota \ \aleph^1$.

13. for προσεφ., εκαλεσεν D. 1 Eus₁. for ωνομασεν, εκαλεσεν D. 14. ins πρωτον bef σιμωνα D. for ωνομ. πετρ., πετρ. επωνομασεν D [arm].

rec om και (bef ιακ.), with AQ rel vulg lat-ef ff. g_{1,2} [syr] copt goth [ath Eus₁ Bas₁-2-mss]: ins BDKLΔ[Π]N 33. 69 vulg-ms lat-α b c Syr arm.

aft ιωαννην ins τον άδελφον αυτου ους επωνομασεν βοανηργες ο εστιν υιοι βροντης (see Mark iii. 17) D.

acknowledge abthough the polarity is a control of sporting (see Each in 17) Dependence on race (def φιλιππον), with AQ rel vulg [at-e f, f, g, g, syr copt goth [Bas₁]: ins BDLN 33 lat-a b c l Syr ed arm Eus₁. on race βαρθολομαίον \aleph 1.

15. rec om 1st και, with AQ rel vulg [lat-e f, g, g, syr] goth: ins BDLN lat-a b c l Q Syr copt with arm Eus₁. aft $\theta \omega \mu \alpha \nu$ ins $\tau o \nu$ επικαλουμένον διδυμον (see John xi. 16; xx. 24; xxi. 2) D. ins και bef $\iota a \kappa \omega \beta \rho \nu$ D¹LN 33.69 lat-a b c l Syr copt with arm: om AB D-corr gr Q rel vulg lat-e f ff g g [q] syr copt-ms goth [Bas]. rec ins τον του bef αλφαιου (from Mark iii. 18), with ADQ rel goth [Bas]: om BLN 1. 33.69 arm.

16. rec om 1st και, with A rel am(with forj ing per tol) late f g1 q syr goth: ins BD F(Wetst) LQ 69 vulg-ed lat-a b c f_2 l Syr copt with arm [Bas₁.—om κ. ιον. ιακ. Λ em]. rec ισκαριωτην (\parallel Matt), with AQN^{3a} rel [vulg-clem syr copt goth arm-mss Bas₁] (Mcion₁-e): om lat-a b: txt BLN 33 Mcion₁-e, σκαριωθ D vulg[-mss] lat-e f g₁ l [g] Syr. rec aft os ins και (from \parallel Matt Mark), with ADQ rel syr goth [Bas₁]: om BLN latt Syr copt æth arm Mcion,-e.

17. aft γχλοs ins πολυs (usual addition) BLN 1 Syr: om ADQ rel vss. του λαου 81 1. om της (aft πασης) D F(Wetst). for ιερουσ. κ. τ. π. τυρ. κ. σιδ. οι ηλθον, αλλων πολεων εληλυθοτων D. aft ιερουσ. ins και πιραιας X1 evv- H^1_1 - Z_1 [(lat-a b c ff_2 l q arm)].

18. rec (for ενοχλ.) οχλουμενοι, with DQ rel: txt ABLN 1. rec (for απο) υπο. with X[Π] 69 (KU 1. 33, e sil): txt ABDQN rel. rec ins και bef εθεραπευοντο,

with X rel syrr goth: om ABDLQN 33 latt copt æth arm.

he a proseucha or house of prayer: see note on Acts xvi. 13. 13. προςεφ. τ. μ. αὐτ. Expressed in Mark, προςκαλείται ούς ήθελεν αὐτός-i.e. He summoned to Him a certain larger number, out of whom He selected Twelve. We are not to suppose that this selection was now first made out of a miscellaneous number-but now first formally announced; the Apostles, or most of them, had had each their special individual calling to be, in a peculiar manner, followers of the Lord, before ώνόμασεν-not at a previous, or subsequent period, as Schleiermacher suggests (Trans. p. 89); but at this time. Mark (iii. 14) gives the substance, without the form, of the word ἀπόστολοςέποίησεν δώδεκα Ίνα ἀποστέλλη αὐτοὺς κηρύσσειν . . . 14.] On the catalogue, see notes on Matt. x. 1 ff.

16.] 'Ιούδαν 'Ιακώβου—usually, and I believe rightly, rendered Jude the brother of James: see Prolegg. to Jude. On the question who this James was, see on Matt. x. 3, and xiii. 55. 17. Having doscended from the mountain, He stood on Z paka-

хорт....

19. rec εζητει, with ADQR rel vulg lat-a c ff2 g1 [q] syr [Mcion2-e Cyr1]: txt BLN

am lat- $b \ e \ f \ \text{Syr goth}$. for $a\pi \tau \epsilon \sigma \theta a\iota$, $a\psi a\sigma \theta \epsilon \ [= a\psi a\sigma \theta a\iota] \ D$.

20. om autos D lat-e [Syr]. for $\epsilon\pi\alpha\rho\alpha$ s, $\epsilon\tau\iota$ a $\rho\alpha$ s D. om 2nd autou D lat- ff_2' Orig. aft $\pi\tau\omega\chi\sigma\iota$ ins $\tau\omega$ $\pi\nu\epsilon\nu\mu\alpha\tau\iota$ (|| Matt) QX \aleph^{3a} (but erased) 1. 33. 69 gat lat-a c f syr-jer goth arm[(Griesb) Ambr-txt₁-com₁]: om ABDR \aleph^1 rel vulg lat-b e ff_2 $g_{1,2}$ [l q] syrr copt [eth arm(Treg Tischdf)] Mcion₁-et Orig.[eint₁] Eus₁ Cyr₁expr Ambr₁-comm.

21. χορτασθησονται $\aleph^{1-3b}[X 69 \text{ lat-}b \ e \ f_2^r \ l \ q \ \text{wth arm-ed Tert}_1 \ Ambr_2].$ om

last clause D: transp 1st and 2nd clauses syr-jer.

22. μισησουσιν (itacism?) DPXΔ. om 2nd νμas D. transp ονειδισωσιν and εκβαλωσιν D lat-a b c ff_2 g_1 l [q] Cypr $_4$.

a level place—i.e. possibly, as has been suggested by some, on a flat ledge or shelf on the side of the mountain; but more naturally below the mountain: see on Matt. v. 1. Whether Luke could thus have written with the Gospel of Matthew before him, I leave the reader to judge: premising, that is, the identity of the two discourses.

19.] Luke uses the same expression, of power going forth from our Lord. in ch. viii. 46.

Lord, in ch. viii. 46. 20-49. SERMON ON THE MOUNT (?). Peculiar (in this form) to Luke, answering to Matt. v .- vii. On the whole question of the identity or diversity of the two discourses, see on Matt. v. 1. In Matthew I cannot doubt that we have the whole discourse much as it was spoken; the connexion is intimate throughout; the arrangement wonderfully consistent and admirable. Here, on the other hand, the discourse is only reported in fragmentsthere is a wide gap between vv. 26 and 27, and many omissions in other parts; besides which, sayings of our Lord, belonging apparently to other occasions, are inserted: see vv. 39, 40, 45. At the same time we must remember, that such gnomic sayings would probably be frequently uttered by Him, and might very likely form part of this discourse originally. His teaching was not studious of novelty like that of men, but speaking with authority, as He did, He would doubtless utter again and again the same weighty sentences when occasion occurred. Hence may have arisen much of the difference of arrangement observable in the reportsbecause sayings known to have been uttered together at one time, might be thrown together with sayings spoken at another, with some one common link perhaps connecting the two groups. 20. eis to the disciples generally,—to the Twelve particularly,—to the people prospectively; and its subject, both here and in Matt., is, the state and duties of a disciple of Christ. πτωχοί] To suppose that Luke's report of this discourse refers only to this world's poverty, &c .- and the blessings to anticipated outward prosperity in the Messiah's Kingdom (De Wette, Meyer), is surely quite a misapprehension. Comparing these expressions with other passages in Luke himself, we must have concluded, even without Matthew's report, that they bore a spiritual sense: see ch. xvi. 11, where he speaks of 'the true riches,' and ch. xii. 21, where we have είς θεὸν πλουτῶν. And who would apply such an interpretation to our ver. 21?

See on each of these beatitudes the corresponding notes in Matt. $\dot{\eta}$ $\beta \omega \sigma$. τ . θ . $= \dot{\eta}$ $\beta \omega \sigma$. τ . $o \dot{v} \rho \omega \nu \dot{\omega} \nu \dot{\omega}$ Matt., but it does not thence follow that $o \dot{v} \rho \omega \dot{v} \dot{\omega} = \theta \epsilon \dot{\sigma} s$, but the two are different ways of designating the same kingdom—the one by its situation—in heaven, where its $\pi \sigma \lambda_i \tau \epsilon i \alpha$ is $(\dot{\eta} \dot{\omega} \nu \dot{\omega})$ Tepovo $\alpha \lambda \dot{\eta} \dot{\mu}$, Gal. iv. 26), the other by Him, whose it is. 22.] $\dot{\alpha} \dot{\phi} \rho \rho i \sigma \dot{\omega} \dot{\omega} \dot{\omega}$ and $\dot{\epsilon} \kappa \dot{\mu} \dot{\omega} \dot{\omega}$ must not be understood of Jewish excommunication only, but of all kinds of expulsion from society.

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Kκ

n ch. i. 42, 44 only. Mal. iv. 2. o = Matt. v. 12 reff. ver. 35. p ch. i. 49 reff. ονομα ύμων ώς πονηρον ένεκα του υίου του ανθρώπου. 23 χάρητε εν εκείνη τη ήμερα και η σκιρτήσατε ίδου γάρ Η τε εν ό ο μισθός ύμων πολύς έν τω ούρανώ κατά τὰ αὐτὰ εκεινη... q = ver, 35. Matt. xi. 22, 24 al. Sir. γὰρ ν ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 9 πλην Matt. xi. 22, 24 al. Sir. xlv. 22, r Matt vi. 2, 5. Phil. iv. 18. Gen. xhiii. 23. c ch. ii. 25. 2 Thess. ii. ουαί υμίν τοις πλουσίοις, ὅτι τ ἀπέχετε τὴν ε παράκλησιν ύμων. 25 οὐαὶ ὑμῖν οἱ t ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ οἱ τηςλώντες νῦν, ὅτι ν πενθήσετε καὶ ν κλαύσετε. t ch. i, 53 reff. u ver, 21 (reff.) 26 οὐαὶ ὅταν "καλῶς ὑμᾶς " εἴπωσιν πάντες οἱ ἄνθρωποι. only. v Mark xvi. 10 κατά τὰ αὐτὰ γὰρ μέποίουν τοῖς × ψευδοπροφήταις οί ...κατα reff.
v - here only.
(ch. xx. 39.)
see Acts
xxiii. 5. πατέρες αὐτῶν. 27 ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ΑΒΡΕ άγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν PRSUV

x Matt. vii. 15 τeff. τους 28 γz εὐλογεῖτε τους 24 καταρωμένους ύμᾶς, προςεύ- Πετ. γch. ii. 34. Heb. vii. 1 al. Gen. xiv. 19. τ. r.), 4 Kings vi. 24. Herod. iv. 184.

23. rec (for $\chi a \rho \eta \tau \epsilon$) $\chi a \iota \rho \epsilon \tau \epsilon$ (more usual), with 218 Chr₃: txt ABD (PQ, Tischdf) Ren rel Ser's-mss [Bas₁]. for $\iota \delta o \upsilon \gamma a \rho$, ot (|| Matt) D 6-pe Syr [wth]. told our arous (|| Matt) BR 69 lat-e f goth Cypr txt ADPQEN rel [vss Bas₁-ms]. rec (for $\tau a \alpha \upsilon \tau a$) $\tau a \upsilon \tau a$, with EKLMUTA[π], $\tau a \upsilon \tau a$ APRN rel vulg lat-b [fff a syr] goth [wth Mcion₁-t] Orig₁: txt BDQXE 33 lat-a e e Syr copt(appy) arm

l q syr] goth [ath Mcion₁·t] Orig₁: txt BDQXΞ 33 lat-a e e Syr copt(appy) arm Mcion₂·e. om 2nd γaρ D-gr 64 lat-a [ff₂ l Mcion-e₂·t₁] Ambr₁.
25. om νμιν [L]Ξ 1. 69 [Bas₁] Tert₁. rec om 1st ννν, with ADP rel latt Syr [Bas₁] Iren-int₁: ins BLQRXΔ¹ΛΞΝ 1.33.69 lat f syr-w-ast copt goth ath arm [Ors₁]. rec aft 2nd οναι ins νμιν (as abone), with ADPQR rel latt [Bas₁ Chr₁] Orig-int₁.

Hil: om BKL(S) = 1.69 Orig3[int2] Iren-int1.—om οι γελ. νυν S.

26. rec aft oval ins vain, with DD 69 lat-b Syr copt with arm [Mae] Chr_6 Iren-int_1: om ABPQREN rel vulg lat-a c syr goth Mciou_t Bas_1 Chr_1 Thl Orig-int_1 Ambr. vaas bef kalos B 33 lat-e q.—eimwoin bef vaas AHLN 33 vulg-ed(not am ing) [lat-f_2 g_1 l] Syr [Mae_1 Bas_1 Chr_2] Iren-int_1.—for vaas, vain D Scr's d vulg lat-a c: om 69 ev-z_1. on and parto bef parto bef parto bef parto bef parto bef ren-int_1: om parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the comparison, on parto (perhaps as seeming inconsistent with the other member of the parto (perhaps as seeming inconsistent with the other member of the parto (perhaps as pa

27. (alla, so ABDPREN &c.)
28. rec (for 1st $\nu\mu\alpha$ s) $\nu\mu\nu$, with L rel vulg lat-c f Just, Orig,: txt ABDKMPRXF $\mathbb{E}[\Pi] \mathbb{N}$ 1. 33. 69 lat-a b f_2 g_1 [l q Clem, Orig, Eus, rec ins kai bef $\pi\rho\sigma \nu\nu$ red (from || Matt), with (Ser's b c i w, e sil) vulg lat f_2 Syr [Tert,]: om ABDPREN rel

τὸ ὄν. ὑμ., literal: your name:—either your collective name as *Christians*,—to which Peter seems to refer, 1 Pet. iv. 14—16;—or, your individual name.

14—16;—or, your individual name.
23.] ἐν ἐκ. τ. ἡμ., not in the most solemn sense of the words (see Matt. vii. 22), but in the day when men shall do thus to you.
24.] Of course (see Prolegg. ch. i.) I cannot assent to any such view as that taken by Meyer and others, that these 'woos' are inserted from later tradition (gehören zur Formation ber ſpātern llebertirferung); in other words, were never spoken by our Lord at all:—either we must suppose that they ought to follow Matt. v. 12, which is from the

context most improbable,—or that they, and perhaps the four preceding beatitudes with them, were on some occasion spoken by our Lord in this exact form, and so have been here placed in that form.

26.] Not said to the rich, but to the disciples. The very warning conveyed in ψενδοπροφ, shews this, and should have prevented Meyer from making the blunder. The mention of προφ, and ψενδοπροφ, has reference to the disciples' office as the salt of the earth. The address in ver. 27 is not (Meyer) a turning of the discourse to His own disciples, but ψμὶν λέγω τοῖς ἀκούουσιν = ἐγὼ δὲ λέγω ὑμῖν, which introduces the same command Matt. v. 44,—

...καθως [θε] Ι.

χεσθε περί των επηρεαζόντων ύμας. 29 τω τύπτοντί σε 6 (Matt. v. 44 έπὶ τὴν ^c σιαγόνα ^d πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ ε αἴροντός σου τὸ ἰμάτιον καὶ τὸν χιτῶνα μὴ Γκωλύσης. 30 παντί δὲ τῶ ε αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ e αἴροντος τὰ σὰ μὴ h ἀπαίτει. 31 καὶ καθώς θέλετε ἵνα i ποιῶσιν ὑμῖν d οί ἄνθρωποι, καὶ ὑμεῖς ἱποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ ε ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, k ποία ὑμῖν 1 χάρις ἐστίν ; 25 constr., Acts καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. 23 καὶ ἐὰν m ἀγαθοποιῆτε τοὺς m ἀγαθοποιοῦντας ὑμᾶς, a constr., Matt. k ποία ὑμῖν 1 χάρις ἐστίν ; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ m ποιοῦσιν. $^{3\pm}$ καὶ ἐὰν n δανείζετε παρ' ὧν ἐλπίζετε λαβεῖν, k μοιι. xxi. a ποία ὑμῖν χάρις ἐστίν ; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς n δα- n δα- n τὸς εστίν ; καὶ ἁμαρτωλοὶ ἀμαρτωλοῖς n δα- n τὸς εστίν ; καὶ ἁμαρτωλοὶς n δα- n τὸς εστίν ; δα ὑμῖν χάρις ἐστίν ; δα ὑμαρτωλοὶς n δα- n τὸς εστίν ; δα ὑμῖν τὰν τὸς n τὸς εστίν ; δα ὑμαρτωλοὶς n δα- n τὸς εστίν ; δα ὑμαρτωλοὶς n δα- n τὸς εστίν ; δα ὑμῖν τὰν τὸς n τὸς εστίν ; δα ὑμαρτωλοὶς n δα- n τὸς εστίν ; δα ὑμαρτωλοὶς n δα- n τὸς εστίν ; δα ὑμαρτωλοὶς n δα- n τὸς εστίν n τ άγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, κ ποία ὑμῖν Ι χάρις ἐστίν; νείζουσιν, ΐνα $^{\circ}$ ἀπολάβωσιν τὰ $^{\mathrm{p}}$ ίσα. $^{3\circ}$ $^{\mathrm{q}}$ πλήν ἀγαπάτε $^{\mathrm{l6. sec ch.}}$ χυίι $^{\mathrm{ref.}}$ τοὺς έχθροὺς ὑμῶν, καὶ $^{\mathrm{m}}$ ἀγαθοποιεῖτε, καὶ $^{\mathrm{n}}$ δανείζετε $^{\mathrm{m}}$ Μακὶ ii. $^{\mathrm{t}}$ τεί. $^{\mathrm{ref.}}$ μηδὲν $^{\mathrm{r}}$ ἀπελπίζοντες καὶ ἔσται $^{\circ}$ $^{\circ}$ μισθὸς ὑμῶν πολύς, $^{\mathrm{n}}$ Ματιν. $^{\mathrm{tot.}}$ τεί. $^{\mathrm{ref.}}$ το $^{\mathrm{ref.}}$ $^{\mathrm{ref.}}$ το $^{\mathrm{ref.}}$ $^{\mathrm{ref.}}$

v. r.) 1 Pet. iii. 16 only t. Symm.)
c Matt. v. 39
only. Isa. l.
6. Hos. xi. 4.
d = here only.
Aristoph.

rec (for περι)

p = Phil, ii, 6. Rev. xxi. 16. (Matt. xx. 12 reff.) Wisd. vii. 4. iv. 19 v. r.) only. Isa. xxix. 19. 2 Macc. ix. 18. Sir. xxii. 21. =? q = ver. 24. r here (Eph. s = Matt. v. 12 reff. Gen. xv. 1.

am(with fuld em forj ing per) lat-a b c &c syr (copt?) goth arm. υπερ (from | Matt), with ADPR rel copt with Just Clem, Orig, Eus3: txt BLER. 29. $[\tau \omega v \ B^1(\text{Tischdf}).]$ for $\epsilon \pi i$, $\epsilon i s \ D\aleph^1$ [Clem. Orig.]. ins $\delta \epsilon \xi \iota \omega v$ hef $\sigma \iota \alpha \gamma$. (|| Matt) $E^1\aleph^1$ 28 Orig. $[Bas_1]$: $\mu \iota \omega v$ Ser's c. aft $\pi \alpha \rho \epsilon \chi \epsilon$ ins $\alpha \nu \tau \omega$ (|| Matt) D vulgsixt per lat-a b c ef f 2 g1,2 l Syr goth ath Ambr3. - στρεψον αυτω 69. ins σου Ar Syr copt.

30. om δε (| Matt) BKLR[Π]N 1 lat-b ff2 l Syr æth arm Barn, Clem2. οιιι τω

BN Barn, [-edd]. 31. ποιουσιν υμας Α. om και υμεις B lat-a ff2 l Iren-int1. 248 lat-e Clem, Iren-int,.

32. aft αμαρτωλοι ins τουτο ποιουσιν (retaining follg clause) D.

33. κ. γαρ εαν ΒΝ', κ. ει D. αγαθοποιειτε (itacism?) DΗΜΡ[S]ΓΔΛ 33. χαρις bef υμιν D; εστιν bef χαρις P. om γαρ (see ver 35) ΒΛΝ æth. om οι om. και γαρ αμ. to αμ. next ver)]. for το αυτο, τουτο D vulg lat-a ff_2 [l Δ -lat]. 34. καν D. rec δανειζητε, with $[\Pi$, and] (but each, according to Treg, e sil) (hom. και γαρ αμ. to αμ. next ver)].

MSUVΓ 1: δανεισητε B2Ξ: δανισητε B1 157: txt ADP rel Just, rec απολαβειν (from απολαβωσιν below), with ADP rel: txt BLEN Just,. χαρις bef υμιν D. οπ εστιν B lat-e: ins ADPΞR rel. rec aft 2nd και ins γαρ, with ADP rel vulg lat-a e: om BLΞR copt. [R see above, ver 33.] rec ins of the μαρτωλοί (see ver 32), with Ξ (HK 69, e sil) copt: om ABDPR rel goth. [R see above] οπ τα ισα D lat-a b c e f_2^c l q Ambr₁.

35. μηδενα Ξ [Π]R [(syrr syr-jer)]. aft πολυς ins εν τοις ουρανοίς A R-corr¹ ev-y

and τοις ακούουσιν serves the purpose of the έγώ-to you who now hear Me. The discourse being mutilated, the strong antithesis could not be brought out. See Matt. v. 39 ff. 31.] Matt. vii. 12; but here it seems somewhat out of connexion, for the sense of vv. 29, 30, has been resist not evil, whereas this precept refers to the duty of man to man, injury being out of the question. This verse again belongs to ver. 28, not to ver. 31: see Matt. v. 46 ff. 33 ff.] χάρις corresponds to μισθός, Matt. (see note on Matt. v. 12). ἀπελπίζοντες Three renderings have

been given—(1) the ordinary one, μηδέν ἀπ' αὐτῶν ἐλπίζοντες, Euthym.;-but this meaning of the word is unexampled, though agreeing with the context. (2) 'causing no one to despair,' i.e. refusing no one (reading $\mu\eta\delta\epsilon\nu$ ': cf. $\Xi[\Pi]\aleph$ in various readings);—so the Syr. renders it. (3) 'not despairing,' i.e. 'without anxiety about the result.' This last sense of the word is best supported by examples, both from Polybius (e.g. ἀπελπ. τὰ πράγματα, i. 19. 12, - την σωτηρίαν, ii. 54. 7, al. freq., see Index), and the Apocrypha, - see reff. But as it is an απαξλεγόμενον in the N. T., perhaps the force of the context should

K K 2

καὶ ἔσεσθε t vioì " ύψίστου, ὅτι αὐτὸς τ χρηστός ἐστιν * ἐπὶ t Matt v. 45. Sir. v. 10. u Mark v. 7 reft. v = Rom. ii. 4 Eph. iv. 32. 1 Pet. ii. 3, from Ps τούς κάχαρίστους και πουηρούς. 36 γίνεσθε γοικτιρμονές, καθώς και ὁ πατήρ ύμων ^γοικτίρμων ἐστίν. ³⁷ καὶ μὴ κρι- C και μη from Ps. νετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ ² καταδικάζετε, καὶ οὐ μὴ ABCDE xxxiii. 8. w = Rom. xi. 22. Eph. ii. 7. Ps. cu. 17. x 2 Tim. iii. 2 only r. Wisd xxi. 29. Sir. ² καταδικασθήτε· a ἀπολύετε, καὶ a ἀπολυθήσεσθε· 38 δίδοτε, PSUVX καὶ δοθήσεται υμίν μέτρον καλον η πεπιεσμένον ο σεσα- 81.33. λευμένον ^d ύπερεκχυννόμενον δώσουσιν είς τον ^eκόλπον y here his & James v. 11 only. Exod. xxxiv. 6. ύμων. τω γαρ αὐτώ μέτρω ὧ f μετρεῖτε g ἀντιμετρηθή-39 Είπεν δὲ καὶ παραβολήν αὐτοῖς· h Μήτι σεται ύμιν.

rec ins του bef υψιστου, with (1, e sil) 69 [Bas,]: lat-c, in cœlo lat-a l Ambr.

om ABDPEN rel. 36. rec aft $\gamma_{i\nu\epsilon\sigma\theta\epsilon}$ ins our (from Matt v. 48), with AP rel vulg lat-f $g_{1,2}$ syrr [syr-30. rec att γινεστε ins ow (from Matt v. 45), with A1 let val fact y fig. syrjer] Orig-int₁ [Bas₁]: om BDLER 1. 33 lat-a b c e ff₂ l q copt goth æth arm Clen₂ Orig₁ [Ath Mac₃ Chr_{sæpe} Cyr₂] Tert₁ Cypr₁. om και (Matt v. 48) BLER 1 lat-c D-lat copt æth Mcion₁ t Clen₂ [Ath₃] Chr₇: ins A D-gr P rel vulg lat-a b syrr [syrjer] goth Just₂ Orig₁[int₁ Cyr₂ Bas₁] Cypr₁. ins o ovparios bef οικτ. 69; aft εστιν R corr¹(om R^{3,4}) [Just₁ Clen₁ Mac₃ Bas₁ Chr_{slic} Cyr₃].

37. om 1st και (see Matt vii. 1) D 1 latt Syr copt arm Mcion-t. for 2nd και (see Matt vii. 4) AD Δ¹ Latt Syr copt arm hath (Palva) Mcion to the syr copt arm
(omg ov), wa (from | Matt) AD Λ(Treg, expr) lat-a c e f goth wth (Polyc) Mcion,-t rec om 3rd και, with ACDP rel [latt Syr copt Bas, Cyr,] Tert,: ins Cypr, Ambr. rec om 3rd και, with ACDP rel [latt Syr copt Bas₁ BLSXΞN syr [Bas₁]. [for καταδ. (twice)] δικαζ. and δικασθ. B. (omg ov), wa D lat-a c e ff₂ with Bas₁ Tert₁ Cypr₁.

rec ins και bef σεσαλ., with ACP rel vulg lat f syr goth 38. πεπιασμένου Ν1. 38. πεπισσιενον Κ'. rec ins και bef σεσαλ, with ACP rel vulg lat f syr goth Clem₁ Cyr₂[-ed]: om BDLN 1. 69 lat-a b e e ff₂ g₁ l [q] copt aeth arm [Orig₁ Dial₁ Eus₁] Ambr₂.—om σεσαλευμενον Ξ [Tert₁]: σεσαλ bef πεπιεσιμενον D 1 [Orig₁ Eus₁] Dial. rec ins και bef νπερεκχ, with ACP rel vulg Syr goth æth [Cyr₁] Tert₁: om BDLΞΝ 1. 69 lat-a b c e f ff₂ g₁ l [q] copt arm Clem₁ Orig₁ [Dial] Eus [Cyr₁]. (33 def.) (νπερεκχνννομενον, so A B'(Tischlef) CDPN &c.) for τω γαρ αυτω μετρω ω, ω γαρ μετρω (from Matt vii. 2) BDLΞΝ 1. 33 lat-c e (copt): om αυτω Χ 77. 259: om γαρ 69 lat-a b l q arm Mcion₁-t: txt ACP rel vulg lat-f g₁ syr goth. for αυτιμετ₁ μετρηθησ. (|| Matt) B¹(txt B-corr¹ appy, Tischlef) P lat-b e q æth(appy) arm. (33 def.) 39. ελεγεν D 69 latt. rec om και, with AP rel syr copt goth: ins BCD

prevail, and the ordinary interpretation be adopted, as there is nothing in analogy (ἀπαιτῶ, ἀπολαμβάνω, . . .) to forbid the meaning; and so Passow gives it in Lexic.

νίοι ὑψίστου] Meyer maintains that this must mean 'sons of God' in the sense of partakers of the glory of the Messiah's Kingdom, but without reference to the state of believers in this life, which last he says is according to the usage of Paul, not of the three first Evangelists. But surely this is sufficiently answered by δ $\pi \alpha \tau \dot{\eta} \rho$ ύμων in the next verse, where the actual present sonship to our heavenly Father is a reason why we should imitate Him.

36.] οἰκτίρμ. = τέλειοι Matt. v. 48, which last is the larger description, comprehending in it charity and mercy: see note there.

Vv. 37 f. = Matt. vii. 1, 2. The saying is much enriched and expanded here; perhaps it was so uttered by our Lord on some other occasion; for the connexion is very strict in Matt., and would hardly bear this expansion of what is not in that place the leading idea. 38.7 The similitude is taken from a very full measure of some dry thing such as corn. That no liquid is intended by ὑπερεκχ., as Bengel supposes, is evident-for the three present participles all apply to the same µέτ. καλ. δώσουσιν] The and form a climax. subject of this verb answers to the unexpressed agents of ἀντιμετρηθήσεται; such agents being indefinite, and the meaning thereby rendered solemn and emphatic: see on ch. xii. 20. If we are to find a nom., it should be the Angels, who are in this matter the ministers of the divine purposes (so Meyer). ing is found with a totally different import Mark iv. 24; one of the many instances how the Lord turned about, so to speak, the Light of Truth contained in His declarations, so as to shine upon different departments of life and thought. From this yerse to the end is in the closest

... odθαλμω

oov P,

δύναται τυφλὸς τυφλὸν ' ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς * βό- : Matt. xx. 14 θυνον * ἐμπεσοῦνται; 40 οὐκ ἔστιν μαθητὴς ' ὑπὲρ τὸν διδά- xiii. 17. (reft.). σκαλον πκατηρτισμένος δέ πᾶς έσται ως ο διδάσκαλος 1 αὐτοῦ. 41 τί δὲ βλέπεις τὸ η κάρφος τὸ ἐν τῶ ὀφθαλμῶ τοῦ ἀδελφοῦ σου, τὴν δὲ ο δοκὸν τὴν ἐν τῷ $^{\mathrm{p}}$ ἰδί $_{\mathrm{p}}$ ὀφθαλμ $_{\mathrm{p}}$ $^{\mathrm{mil}}$ Cor. i. 10. οὐ $^{\mathrm{q}}$ κατανοεῖς ; 42 πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου $^{\mathrm{p}}$ ιδίεν, ii. 11. Γετ. v. 10. ἐντανοεῖς ἀδελφῶ σου $^{\mathrm{pri}}$ Λδελφε $^{\mathrm{r}}$ ἄφες ἐκβάλω τὸ $^{\mathrm{m}}$ κάρφος τὸ ἐν τῷ ὀφθαλμ $_{\mathrm{p}}$ $^{\mathrm{h}}$ there 3ce and Mills, v. 13. σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου ο δοκὸν οὐ βλέπων; ς του και τότε t δια R δίνεις τὸ t κύρφος τὸ t κύρφος τὸ t δια tσου, καὶ τότε ^t διαβλέψεις τὸ ⁿ κάρφος τὸ ἐν τῷ ὀφθαλμῶ p 2nd pers., 1 Thess. ii. 14. 1 Pet. iii. τοῦ ἀδελφοῦ σου ἐκβαλεῖν. 43 οὐ γάρ ἐστιν δένδρον καιλου ^μ ποιούν ^μ καρπου ^ν σαπρόν, ούδὲ πάλιν δένδρον ¹ Matt. vis. 3.

s Matt. vi. 2, 5 reff. t Matt. vii. 5. Mark v Matt. vii. 17, 18. xii. 33 bis. xiii. 48. Eph. al. Ps. xciii. 9. vni. 25 only †. r Matt. vii. 4 reff. u Matt. iii. 8 reff. 29 only +. σαπρία, Job vii. 5 al. fr.

F(Wetst) L[R]XEN 33. 69 latt arm. rec (for εμπεσ.) πεσουνται OUK X. (from Matt xv. 14), with ACEN rel vulg lat-b c: txt BDLP [R(appy)] 1 (69) ev-y lat-a copt(appy).

40. rec aft διδασκαλον ins αυτου, with ACP rel syrr copt goth [æth arm Cyr,]: om BDLXEN 1. 33. 69 latt Mcion, t Origi Iren-int, (It is true, as Mey observes, that arrov is wanting in Matt x. 24: but the probability of the mechanl addn of arrov (esp with o διδασκαλος aurov in the same verse) is greater than any influence from || Malt; the balance of evidence is perhaps on the same side.) om πas & [lat-b].

εσται, εστω F(Wetst) & 239 [Orig₁ Constt₁]. 41. om 2nd To D latt not e | copt. την δε εν τ. σω οφθ. δοκ. (Matt) P 69:

for ιδιω, σω D latt. 42. rec ins η bef $\pi \omega s$ (from || Matt), with ACDPE rel [vulg-ed(with fuld) lat-a b cf &c syrr copt goth]: ins κai bef $\pi \omega s$ 251 am(with em forj ing per tol) lat- $g_{1,2}$: aft πωs ins δε \aleph : om B lat-e ff2. om αδελφε (|| Matt) D 157 lat-a b c e ff2 l q2. for το εν τω οφθαλμω (twice), εκ του οφθαλμωυ (|| Matt) D latt Syr [copt] ath arm.

for autos to βλεπων, και ιδού η δοκός εν τω σω οφθαλμώ υποκείται ($\parallel Matt)$ D; simly lat-a b c e ff_2 l [k]. om 2nd The C. rec εκβαλειν bef το καρφυς (|| Matt), with ACDEN rel [vss]: aft то карфоз L 1: txt B 69.

43. for ou γαρ, ουκ D lat-a Syr æth. καρπους σαπρους D latt Syr. παλιν (see Matt vii. 18), with ACD rel lat-a c syrr goth ath: ins BLER 1. 69 lat-b g1

connexion, and it is impossible that it should consist of savings thrown together and uttered at different times. connexion with what went before is not so evident, indeed the εἶπεν δὲ π. αὐτ. seems to shew a break. The parabolic saying, implying the unfitness of an uncharitable and unjustly condemning leader (the Lord was speaking primarily to His Apostles) to perform his office, leads to the assertion (ver. 40) that no Christian ought to assume in this respect an office of judging which his Master never assumed; but rather will every well-instructed Christian strive to be humble as his Master was. Then follows the reproof of vv. 41—43; and vv. 44, 45 and 46-49 shew us, expanded in different images, what the beam in the eye is, to which our first efforts must be directed. τυφλ. τ. οδ.] See this in quite

another connexion, Matt. xv. 14, where

Peter answers, φράσον ἡμῖν τὴν παραβολην [ταύτην]—meaning apparently the last uttered words, which the Lord however explains not specifically, but by entering into the whole matter. I believe this παραβολή to have been one of the usual and familiar sayings of our Lord. 40.7 See above. κατηρτισμένος (see reff.)—fully instructed—perfect, in the sense of 'well-conditioned,' knowing what is his duty, and consistently endeavouring to do it. De Wette, Kuinoel, &c., have given a strange rendering of this clause, making κατηρτ. ώς ὁ δ. αὐτ. the predicate—'every disciple will be instructed as his Master.' But if I mistake not, the position of κατηρτ. as first in the sentence forbids this rendering.

41.] De Wette imagines a break in the sense here, and a return to Matt. vii. 3 f.; -but the whole is in the strictest connexion: see above. 43.] The Kapmos

w Matt. xiii. 33 V σαπρου υ ποιούν υ καρπον καλόν, 44 έκαστον γάρ δένδρον ABCDE \mathbf{x} Μαίτ τίι 16 \mathbf{w} ἐκ τοῦ ἰδίου καρποῦ \mathbf{w} γινώσκεται. οὐ γὰρ ἐξ \mathbf{x} ἀκανθῶν ΥΧΓΔΛ retf. Matt. vii. 16. ν συλλέγουσιν ² σῦκα, οὐδὲ ἐκ ² βάτου ^b σταφυλήν ^c τρυγῶ- 1. 33. 69 Matt. vii. 16. xiii. 28 &c. only. Cant. vi. 1. z Matt. vii. 16. σιν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ ^d θησαυροῦ V. 1.

2 Matt, vii, 16.

Mark xi, 13.

James ii, 12

only, 4 Kings
xx, 7, 47reff.

b Matt, vii, 16.

Bev, xiv, 18

only, Gen,
xi, 10, 11.

c Rev, xiv, 18,
19 only,
Deut, xxiv,
23 (21).

d Matt, ii, 11.

reff. Isa,
xxxiii, 6.

e here (biso)
only, Prov.
x, 13. Tobit
ix, 5 (not)

N) only. της καρδίας αὐτοῦ επροφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς έκ τοῦ πουηροῦ ^e προφέρει τὸ πουηρόν ἐκ γὰρ ^f περισσεύματος καρδίας λαλεί τὸ στόμα αὐτοῦ. 46 τί δέ με καλείτε Κύριε κύριε, καὶ οὐ ποιείτε à λέγω; 47 πᾶς δ έρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ε ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. 48 ὅμοιός έστιν ανθρώπω οικοδομούντι οικίαν, ος h έσκαψεν καὶ ι εβάθυνεν και κ εθηκεν κ θεμέλιον επί την πέτραν ιπλημμύρης δὲ γενομένης τη προςέρρηξεν ὁ ποταμὸς τῆ οἰκία N) only.

f Matt. xii. 34.

Mark viii. 8.

2 Cor. viii. 14 έκείνη, καὶ οὐκ ἴσχυσεν η σαλεῦσαι αὐτήν, διὰ τὸ καλῶς

copt arm. καρπους καλους (see Matt vii. 18) D latt[not $f_2^c g_2$] Syr [Dial]]. 44. for 1st γαρ, δε Γ(Tischdf): om D Γ(Treg) 258 Ser's g tol lat-a b c e f_2^c l q. q copt arm.

for ιδιού καρπου, καρπου αυτού D, fructu suo latt. εκλεγονται εξ ακαύθων lat-e. for βατού, βλαστού \aleph^1 (txt \aleph -corr^1). τες τρυγωσίν bef σταφύλην (conforma to order of former clause), with A rel latt Syr [copt] goth ath arm: txt

BCDLXER 33. 69 ev-y syr. - σταφυλας (K)L 69 lat-c e syrr copt goth.

45. αυτου bef της καρδιας D[-gr]: om αυτου BR. (See digest on Matt xii. 35.) om to (bef agab.) D. rec alt pourpos ins androwns (|| Matt), with ACEN arel vulg late $eff_2g_2[q]$ syrr goth with arm [Dial]: om BDLN 1 late bg_1l copt. rec aft pourpou ins bhowave this kardias autou (from || Matt), with AC rel [late efg_2q_2 syrr copt goth æth]; θησαυρου (alone) 69 vulg lat-b Dial: om BDLEN 1 am(with forj tol) lat-a f_2 g_1 arm.

rec ins τ 00 bef π 6 μ 0 σ 6 μ 0 π 0 π 0 and π 0 ins π 0 bef π 6 π 6 π 0 π 0 π 0 and π 0 in ABDER.

το στομα (αυτου) bef λαλει (|| Matt) CR ev-y latt copt Dial.—om αυτου (|| Matt) C etst) ev-y vulg lat-g, Syr copt with Dial. for λαλει, καλει D-gr(txt D and lat). F(Wetst) ev-y vulg lat-g, Syr copt ath Dial. for καλειτε, λεγετε dicitis D 28 [Clem₃] **46.** καλειτε bef με Ξ : με bef δε Δ.

Iren-int₂ [Orig-int₁] Gaud : λαλειτε Κ. for ä, ö B lat-e Syr goth.

47. τους λογους (Matt vii. 24) C F(Wetst) M, τ. λογους τουτους X lat-b q Syr-ms.

aft λογων ins μου (retaing μου above) χ1.

48. (πλημμυρης, so B¹LEN 33. προςερηξεν (one ρ), so B¹DLN¹ [and B¹(D)L ver 49].) rec (for δια το καλως οικοδομεισθαι αυτην) τεθεμελιωτο γαρ επι την πετραν (Matt vii. 25), with ACD rel latt syrr goth [arm]: both are joined in ath: txt BLEN 33 syr-mg copt [-μησθαι B1LEN].

49. οικοδομουντι (from ver 42) C 69. om $\hat{\eta}$ D lat-a b c e f_2g_1q . OUVErec ευθεωs, with AR rel: om (Matt vii. 27) D lat-a c: txt BCLEN 33 ρηξεν D.

σαπρός = the δοκὸς ἐν τῷ ὀφθ. If thy life is evil, it is in vain to pretend to teach 45. Again the closest connexion of sense and argument; nor is this verse (De Wette) put here because of the similarity of the preceding verses to Matt. xii. 33 reminding the compiler of ver. 35 there. Do these expositors suppose that our Lord only once spoke each of these

central sayings, and with only one reference? 46-48. The connexion goes on here also-and our Lord descends into the closest personal searching of the life and heart, and gives His judicial declaration of the end of the hypocrite, whether teacher or private Christian: 48.] ἔσκαψεν see notes on Matt. κ. εβάθυνεν-not a mere hendiadys for G TOV

ο συνεπεσεν, καὶ ἐγένετο τὸ ρρηγμα της οἰκίας ἐκείνης here only.
Erck, xxx. 4
see note).

τεκευταν, ος ην αυτόν ^ν πρεσβυτέρους τῶν ^ν Του- πείξ. 1ησοῦ ἀπέστειλεν πρὸς αὐτὸν ^ν πρεσβυτέρους τῶν ^ν Του- πείξ. 1.1.1.2.2. 1 Pet. ii. 4,6 αίων, $^{\rm w}$ έρωτῶν αὐτὸν ὅπως ἐλθὼν $^{\rm x}$ διασώση τὸν δοῦλον (from Isa. AβCDE δαίων, $^{\rm w}$ έρωτῶν αὐτὸν ὅπως ἐλθὼν $^{\rm x}$ διασώση τὸν δοῦλον $^{\rm t}$ με ii. 4,6 (from Isa. αὐτοῦ. $^{\rm t}$ οἱ δὲ $^{\rm y}$ παραγενόμενοι πρὸς τὸν Ἰησοῦν $^{\rm z}$ παρ. $^{\rm t}$ παρ. $^{\rm t}$ καίλουν αὐτὸν $^{\rm a}$ σπουδαίως, λέγοντες ὅτι $^{\rm b}$ ἄξιός ἐστιν $^{\rm c}$ 1 κίας xxνί. 2 καίλουν αὐτὸν $^{\rm c}$ σπουδαίως τὸ ἔθνος ἡμῶν, καὶ τὴν $^{\rm c}$ the strict ii. 1.33.69 $^{\rm c}$ $^{\rm c}$ παρέξη τοῦτο· $^{\rm c}$ ἀγαπὰ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν $^{\rm c}$ the strict ii. ισυδαιων συναγωγὴν αὐτὸς ῷκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς τος και είτες τος τος κατορεύετο σὺν αὐτοῖς. ἡδη δὲ αὐτοῦ οὐ d μακρὰν c ἀπ- είτος είτες της οἰκίας ἔπεμψεν πρὸς αὐτὸν φίλους (Luke late to έκατόνταρχος λέγων αὐτῷ Κύριε μὴ f σκύλλου c οὐ σοιλις, αναικές τος κατόνταρχος λέγων αὐτῷ Κύριε μὴ f σκύλλου c οὐ σοιλις, αναικές τον κατόνταρχος λέγων αὐτῷ Κύριε μὴ f σκύλλου c οὐ σοιλις, αναικές τον κατόνταρχος λέγων αὐτῷ Κύριε μὴ f σκύλλου c οὐ σοιλις, αναικές τον κατόνταρχος λέγων αὐτῷ Κύριε μὴ f σκύλλου c οὐ σοιλις, αναικές τον κατόνταρχος λέγων αὐτῷν Κύριε μὴν f σκύλλου c οὐ σοιλις τον είνεις το

1 Pet. iii. 20.) see Job xxi. 10.

1 Pet. iii. 20.) see Job xxi. 10.

1 S x Matt. viii. 5 al. 1 Kings xxii. 4.

2 Matt. viii. 5 al. 1 Kings xxii. 4.

3 col. y t. Wisd. ii. 6 only. (os. 2 Cor. viii. 17, 22.)

4 b constr., here only.

4 c middle, d Matt. viii. 30 reff.

5 reff. Ezek. xxii. 5.

6 Matt. ix. 36. ch. viii. 49 || Mk. only †.

rec [for συνεπ.] επεσεν (from Matt vii. 27?), with AC rel vulg lat-a c f ff, g, 2: txt BDLREN 1. 33. 69 ev-y tol lat-b e l q.

CHAP. VII. 1. rec (for $\epsilon \pi \epsilon i \delta \eta$) $\epsilon \pi \epsilon i \delta \epsilon$, with C²REN rel vulg late $f \lceil g_s \rceil$ copt goth arm-zoh: $\epsilon \pi \epsilon \imath \delta \eta$ $\delta \epsilon$ K 239: $\epsilon \alpha \imath$ $\epsilon \gamma \epsilon \nu \epsilon \tau \sigma$ or ϵ D lat-b f_2^c g_1 [l] q: txt A B(sic: see table) C'X[Π]. for επληρωσεν, ετέλεσεν D. for παντα, ταυτα D-gr: om παντα XR¹ late ath: for αυτου, ταυτα M 69. 243 Ser's dg [gat lat-q] Syr: om αυτου D lat-a b c $f_2^r g_1[l]$. for ϵ 15 τ . ak. τ . daou, dadwy D. 2. for doudos, τ 15 D1-gr: π a15 puer D2. om vas E2. $\eta\lambda\theta\epsilon\nu$ I). om κακως εχων X1. for evtinos,

TIMEIOS D. 3. for akous. $\delta \epsilon$, kai akous. D 245 vulg lat-b [eff_2 q] Syr. lat-a b c efff_2 $g_{1,2}$ b [arm]. aft omes ins autos \aleph . οm προς αυτον D 69

4. for $\tau \circ \nu$ in σ ., autor C.—om pos $\tau \circ \nu$ in σ . D lat-a $c \in f_2^c l$. παρεκαλεσαν Α copt-ms: ηρωτων DLEN 1. 69: txt BCR rel. aft λεγοντες ins αυτω ACIKA vulg lat-f ath: om BC2DREN rel [syrr syr-jer copt &c]. rec παρεξει, with GΓΛ(KMS UV?): txt ABCDREN rel.

5. (οικοδομησεν C¹D: ωικ. Δ.)

6. επορενετο δε μετ' αντων ο ιησ. D lat-a (c e) [l]. ου μακρ. απεχ. bef αυτου D. om απο DN 1. 69 goth. om πρ. αυτον B N'(ins N-corr1).—for προς, επ' A. rec δ εκατοντ. bef φιλους, with ADR rel vulg lat-a b [f | q] syrr arm] goth: om δ εκατοντ. Δ: txt BCLXΞN 33 lat-c e copt with.—om δ L. [on εκατοντ. see proleg. for αυτω, προς αυτον 69; om R1 [vulg lat-b q].

"dug deep," but, as Bengel observes, "crescit oratio:" he dug, and deepened as he dug: was not content with one digging, but kept going deeper.

49. συνέπεσεν] So we have συμπίπτει στέγη, Eur. Herc. Fur. 905: πόλιν . . . ύπο σεισμού . . . ξυμπεπτωκυίαν, Thuc.

viii. 41.

CHAP. VII. 1-10.] HEALING OF THE CENTURION'S SERVANT. Matt. viii. 5-13. In Matt. also placed after the Sermon on the Mount, but with the healing of the leper in our ch. v. 12 ff. interposed. Our narrative is fuller than that in Matt. in the beginning of the miracle, not so full at the end. See notes on Matt. 1.] τὰ ῥήματα . . . είς τ. ἀκ. for τὰ ἡηθέντα είς . . . This, though there is no art. after αὐτοῦ, is better than to connect εls with ἐπλήρωσεν.

3.] πρεσβ., not elders of the synagogue (who in Luke are ἀρχισυναγωγοί, Acts xiii. 15), but of the people. 4.7 If the rec. reading mapéges be retained, it must be remembered that it is not the second person of παρέξομαι (for which όψει, βούλει, οίει are no precedents, being ανθρωπός είμι Ιύπο Ιέξουσίαν ^m τασσόμενος, έχων ύπ' F ειμι. πιστικτώς ἄνθρωπός εἰμι Ἰύπὸ Ἰέξουσίαν ^m τασσόμενος, ἔχων ὑπ' _{F εμε...} χανία 22. ^{21 hes. il. ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ ^{ABCDE} 1 Tim. v. i.τ. ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ ^FGHK LURSU} Η θεό, m,3, x.

20 του q του 1. Τησους ευαυμασεν αυτον, και στραφείς τ $\hat{\omega}$ ἀκολουπ constr. Ατις θοῦντι αὐτ $\hat{\omega}$ ὅχλ $\hat{\omega}$ εἶπεν Λέγ $\hat{\omega}$ ὑμῖν, οὐδὲ ἐν τ $\hat{\omega}$ Ἰσραηλ 16. Job
χχχιί. 22. see τοσαύτην πίστιν εὖρον. 10 καὶ ° ὑποστρέψαντες οἱ πεμφ2 These i.10. 6 eh. i. 3 eff. 6 έντες εἰς τὸν οἶκον εὖρον τὸν [ἀσθενοῦντα] δοῦλον
γ ch. i. 3 eff. 9 ὑγιαίνοντα. χχχ. 17.
χχχι. 17.
χχχι. 18.
11 Καὶ ἐγένετο ἐν τῆ 9 ἑξῆς, ἐπορεύετο εἰς Τὸ ποργίετο εἰς Τὸ ποργίετο εἰς Τὸ πορχίετο εἰς Τὸ

only ‡. Deut. ii. 34. iii. 6. r ch. xiv. 25 reff. λουμένην Ναίν, καὶ τσυνεπορευοντο αὐτῶ οἱ μαθηταὶ Ξκαι

συνεπορ. rec eiui bef ikavos (see | Matt), with ACDRE rel [vulg lat-a c &c syr syr-jer copt goth

æth arm]: txt BX am(with ing forj) lat-b l q. μου bef υπο τ. στ. (| Matt) CDLMRXFER 1. 33. 69 Chr Thl: txt AB rel vss.

7. om διο to ελθειν (see | Matt) D 63. 240-4 lat-a b c e ff 2. ins μονον bef ειπε rec ιαθησεται (|| Matt), with ACDN rel lat-a (|| Matt) C 69 [lat-l] syr-w-ast. be: txt BL.

8. for πορευθητι, πορευου DX.

9. ο ιησ. bef ταυτα C 157 am Syr. om αυτον (|| Matt) DRX latt Syr-ms arm. ειπεν bef τω ακ. οχλω (omg αυτω) D lat-e syrr [syr-jer] copt æth. ins αμην bef λεγω (| Matt) DX 69 vulg lat-a c e f f_2 g_1 , l copt-dx-marg goth arm : om ABCRN rel lat-b [q] syrr copt æth. aft $v\mu\nu$ ins $\sigma\tau\iota$ AU syrr [syr-jer] arm. ουδεποτε τοσαυτην πιστιν ευρον bef εν τω ισραηλ D lat-e.

10. εις τον οικον bef οι πεμφθεντες BDFKLXN lat-a b c e [syr-jer æth] copt: txt AC rel vulg lat-f f_2 [I] syrr goth arm.—om τ ov D^1 (ins D^3).—D adds δ ov λ ot. om $\alpha\sigma\theta$ evov $\tau\alpha$ BLN 1 lat-a b c e f_2 g, l q copt [syr-jer]. om δ ov λ ov D.

11. om ϵ 9 ϵ 9 ϵ 9 ϵ 0 D lat- ϵ 2 [ϵ 8th]. for $\tau\eta$, $\tau\omega$ ABRN^{3a} rel vulg lat-a b $g_{1,2}$ l [q]:

txt (see note) CDKMN1 (S, e sil) lat-c ef syrr copt goth wth arm. επορευθη BRN om αυτω ARUXA 69: ins BCDE 69: txt ACD rel. οιη καλουμενην χ1.

peculiar conventional forms), but third pers. fut. act. The second person in -ei does not occur in later Greek, with the above exceptions. 5.] αὐτός, at his own expense. την σ., our syna-7.] Sio, on account of his unworthiness; which unworthiness itself may be connected with the fact, that entering his house would entail ceremonial uncleanness till the evening. Matt. does not express this clause, having the narrative in a form which precludes it. See notes there. The οὐδέ brings into emphasis, not εμαυτόν, as distinguished from others, but the whole following clause; " neither did I adopt that course.

9.] After this there is an important addition in Matt. on the adoption of the Gentiles, and rejection of Israel who shewed no such faith. 10.] Here Matt. simply states the fact of the healing, [apparently] not knowing of the oi $\pi \epsilon \mu \phi \theta$.

11-16.7 RAISING OF A DEAD MAN AT NAIN. Peculiar to Luke. τῆ έξῆς] With regard to the variety of reading here, Schulz remarks that St. Luke, when χρόνω is understood, uses έν τω καθεξής, see ch. viii. 1. On the other hand Meyer observes that when huépa is understood, he never prefixes èv:-see reff. :- so that internal as well as external evidence is divided. NAIN occurs no where else in the Bible. It was a town of Galilee not far from Capernaum, a few miles to the south of Mount Tabor, 'on the northern slope of the rugged and barren ridge of Little Hermon, Stanley. A poor village has been found in this situation with ruins of old buildings. See Robinson, iii. 226. The κώμη καλουμένη Ναΐν (or Nats) of Josephus, B. J. iv. 9. 4, on the borders of Idumea, is a different place. See Winer, Realw.; and Stanley's description, Sinai and Palestine, p. 357, edn. 3.

αὐτοῦ $\begin{bmatrix} s & i κανοὶ \end{bmatrix}$ καὶ ὄχλος πολύς. $\begin{bmatrix} 12 & i ως \\ i ως \end{bmatrix}$ δὲ $\begin{bmatrix} t & i \\ i γγισεν \end{bmatrix}$ τη s = Matt. πύλη της πόλεως, $\begin{bmatrix} u & i \\ i \end{cases}$ καὶ ἰδοὺ $\begin{bmatrix} v & i \\ i \end{cases}$ ξεκομίζετο τεθνηκώς, $\begin{bmatrix} t & i \\ i \end{cases}$ τείς καὶ $\begin{bmatrix} t & i \\ i \end{cases}$ μητρὶ αὐτοῦ, καὶ $\begin{bmatrix} x & a \\ i \end{cases}$ αὔτη ην χήρα: $\begin{bmatrix} x & a \\ i \end{cases}$ με i. i. 21 refl. καὶ ὄχλος της πόλεως $\begin{bmatrix} t & i \\ i \end{cases}$ ίκανὸς $\begin{bmatrix} t & i \\ i \end{cases}$ σὲν αὐτη̂. $\begin{bmatrix} t & i \\ i \end{cases}$ καὶ σχλος της πόλεως $\begin{bmatrix} t & i \\ i \end{cases}$ ίκανὸς $\begin{bmatrix} t & i \\ i \end{cases}$ σὲν αὐτη̂. $\begin{bmatrix} t & i \\ i \end{cases}$ αὐτην ο κύριος y ἐσπλαγχνίσθη ἐπ' αὐτη̂, καὶ εἶπεν z κεκέρω, αὐτη̂ Μὴ κλαῖε. 14 καὶ προςελθὼν ηματο της z σοροῦν z εἰς τις εἰς τις εἰς τις ελείνεις z δι δὲ a βαστάζοντες b ἔστησαν. καὶ εἶπεν c Νεανίσκε, d σοὶ λέγω, c ἐγέρθητι. 15 καὶ t ἀνεκάθισεν c νεκρὸς καὶ ηρξατο Τοῦτιπ. 15 λαλεῖν. καὶ ἔδωκεν αὐτὸν τῆ μητρὶ αὐτοῦ. 16 5 ἔλαβεν δὲ z ε ch. τί. 36. λαλεῖν. z τhere only. z σεν Ματι τίὶ, 11. Ματκ xiv. 13 al. z τhere only. z σεν με τις z ματι τις z με να με τις z ματι
10. Matt. xiv. 14 al. + 7 there only. Gen. 1, 26. Job xxi. 32 A Ald. (9co. B. 87) only. a = Matt. iii, 11. Mark xiv. 13 al. b = Mark x. 49 reff. c Matt. xix. 20, 22 reff. d ch. v. 24 . Mk. al. c = Matt. xxvii, 52 al. Isa. xxvi. 19. f Acts ix. 40 only \(\tau_i\). G = ch. v. 26. I Cor. x. 13. Exod. xv. 15.

om ικανοι (as unusual with οι μαθ. αντου: Mey suggests, because followed by каю) BDFLEX vulg lat-a efff2 g1.2 l Syr syr-jer copt arm: ins ACR rel lat-b c [q]

12. εγενετο δε ως D, simly lat-b c ff [e l] q. ηγγιζεν D 69. D-gr (et D-lat) æth. ο ο πεθνηκως Α 54 lat-c: ins BCDRΞΝ rel. om και ιδου rec vios bef μονογενης, with ACDR rel vulg lat-a b &c copt goth [syrr arm Bas-sel]: om μον. æth]: txt BLXΞR lat-c. elz om 1st ην, with AC3R rel syr[-txt] goth: ins B sic) C1L V(S?) ΣΝ 1. 33 latt Syr syr-mg [syr-jer] copt arm.—for και αυτή ην χηρα, χηρα ουση πολυς οχλ. τ. πολ. συνεληλυθι αυτη D, so (in part) lat-c. Steph om 2nd ην, with ACR rel latt syrr goth: ins BLEN 33. 69 [syr.jer] copt æth arm. 13. for και ιδων, ιδων δε D lat-e Syr. om αυτην D [Syr].

for kupios. ingovs D 1 forj(with gat) lat-b f Syr copt [(syr-jer goth] æth). επ' αυτην ΚΚUΧ

ГП 8 69 [Bas-sel].

14. νεανισκε is repeated in D lat-a f... 15. for ανεκαθ., εκαθισεν B lat-c e Iren-int.

απεδωκεν A 33 lat-c f.

This is one of the three greatest recorded miracles of our Lord: of which it has been observed, that He raised one (Jaeirus's daughter) when just dead, - one on the way to burial, - and one (Lazarus) who had been buried four days.

12. ἐξεκ. The Jews ordinarily buried outside the gates of their cities. The kings however of the house of David were buried in the city of David; and it was a denunciation on Jehoiakim that he should be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. Jer. xxii. 19. "One entrance alone Nain could have had; that which opens on the rough hill side in its downward slope to the plain. It must have been in this steep descent," &c. Stanley, ut supra. The usage of μονογενής with a dative is classical: cf. Herod. vii. 221, τον δε παίδα . . . εόντα οι μουνογενέα: Æsch. Agam. 872, μονογενές τέκνον πατρί.

αῦτ. χήρα] Some few cursive mss. read this in the dative (omg. $\hat{\eta}\nu$), kal $a\mathring{v}\tau\hat{\eta}$ $\chi\hat{\eta}\rho\alpha$ (see also the readg. of D): but even in this case it is more agreeable to Luke's usage to take it as a nominative. See ch. ii. 25, 36, and accentuate, as there, αύτη.

14.] The σορός (= λάρναξ, Jos. Antt. xv. 3. 2) was an open coffin. There

was something in the manner of our Lord which caused the bearers to stand still. We need not suppose any miraculous influence over them. All three raisings from the dead are wrought with words of power,- 'Damsel, arise,'- 'Young man, arise,'- Lazarus, come forth.' Trench quotes an eloquent passage from Massillon's sermons (Miracles, p. 241),- 'Elie ressuscite des morts, c'est vrai; mais il est obligé de se coucher plusieurs fois sur le corps de l'enfant qu'il ressuscite : il souffle. il se rétrécit, il s'agite : on voit bien qu'il invoque une puissance étrangère; qu'il rappelle de l'empire de la mort une âme qui n'est pas soumise à sa voix: et qu'il n'est pas lui-même le maître de la mort et de la vie. Jésus-Christ ressuscite les morts comme il fait les actions les plus communes: il parle en maître à ceux qui dorment d'un sommeil éternel: et l'on sent bien qu'il est le Dieu des morts comme des vivans,—jamais plus tranquille que lorsqu'il opère les plus grandes choses.'
15. ἔδ. αὐ. τῆ μ. αὐ.] Doubtless there

was a deeper reason than the mere consoling of the widow (of whom there were many in Israel now as beforetime), that influenced our Lord to work this miracle: Olshausen (vol. i. p. 271) remarks, "A

φόβος πάντας, καὶ εδόξαζον του θεον λέγοντες ότι προh Matt. xxiv. 11, 24. Isa. xli. 25. i - ch. i. 68, 78. Heb. ii. φήτης μέγας 1 ήγερθη εν ήμιν, καὶ ὅτι ἱ ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 καὶ ἱξξηλθεν ὁ κλόγος οὕτος ἐν ...λαον 6, from Ps. vin. 5. Gen. 1. 24. j 1 Cor. xiv. 36. όλη τῆ Ἰουδαία περὶ αὐτοῦ καὶ πάση τῆ ¹περιχώρῳ. ΑΒυΕΓ 1sa. ii. 3. k = Matt. 18 Καὶ m ἀπήγγειλαν Ἰωάννη οι μαθηταὶ αὐτοῦ περὶ πάν- MRSUV λ = Matt. xxiii. 15 Και 10 Και 10 απηγγειλαν Ιωαννη οι μασηται αυτου περι πανχανίι 15. Ματκ i, 45.
Ατι χι. 22.
1 Ματι χιν. 3
αι. 10 μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον χις. 17. 10 Ετι χι. 17. 10 Ματι χι. 18. 10 λέγων 10 εἶ ὁ 10 ἐρχόμενος, 10 ἄλλον 10 προςδοκῶμεν ; 10 Ματι χχι. 10 $^$ των τούτων. 19 καὶ η προςκαλεσάμενος δύο ο τινάς των ΙΙΝ1. 20 τ παραγενόμενοι δε προς αὐτον οἱ ἄνδρες εἶπαν Ἰω-Acts xxiii. 17, 18, 23 al. fr. Gen άννης ὁ βαπτιστής ἀπέσταλκεν ήμας πρός σε λέγων Σὺ 1r. Gen xxviii. 1. o = Aets xix. 14. xxm. 23. p = Mark xiv. εί ο θερχόμενος η άλλον θπροςδοκώμεν; 21 εν εκείνη τη ε ώρα τ έθεράπευσεν πολλούς τ ἀπὸ νόσων καὶ μασ-14. 47 wpt ever 17 wpt ever 18 rch, viii, 19. Acts xx. 18. Exod. ii. 17. 18 u = Mark iii. 10 reff. s ch. xii. 12. xx. 19. Dan. v. 5. t ch. v. 15. viii. 2.

16. rec απαντας, with ACFLRΓΞΧ (33, e sil): txt BD rel. rec εγηγερται

(apter sense), with R rel: $\epsilon \xi \eta \gamma \epsilon \rho \theta \eta$ D: the ABCLEM 1. 33.

17. out of be f do long by rulg lat-b e f_2^{r} [l q].

Rule $\pi \alpha \sigma \eta$ $\tau \eta$ $\pi \epsilon \rho \iota \chi \omega \rho \omega$ be $\pi \epsilon \rho \iota$ aut out FLE 33 lat-b e: om $\pi \epsilon \rho \iota$ aut out $\Re^{l}(\operatorname{the K-corr}^{l})$ [lat- f_2^{r} l]. rec ins $\epsilon \nu$ be $\pi \alpha \sigma \eta$, with ADR rel rulg lat- $\pi e f[q]$: om BFLEM 1 [33, Tischdf] am (with fuld for jing) lat-b c [l].

18, 19. 1) reads εν οις και μεχρι ιωανου του βαπτιστου ος και προςκαλεσαμενος δυο των μαθητων αυτου λεγει πορευθεντες ειπατε αυτω συ ει κ.τ.λ., simly lat-e.—τινας is also omd by vulg lat-b c $f_1f_2g_1l[q]$ Syr copt goth wth [Ambr₁].

18. (ιωαννει (itacism?) A B¹N, similarly elsewhere.)

19. om δ (bef iwarphs) Ξ^1 1. rec for (kurior) inform, with ADN rel vulg lat-b c f [lq] syrr copt goth [Cyr₁]: txt BLR Ξ 33 am (with fuld tol) lat-a f G, with arm, kurior

20. On ver (homostel) R 239 Ser's q\(^1\) v\(^1\) cv-x full lat- g_1 l. for παραγ. δε, και μραγ. D lat-a (c) e Syr. οι ανδρες bef προς αυτον D \aleph -corr\(^1\) 33 lat-a syr: om παραγ. D lat-a (c) e Syr. (ins K-corr¹). (ειπαν, so BDLΞK.) απεστειλεν ΒΚ 258 Ser's for αλλον, ετερον (|| Matt, as in ver 19) DLXΞΚ 1. 33 Cyr: txt AB rel. απεστειλεν BN 258 Ser's p οι ανδρες N1(ins N-corr1). Cyr₁.

21. rec (for εκεινη) αυτη, with ADRΞ rel 33(sic) vulg lat-a b f ff₂ g_{1,2} [l] syrr [syr-jer] goth arm: txt BLN 1. 69 ev-y lat-e q copt Cyr $_1$ Bas sel $_1$. There is $\delta \epsilon$ bef $\tau \eta$, with ADRE rel vulg lat-e f $g_{1,2}$ [q] syrr goth arm: om BLXN 1. 33. 69 ev-y lat-a b c ff_2 t copt Cyr $_1$. for $\omega \rho \alpha$, $\eta \mu \epsilon \rho \alpha$ LN 69 Cyr $_1$. $\epsilon \theta \epsilon \rho \alpha \pi \epsilon \nu \epsilon \nu$ D-gr lat-a b ff_2 q [t Cyr $_1$].

reference in this miracle to the raised man himself is by no means excluded. Man, as a conscious being, can never be a mere means to an end, which would here be the case, if we suppose the consolation of the mother to have been the only object for which the young man was raised." He goes on to say that the hidden intent was probably the spiritual awakening of the youth; which would impart a deeper meaning to ἔδωκεν αὐτ. τη μ. αὐ. and make her joy to be a true and abiding one.

16.] φόβος, the natural result of witnessing a direct exhibition of divine power: compare ch. v. 8. προφ. μέγ.] For they had only been the greatest of prophets who had before raised the dead,— Elijah and Elisha; and the Prophet who was to come was doubtless in their minds. Bornemann supposes ou in both cases to be not merely or loquentis, but 'for that,' and to be connected with εδόξαζον (but

17. Meyer refers à lóyos qu. ?). ούτος to the saying just cited: but it seems more natural to interpret it this account, viz. of the miracle. And so in On the construction $\hat{\epsilon}\xi\hat{\eta}\lambda\theta\epsilon\nu\;\hat{\epsilon}\nu$, reff. Meyer cites Thuc. iv. 42, ἐν Λευκαδία απήεσαν.

18-35. Message of enquiry from THE BAPTIST: OUR LORD'S ANSWER, AND DISCOURSE TO THE MULTITUDES THEREON. Matt. xi. 2—19. The incident there holds a different place, coming after the sending out of the Twelve in ch. x.; but neither there nor here is it marked by any definite note of time. πάντων τούτων here may extend very wide: so may τὰ έργα τοῦ χριστοῦ in Matt. On the common parts, see notes on Matt., where I have discussed at length the probable reason of the enquiry. 21.] This fact follows by inference from Matt. ver. 4: for they could not tell John à ἔβλεπον, unless our

...кадаριζονται

τίγων καὶ πνευμάτων * πονηρών, καὶ τυφλοίς πολλοίς ν (Luke) ch. ότι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατούσιν, χλεπροὶ ² Δατέ constr., ² Δατε δατο λέσεν περι δε τῶν ἀγγέλων α constr., ¹ Δατε δε τῶν ἀγγέλων α constr., ¹ Δατε δε τῶν ἀγγέλων α constr., ¹ Δατε δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Τωάννου ποξατο λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε λέσειν περο του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε δε τῶν ἀν δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε δε τῶν α του δε τῶν ἀγγέλων α constr., ¹ τείτ. ¹ Δατε δε τῶν α του δε τῶν α Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὅχλους περὶ Ἰωάννου δης ch. κείδι. Τι ἐξεληλύθατε εἰς τὴν ἔρημον το θεάσασθαι; εκάλαμον deh. καιίι. 55 reff. ύπο ἀνέμου ^f σαλευόμενον; ²⁵ ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ^{fleeth} vi .48. άνθρωπον ἐν ^g μαλακοῖς ίματίοις ^h ἡμφιεσμένον; ἰδοὺ οἱ ἐν ^{gleeth} vi .39. 1 ἱματισμ $\hat{\varphi}^{k}$ ἐνδόξ $\hat{\varphi}$ καὶ 1 τρυ $\hat{\varphi}^{n}$ m ὑπάρχοντες ἐν τοῖς n β α- 1 εἰκι. 20, σιλείοις εἰσίν. 26 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; 60m 18 , καὶς χια 26 ἀλλὶς 26 ...περισ- ναί, λέγω ὑμῖν, καὶ ο περισσότερον προφήτου. 27 οὖτός 33 , 1 Tim.ii. 9 οnly. Ε. 10 ἐστιν περὶ οὖ γέγραπται 10 Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν 10 τον. 10 τον. 10 μον πρὸ προςώπου σου, ὃς 9 κατασκευάσει τὴν ὁδόν σου 10 οnly. see Isa. 10 εμπροσθέν σου. 28 λέγω ὑμῖν, μείζων ἐν 1 γεννητοῖς 12 Γet. ii. 13 10. 15. Gen.).

γυναικών [προφήτης] Ἰωάννου οὐδείς ἐστιν, ὁ δὲ ε μικρότε-

23. Phil, ii, 6. n = here (1 Pet, ii, 9) only. Esth, ii, 13. q Mark i. 2 reff. Num, xxi, 27. r \parallel only. Job xiv. 1.

πονηρων bef πνευματων D lat-c e: for πον., ακαθαρτων X1: om και πν. πον. S Scr's g. rec ins το bef βλεπειν (it appears from the weight of MS testimony, that το of εχαρισατο was mistaken for the article, and it thus became insd after the verb), with (F, e sil) LUA R-corr 1. 33 [Cyr, Bas-sel]: om ABRER rel.—και τυφλους εποιει βλεπειν D [lat-e].

æth: om BDEN vulg lat-a b e ff2 g12 l copt arm Cyr1. D [tol Bas-sel]. for ειδετε και ηκουσατε, ειδον υμων οι οφθαλμοι(οφθι D1) και α πκουσαν υμών τα ωτα D lat-e. om στι (see || Matt) BLXΞΚ 1. 69 lat-a b e $f\!\!f_2$ l q (Orig₁) Did [Cyr₁ Bas-sel₁] Ambr₁, om χωλοι περιπατουσιν Ξ. ins και bef κωφοι (from || Matt) BDFΓΔ¹ΛΚ Syr æth arm-mss [Cyr₁ Bas-sel₁]: om ΛΞ rel latt syr [copt arm-ed Cyr₁]. ins και bef πτωχοι $K\!\![\text{FX 1. 33. 69 lat-e Syr syr-jer æth Cyr₁ Bas-sel₁].$ ηκουσαν υμων τα ωτα D lat·e.

23. for ear, ar DN [Cyr,].

24. for προς τους οχλους, τοις οχλοις (|| Matt) DEFGHVΓΔΛΝ1 copt: txt ABΞΝ3a The state of the second of t

ουδεις μειζων εν γεννητοις γυναικων προφητης ιωανου του βαπτιστου D, omg the similar

clause in ver 28; lat-a has them in both vv.

27. rec aft ιδου ins εγω (from || Matt), with A rel syrr goth ath Orig: om BDLEN 1 latt copt arm Mcion[-e₂-t₁-ms] Orig₁-ms. om προ προσωσου σου Ξ.—om σου D-gr 57 Tert. for την, τον D. om εμπροσθεν σου (Mark i. 3) D 122¹ lat-a l Mcion-t.

28. rec aft $\lambda \epsilon \gamma \omega$ ins $\gamma a \rho$, with A rel vulg lat- $f g_2 q$ syr goth; $\delta \epsilon \ D$ 69 lat- $a \ b \ c \ e \ f_2 g_1 \ l$: pref $a \mu \eta \nu \ LXR$ syr-jer [wth] arm $(all\ corrns)$: om B Ξ 33 ev-y Syr copt.

aft υμν ins στι D lat-c e. γεννηται (sic) $\aleph^1(\text{txt } \aleph \text{ corr}^1(\text{appy})^{3a})$: εκ γεννητης 69. οιι προφητης (see || Matt) BKLMXΞ[π] \aleph 1. 33 lat-a b c e f_2 l syr-mg syr-jer copt æth Orig₃: ins A (D ver 26) rel vulg lat-f $g_{1,2}$ q syrr goth [arm] Clem₁ Mcion₁-t [Ambr₁].—om (but see ver 26) μειζων to ουδεις εστιν D. rec aft ιωαννου adds του Βαπτιστου (from | Matt), with A (D ver 26) rel latt syrr goth ath Orig. Ambr. Quast: om BLEN 1 Syr-ms syr-jer copt arm Orig,. om de D(see above).

the time. Observe that Luke, himself a eased and the possessed.

Lord were employed in works of healing at physician, distinguishes between the dis-22 f.]

t Matt xi. 19, 1 Tim. iii. 16 Ps. l. 4. u Acts xix. 4. v = Luke ρος εν τη βασιλεία του θεού μείζων αὐτοῦ έστιν. 29 και πας ο λαος ακούσας και οι τελωναι τεδικαίωσαν τον θεόν, = Luke (ch. x 25 al.) "βαπτισθέντες τὸ "βάπτισμα Ίωάννου. 30 οί δὲ Φαρισαΐοι x 25 al.; only, exc. Matt. xxii, 35. Tit, iii, (9) 13 +, w = ch. x. 16 reff. x 2 Cor. xi, 10, y Matt. vii, 24 καὶ οί νομικοὶ την βουλήν τοῦ θεοῦ κήθέτησαν κείς έαυτούς, μη βαπτισθέντες ύπ' αὐτοῦ. 31 τίνι οὖν γ όμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν reff. 24, Matt. xx. 3. Όμοιοι; 32 όμοιοί εἰσιν παιδίοις τοῖς ἐν Ζάγορᾳ καθημέ- Ρπαι z_1 , Matt. xx. 3. Ομοιοι ; z_2 ομοιοι είσιν παιοίοις τοις εν z_2 ωγορά κανήμε z_3 xxii. 7 al. z_4 νοις, καὶ z_4 προςφωνοῦσιν ἀλλήλοις λέγοντες z_4 Ηὐλήσαμεν ΑΒΒΕ z_4 ειδ. z_4 τοις τοις, καὶ οὐκ z_4 ωρχήσασθε z_4 εθρηνήσαμεν ὑμῖν, καὶ οὐκ ΜΡS z_4 (λητός. z_4) z_4 (λητός. z_4) z_4 z_4 ο ένει· 3+ ελήλυθεν ο υίος του ανθρώπου ε εσθίων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρωπος d φάγος καὶ e οἰνοπότης, 13. James 1.
13. Rev. xii. 6.
13. Rev. xii. 6.
15a. xlv. 26.
h w. τνα, Mark
vii. 26. ch.
xvi. 27. φίλος τελωνών καὶ άμαρτωλών. 35 καὶ f εδικαιώθη ή σοφία ε άπὸ πάντων τῶν τέκνων αὐτῆς.

xvi.27. τ. 36 h 'Ηρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ xvi.15. 2 John b.

aft μικροτερος ins αυτου D.

29. εδικαιωσαι D1(txt D2).

30. om 2nd oι D. om εις εαυτους DN 60. 243 æth.

31. rec at beg ins είπε δε ο κυρίος (a lection beginning here), with M-marg evv [vulg-cl] lat-f g₁; ουκετί εκείνοις ελεγετο αλλα τοις μαθηταίς Ξ: om ABDN rel am(with fuld cm forj gat harling jac mm mt per tol) syrr copt goth æth arm. for ουν, δε Ν:

om F(Wetst) ev-z [copt-schw-dz].

32. Ins tois bet paidings D1. Ins the between the factors D2. Ins the factors D3. The factors D3. The factors D4. The factors of the hard control of the factors D4. The factors D5. The factors D6. The fact

33. (syr-cu contains Luke vii. 33-xv. 21.) rec (for $\mu\eta$) $\mu\eta\tau\epsilon$, with AD rel [Origi Orosi]: txt BEN. rec aprov bef $\epsilon\sigma\theta\iota\omega\nu$ and alvov bef $\pi\nu\omega\nu$, with AP rel syr goth: om aprov and alvov (|| Matt) D 1. 69 lat-a b c e ff_2 l q ath [arm] Origi [Orosi]: txt BLEN vulg lat-f $g_{1.2}$ Syr copt. rec $\epsilon\sigma\theta\iota\omega\nu$, with APEN rel: txt BD. $\mu\eta\delta\epsilon$ N.

34. [B¹ has εθιων; and δικαιωθη next ver.] rec τελωνων bef φιλος (|| Matt),

with HX (Clem₁): txt ABDPEN rel vulg lat-a c e f, ff 2 g_{1,2} Thl Aug.

35. rec των τεκνων αυτης bef παντων, with APΞ rel syr copt goth: om παντων D F(Wetst) LMX8^{3a} I syr-cu arm Iren-int, Ambr: txt B(R¹) 69 latt Syr. (παντων being omd as in || Matt, was restored in the wrong place.)—for τεκνων, εργων (see || Matt, v.r.) κ.

36. $\eta \rho \omega \tau \eta \sigma \epsilon \nu$ D lat-a b c e f ff₂ g₁ Amphil₁ [Ambr₁]. autov bef τ is D 1 latt

Nearly verbatim as Matt. The expression verpole's, does not necessarily imply that more than one such miracle had taken place: the plural is generic.

24—28.] See Matt. 29, 30.] It has been imagined that these words are a continuation of our Lord's discourse, (Grot., De Wette, Meyer, Bp. Wordsworth,) but surely they would thus be most unnatural. They are evidently a parenthetical insertion of the Evangelist, expressive not of what had taken place during John's baptism, but of the present

36—50.] ANOINTING OF JESUS' FEET BY A PENITENT WOMAN. Peculiar to Luke. It is hardly possible to imagine that this history can relate to the same incident as that detailed Matt. xxvi. 6: Mark xiv. 3: John xii. 3: although such

.. papi-Jaiou E F анарτωλος...

αὐτοῦ καὶ εἰςελθὼν εἰς τὸν οἶκον τοῦ Φαριο αιου κατεκλίθη. 37 καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τἢ πόλει άμαρτικατεκλίθη. 18 κατάκειται ἐν τἢ οἰκία τοῦ και 18 ἐπιγνοῦσα ὅτι 18 κατάκειται ἐν τἢ οἰκία τοῦ και 18 ἐπιγνοῦσα ὅτι 18 κατάκειται ἐν τἢ οἰκία τοῦ 18 καὶ στᾶσα 18 ἐκὶ κατάκειται 18 καὶ στᾶσα 18 καὶ 18 οπίσω ^p παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν : Esth. ii, 5. m = here only. (Matt. xxv. 27 al.) Esdr. ix. 39, 40.
13 only. o Matt. xxvi. 7 reff.

p ch. viii. 35. Acts xxii. 3.

[syrr goth]: $\tau\omega\nu$ ϕ . bef $a\nu\tau$. 33. rec την οικιαν (more usual in the Gospels), with AP rel: txt BDLEN 1. 33. 69 Meion,-e Amphil,. rec aνεκλιθη, with AP rel

Amphil: κατεκειτο N1: txt BDLXEN3a 1. 33 Mcion,-e.

37. rec εν τη πολει bef ητις ην, with AP rel lat-a b e q syr goth Amphil, : om ητις $\eta\nu$ D ath: txt BLEN vulg lat-c f f^2 t (Syr syr-eu) [syr-jer] copt arm [Cyr₁-p] Ambr₁. rec om 2nd και, with DLE rel latt syr-cu [syr-jer] ath arm: ins ABFMPSVΔ [Π] \aleph 69 syrr copt goth. for $\epsilon \pi i \gamma \nu$., $\gamma \nu o \nu \sigma \alpha$ D. rec ανακειται (cf ανεκλιθη ver 30), with P rel: txt AB(D)LXAEN 33. - (aft papisaiou D late e [syrr syr-cu].) μυρου bef αλαβαστρον D.

38, rec παρα τους ποδας αυτου bef οπισω, with AP rel syr goth: txt BDLXΔN 1. 33 hatt Syr syr-cu [syr-jer] copt with arm (Mcion, e) Orig-int, Ambr. for autou, tou

an opinion has been entertained from the earliest times. Origen on Matt. xxvi. 6 ff., vol. iii. p. 892, mentions and controverts it. It has been held in modern times by Grotius, Schleiermacher, Ewald, and Hug: and recently by Bleek. But the only particular common to the two (unless indeed we account the name of the kost to be such, which is hardly worth recounting), is the anointing itself; and even that is not strictly the same. The character of the woman,-the description of the host,-the sayings uttered,-the time,-all are different. And if the probability of this occurring twice is to be questioned, we may fairly say, that an action of this kind, which had been once commended by our Lord, was very likely to have been repeated, and especially at such a time as 'six days before the last Passover,' and by one anointing Him for I may add, that there His burial. is not the least reason for supposing the woman in this incident to have been Mary Magdalene. The introduction of her as a new person so soon after (ch. viii. 2), and what is there stated of her, make the notion exceedingly improbable. 36-38.7 The exact time and place are indeterminatethe occasion of Luke's inserting the history here may have been the φίλος τελωνών κ. άμαρτωλῶν in ver. 34. Wieseler places it at Nain, which certainly is the last πόλις that has been named: but it is more natural to suppose τη πόλει to refer only to τη ciκία before—the city where the house was. Meyer thinks that the definite article points out Capernaum. The position of the words ev T. moder in the amended text requires a different rendering from 'a woman in the city which was a sinner.'

We must either render, 'which was a sinner in the city,' i. e. known as such in the place by public repute,-carrying on a sinful occupation in the place,—or (2) regard ητ. ην έν τ. πόλ. as parenthetic, 'a woman which was in the city, a sinner.' The latter seems preferable.

άμαρτωλός, in the sense usually understood-a prostitute: but, by the context, penitent. not however to be taken as a pluperfect. She was, even up to this time (see ver. 39), a prostitute (compare Augustine, Serm. xcix. (xxiii.) 2, vol. v. "Accessit ad Dominum immunda, ut rediret munda:" which can-not, as Wordsw., be explained away by what follows, "accessit confessa, ut rediret professa." The latter was a matter of course, otherwise she would not have come at all)-and this was the first manifestation of her penitence. "Quid mirum, tales ad Christum confugisse, cum et ad Johannis baptismum venerint?" Matt. xxi. 32 (Grotius). It is possible, that the woman may have just heard the closing words of the discourse concerning John, Matt. xi. 28-30; but I would not press this, on account of the obvious want of sequence in this part of our Gospel. The behaviour of the woman certainly implies that she had heard our Lord, and been awakened by His teaching.

ἀλάβ. μ.] For the word, &c., see on Matt. xxvi. 7. Our Lord would, after the ordinary custom of persons at table, be reclining on a couch, on the left side, turned towards the table, and His feet would be behind Him. She seems to have embraced His feet (see Matt. xxviii. 9), as it was also the Jews' custom to do by way of honour and affection to their Rabbis (see Wetstein

ιησου AK[Π syr Amphil₁]. rec ηρξατο βρεχειν τους ποδας αυτου bef τοις δακρυσιν, with AP rel syr copt goth æth Amphil₁: txt B(1) lm 33 latt syr-eu [syr-jer] arm Orig-int₁.—for ηρξατο βρεχειν, εβρεξε D. εξεμαξεν (as in ver 44 and John xii. 3) ADLXN 33 copt: txt BPN 32 rel latt syrr syr-eu [syr-jer] Orig-int, εξεμασεν Ε΄ $^{11}\Delta$ 69. 39. for ο καλεσας αυτου, παρ' ω κατεκειτο D lat-e. οπ λεγων DX 69 lat-e

39. for ο κακεσάς αυτού, παρ ω κατεκείτο D interest of in Ley word DA 69 interestry tx arm Amphil Originit Aug. ins ο bef προφητης B¹(Tischidf) Ξ: om ADPN rel. ποδατη D'(txt D²). for ητις απτεται, η απτομενη D Orig.

40. $\epsilon \iota \pi \epsilon \nu$ bef $\sigma \iota \eta \sigma$. Ξ . rec $\phi \eta \sigma \iota$ bef $\delta \iota \delta \alpha \sigma \kappa \alpha \lambda \epsilon \epsilon \iota \pi \epsilon$, with P rel; so, but (for $\phi \eta \sigma \iota$) $\epsilon \phi \eta$, AD copt with: txt BI_cL $\Xi \aleph$ 1.— $\epsilon \iota \pi \sigma \nu$ D.

41. at beg ins ο δε ειπεν D syr-mg, simly X lat-b c syrr syr-cu copt[-schw ath arm]. (χρεοφειλεται, so A B(sic: see table) DI_c L as corrd by origh seribe) ΞΧ &c.)

on this passage), and kissed them, and in doing so to have shed abundant tears, which, falling on them, she wiped off with her hair. It does not appear that this latter was an intentional part of her honouring our Lord: had it been, there would hardly have been an article before δάκρυσιν. As it stands, τοις δάκρυσιν is the tears, implied in κλαίουσα, - the tears which she shed,—not 'her tears,' which would be δάκρυσιν only. The ointment here has a peculiar interest, as being the offering by a penitent of that which had been an accessory in her unhallowed work 39. είπ. ἐν ἐαυ λέγων This phraseology is perhaps a mark of translation from the Hebrew. The Pharisce assumes that our Lord did not know who, or of what sort, this woman was, and thence doubts His being a prophet (see ver. 16);—the possibility of His knowing this and permitting it, never so much as occurs to him. It was the touching by an unclean person which constituted the defilement. This is all that the Pharisee fixes on: his offence is merely technical and ceremonial. 40.] ἀποκριθείς perhaps to the disgust manifested in the Pharisee's countenance; for that must have been the ground on which the narrative relates ver. 39. We must not however forget that in similar cases iδων δ Ίησ. τὰς ἐνθυμήσεις αὐτῶν is inserted (Matt. ix. 4), and doubtless might also have been here. There is an inner personcl appeal in the words addressing the Pharisee. The calling by name—the especial

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έχω σοί τι είπειν, refer to the inner thoughts of the heart, and at once bring the answer διδάσ., εἰπέ, so different from ούτος εί ήν προφήτης. 41.] We must remember that our Lord is here setting forth the matter primarily with reference to Simon's subjective view of himself, and therefore not strictly as regards the actual comparative sinfulness of these two before God. Though however not to be pressed, the case may have been so: and, I am inclined to think, was so. The clear light of truth in which every word of His was spoken, will hardly allow us to suppose that such an admission would have been made to the Pharisee, if it had not really been so in fact. But see more below. δύο χρ.] The debtors are the prominent persons in the parablethe creditor is necessary indeed to it, but is in the background. And this remark is important-for on bearing it carefully in mind the right understanding of the parable depends. The Lord speaks from the position of the debtors, and applies to their case the considerations of ordinary gratitude and justice. And in doing so it is to be noticed, that he makes an assumption for the purpose of the parable:that sin = the sense of sin, just as a debt is felt to the amount of the debt. The disorganization of our moral nature, the deadly sedative effect of sin in lulling the conscience, which renders the greatest sinner the least ready for pemtence, does not here come into consideration; the examples being two persons, both aware

² δανειστῆ τινι ὁ εἶς α ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ z here only. Κτερος πεντήκοντα. 42 μὴ b ἐχόντων αὐτῶν c ἀποδοῦναι c κίπις ει c ἀμφοτέροις d ἐχαρίσατο. e τίς οὖν αὐτῶν c (c είπεν f) πλεῖον a c Ματι. xviii. ἀγαπήσει αὐτόν ; 43 ἀποκριθεὶς ὁ Σίμων εἶπεν f Υπολαμ- b Ματι. xviii. βάνω ὅτι ῷ g τὸ g πλεῖον d ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ c Ματι. xviii. c μὸ b ' Ορθῶς ἔκρινας. 44 καὶ στραφεὶς πρὸς τὴν γυναῖκα c είς c τὸς είτι c τὸς c Είμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα ; εἰς ῆλθόν c είτι c είτ

e = Matt. xxiii. 17, 19 reff. g sing, here only. Ps. lxxxix. 10, plur., Acts xix. 32, xxvii. 12. 1 Cor. 1x, 19, x, 5 al. Exod. xxiii. 2 Ed-vat. (not B, Mai).

ins δηναρια bef πεντηκοντα D 69 lat-a c Syr syr-cu [aft, syr-jer].

42. rec aft $\epsilon \chi o \nu \tau \omega \nu$ ins $\delta \epsilon$, with $AI_{\epsilon} \aleph$ rel lat-f $g_1 g$ syr copt goth ath arm $[Ambr_1]$ (et insd in lat- ϵ e Syr syr-cu $[syr_2jer]$): om BDLPE vulg lat-a ff_2 g_2 l Amphil $_1$ Originit, Aug. om 2nd aut $\omega \nu$ DI $_{\epsilon}$ 69 latt ath arm Ambr $_1$: ins ABPEN rel lat-e f Originit. om eight (more likely to be dropped out than insd, of the mistake in A) BDLEN 1 latt Syr syr-cu copt with is I_{ϵ} Prel syr goth, $\epsilon \pi \iota$ A. rec aut ou bef ayaphoei, with AI_{ϵ} P rel tol lat-f goth: aut ou paraphoei. D (Scr's d) latt: om aut ou Δ (not Γ , Treg): txt BFLXEN 33.

43. rec aft $\alpha\pi o\kappa \rho \iota \theta \epsilon \iota s$ ins $\delta \epsilon$, with AL¹PN rel lat-afq syr [syr-jer] goth Amphil, and aft o I_e 1 arm: txt BDL² Ξ vulg lat- $bcef_2g_{1,2}l$ Syr copt.—om o BLF Ξ N.

for $\pi\lambda\epsilon\iota o\nu$, $\pi\lambda\epsilon o\nu$ D.

44. for $\tau\omega$ σιμωνι $\epsilon\phi\eta$, $\epsilon\iota\pi\epsilon\nu$ $\tau\omega$ σιμωνι D latt [syrr syr-cu syr-jer goth æth].

of their debt. This assumption itself is absolutely necessary for the parable: for if forgiveness is to awaken love in proportion to the magnitude of that which is forgiven, sin in such a connexion must be the subjective debt which is felt to exist, not the objective one, the magnitude of which we never can know, but God only: see on ver. 47 below. κόσια . . . πεντήκοντα—a very different ratio from the ten thousand talents and the hundred pence in Matt. xviii. 21-35, because there it is intended to shew us how insignificant our sins towards one another are in comparison with the offence of us all before God. 42. μή έχόντων . . . έχαρίσατο What depth of meaning there is in these words, if we reflect Who said them, and by what means this forgiveness was to be wrought! Observe that the un ex. is pregnant with more than at first appears :- how is this incapacity discovered to the creditor in the parable? how, but by themselves? Here then is the sense and confession of sin; not a bare objective fact, followed by a decree of forgiveness: but the incapacity is an avowed one, the forgiveness is a personal one,—àµporépois. rís
ouv . .;] The difficulty usually found
in this question and its answer is not
wholly removed by the subjective nature of the parable. For the sense of sin, if wholesome and rational, must bear a proportion, as indeed in this case it did, to the actual sins committed: and then we seem to come to the false conclusion,

'The more sin, the more love: let us then sin, that we may love the more.' And I believe this difficulty is to be removed by more accurately considering what the love is, which is here spoken of. It is an unquestionable fact, that the deepest penitents are, in one kind of love for Him who has forgiven them, the most devoted; -in that, namely, which consists in personal sacrifice, and proofs of earnest attachment to the blessed Saviour and His cause on earth. But it is no less an unquestionable fact, that this love is not the highest form of the spiritual life; that such persons are, by their very course of sin, incapacitated from entering into the length, breadth, and height, and being filled with all the fulness of Christ: that their views are generally narrow, their aims onesided:-that though ἀγάπη be the greatest of the Christian graces, there are various kinds of it; and though the love of the reclaimed profligate may be and is intense of its kind, (and how touching and beautiful its manifestations are, as here!) yet that kind is not so high nor complete as the sacrifice of the whole life,-the bud, blossom, and fruit,-to His service to whom we were in baptism dedicated. For even on the ground of the parable itself, in that life there is a continually freshened sense of the need, and the assurance, of pardon, ever awaking devoted and earnest love. 43.] In the ὑπολαμβάνω of Simon, we have, understood, "that is, if they feel as they ought."

44-46.] It would not appear

i sep Mark v. σου εἰς τὴν οἰκίαν, ὕδωρ μοι i ἐπὶ πόδας οὐκ ἔδωκας ABDER 24 J. Heb. xii. 10. β τοῖς δάκρυσιν j ἔβρεξέν μου τοὺς πόδας καὶ ταῖς GHI, κ LMPSU ver. 38 (reft.). ἀτη δὲ τοῖς δάκρυσιν j ἔβρεξέν μου τοὺς πόδας καὶ ταῖς LMPSU lor. xvi. 16. β ριξὶν αὐτῆς j ἐξέμαξεν. 45 k φίλημά μοι οὐκ ἔδωκας ΣΙΝΑ 1 Cor. xvi. 20. 2 Cor. xvii. 40 αὐτη δὲ l ἀφ ἢς εἰςῆλθον οὐ m διέλιπεν h καταφιλοῦσά μου 1. 33. 69 γ γ. 25. 1 Pet. γ. 15 τοὺς πόδας. 46 ο ἐλαίφ τὴν κεφαλήν μου οὐκ ορ ἤλειψας γ. γ. 25. 1 Pet. γ. 10 only. 1 Prov. xxvii. 6. αὔτη δὲ q μύρφ p ἤλειψεν τοὺς πόδας μου. 47 οὖ γ χάριν, σοιν, 1. 14 αρτ. 11. 4 λέγω σοι, s ἀφέωνται αὶ ἀμαρτίαι αὐτῆς αὶ πολλαί, ὅτι σοιν, 1. 1 Μαςς. 1 μας. 1 μαςς. 1 μας. 1 μαςς. 1 μαςς. 1 μαςς. 1 μαςς. 1 μαςς. 1 μας. 1 μ

ins kai bef udar D 157. rec (for moi epi podas) epi pous podas mou, with AI_e^2P rel vulg lat-b c f g_2 [wth] Amphil]; π odas mou I_e^1 : mou epi pous π odas LEN copt: moi epi pous π odas X [33]: epi π odas moi D lat-a f_2 g_1 g_1 g_2 g_3 g_4 g_4 g_5 g_7 g_7 g_8 $g_$

45. εισηλθεν L¹ 60 ev-y vulg lat-a e ff₂ g_{1,2} [Syr syr-txt syr-jer] copt Amphil₁ Aug₁. διελειπεν AEGI_cKLM[S²]ΧΔΛΞ[Π]Ν 33. 69 [Amphil₁]. τους ποδας bef

uov P 259.

46. rec mov bef tous π 0das (from last ver, as appears by the MS authority), with KM S(e sil) $X\Delta\Lambda[\Pi]\Re$: om tous π 0das mov DI_e^1 lat-a b c e ff_2 l q arm: om mov only

Ie3-marg(?): txt ABPE rel vulg lat-f.—τους ποδας μου bef ηλειψεν LE Syr.

47. Alt ob carry ins de D-gr. for legal, eigen \Re^1 . for al amartial auths at π ollat, auth π ollat f_2^{r} f_2^{r} : auth at amartial auths at π ollat f_3^{r} f_3^{r} for al amartial auths at π ollat f_3^{r} f_3^{r} for al amartial auths at π ollat f_3^{r} f_3^{r} for al amartial auths at π ollat f_3^{r} f_3

that Simon had been deficient in the ordinary courtesies paid by a host to his guests-for these, though marks of honour sometimes paid, were not (even the washing of the feet, except when coming from a journey) invariably paid to guests: -but that he had taken no particular pains to shew affection or reverence for his Guest. Respecting water for the feet, see Gen. xviii. 4: Judg. xix. 21. Observe the contrasts here: - ὕδωρ, - δάκρυσιν ('fudit laerymas, sanguinem cordis,' Aug. Serm. xeix. (xxiii.) 1, vol. v.), - φίλημα οὐκ ἔδωκ. (on the face),—καταφιλούσα τοὺς πόδας: — ἐλαίφ τὴν κεφ., μύρφ (which was more precious) τοὺς πόδας. ἀφ' ῆς εἰςῆλθ.] These words will explain one difficulty in the circumstances of the anointing: how such a woman came into the guest-chamber of such a Pharisec. She appears by them to have entered simultaneously with our Lord and His disciples. Nor do vv. 36, 37 at all preclude this idea: -ἐπιγνοῦσα ὅτι κατάκειται may mean, 'having knowledge that He was going to dine,' &c. If she came in His train, the Pharisee would not exclude her, as He was accustomed to gather such to hear Him: it was the touching at which 47.] This verse has he wondered. been found very difficult to fit into the lesson conveyed by the Parable. But I

think there need be little difficulty, if we regard it thus. Simon had been offended at the uncleanness of the woman who touched our Lord. He, having given the Pharisee the instruction contained in the parable, and having drawn the contrast between the woman's conduct and his, now assures him, 'Wherefore, seeing this is so, I say unto thee, she is no longer unclean-her many sins are forgiven: for (thou seest that) she loved much: her conduct towards Me shews that love, which is a token that her sins are for-given.' Thus the one is not the causative particle, 'because she loved much;' but, as rightly rendered in E. V., for she loved much: 'for she has shewn that love, of which thou mayest conclude, from what thou hast heard, that it is the effect of a sense of forgiveness. Thus Bengel, 'Remissio peccatorum, Simoni non cogitata, probatur a fructu, ver. 42, qui est evidens et in oculos incurrit, quum illa sit occulta;'-and Calov., 'probabat Christus a posteriori. But there is a deeper consideration in this solution, which the words of the Lord in ver. 48 bring before us. The sense of forgiveness of sin is not altogether correspondent to the sense of forgiveness of a debt. The latter must be altogether past, and a fact to be looked back on, to awaken gratitude: the former,

...ear-

TOUS I.

48 είπεν δὲ αὐτῆ * Αφέωνταί σου αί άμαρτίαι. 49 καὶ ι Matt. xiv. 9 ηρξαντο οι ^t συνανακείμενοι λέγειν ^u έν έαυτοις Τίς οὐτός ^{u ver. 39.} _{Matk iii. 9} εστιν δς καὶ άμαρτίας $^{\rm s}$ ἀφίησιν; $^{\rm 50}$ εἶπεν δὲ πρὸς $^{\rm v}$ εἰν. εἰν. $^{\rm sin}$ 48 τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε, $^{\rm v}$ πορεύου $^{\rm v}$ εἰς $^{\rm v}$ εἰς $^{\rm v}$ κ. 42. see Mark v. 34. $^{\rm v}$ εἰς $^{\rm v}$ κ. i. 1.21 reft. $\epsilon i \rho \eta \nu \eta \nu$.

οήνην.

VIII. 1 w Kai εγένετο κεν τῷ καθεξῆς, w καὶ αὐτὸς yeh.i.3 refi.
2 Acts xyin.1 z διώδευεν a κατὰ πόλιν καὶ κώμην κηρύσσων καὶ b εὐαγ- $\frac{1}{\text{xiii}}$ $\frac{1}{\text{xiii}}$ αὐτῷ, $^{\circ}$ καὶ γυναῖκές τινες αὶ ησαν $^{\circ}$ τεθεραπευμέναι $^{\circ}$ ἀπὸ $^{\circ}$ κιν. 18. χνι. 16. (Acts viii. 12.) πνευμάτων $^{\circ}$ πονηρῶν καὶ $^{\circ}$ ἀσθενειῶν, Μαρία $^{\circ}$ καλου- $^{\circ}$ καλου- $^{\circ}$ cell. 15. πνευμάτων ^d πονηρών καὶ ^e ἀσθενειών, Μαρία ή καλου- cen ⁱ ύπαρχόντων αὐταῖς.

i w. dat., ch. xii. 15. Acts iv. g = Matt. vii. 15 reff. Deut. v. 26. h = Matt. xx. 28 reff. 32 only. Gen. xxxi. 18 Ed-vat. [B def.] Job xx. 29 BN, (gen., Matt. xix 21.)

49. εστιν bef outos DP 1. 69 latt copt. 48. σοι P 254 vulg lat-b c [a e g, q]. 50. aft γυναικα ins γυναι D. ev ipnvn in pace D latt.

διωδευσεν X 122(Sz) [Bas, ed]. CHAP. VIII. 1. for καθεξης, εξης A. for συν αυτω, μετ' αυτου D.

(μαριαμ ALP 1. 33 Syr.) 2. for πονηρων, ακαθαρτων 8.

επτα bef δαμωνια D vulg(ed and some mss).—for επτα, πολλα H(sio): om F.

3. aft αιτινες ins και D lat-a c $[ff_2 l q]$ Mcion₁-t. rec (for αυτοις) αυτω (see Matt xvvii. 55: Mark xv. 41), with ALMX[Π] \aleph 1. 33 [vulg-clem](with fuld ing per) lat-a b l [q] syr-txt copt with arm Mcion₁-t: txt BD rel am(with em forj gat jac san) lat-c e f f f g g syr-cu syr-mg goth Aug. rec (for κ) α π α , with X rel: txt A B(sic: see table) DKL[Π] \aleph 1. 69 Orig. for αυταις, αυτων D \aleph ¹(txt **Corr¹(appy)·3a).

by no means so. The expectation, the desire, and hope of forgiveness, the mioris of ver. 50, awoke this love; just as in our Christian life, the love daily awakened by a sense of forgiveness, yet is gathered under and summed up in a general faith and expectation, that 'in that day' all will be found to have been forgiven. The ἄφεσις τῶν ἁμαρτιῶν, into which we have been baptized, and in which we live, yet waits for that great ἀφέωνταί σου αί άμαρτίαι, which He will then pronounce.

The agrist ἡγάπησεν is in apposition with the agrists throughout vv. 44-46, as referring to the same facts.

Remark that the assertion regarding Simon is not ai ολίγαι ἀφέωνται, but ολίγον ἀφίεται; stamping the subjective character of the part relating to him :he felt, or cared about, but little forgiveness, and his little love shewed this to be so: on the whole, see Bleek's note.

49.] This appears to have been said, not in an hostile, but a reverential spirit. Perhaps the kai alludes to the miracles wrought in the presence of John's

50.] See on ver. 47. messengers. The woman's faith embraced as her own, and awoke her deepest love on account of, that forgiveness, which the Lord now first formally pronounced. εἰς εἰρήνην, σἰς Τ΄ Sam. i. 17; not only 'in peace,' but implying the state of mind to which she might now look forward.

CHAP. VIII. 1-3.] JESUS MAKES A CIRCUIT TEACHING AND HEALING, WITH HIS TWELVE DISCIPLES, AND MINISTER-ING WOMEN. Peculiar to Luke. A general notice of our Lord's travelling and teaching in Galilee, and of the women, introduced again in ch. xxiii. 55; xxiv. 10, who ministered to Him. 3.] Prof. Blunt έπτά] See ver. 30. has observed in his Coincidences, that we find a reason here why Herod should say to his servants (Matt. xiv. 2), 'This is John the Baptist,' &c., viz.-because his steward's wife was a disciple of Jesus, and so there would be frequent mention of Him among the servants in Herod's court.

This is Herod Antipas. Johanna is mentioned again ch. xxiv. 10, and again

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4 j Συνιόντος δὲ ὄχλου k πολλοῦ καὶ τῶν l κατὰ j here only t. k Matt. xiv. 14. xx. 29 al. I ver. 1 reff. πόλιν m ἐπιπορευομένων πρὸς αὐτὸν εἶπεν n διὰ παρα- Ξ ειπεν. Υνετ. 1 τε ll. πι here only 3. βολης 5 ' $Εξηλθεν ο ό σπείρων <math>^{p}$ τοῦ σπείραι τὸν q σπόρον R τον 1 Ετκ. κατία. 14. 2 Μανετ. 14. 2 Μανετ. 15. 2 Μανετ. 16. 2 Μανετ. 17. 2 Μανετ. 17. 3 Μανετ. 17. 3 Μανετ. 18. 3 Κατεπατήθη, καὶ τὰ 4 πετεινὰ τοῦ οὐρα- 9 9. 9.
o || Mt. reff.
p || Mt. al. Ps.
cxlix. 7, 9.
q ver. 11. Mark
iv. 26, 27.
2 Cor. ix. 10 νοῦ ^u κατέφαγεν αὐτό. ⁶ καὶ ἔτερον ^v κατέπεσεν ἐπὶ τὴν ...επι P. πέτραν, καὶ Ψ φυὲν * ἐξηράνθη διὰ τὸ μὴ ἔχειν y ἰκμάδα. 7 καὶ ἔτερου ἔπεσεν ἐν μέσφ τῶν ² ἀκανθῶν, καὶ α συμφυεῖ- WRSU only. Lev. xxvi. 5. r see · Mt. reff. s Matt. v. 13 reff. t j. Deut. xiv. σαι αί ε ἄκανθαι δ ἀπέπνιξαν αὐτό. 8 καὶ ἔτερον ἔπεσεν εἰς 1.33.69 υθ Με reft. Υ Ας κακώ, 14, ταπλασίονα. ταθτα λέγων ε έφώνει 'Ο έχων ωτα ἀκούειν κακώ, 6 only: Neh. ἀκουέτω. 9 f έπησώτεια Σ την γην την άγαθήν, καὶ " φυέν c ἐποίησεν c καρπον d έκατονonly. Neh. vni. 11. w here bis & Heb. xii. 15 γοντες] g Τίς h εἴη ή παραβολή αὕτη; 10 ὁ δὲ εἶπεν Υμίν (but intr.)
only. Prov.
xxvi. 9.
x Matt. xxi. ί δέδοται Ι γνώναι τὰ Ι μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοίς δε λοιποίς εν παραβολαίς, ίνα βλέποντες μη βλέπωy here only.

Job xxvi. 14. σιν, καὶ ἀκούοντες μὴ συνιῶσιν. 11 h ἔστιν δὲ k αὐτη ἡ only. z Matt. vii. 6 reff. lsa, v. 6, a here only f. Wisd. xiii. 13 only. (-\$\phi vros\$, Rom. vi. 5) b || Mt. ver. 33 only f. Tobit iii. 8 (not N) only. c Matt. iii. 8 reff. d Mark x. 30 (|| Mt. v. r.) only. 2 Kings xxiv. 3 only. 6 = ver. 54, ch. xvi. 24, xxi. 46. Dan. iv. 11 (14 Theod F). f ch. ii. 3 f ver. g = ch. xxiv. 17, John vii. 36, xvi. 17, l8. Ezek. xii. 22. h Matt. ix. 13 reff. i|| Mt. (reff.) k = 1 John i. 5. 2 John 6 b.

4. συνέλθοντος D 69: συνοντος Ν¹ 248-51 Ser's p. for κατα, την D-gr(ad civifor dia παραβυλης, παραβολην τοιαυτην προς αυτους D 39 lat-b [l] tatem D-lat). q æth.

5. om 1st τ ov (see \parallel Mark) DK Π . ϵ au τ ov AMSV Γ D. om au τ ov D. for 3, a (\parallel Matt) B. for π apa, ϵ π i R. om τ ov ovpavov (\parallel Matt, ef \parallel Mark)

D lat-a b e ff2 l q Syr syr-cu. for αυτο, αυτα B, αυτον X. 6. for ετερον, αλλο (|| Mark) D. (So also in vv 7, 8.) rec (for κατεπ.) επεσεν (from | Matt Mark), with ADR rel: txt BLRE. for επι, παρα Ξ 248. την B. aft εξηρανθη ins και X1(om N-corr1(appy).3a).

7. for εν μεσω, μεσον D: μεσω 69: εμμεσω ALPRE. for συμφ., φυεισαι XΠ

Ser's d ev-y. for $\alpha\pi\epsilon\pi\nu$., $\epsilon\pi\nu\iota\xi\alpha\nu$ \aleph^1 .

8. for emergen, equiver (sic) \aleph^1 . rec (for eis) emi (from || Matt, as the weight of MSS shews), with D (Ser's g k q r ev-y, e sil) lat-a c Just₁: txt ABREN rel vulg lat-b aft αγαθην ins και καλην (from || Matt Mark) D lat-a c e $eff_2g_{1,2}lq$ Hipp_{1*} εφυεν L N1(txt N-corr1 (appy).3a). Syr syr-cu arm. aft φυεν ins και D-gr N'(om N-corr1) lat-e f.

8. (om 8-corr) lat-e f.

9. om autou R lat-a b c ff_2 [arm]. om degoves (on acet of the induced Signal Policy) BDLREN 1. 33 latt Syr syr-cu copt arm [Originit,]: ins A rel lat-f q syr [syr-cu copt arm [Originit,]: ins A rel lat-fis in error) B2.) αυτη bef η παραβολη LE 1: bef ειη BR .- for τις to αυτη, περι

της παραβολης R. om h B Ser's p.

10. τα μυστ. τ. βασ. τ. θ. bef γνωναι D. και μη ιδωσιν R. ακουσαντες Α. R N1(om N3a, but restored) 69 copt.

for βλεπωσιν, ιδωσιν DLΞ 1 : βλεπωσιν aft ακουοντές ins ακουσωσιν και (| Mark)

in company with Mary Magdalene and others. Susanna is not again mentioned. διηκ., providing food, and giving

other necessary attentions.

4-15.] PARABLE OF THE SOWER. Matt. xiii. 1-8, 18-23. Mark iv. 1-20. For the parable and its explanation, see notes on Matt., where I have also noticed the varieties of expression here and in

Mark. On the relation of the three accounts to one another, see notes on Mark. Our Lord had retired to Capernaum,-and thither this multitude were flocking together to Him. συνιόντος is the present participle, which the E. V. overlooks.

τῶν κατὰ πόλιν—'ex quavis urbe erat cohors alique,' Bengel. έπιπορ., coming up one after another. It was

...εχου-

σ[ιν και] R.

παραβολή. ὁ 1 σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. 12 οἱ 1 ver. 5 ref. 6 παρὰ τὴν ὁδὸν εἰσὶν οἱ * ἀκούοντες, m εἶτα ἔρχεται ὁ 17 15 James i. 15 διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, n 10 i. Chron. n κίν. 12 αλίς τὰι τὰν μὴ πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας, οἱ n Ακίς τὰι 14. 13 τοι 13 δι δὶ εἰνὶι 14. 13 δι δὶ εἰνὶι 15. 13 δι εἰνὶι 16. 13 δι εἰνὶν 16. 13 δι εἰνιν 16. 13 δι εὶν 16. 13 δι εἰνιν 1 ὅταν ἀκούσωσιν η μετὰ χαρᾶς ο δέχονται τὸν λόγον, καὶ $\stackrel{\text{xi. 1al.}}{\stackrel{\text{lor. vii. 5}}{\stackrel{\text{only. Wisd. iv}}{\stackrel{\text{only. F αγαθη καλή γή, οὖτοί εἰσιν ² οἶτινες ἐν καρδία à καλή καὶ ἀγαθή ἀκούσαντες τον Λυγοι ἐν ἀ ὑπομονῆ. 16 Οὐδεὶς δὲ e λύχνον e ἄψας 'καλυπτεν οπιγτ. τος αὐτὸν g σκεύει $\mathring{\eta}$ h ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ i λυχ- y here only τ. g σκεύει $\mathring{\eta}$ h ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ i λυχ- y here only τ. g οι k εἰςπορευόμενοι βλέπωσιν τὸ φῶς. Symm. Jos. Antt. i. 6. 3. C. []. Mark

z = Matt. vii. 15 reff.

iv. 28. Rom. vii. 4, 5. Col. i. 6, 10 only. Hab. iil. 17. Wisd. x. 7 only.
only. Rom. viii. 25. Heb. xii. 1. Rev. xiii. 10 al.
24 reff.
ii. Heb. ix. 2. Rev. i. 12 al. Exod. xxv. 3l. constr., see Matt. xxi. 7 reff.
30. Jer. xvii. 20. c ||. Mark d Gospp., here f Matt. viii. h Matt. xxii. 44 reff. k = ch. xi. 33. xix.

11. aft Loyos ins o D.

12. * ἀκούσαντες Β(sic) LUΞΝ: ακολουθουντες (error) D: ακουοντες A rel. for $\epsilon_{i\tau a}$, we guarum D. $\alpha \pi \sigma \tau \eta s$ kapdias autwe bef toe logon D lat-a b c f $\lceil l q \rceil$. 13. την πετραν D F(Wetst) XN1 Syr arm Orig. aft λογον ins του θεου N1. om 1st και 81. om ουτοι D lat-e syr-cu æth arm: αυτοι Β1.

 om 2nd και D (not 69) lat-c ef ath. ins υπο bef ηδονων A 251 arm.
 εις την καλην γην (|| Matt) D 157 Orig_p in bonam terram latt (in ter. bon.

16. ins της bef κλινης D 346(Sz). for λυχνιας, την λυχνιαν (| Matt Mark) DKM(U)XIIN. rec επιτιθησιν (a similar corrn in || Mark), with A rel: τιθι D:

txt B(sie) FLAEN 1. 69 [Bas,-ms]. om wa to ows (Mark) B.

the desire of those who had been impressed by His discourses and miracles to be further taught, that brought them together to Him now. He spoke this parable sitting in a boat, and the multitude on the shore.

14. ὑπό must not be taken (Meyer) as belonging to πορευόμενοι (ὑπὸ μερ. αντί του μετά μερ., Euthym.), for no such usage of the preposition is found in the N. T., and the sense would be tame and frigid in the extreme; but ὑπό belongs to συνπνίγονται, and πορευόμενοι (which Meyer contends would have no meaning in this case) is in its ordinary sense of going their way, namely, after having heard the word: see for this usage of πορεύομαι Matt. ii. 8; ix. 13; xi. 4 al. (but not Mark, except xvi. 10 ff., where see note), and Luke vii. 22; ix. 13 al. freq. It is surprising that such a critic as Meyer should have upheld so absurd an interpretation as that impugned above. τοῦ βίου belongs to all three substantives. 15. It has been said, on Matt. ver. 23, that all receptivity of the seed is from God-and all men have receptivity enough to make it matter of condemnation to them that they receive it not in earnest, and bring not forth fruit:—but there is in this very receptivity a wide difference between men; some being false-hearted, hating the truth, deceiving themselves,—others being earnest and simple-minded, willing to be taught, and humble enough to receive with meekness the engrafted word. It is of these that our Lord here speaks; of this kind was Nathanael, the Israelite indeed in whom was no guile, John i. 48: see also John xviii. 37, "Every one that is of the truth, heareth My voice," and Trench on the Parables, in loc.

καλὸς καὶ ἀγαθός has here nothing to do with its classical sense of edgevis, but is purely ethical,—and to be rendered as in E. V., honest and good.

Job ii. 11.
o here only t.
2 Macc. viii.
14 only.
p pass., here
only. (ch.
xiii. 1 al.)
Josh. ii. 2.

q see Matt.

17 οὐ γάρ ἐστιν κρυπτὸν δ οὐ φανερὸν γενήσεται, οὐδὲ ΑΒDEF ¹ ἀπόκρυφον δ οὐ μὴ γνωσθῆ καὶ εἰς φανερὸν ἔλθη. ΜΝΟΥΧ 1 4 Mk. reff. m 1 Cor. iii. 10. Eph. v. 15.

18 m βλέπετε οὖν $^{\text{m}}$ πῶς ἀκούετε ος ἃν γὰρ ἔχη, δοθήσε $^{\text{PL}}$ $^{\text{EL}}$ ται αὐτῶ καὶ ος αν μη ἔχη, καὶ ο δοκεῖ ἔχειν ἀρθήn w. πρός,
Matt. iii. 13.
ch. vii. 4, 20.
xi. 6. Acts
xx. 18 only.
Job ii. 11. σεται ἀπ' αὐτοῦ.

19 η Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο ° συντυχεῖν αὐτῶ διὰ τὸν όχλον. 20 p ἀπηγγέλη δὲ αὐτῶ [λεγόντων] 'Η μήτηρ σου καὶ οι άδελφοί σου έστηκασιν έξω ίδειν σε θέλοντες. 21 ο δε αποκριθείς είπεν προς αυτούς Μήτηρ μου καί άδελφοί μου οὖτοί q εἰσιν οἱ τὸν λόγον τοῦ θεοῦ r ἀκούοντες

9 see Matt.
xxvi. 26 reff.
r = ch. vi. 47,
49. Matt.
vii. 24, 26.
s ch. v. 17 reff.
t Matt. viii. 23 καὶ τ ποιούντες.

22 Έγενετο δε εν s μια των s ήμερων, καὶ αὐτὸς t ενέβη τες Ξ.

..ποιουν-

rec o ου γνωσθησεται (from Matt x. 26: not 17. for γενησεται, εσται D. as Mey, altered to txt, to corresp with $\epsilon\lambda\theta\eta$: the rec reading was evidently originated by some scribe, who omitted to alter $\epsilon\lambda\theta\eta$ into accordance with it), with A rel: ο ου μη γνωσθησεται F: αλλα ινα γνωσθη D: txt BLEN 33 [Cyr.]. (μη is over the line in L.)

18. rec γαρ bef αν, with DKUXΛ[Π] (S 1. 33, e sil); γαρ εαν A rel: txt BLEX.

αρθησεται απ' αυτων bef και ο δοκει εχειν D lat-e.

aft η μητηρ ins αυτου DN 69 ev-y lat-c e Syr 19. παρεγενετο BDX [copt].

syr-cu [syr-jer] copt Epipho.

20. rec (for apply), $\delta\epsilon$) kai apply, with A rel volg late f g_2 syrr syr-cu [syr-jer] goth with arm Bas_1 : txt BDLXEN 33. 69 late a b ff_2 g_1 l q copt. om legistry (as unnecessary and harsh?) BDLAEN 1. 33 latt Syr syr-cu [syr-jer] copt goth with Bas_1 . add ot DLXN 1 ev-y late a b c [ef ff_2 g_1 l q syr syr-jer] goth Bas_1 . om lst sou N . $\epsilon\xi\omega$ bef $\epsilon\sigma\tau\eta\kappa\sigma\sigma\nu$ D late e $[\mathrm{with}]$ Bas_1 (Mcion₁-t). $\theta\epsilon\lambda \omega\tau\tau\epsilon$ s

bef $\sigma \in B\Xi$: (ητουντες $\sigma \epsilon$, omg ιδειν, (see || Matt) D. 21. for πρ. αυτους, αυτοις D lat-c e [Bas,]. ins η bef μητηρ and οι bef αδελφοι (|| Matt Mark) DXA 69: om ABEN rel. om του θεου X. rec at end adds autor, with V(as corrd by oright scribe) X rel Syr syr-cu [syr-jer] copt Cyr, Mcion,-t:

om ABDH2LV1EIN 1. 33 latt syr goth æth arm Tit-bostr Thl Ambr.

22. rec (for εγεν. δε) και εγεν., with X rel syr-cu æth arm: txt ABDKLMUΠΝ 1. 33. 69 latt syrr copt goth. om ev N1 (ins N-corr1). om και αυτος (D) N¹(ins 8-corr¹).—αναβηναι αυτον D-gr. (ανεβη FLM 69.)

in patience-consistently, through the course of a life spent in duties, and amidst discouragements-δ ὑπομείνας είς τέλος, ούτος σωθήσεται, Matt. xxiv. 13.

16-18. Mark iv. 21-25, where see notes. The sayings occur in several parts of Matt. (v. 15; x. 26; xiii. 12), but in other connexions. Euthym. remarks well, εἰκὸς δὲ κατὰ διαφόρους καιρούς τὰ τοιαῦτα τὸν χριστὸν εἰπεῖν. On the meaning of the separate sayings, see notes on the passages in Matt. Observe that ver. 18, πως ἀκούετε = τι ἀκούετε Mark, and δοκεῖ έχειν = έχει Mark.

19-21.] THE MOTHER AND BRETHREN OF JESUS SEEK TO SEE HIM. Matt. xii. 46-50. Mark iii. 31-35. The incident is introduced here without any precise note of sequence; not so in Matt., who says, after

the discourse in ch. xii., ἔτι αὐτοῦ λαλοῦντος τοῖς ὅχλοις and Mark και ἔρχονται . . . having before stated, ver. 21, that His relations went out to lay hold of Him, - for they said, " He is beside Himself." We must conclude therefore that they have it in the exact place, and that Luke only inserts it among the events of this series of discourses, as indeed it was, but without fixing its place. His account is abridged, and without marks of an eyewitness, which the others have. If we read λεγόντων, it may be observed that we have the same elliptic gen. absol. in Hom. Il. ε. 665 ff., ούτις ἐπεφράσατ' οὐδ' ἐνόησε, μηροῦ ἐξερύσαι δόρυ μείλινου, ὁφρ' ἐπιβαίη, σπευδόντων: — Herod. i. 3, οὐδὲ ἐκδόντες ἀπαιτεόντων: see also οὐ προςδεχομένων, Thuc. iii. 34; ἐόντων, Z elavμασαν... R OTLKAS

εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτοὺς u Mk. ch. ii. 15. Acts. ii. $^{\text{u}}$ Διέλθωμεν εἰς τὸ πέραν τῆς $^{\text{v}}$ λίμνης. καὶ $^{\text{w}}$ ἀνήχθησαν. $^{\text{ss. 3 Kings}}$ χνii. $^{\text{ss. 3 Kings}}$ χνii. $^{\text{ss. 3 Kings}}$ χνii. $^{\text{ss. 3 Kings}}$ χνii. $^{\text{ss. 4 Kings}}$ ν $^{\text{ch. v. 1 ref.}}$ ν $^{\text{ch. v. 1 ref.}}$ ν $^{\text{ch. ch. v. 1 ref.}}$ ν $^{\text{ch. ch. v. 1. ref.}}$ απαλείνητος καὶ $^{\text{ch. ch. ii.}}$ απαλείνητος $^{\text{ss. 3 Kings}}$ ν $^{\text{ss. 3 Kings}}$ ν $^{\text{ss. 3 Kings}}$ ν $^{\text{ss. 6 Kings}}$ $^{\text{ss. 6 Kings}}$ ανεμου είς την 'λιμνην, και συνεπληρουντο και εκινουαπα passam)
νευον. 24 προςελθόντες δὲ ὰ διήγειραν αὐτὸν λέγοντες το σοιγ, here
ο' Επιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερθεὶς ἐπετίμησεν τῶ ἀνέμω καὶ τῶ εκλύδωνι τοῦ ὕδατος, καὶ σηίγ, Jon.

πης μπιστάτος καὶ σημερουντο και τοῦ πλλύδωνι τοῦ το καὶ σημερουντο καὶ σημερουντο και σημερουντο και σοιγ, μπιστάτος καὶ σημερουντο και σημερουντο και σοιγ, μπιστάτος καὶ σημερουντο και σοιγ, μπιστάτος καὶ σημερουντο και σοιγ, μπιστάτος καὶ σοιγ, μπιστάτος καὶ σημερουντο και σοιγ, μπιστάτος καὶ σ η πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς τοιν. βιας ν. 25 εἶπεν δὲ αὐτοῖς Ποῦ μος ν. 27 Αἰδ. οπίν. 25, 27 εεῖτ. αλλήλους ὶ Τίς ἄρα οὕτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ικαὶ τῷ ΰδατι, καὶ ὑπακούουσιν αὐτῷ; εκτιτάσσει καὶ τῷ τὴν χώραν τῶν Γερασηνῶν, ικ. 51. Λετς ιί. 10 οπίγτ. οπίγτις ἐστὶν πὰντιπέρα τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ κίχ. 27, 40) οπίγτ. σεντῷ ἐπὶ τὴν γῆν μὲ ὑπήντησεν [ο αὐτῷ] ἀνήρ τις ἐκ τῆς εκτῆς ι. εκ. 5 τειτ. ξ. 18. κ. με Μακλί 27 τειτ. μοπίγτ. σον. Παντιπέρα καὶ κ. κ. Μακλί 27 τειτ. μοπίγτ. σον. Παντιπέρα καὶ κ. κ. Μακλί 27 τειτ. μοπίγτ. σον. Παντιπέρα καὶ κ. κ. Μακλί 27 τειτ. μοπίγτ. σον. Παντιπέρα καὶ κ. κ. Μακλί 27 τειτ. μοπίγτ. σον. Παντιπέρα καὶ κ. κ. Μακλί 27 τειτ. μοπίγτ. σον. Παντιπέρα καὶ κ. Μακλί 27 τειτ. μοπίγτ. σον. Παντιπέρα καὶ κ. Δεντιπέρα κ. Δεντιπέρα κ. Δεντιπέρα κ. Δεντιπέρα κ. Δεντιπέρα καὶ κ. Δεντιπέρα ετίμησεν τω ανέμω καὶ τω εκλύδωνι του ύδατος, καὶ

c.ch. v. 5 reff. f '. Ps. cv. 9. g James i. 6 only. Jon. i. 4, 11, 12. h '| only +. Ps. cvi. 29 Symm. is ee ch. i. 66. Acts xii. 18. k = Mark i. 27 reff. l here only +. m = ch. ix. 30 reff. n here only +. -pav, Deut. xxx. 13 Aq. o constr., Matt. viii. 1 reff. pi|Mt. reff.

23. εις την λιμνην bef ανεμου B lat-a. aft ανεμου ins πολλη D.

24. for επιστατα (twice), κυριε (|| Matt) D: om 2nd επιστ. ΧΓ Ν-corr(but reinsd) ev-y [latt syr-cu] copt goth arm-mss æth [Cyr,]. διεγερθεις (conforma to above and | Mark) BLN 33: txt AD rel. του κλυδωνι (sic) Ν1. οm του υδατος D.

for evaluation, evaluation EFGHX 1 vulg late $ff_{2}^{\sigma}g_{1,2}^{\sigma}[l]$ syr-w-ob copt-ms [Cyr]. 25. rec aft $\pi o v$ ins $\epsilon \sigma \tau \iota v$, with D rel latt: om ABLXX 1 ath. for $\phi \circ \beta \eta \theta$. $\delta \epsilon$, οι δε φοβηθεντες LN 33 syrr syr-cu. Ο προς αλληλους \aleph ev-x: ins bef λεγοντες LΞ 33 [vulg-cl] lat-a b c [e $f_2^r g_1 l q$ syr]. Ο πκαι υπακουουσιν αυτω B. 26. for και κατ., κατ. δε D am(with fuld em forj [tol]) lat-a c [f $f_2^r g_{12} l q$]. κατεπλευσεν \aleph Scr's (c) m. rec γαδαρηνων, with AR rel Syr syr-cu syr-txt goth:

γεργεσηνων LXΞΝ (C²P in ver 37) 1. 33 syr-jer copt with arm [Cyr,]: txt (see prolegg) BD (C¹ sah in ver 37) latt syr-mg. rec αντιπεραν (cf περαν, || Matt Mark), with L: περαν MS: txt ABDREN rel.

27. κ. εξηλθον ε. τ. γ. και D. om 2nd αυτω BEEN 1. 33 arm [Ps-Ath,]: ins ADR rel vss. τις bef ανηρ B: om τις D ev-y toll lat-a (æth?).

Pind. Nem. i. 46, and other examples in Bernhardy, Syntax, p. 481. In ref. Josh. we have λέγοντες similarly placed.

22-25. JESUS, CROSSING THE LAKE, STILLS THE STORM. Matt. viii. 18, 23—27. Mark iv. 35—41. The chronology of this occurrence would be wholly uncertain, were it not for the precision of Mark, who has introduced it by ev exelvy τῆ ἡμέρα ὀψίας υἴσης,—i. e. on the same day in which the preceding parables were delivered. How it has come to be misplaced in Matthew, must ever be matter of obscurity. The fact that it is so, is no less unquestionable than the proof that it furnishes of the independence of the two 22. ἐν μιᾳ τ. other Evangelists. ήμ.] This serves to shew that Luke had no data by which he could fix the following events. If he had seen the Gospel of Mark, could this have been so?

23.] ἀφύπ. belongs to the later Greek,

and even there more commonly signifies 'to awaken.' κατέβη—from the sky -or perhaps from the mountain valleys around: see Matt. vii. 27, and note on Acts xxvii. 14. συνεπλ.] they (= their ship) were filling. See notes on Matt. 25.] In Matt. this reproof comes before the stilling of the storm. But our account, and that in Mark, are here evidently exact.

26-39. HEALING OF A DÆMONIAC IN THE LAND OF THE GERASENES. Matt. viii. 28-34. Mark v. 1-20, in both of which places see notes. 26. avt. τ. Γ., a more precise description than τδ

πέραν Matt., or τὸ π. τῆς θαλ. Mark.
27.] ἐκ τῆς πόλ. belongs, not to ὑπήντ. (Meyer and E. V.), but to ἀνήρ τις—a certain man of the city. The man did not come from the city, but from the tombs. I put to any reader the question, whether it were possible for either

πόλεως, δς 9 είχεν δαιμόνια τ έκ χρόνων s ίκανων, καὶ ίμάq Matt. xi. 19 q Matt. Xi. 14 reff. (ch. iv. 33 reff.) r Acts 1x. 33. τιον οὐκ ^t ἐνεδιδύσκετο, καὶ ἐν οἰκία οὐκ ^u ἔμενεν, ἀλλ' John ix. 32.
- of time, Luke έν τοις ν μνήμασιν. 28 ίδων δε τον Ίησοῦν ν ἀνακράξας only, ch. xx. 9 Acts viii. 11 iv 23, 43 al. 2 Macc. 1 20 * προς έπεσεν αὐτώ καὶ φωνή μεγάλη εἶπεν Τί ἐμοὶ καὶ C υη με-* προς έπεσεν αυτώ και φωνη μεγαλη είπεν · 1 ι εμοι και γαλη ... σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ² ὑψίστου; ε δέομαί σου μή ΑΒΕΠΕ ... ΓΕΠΚΕ t (-διδύσκ.) με ^b βασανίσης. ^{29 °} παρήγγελλεν γὰρ τῷ πνεύματι τῷ MRSU ch. xvi. 19. Mark xv. 17 ακαθάρτω έξελθειν από του ανθρώπου d πολλοίς γαρ καὶ h πέδαις φυλασσόμενος, καὶ i διαρήσσων τὰ k δεσμὰ reff.
w Mark vi. 49,
ch. iv. 33
l Mk. xxiii,
15. Judg. vii.
20. 1 ήλαύνετο ύπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. 30 ἐπ-18. Judg. vii.
20.

19. Μκ. (reff.)

19. ρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι ἐστὶν ὄνομα; ὁ χ. 2 Κίπας και 10 al.

1 Μκ. reff.

20. λέγων Τί σοι ἐστὶν ὄνομα; ὁ χ. 2 Κίπας και 10 al.

21 Μκ. reff.

20. λείναι πολλὰ εἰςῆλθεν εἰς αὐτόν.

21 Μκ. reff.

22 Pet. ii. 8. Rev. ix. 5 al. 1 Κ'ngs γ. 3.

23 Μακ γιίι 6 reff.

24 Δετ γιίι 25 και 12 χίχι 29. χχιίι 15 στως.

25 μ Μκ. (3co) reff.

26 χχ. 23 only. (not LXX.)

26 μ Μκ. δίς.

26 μ Μκ. (3co) reff.

26 χχ. 23 only. (not LXX.)

26 μ Μκ. δίς.

26 μ Μκ. (3co) reff.

26 χχ. 23 only. (not LXX.)

26 μ Μκ. δίς.

26 μ Μκ. (3co) reff.

26 χχ. 23 only. (not LXX.)

26 μ Μκ. δίς.

26 μ Μκ. (3co) reff.

26 μ Μκ. (3co) reff.

27 μ Μκ. (3co) reff.

28 μ Μκ. (3co) reff.

29 μ Μκ. (3co) reff.

29 μ Μκ. (3co) reff.

29 μ Μκ. (3co) reff.

20 μ Μκ. (3c

for os $\epsilon_i \chi \epsilon_{\nu}$, $\epsilon_{\chi} \omega_{\nu}$ BN1. (not L, Treg.) for ϵ_{κ} χ_{ρ} to $\epsilon_{\nu} \epsilon_{\delta}$, κ . $\chi_{\rho} \omega_{\nu}$ ikave ouk ενεδυσατο ιματιον BLE R'(txt (exc ενεδ.) 83a, but former reading restored) (1) 33 syr-mg syr-jer copt æth arm.—for εκ, απο D.—for και, os D. εμεινέν AL 1. μνημειοις D Ser's g.

28. rec ins και bef ανακραξας, with AR rel syr goth arm: om B(D)LXEX 33 latt Syr syr-cu [syr-jer] copt wth. - ανεκραζεν and om προσεπεσεν αυτω και D(ins και D2-gr).

om ιησου DR 1. 69 ev-y lat-e copt. om του θεου DE 1 lat-g, l.

29. rec παρηγγείλε (corrn to aor, as so often), with BFMSΛΞ 69: ελεγεν (|| Mark) D lat-e: txt ACRN rel latt syrr syr-cu [syr-jer]. for πνευματι, δαιμονιώ D lat-e. ε: txt Active terms of the control of BLXEN 33: txt ACDR rel. (with one ρ) ABIC(D)RUΔ 1. - διερησσε D lat-c e æth.) for δεσμα, δεμονια X1(txt R-corr 1.3a). aft ηλαυνετο ins γαρ D lat-c e. απο BΞ: txt ACDRN rel. rec δαιμονος, with AC3R rel lat-a: txt BC1DE1XEX latt: των δαιμονων Λ Syr-ms

syr-mg. $\tau\eta\nu$ $\epsilon\rho\eta\mu\rho\nu$ D [mm lat- cff_2] Syr syr-eu [syr-jer]. 30. om o $\iota\eta\sigma\sigma\nu$ \aleph !. om $\lambda\epsilon\gamma\omega\nu$ (as \parallel Mark) BN 1 lat-a b c eff_2 l q Syr. ins $\sigma\tau\iota$ bef $\sigma\sigma\iota$ Ξ^1 (appy). ovola bef $\epsilon\sigma\tau\iota\nu$ BDLEN 1. 33 latt Originit; ι : ov. $\sigma\sigma\iota$ $\epsilon\sigma\tau$. C2: ον. σοι, omg εστιν (|| Mark), C1 [æth] (hence the rearrangemts): txt AC3R rel syr [arm] Dial, aft λεγεων ins ονομα μοι (| Mark) D late syr-jer æth. to ϵ is αυτον, πολλα γαρ ησαν δαιμονία D lat-(a) $c(ff_2)$.— ϵ is ηλθεν bef δαιμονία πολλα BN vulg lat[-q] copt: txt ACRZ rel lat-a f syrr [syr-jer] goth.

Mark or Luke to have drawn up their account from Matt., or with Matt. before them, seeing that he mentions two possessed throughout? Would no notice be taken of this? Then indeed would the Evangelists be but poor witnesses to the truth, if they could consciously allow such a discrepancy to go forth. Of the discrepancy itself, no solution has been proposed which can satisfy any really critical mind. That one should have been prominent, and the spokesman is of course possible, but such a hypothesis does not help us one whit. Where two healings take place, narrators do not commonly, being fully aware of this, relate in the singular: and this is the phænomenon to be accounted for. It is at least reasonable to assign

accuracy in such a case to the more detailed and chronologically inserted accounts of Mark and Luke. οὐκ ἐν. is to be taken literally. The propensity to go entirely naked is a wellknown symptom in certain kinds of raving madness: see Trench, Miracles, p. 167, note †. 29.] παρήγγελλεν, He was ordering, imperf .: in the midst of this ordering, and as a consequence of it, the possessed man cried out, as in last verse. On πολ. χρόνοις see reff. Plutarch, Thes. 6, uses χρόνοις πολλοις υστερον:-not for many years,' still less, 'oftentimes,' E. V., Grot.; -but during a long time.

συνηρπ., it had seized him and carried him: see reff. έδεσμ.] Notice the imperfect, giving the sense, it was atP каг

31 καὶ η παρεκάλουν αὐτὸν η ίνα μη ο ἐπιτάξη αὐτοῖς εἰς η Matt. ziv. 26 \mathbf{P} και παρεκαλουν αυτον " ινα μη επιταξη αυτοις εις η μητενιας την μάβυσσον ἀπελθείν. 3^2 ην δε έκει \mathfrak{q} άγελη \mathfrak{q} χοίρων οι 30 επ. Ματκ. Ματκ. ωι 30 επ. Ματκ. Ματκ. ωι 30 επ. Μ αὐτοῖς. 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου 13 ἀμε καὶ 13 καὶ $^$ εἰς τὴν πόλιν καὶ εἰς τοὺς άγρους. $\frac{1}{2}$ εχηλυον σε χν. 19. ἰδεῖν τὸ γεγονός, καὶ ἢλθον πρὸς τὸν Ἰησοῦν, καὶ εὖρον $\frac{1}{2}$ Ciron. xxv. καθήμενον τὸν ἄνθρωπον ἀφ' οὖ τὰ δαιμόνια ἐξεληλύθει $\frac{1}{2}$ τοὺς πόδας $\frac{1}{2}$ τοὺς πόδας $\frac{1}{2}$ τοὺς πόδας $\frac{1}{2}$ τοῦς ποῦς $\frac{1}{2}$ τοῦς $\frac{1}{2}$ το τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. $\frac{36}{6}$ ἀπήγηςειλαν δὲ αὐτοῖς οπίν. οπίν. $\frac{100 \, \text{km}}{200 \, \text{m}}$ γ μΜλ. οπίντ. a ch. vii. 38. Acta xxi. 3.

31. for kai par., par. de D lat- f_2 . rec parekale (|| Mark), with APR U(Tresexpr) Ξ rel copt-ms goth: txt BCDFLS 1. 33. 69 copt arm Cyr2. om autou D. rec παρεκαλει (|| Mark), with APR U(Treg.

32. on ικανων D 49 lat-c: for ικ., πολλων (|| Matt) Χ. βοσκομενη (from || Matt Mark) B D-gr ΚUΠΝ 69 lat-a Syr [syr-jer arm] ath: txt ACPRΞ rel vulg lat-b c [f f_2g_{12} l q] D-lat syr-cu syr copt goth. for και παρ., παρ. δε D. rec παρεκαλουν (|| Matt), with AC³DPRΝ¹ rel vulg lat- g_{12} [syrr syr-cu] copt: txt (|| Mark, so that it is not easy to decide, except by txt being less usual) BC¹LΞΝ³α 1.33 lat-a b c f f_2^p [1] qaft wa ins un A. 1st αυτοις bef επιτρεψη LRE 33. to εισελθείν, εις τ. χοιρούς εισελθωσίν D; simly lat-a b ff l q [Syr syr-cu syr-jer]. for last και, ο δε D. om 2nd autois R1 [Ser's f].

33. rec εισηλθεν, with U (S 1. 69, e sil): ωρμησαν abierunt D: txt ABCPREN rel. for kai wrm., wrm. de D. for liming, balassay (||) \aleph 28. 435(Sz) [lat-a

c]. απεπνιγοντο C lat-b c ff2; απεπνιγησαν S Scr's g.
34. rec (for γεγονος) γεγενημένον, with X rel: txt ΑΒCDKLPRUΞΠΝ 1. 33. 69. (εφυγαν DA.) rec ins απελθοντες (|| Matt) bef απηγγειλαν, with (Ser's c s,

e sil) ath: om ABCDPREN rel latt syrr syr-cu [syr-jer] copt goth arm.

35. for ver, παραγενομενων δε εκ της πολεως και θεωρησαντων καθημενον τον δαιμονιζυμενον σωφρονουντα και ιματισμενον καθημενον παρα τους ποδας του ιησου εφοβηθησαν for εξηλθ. δε, και εξηλθ. C¹(appy) 1 Syr syr-cu [syr-jer] æth. ευραν B^1 .) τον ανθρωπον bef καθημενον P 1 vulg lat-b c f ff_2 $g_{1,2}$ [copt]. εξεληλυθει, εξηλθεν B \aleph^1 (-θον \aleph^{3a}) lat-f. om του (bef ιητου) B. 36. for δε, γαρ D lat-c.—και απηγγ. C Syr syr-cu [syr-jer æth]. add λε

add LEYOUTES N.

tempted to bind him. διαρ. τ. δ.] The unnatural increase of muscular strength is also observed in cases of raving madness (as indeed also in those of any strong concentration of the will): see Trench as above. 30.] Lightfoot (on Mark v. 9) quotes instances of the use of for a great number, in the Rabbinical writings. The fact of many dæmons having entered into this wretched man, sets before us terribly the utter break-up of his personal and rational being. The words will not bear any figurative rendering, but must be taken literally (see ver. 2 of this chap., and ch. xi. 24 ff.); viz. that in the same sense in which other poor creatures were possessed by one evil spirit (see note on | Matt.), this man, and Mary Magdalene, were possessed by

31. τ. ἄβυσσον This word is sometimes used for Hades in general (Rom. x. 7), but more usually in Scripture for the abode of damned spirits: see reff. This last is certainly meant here-for the request is co-ordinate with the fear of torment expressed above (see Greswell on the Parables, v. (pt. 2) 365, and note on ch. xvi. 23). But, as Bp. Wordsw. remarks, we must distinguish between ἄβυσσος, the ad interim place of torment, and the lake of fire into which the devil will be cast by Christ at the end: see Rev. xx. 3, 35.] ἐξῆλθ., viz. the people in the town and country = $\pi \hat{a} \sigma \alpha \hat{\eta} \pi \delta \lambda is$ Matt.; here understood in ἀπήγ. είς τ. πόλ. κ. είς τ. άγ. παρά τ. π. τ. 'In. This particularity denotes an eyewitness. The phrases common to Mark

[καὶ] οἱ ἰδόντες Επώς εἐσώθη ὁ δαιμονισθείς. 37 καὶ ABCDE bilMk.ch. xiv. 7 al. c = Matt. ix. ε ήρωτησεν αυτον άπαν το πλήθος της ^f περιχώρου των ΜΡΙΚΟ 21 reff. d Matt viii. 16 Γερασηνών ἀπελθεῖν ἀπ' αὐτών, ὅτι φόβω μεγάλω a Matt viii. 10 reff.
e w. inf., ch. v.
3 John iv.
40 Acts iii.
3, x. 48.
f Matt. xiv. 35
al. Deut. iii.
13, 14.
g. Matt. iv.
24. ch. iv. 38.
Job iii. 24.
xxxi. 23.
(Acts xxiii.
5.) g συνειχοντο· αὐτὸς δὲ h ἐμβὰς εἰς πλοίον i ὑπέστρεψεν. 1.33.60 38 κ έδειτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὖ ἐξεληλύθει τὰ δαιμόνια είναι σύν αὐτῶ. Ι ἀπέλυσεν δὲ αὐτὸν λέγων 39 1 Υπόστρεφε είς τον οίκον σου, καὶ m διηγοῦ όσα σοι η ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν ο καθ' ο ὅλην τὴν ο πόλιν h Matt. viii. 23 p κηρύσσων όσα n εποίησεν αυτώ ο Ίησους. h Matt. viii. 23 reff. i ch. ii. 20 reff. k w. inf., Acts xxvi. 3. (2 Cor. x. 2.) l Matt. xiv. 15 40 Έγένετο δὲ θέν τῶ ὑποστρέψαι τὸν Ἰησοῦν, τάπεδέξατο αὐτὸν ὁ ὄχλος ἦσαν γὰρ πάντες * προςδοκώντες reff. m Mark v. 16 αὐτόν. 41 καὶ ἰδοὺ ἡλθεν ἀνὴρ ὧ ὄνομα Ἰάειρος, καὶ m Mark v. 16 at reff. Ps. xlvii. 13. n ch. i. 49 al. at 0.2 Macc. v. 2. p Mark i. 45. To v. 20. vii. 36. q ch. iii. 21 reff. t = Matt. iv. 9 reff. αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν καὶ τπεσών παρά τούς πόδας τοῦ Ἰησοῦ υπαρεκάλει αὐτὸν εἰςελθεῖν εἰς r = [ch. ix. 11.] Acts xviii 27 xxi, 17 xxviii, 30. 2 Macc. iii, 9 al. u Mark v. 17 reff.

om kai BCDLPX**x** 33. 69 lat-a b c f l [q] Syr syr-cu [syr-jer] copt arm: ins AR rel vulg lat- f_2 (g_1 ?) syr goth. for daimovishess, o layaiwn D^3 , o lieu D^1 -gr, a legione vulg lat-f f_2 g_1 , g_2 l q.

37. for kai $\eta\rho\omega\tau$, $\eta\rho\omega\tau$. de D lat-a sah. rec $\eta\rho\omega\tau\eta\sigma\alpha\nu$, with DZ rel vulg lat-b c f $g_{1,2}$ [l q Syr syr-cu syr-jer] coptt goth [æth Bas₁]: txt ABCKMPR S(Tischdf) Π N 33. 69 lat-a syr, επηρωτησεν X. for απαν, παν N.—for αν. απαν τ . πλ. τ . περ., τον ιησουν παντες και η χωρα D. rec γαδαρηνων, with AR N³a(but γεργεσ. restored) rel syrr syr-cu goth [Bas₁]: γεργεσηνων C²LPXN¹ 1. 33. 69 [syr-jer] copt æth arm: txt BC¹D latt sah. for οτι φοβω, φ. γαρ D lat-c goth. for αντ. δε εμ., ενβας δε D: om δε A. rec ins το bef πλοιον, with AP: el [Bas₁]: om BCLRXN 1. 33 goth arm.— om εις πλ. D lat-l Ambr₁. επεστρεψων V(Tischdf) \aleph ¹: συνεστοεψεν \aleph -corr¹: txt \aleph ³a.

38. rec $\epsilon\delta\epsilon\epsilon\epsilon\tau$, with C¹RN¹ rel [Bas₁]: $\eta\rho\omega\tau\alpha$ D: $\epsilon\delta\epsilon\epsilon\epsilon\iota\tau$ 0 AP· txt BC²LX N-corr¹ (but $-\epsilon\epsilon$ - restored) 33 Cyr₁. $\tau\alpha$ daimonia bef $\epsilon\xi\epsilon\lambda\eta\lambda\nu\theta\epsilon\iota$ CRX 1. 69 vulg lat-b c sah goth. for $\epsilon\iota\nu\alpha$ 1, $\iota\nu\alpha$ 2 (see || Mark) P. rec aft auton ins o incons, with ACPR rel vulg lat-(a) f ff. g_2 2 g syrr syr-cu goth: om BDLN 1 lat-b c g_1 1 [syr-jer] coptt with arm Cyr₁.

39. for υποστρεφε, πορευου D lat-c. for και διηγου, διηγουμενος D. rec εποιησε bef σοι, with AC3 rel syrr copt goth: σοι ο θ. επ. D lat-f: σοι ο κυριος πεποιηκεν και ηλεησεν σε ($\parallel Mark$) C¹: txt BLP(R)XX 1. 33 vulg lat-a c l Tit-bostr₁ Vict₁ (Cyr₁).—πεποιηκεν CR Cyr₁. απελθων κατα τ. πολιν εκηρυσσεν D. 40. εν bef δε, omg εγενετο, BLR \aleph^{3a} (but txt restored) 1. 33 Syr syr-cu coptt wth

40. εν bef δε, omg εγενετο, BLR κ^{3a}(but txt restored) 1. 33 Syr syr-cu coptt wth Meion-e: txt ACDPκ¹ rel latt syr goth [(arm)]. υποστρεφείν BRκ. αποδεξασθαι and τον οχλον D. om ο C¹. for 2nd αυτον, τον θεον κ¹(txt κ-corr¹).

41. for idea $\eta\lambda\theta\epsilon\nu_1$ eldew D late. (ω to 1st kai is omd by D-gr, the space having been occupied by $\tau\eta s$ supay. $\pi\epsilon\sigma\omega\nu$ (from below); supplied by D⁸ or 11.) out os (from ignorance of reference of autos) BDR 1. 69 late a f copt [goth eth]: txt APN vulg late b ff g g1.2 [b g syr [syr-jer] arm. (C uncert.) om $u\pi\eta\rho\chi\epsilon\nu$ kai D late Syr. for $\pi\omega\rho$, $u\pi\sigma$ D. om $\tau\sigma\nu$ (bef $\iota\eta\sigma\sigma\nu$) BP S(Tischdf) \aleph^1 : ins ACDR \aleph^3 a rel [Damase]. $u\nu\alpha$ eiself Ω C (appy).

and Luke, e. g. iματ. καὶ σωφ., oi iδόντες, denote a common origin of the two narratives, which have however become considerably deflected, as comparison will shew. 38, 39.] See notes on Mark.

40-56.] Raising of Jaeirus's daughter, and healing of a woman with an issue of blood. Matt. ix. 1,

18-26. Mark v. 21-43. Our account is that one of the three which brings out the most important points, and I have therefore selected it for full comment.

40.] ἐν τῷ ὑπ., when Jesus had returned. ἀπεδέξ., welcomed Him: see reff. ἦσαν γ.] Here we have an eye-witness again. 41.] ἄρχων—a ruler, = εἶs τῶν ἀρχισυναγάγων Mark:

τὸν οἶκον αὐτοῦ, 42 ὅτι θυγάτηρ $^{\text{ν}}$ μονογενὴς ἢν αὐτῷ ὡς $^{\text{ν}}$ κ. Μ. 12 reft.

Ψ ἐτῶν δώδεκα, καὶ αὕτη $^{\text{ν}}$ ἀπέθνησκεν. ἐν δε τῷ ὑπάγειν $^{\text{ν}}$ Μ.Μ. reft αὐτόν, οἱ ὅχλοι $^{\text{γ}}$ συνέπνιγον αὐτόν. 13 καὶ γυνὴ οὖσα $^{\text{ν}}$ τοῦ $^{\text{ν}}$ μονος αὐτοῦς $^{\text{ν}}$ ἀπὸ ἐτῶν δωδεκα, ἤτις $^{\text{ι}}$ ἐπτροῖς $^{\text{ν}}$ ἐποιν $^{\text{ι}}$ προς αναλώσασα ὅλον τὸν $^{\text{ν}}$ βίον οὐκ $^{\text{ι}}$ ἔσχυσεν ἀπ $^{\text{ι}}$ ενίν. Μεκτ τοῦ $^{\text{ι}}$ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ $^{\text{ι}}$ παραχρῆμα $^{\text{ι}}$ Μ.Κ. οιν. $^{\text{ι}}$ εντη $^{\text{ι}}$ α ρύσις τοῦ αἵματος αὐτῆς. $^{\text{ι}}$ καὶ εἶπεν ὁ Ἰησοῦς $^{\text{ι}}$ Μετο οιλ $^{\text{ι}}$ εντη $^{\text{ι}}$ α ρύσις τοῦ αἵματος αὐτῆς. $^{\text{ι}}$ καὶ εἶπεν ὁ Ἰησοῦς $^{\text{ι}}$ Ματι χ. 19. 20 reft. $^{\text{ι}}$ Ματι χ. 23 reft. $^{\text{ι}}$ ματι $^{\text{ι}}$ Ματι χ. 23 reft. $^{\text{ι}}$ ματι $^{\text{ι}}$ Ματι χ. 19. 20 reft. $^{\text{ι}}$ ματι $^{\text{ι}}$ Ματι χ. 23 reft. $^{\text{ι}}$ ματι χ. 23 reft. $^{\text{ι}}$ ματι χ. 19. 20 reft. $^{\text{ι}}$ ματι χ. 23 reft. $^{\text{ι}}$ ματι χ. 24 reft. $^{\text{ι}}$ ματι χ. 25 reft.

тпи откваи D(арру).

42. for $\sigma \tau_i$ to autw, $\eta \nu$ gar buy. autw uonog. D.—om $\eta \nu$ \aleph^i . om ws D 240 sah with. for kai aut. apeb., apobuhakousa D(-skov D) appy, but altered by origing scribe: Scriv) Syr syr-jer². for ev de tw upagein, kai egeveto ev tw poreuesdai C¹DP arm: txt ABC³R\(\text{R}\) rel syr-ser syr-cu [syr-jer coptt] goth with. $\sigma u \nu \epsilon \pi \nu \nu \gamma \sigma \nu$ D: $\sigma u \nu \epsilon \theta \nu \nu \nu \delta \nu \gamma \sigma \nu$ U.

43. for $\eta \tau is$ to $\theta \epsilon \rho a \pi \epsilon \upsilon \theta \eta \nu a \iota$, $\eta \nu$ oude ϵis is according to $\theta \epsilon \rho a \pi \epsilon \upsilon \sigma a \iota$ D sah.— $\iota a \tau \rho o \iota s$ to $\theta \epsilon \iota s$ is also omd in B arm-zoh. rec (for $\iota a \tau \rho o \iota s$) $\epsilon \iota s$ to $\iota a \tau \rho o \iota s$ originated at $\theta \iota s$ and $\theta \iota s$ rec (for $\iota a \tau \rho o \iota s$) $\epsilon \iota s$ rec (for $\iota a \tau \rho o \iota s$) rec (for $\iota a \tau \rho o \iota s$) $\epsilon \iota s$ rec (for $\iota a \tau \rho o \iota s$) $\epsilon \iota s$ rec (for $\iota a \tau \rho o \iota s$) $\epsilon \iota s$ rec (for $\iota a \tau \rho o \iota s$) $\epsilon \iota s$ rec (for $\iota a \tau \rho o \iota s$) $\epsilon \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \tau \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \iota s \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \iota s \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \rho o \iota s \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \rho o \iota s \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \rho o \iota s \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \rho o \iota s \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \rho o \iota s \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \rho o \iota s \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \rho o \iota s \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \rho o \iota s \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \rho o \iota s \rho o \iota s$) $\iota s \iota s \rho o \iota s$ rec (for $\iota s \rho o \iota s \rho o \iota s$) $\iota s \rho o \iota s$ rec (fo

44. aft προςελθουσα ins δε C(appy) copt-dz. ο ο οπισθεν D 258: ins aft ηψατο $K\Pi$. ο ο του κρασπεδου (|| Mark) D lat-a f_2 [l]. ο ο αυτου Λ^1 (perhaps). 45. for και to 1st μου, ο δε ιησους γνους την εξελθουσαν εξ αυτου δυναμιν επηρωτα

—in Matt. only ἄρχων. 42.] μονογ., peculiar to Luke, but perhaps implied in τδ θυγάτριον of Mark.

απέθν., was dying. In Matt. she is represented as already dead. He is not aware of the subsequent message to Jaeirus, and narrates concisely and generally.
The crowd seems to have followed to see what would happen at Jaeirus's house: see ver. 54.

43.] προς αναλ., 'having, besides all her suffering, spent,' &c. But,—see notes on μὴ προς εῶντος τοῦ ἀνέμου, Acts xxvii. 7, and on συμμαρτυρείν, Rom. ii. 15; viii. 16; ix. 1,—προς- may denote the direction or tendency of her spending. Mark adds, that she grew nothing better, but rather worse. The omission of this clause, iaτρ. προςαν. δλ. τ. β., in some of the best MSS., is curious. I have not ventured to exclude it, on account of the characteristic απαξ λεγόμενον προςαναλώσασα, which seems to betray St. Luke's hand. The an' instead of bn', which latter may have come from the $\delta\pi\delta$ $\pi\delta\lambda$ λῶν ἰατρῶν of St. Mark, conveys a slightly differing sense. ὑπό is more of direct agency, àπό of ultimate derivation. She could get no relief from any system of treatment adopted by any. 44.] Her inner thoughts are given in Mark, ver. There was doubtless a weakness and error in this woman's view;-she imagined that healing power flowed as it

were magically out of the Lord's person; and she touched the fringe of his garment as the most sacred, as well as the most accessible part: see Matt. xxiii. 5: Num. xv. 37-40. But she obtained what she desired. She sought it, though in error, yet in faith. And she obtained it, because this faith was known and recognized by the Lord. It is most true objectively, that there did go forth healing virtue from Him, and from his Apostles (see Mark vi. 56: Luke vi. 19: Acts v. 15; xix. 12), but it is also true that, in ordinary cases, only those were receptive of this whose faith embraced the truth of its existence, and ability to heal them. The error of her view was overborne, and her weakness of apprehension of truth covered, by the strength of her faith. And this is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that He who accepted this woman for her faith even in error and weakness, may also accept them. 45.] We are not to imagine that our Lord was ignorant of the woman, or any of the circumstances. The question is asked to draw out what followed. the part of Jesus Himself, an undeniable instance of this, in ch. xxiv. 19-and note there. The healing took place by His 1 ch. v. 5 reff. m. here only.
3 me ch. vi. 3 mere only.
4 l Kings
2 kalì n ἀποθλίβουσιν [καὶ λέγεις Τίς ὁ άψάμενός μου ;]
3 xilì θ.
2 (only !).
5 c καὶ η ἀποθλίβουσιν [καὶ λέγεις Τίς ὁ άψάμενός μου ;]
4 δ ὁ δὲ Ἰησοῦς εἶπεν "Ηψατό μού τις· ἐγὼ γὰρ ἔγνων
Num. xzi.
2 (only !).
5 c Ματι xiv.
2 reff.
6 τι οὐκ q ἔλαθεν τ τρέμουσα ηλθεν, καὶ s προςπεσοῦσα αὐτῷ ΑΒΕΦΕ
1 Μκ κιι 24
δι' ην αἰτίαν ήψατο αὐτοῦ ἀπήγγειλεν τ ἐνώπιον παιτος
1 ΝΚ. 2 Pet.
1 ι. 10 only.
1 τοῦ λαοῦ, καὶ ὡς ἰάθη ἱ παραχρημα.
18 ὁ δὲ εἶπεν αὐτη
1 31.
3 . 69
1 κακ κὶὶ 11 reff.
1 τοὶ χιι 2 al.
1 καν κὶὶ 1 reff.
1 και να τος με τος καὶ οι δὸς καὶ οι δὲς καὶ οι

Tis mon hyato (see \parallel Mark) D lat-a. om kai oi sup autw BP 253 Ser's p w¹ syr-cu syr-jer sah.—ree (for sup autw) met' autou, with X rel: txt ACDLPRUEN 1. 33. 69. om kai left left of 201 mon BLN 1 coptt arm: ins AC(D)PRE rel latt syrr syr-cu syrical selection.

[syr-jer] goth wth. for o ay. nov, nov nyato D vulg lat-b cf.

47. om idousa to hhver R¹(ins R-corr¹). for tremousa, entrodus out a D. om di hn aitian hvato autou, and for appy,, dihyyeihen R.—om hvato autou A¹, rec aft aphyyeihen ins auto, with C¹(appy) PR rel syr [sah] goth: om ABC²DLX Ξ [P] R 1. 33. 69 latt Syr syr-cu copt with arm. for ws, ot: D: eudews Ξ : ews 69 [ong kai]: om Λ^1 .

48. aft ο δε ins ιησους CMPRXA Syr goth. om αυτη κ fuld sah. rec aft αυτη ins θαρσει (from || Matt), with ACPR rel lat-q syrr goth æth arm: om BDLEK

will, and owing to His recognition of her faith: see similar questions, Gen. iii. 9, and 2 Kings v. 25. ό Πέτ. κ. οί σ.

av. A detail contained only here. On the latter part of this verse many instructive remarks have been made in sermons—see Trench, Mir. p. 192, note (edn. 2)-to the effect that many press round Christ, but few touch Him, only the faithful. Thus Augustine, Sic etiam nunc est corpus ejus, id est, Ecclesia ejus. Tangit eam fides paucorum, premit turba multorum' (Serm. lxii. 3 (5), vol. v.). And Chrysostom, ὁ πιστεύων είς τον σωτῆρα ἄπτεται αὐτοῦ ὁ δὲ ἀπιστῶν θλίβει αὐτὸν καὶ λυπεῖ. It is difficult to imagine how the miracle should be, as Bp. Wordsw., "a solemn warning to all who crowd on Christ:" or how such a forbidding to come to Him should be reconciled with δεῦτε πρός με πάντες . . . Rather should we say, seeing it was one of those that thus crowded on Him who obtained grace from Him, that it is a blessed encouragement to us not only to crowd on Him, but even to touch Him: so to crowd on Him as never to be content till we have grasped if it be but His garment for ourselves: not to despise or discourage any of the least of those who "make familiar addresses to Him in (so called) religious hymns," seeing that thus some of them may touch Him to the healing of their souls. I much fear that if my excellent friend had been keeping order among the multitude on the way to the house of Jaeirus, this poor woman would never have been allowed to get near to Jesus. But I hope and trust that he and I shall rejoice together one day in His presence amidst a greater crowd, whom no man can number, of all nations, and kindreds, and people, and tongues.

47.] It is not necessary (though perhaps probable), from the ἀρν. δὲ πάντων ver. 45, that the woman should also have denied with them. She may have hidden herself among the crowd. Our Lord (Mark ver. 32) looked around to see τὴν τοῦτο ποι-ήσασαν—a wonderful precision of expression, by which His absolute knowledge of the whole matter is set before us.

τρέμ. + είδυῖα ὁ γέγονεν αὐτῆ Mark; which is implied here. All this is omitted in Matt.; and if we had only his account, we should certainly derive the wrong lesson from the miracle; for there we miss altogether the reproof, and the shame to which the woman is put; and the words of our Lord look like an encomium on her act itself. Her confession ἐνώπ. παν. τ. λ., is very striking here, as shewing us that Christ will have Himself openly confessed, and not only secretly sought: that our Christian life is not, as it is sometimes called, merely 'a thing between ourselves and God;' but a good confession, to be witnessed ἐνώπιον παν. τ. λ. 48.] How lovingly does our Lord re-assure the trembling woman; her faith saved her-not merely in the act of touching, but as now completed by

τι P. ...σωθησεται Ξ. F wavvnv ...

46—51.
Φύγατερ, ἡ πίστις σου $^{\rm u}$ σέσωκέν σε, $^{\rm v}$ πορεύου εἰς εἰρήνην. $^{\rm u}$ $^{\rm ver. 36}$.
40 ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ $^{\rm w}$ ἀρχι- $^{\rm well.}$ $^{\rm$ 52 έκλαιον δὲ πάντες καὶ ε ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν \dot{M} η κλαίετε· οὐ γὰρ ἀπέθανεν, ἀλλὰ \dot{a} καθεύδει. \dot{b} καὶ \dot{b} καὶ \dot{c} κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. \dot{c} αὐτὸς δὲ \dot{c} ε Ποπιχ. (20. 22.11). 23.

1 latt syr-cu syr-jer coptt. θυγατηρ ΒΚL. εν ειρηνη D-gr latt coptt. for παρα, απο (|| Mark) 49. ερχονται and om τις (both | Mark) DE1 lat-c syr-cu. AD 1 Damase, a am lat-a b [lq]. $\lambda \epsilon \gamma ov \tau \epsilon s$ D lat-c syr-cu. om $a v \tau \omega$ (see | Mark) BLXEN 1. 33 lat-e [syr-jer] coptt: ins ACDPR rel latt syrr syr-cu goth [æth μηκετι BDN syr-w-ast sah: txt σου bef η θυγατηρ D-gr. arm Damasc,].

ACPRE rel [vss Damasc,]. (33 def.) 50. aft ακουσας ins τον λογον (|| Mark) D vulg lat-b c ef g, [l q] syr-cu. for

ou. alt ακουσας his τον Λογον (| Mark) D vulg lat-b e ef g, | l q | syr-eū. for απεκριθη, ειπεν κ¹, dixil lat-a e e Syr [syr-eu] sah æth, ail lat-b f g, om λεγων BLXΛΞΚ 1. 33 vulg lat-ff l syr-eu (Syr sah æth): ins ΛCDPR rel syr [syr-jer] copt goth arm. rec πιστευε (from || Mark), with ΛCDRXΝ rel: txt BLΞ.

51. for ειςελθων, ελθων (to avoid repetn, from || Matt and Mark(ver 38)) ABCRΚ rel latt syrr syr-eu copt-schw sah goth Thi: txt DV copt-wilk æth arm. rec for συση ομέσα (|| Mark) with ΛCML (| DN) well txt D(α) copt-wilk æth arm. τινα) ουδενα (|| Mark), with AC³[L]R(N) rel: txt B(sic: see table) C¹DX 33.69 latt coptt.—ουδενα αφηκεν συνεισελθειν αυτω Ν. rec om συν αυτω, with AC³R rel syr-cu goth arm: ins bef τινα D latt: txt BC¹LX 33.69 (syrr) coptt ath. (Ν see rec transp ιωαννην and ιακωβον, with AL S(e sil) XAK 33 vulg Syr syr-cu coptt goth ath arm: txt BCDR rel forj(with san tol) lat-a b c e f [l q] syr syr-jer for της παιδος, του κορασιου D.

52. rec (for ov yap) our (from \parallel Mark. This, in the very strong concurrence of Iss, is more prob, than that txt shd be from \parallel Matt), with AR rel vulg lat-b e syr-mg Orig₁ Ambr₁: txt BCDFLXAN 1. 33. 69 em(with per) lat-a c $\lceil f f_2 g_{1,2} l q \rceil$ syrr

syr-cu [syr-jer] coptt goth arm Cyr,. 53. κατεγελουν (itacism?) D¹KX.

54. rec aft autos δε ins εκβαλων εξω παντας και (prob from | Matt and Mark. Mey suggests that εκβαλων εξω may be a reminiscence from Acts ix. 40), with C3 rel; παντ. εκβ. εξω και ΑΚRSUΠ 33 em lat-fq syrr [syr-jer] goth; εκβ. παντ. κ. (only) C^1

the act of confession; -it saved her mediately, as the connecting link between herself and Christ: but the δύναμις έξεληhersen and an original through that faith, saved her energetically, and as the working cause;—τῆ χάριτι, διὰ [τῆς] πίστεως, Ερh. ii. 8. εἰς εἰρ.] See ch. vii. 50 and note. Mark's addition, ἴσθι ύγ. ἀπὸ τ. μάστιγός σου, is important, as conveying to her an assurance that the effect which she felt in her body should be permanent; that the healing about which she might otherwise almost have doubted, as being surreptitiously obtained, was now openly ratified by the Lord's own word. 49. Little marks of accuracy come out in each of the two fuller accounts. Here we have έρχεταί Tis, which was doubtless the exact fact :- in Mark ἔρχονται,—generally expressed. In Mark again we learn not only that Jesus heard, - but παρακούσας τον λόγον λαλούμενον, i. e. it was not reported to Him, but He overheard it being said, which is a minute detail not given here. Nothing could more satisfactorily mark the independent authority of the two nar-50. καὶ σωθ. is only here. ratives.

51.7 Our Lord had entered the house, where He found θόρυβον, τοὺς αὐλητὰς καὶ τὸν ὅχλον (Matt., Mark), who were all following Him into the chamber of death. On this He declared who were to follow Him (οὐκ ἀφηκεν, κ.τ.λ.), and uttered the words αναχωρείτε· οὐ γὰρ κ.τ.λ. Then He entered with His three Apostles and the parents. I say this, not for the sake of harmonizing

h παραγρημα, καὶ i διέταξεν αὐτη δοθηναι φαγείν. 56 καὶ g Judg. zv. 19. 3 Kings zvii. k έξέστησαν οί γονείς αὐτης· ὁ δὲ παρήγγειλεν αὐτοίς h vv. 44, 47, i Matt. xi. 1 reff. k Matt. xii. 23 μηδενὶ εἰπεῖν τὸ γεγονός.

reif. I Mark viii, 6

ΙΧ. 1 m Συγκαλεσάμενος δε τους δώδεκα εδωκεν αυτοίς Εσυνrefl. meh. xv. 6 refl. σύναμιν καὶ η έξουσίαν ἐπὶ πάντα τὰ δαιμονια καὶ νοσους ... επι ν. 19. Rev. χι 19. Rev. χι 19. Rev. χι 19. Rev. χι 19. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βα· Abrode (xxxiii) 19. $\mathbf{e} = \mathbf{c} + \mathbf{c} + \mathbf{x} = \mathbf{c} + 11. 2 Chron. 14170εν - αιρετε 12 xxx, 35. 36 μήτε ἄρτον μή only. 4 Kings iv. 42 compl. Judith x. 5. xiii. 10, 15 only μήτε άρτον μήτε άργύριον, μήτε [٩ ἀνὰ] δύο χιτώνας q ch. k. 1 reff.

for αυτης, αυτη B1. coptt: txt BDLXX 1 latt syr-cu æth Ambr Bede. εγειρου, with AR rel: txt BCDXX 1. 33, εγειραι (itacism?) L.

55. υπεστρεψεν D, convertit lat-b. om και ανεστη παραχρημα X1(ins X-corr1). δοθηναι bef αυτη (|| Mark) DR 1. 33. 69 lat-a syrr syr-cu [syrεπεταξεν D. jer] æth arm.

56. of $\delta\epsilon$ yovers auths $\theta\epsilon\omega\rho$ ouvtes $\epsilon\xi\epsilon\sigma$ thoav D lat- $c(\text{omg }\theta\epsilon\omega\rho.)$. for o δε for μηδενι, μηδε D1 gr(txt D5). παρηγγ., παρηγγ. δε D.

CHAP. IX. 1. om δε C3H [S-marg] Ξ(once [it has the ver 3ce]). ins μαθητας αυτου (from || Matt), with C3EFHU lat-b $ff_2 g_1 l q$; αποστολους C1LXΛ EN 33. 69 vulg lat-a c e f g2 syr [syr-jer] copt goth æth arm: om ABDR rel Syr syr-cu δεδωκεν Ν. sah Dial, Thl Euthym. δυναμιν bef αυτοις B [copt]. πασαν(παντα D10, omne D-lat) δαιμονιον D1.

2. rec aft ιασθαι ins τους ασθενουντας, with C rel; τους ασθενεις ADLEN 1.33: om

B syr-cu Dial1.

3. om την (|| Matt Mark) CXΔ 69. rec ραβδους (see note, || Matt), with AC3 Δ-gr rel goth: txt BC DE FKLM X(ραβδιον) ER 1. 33. 69 latt syrr syr-cu [syr-jer] sah æth arm [Eus₁] Cyr, [Tert, Aug₁]. for 4th μητε, μηδε Ν.

but to bring out the sequence in our narrative here, which unless we get the right meaning for ἀφῆκεν, seems disturbed. 53.] The maiden was actually dead, as plainly appears from the είδότες ὅτι ἀπέθ. The words οὐκ ἀπ. ἀλ. κ. are no ground for surmising the contrary: see note on Matt. ver. 24.

54. Mark gives the actual Aramaic words uttered by the Lord, ταλιθά κοῦμ.

55.] her spirit returned: see reff., in the former of which death had not taken place, but in the latter it had; so that no inference adverse to her actual death can be derived from the use of the The command to give her to eat, shews that she was restored to actual life with its wants and weaknesses; and in that incipient state of convalescence, which would require nourishment. mony of Mark here precludes all idea of a recovery from a mere paroxysm - $\kappa a = \pi \epsilon \rho \iota$ επάτει. One who ἐσχάτως εἶχεν at the time of the father's coming, and then died, so that it could be said of the minstrels and others who had time to assemble, εἰδότες ὅτι ἀπέθανεν,—could not, supposing that they were mistaken and she was only in a trance, have risen up and walked, and been in a situation to take meat, in so short a time after. Every part of the narrative combines to declare that the death was real, and the miracle a raising from the dead, in the strictest sense. The injunction, however, was not observed; for we read in Matt., εξηλθεν ή φήμη αύτη είς όλην την γην έκείνην.

CHAP. IX. 1-5.] MISSION OF THE TWELVE. Matt. x. 5-15. Mark vi. 7-13. Mark's account agrees nearly exactly with the text. The discourse is given at much greater length in Matt., where see 1.] θεραπεύειν belongs to δύν. καὶ ἐξουσ., as in 1 Cor. ix. 5; some join it with ἔδωκεν, as in John v. 26: Matt. xiii. 3.] μήτε [ἀνὰ] δύο χ. ἔχειν-α mixed construction; -the former clause having been in the second person, this is added as if it had been in the infin., alpeiv. The infinitive for the imperative would not be in place here,—see Winer, Gram. § 43, 5. d, edn. 6. It is remarkable that in

G THS πολεως

 \mathring{e}_{χ} ειν. \mathring{e}_{κ} καὶ εἰς ἡν ἃν οἰκίαν εἰς ελθητε, ἐκεῖ μένενε καὶ ἐκεῖ- τ Mt. ch. x. 11. Acts xii. \mathring{e}_{κ} (\mathring{e}_{κ}) \mathring{e}_{κ} (\mathring{e}_{κ}) $\mathring{e$ θεν έξέρχεσθε. 5 καὶ ὅσοι αν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι άπὸ τῆς πόλεως ἐκείνης τὸν τκονιορτὸν ἀπὸ τῶν κατε κατεί. 5 ποδῶν ὑμῶν ὁ ἀποτινάσσετε εἰς τ μαρτύριον τἐπ' αὐτούς. x.2 t.2 Thess. i. 10, 6 εξερχόμενοι δὲ ιι διήρχοντο κατὰ τὰς κώμας ν εὐαγγε- ιι Acts viii. 4, γελίζοι. Το βεραπεύοντες πανταχοῦ. Τηκουσεν δὲ vmid. alsol., μενοι και λιζόμενοι καὶ θεραπεύοντες πανταχοῦ. Τηκουσεν δὲ vmid. alsol., κ. χ. 1.

Τηρώδης ὁ τετράρχης τὰ γινόμενα πάντα, καὶ κοι διηπόρει Rom. χν. 2.

διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης γεγήγερται 19. Acts xiii. 19. Acts xiii. 10 nly τ. οια το κεγεσται \mathbf{y} έκ νεκρῶν, \mathbf{g} ὑπό τινων δὲ ὅτι Ἡλίας ἐφάνη, ἄλλων \mathbf{x} τις τῶν \mathbf{g} ἀρχαίων \mathbf{g} ἀνέστη. \mathbf{g} εἶπεν δὲ \mathbf{g} (ch. xxiv. 4 r. r.) Λεισιί \mathbf{g} τις τῶν \mathbf{g} τις τὸς δὲ ἐστιν οὖτος \mathbf{g} τις τὸς δὲ ἐστιν οὖτος \mathbf{g} τις τὸς δὲ ἐστιν οὖτος \mathbf{g} τος \mathbf{g} 'Ηρώδης 'Ιωάννην εγω δάπεκεφάλισα, τίς δε εστιν ούτος 17 only τ. περί οὖ έγω ἀκούω τοιαῦτα; καὶ ε ἐζήτει ἰδεῖν αὐτόν. Symm. 10 Καὶ ^d ὑποστρέψαντες οἱ ἀπόστολοι ^e διηγήσαντο αὐτῷ z ver. 19.

&c. 2 Pet. ii. 5. 3 Kings iv. 30.

geompl. Ps. cli. 7 only.

cch. vi. 19. Exod. ii. 15.

b || (Mk. bis) only. I Kings xxxi.
dch. ii. 20 reff. Josh. ii. 23.

&c. 2 Pet. ii. 5. 3 Kings iv. 30. 9 compl. Ps. cli. 7 only. e Mark v. 16 reff. Josh. ii. 23.

BC1FL Δ-gr ΞR latt Syr syr-cu [syr-jer coptt] goth arm: ins AC3D rel syr. for εχειν, εχετε F(Wetst) L &-corrl latt syrr syr-eu [syr-jer] (copt) arm : om (|| Matt) &1 æth.

4. μινατε N. κακειθεν D. 5. εαν CEFHM [S(Tischdf)] VXΓΔΞ 69. rec δεξωνται (cf | Matt Mark), with C3D rel; δεξονται ΗΓΛ 69; receperint latt: txt ABC1KLMUΞΠΝ 1. 33 goth. for lst $\alpha\pi0$, $\epsilon\kappa$ DN, de latt. rec ins $\kappa\alpha$ bef $\tau\nu$ koundprov, with AC3 rel vulg lat-b e $f_2^{\sigma}g_1[q]$ syrr syr-cu [syr-jer] goth [Ambr.]: om BC1DLXEN 1. 33 lat-a e f coptt eth arm. om 2nd $\alpha\pi$ 0 DU 248-54-9 Ser's a evv-47- P_2^2 -y. rec $\alpha\pi0\tau\nu\alpha\xi\alpha\tau\epsilon$, with A rel: $\epsilon\kappa\tau\nu\alpha\xi\alpha\tau\epsilon$ (placed bef τ . κ . α . π . $\nu\mu$.) D lat-c [f]: txt BN 1. for $\epsilon\pi$ autous, autois \aleph^1 (txt \aleph^3 a, but ι replaced for ν ; so X evv-47-49-P-z) 69 Ser's e lat-a

6. for διηρχοντο κατα τας κωμας, κατα πολεις και ηρχοντο D, simly lat-e. om

7as № 237-45-54-9 Ser's a [Dial,].

7. ακουσας D. om ο τετραρχης \mathbf{R}^1 : ins \mathbf{R} -corr 1 (τετρααρχ. [so CΞ 1 copt]). γενομενα AX 1. 69. rec adds $u\pi^1$ αυτου, with AC 3 rel vulg lat- $cfg_{1,2}q$ goth [syrr wth]: om BC 1 DLΞ \mathbf{R} 69 lat-ab [e] ff_2 l syr-cu coptt arm. om παντα Dr tol. for κ . διηπ., ηπορειτο D. for εγηγερται, ηγερθη ($from \parallel Matt$) BCLΞ \mathbf{R} 1. 69.

 for εγη. εκ νεκρ., εκ νεκρ. ανεστη D.
 for αλλων, αλλοι D 251: υπο τινων LΞ. om 2nd de Z. rec (for tis) els (see || Mark), with A rel vulg lat-b c [$f_1f_2g_1$ l q syr-cu ath (syr copt, appy)]: om D

(see | Mark), with K et Ying met of [9], p₂ y₁ r q y field the logic cops, app₃ y to a set of the logic cops, app₃ for τοιαυτα, ταυτα D F(Wetst) LXΞ 69 lat-e Syr syr-cu sah.—τ. bef ακουω Fæth . αυτον bef ιδειν D lat-b l q goth.

| Mark, there is also a mixed construction, Ίνα μηδέν αϊρωσιν άλλ' ὑποδεδεμένους καὶ μὴ ἐνδύσησθε (On ἀνά, see reff.) 5.] ἐπ' αὐτούς, against them; - more determinate than autois, Mark.

7-9. HEROD ANTIPAS HEARS OF THE FAME OF JESUS THROUGH THE DOINGS OF THE TWELVE. Matt. xiv. 1-12. Mark vi. 14-29. How inexplicable would be the omission of the death of John the Baptist, by the Evangelist who has given so particular an account of his ministry, (ch. iii. 1-20,) if Luke had had before him the narratives of Matt. and Mark.

7. δπ' αὐτοῦ, of the rec., though a gloss, points to the right account of the matter. Herod (see Mark) heard the account of the miracles wrought by the Twelve: but even then it was to ovoua αὐτοῦ which was spread abroad. These works were done in their Master's Name, and in popular rumour passed for His.

9. The repetition of eyw implies personal concern and alarm at the growing fame of Jesus: see notes on Matt.

10-17. RETURN OF THE APOSTLES. JESUS RETIRES TO BETHSAIDA. FEED- f Mark ix. 2 σσα ἐποίησαν. καὶ † παραλαβὼν αὐτοὺς ε ὑπεχώρησεν reff. 16 (reff.) h κατ h ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά. 11 οἰ δὲ h n Mt. reff. τέλι κιιί. 30 τοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς latt κιί β reff. τοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς latt κιί β reff. τοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς latt κιιί β reff. τοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς latt κιιί β reff. τοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς latt κιιί β reff. 12 (ch. κιὶ κιὶ 12) τὰ κλίνειν προςελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ m λπό-τεθ. 1 μας. 1 κλίνειν προςελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ m λπό-τεθ. 1 μας. 1 λυσον τὸν ὅχλον, ἴνα πορευθέντες εἰς τὰς n κύκλῳ κώμας R οχλον κιὶ 1 λα. 1 μας. 1 λυσον τὸν ὅχλον, ἴνα πορευθέντες εἰς τὰς n κύκλῳ κώμας R οχλον κιὶ 1 λα. 1 μας. 1 μα

10. for osa, a \aleph coptt. εποιησεν $\aleph^1(\text{txt }\aleph\text{-corr}^1(\text{appy}))$. aft εποιησεν ins κ . osa εδιδαξαν (from \parallel Mark) A. ανεχωρησεν D ev-y. (υπεχωρησεν as in txt is the reading of Cod B: see table.) τος (for πολιν καλουμενην) τοπον ερημον πολεως καλουμενης (txt, not appearing to suit the requirements of the narrative folly, vas amended from \parallel Math and Mark: of the varry, with C rel: τοπον ερημον (omg βηθσ.) \aleph^1 [syr-cu]: ερημον τοπον 69: ερημ. τοπ. πολ. καλ. A 253-9 Ser's a c: τοπον πολ. καλ. 1: κωμην λεγομενην D: txt BLXΞ \aleph^3 a (but former reading restored) 33 coptt.

11. rec (for αποδεξ.) δεξαμενος, with AC rel: txt BDLXΞΝ 1. 33. 69. ελαλησεν Ν. αft θεραπειας ins αυτου παντας D. ιασατο CLΞ 1. 33. 69: txt ABDN

rel latt syrr copt.

12. for η de, $\eta d\eta$ B(sic: see table) lat-e[: $\kappa \alpha_i$ X] syr-cu. $\eta \rho \xi \alpha \nu \tau \sigma \aleph^1$. $\tau o u s \alpha \chi \lambda \sigma u s \aleph^{3\alpha}$ (but txt restored) 28 Ser's e k. rec (for $\pi \sigma \rho \epsilon u \theta \epsilon \nu \tau \epsilon s$) americant arrows bef arrows, with Λ CDR2 rel coptt: om BEXN 1. 69 [goth]. om $\kappa \alpha \tau \alpha \lambda$. $\kappa \alpha_i$ C¹(appy) lat-f. om $\kappa \alpha_i \epsilon \nu \rho$. $\epsilon \pi i \sigma \nu \tau$. D.

13. for $\pi\rho$, autous, autois LEN. aft autous ins o is C lat f ff_2 $(g_1$?) Syr syr-cures autoisutois(sic) D^1 . The outer bef factor of factor f ff_2 $(g_1$?) Syr syr-cures RDENEN rel coptt: f the late f ff_3 ff_4 ff_4 ff_5 ff_6 ff_7 ff_8 f

ING OF THE FIVE THOUSAND. Matt. xiv. 13-21. Mark vi. 30-44. John vi. 1-13. Compare the notes on each of 10. He went in a ship (Matt., Mark, John), of which our Evangelist seems not to have been aware; for we should gather from our text that it was by land. A great difficulty also attends the mention of Bethsaida here. At first sight, it would appear to be the wellknown Bethsaida, on the western bank of the lake, not far from Capernaum. But (1) our Lord was on this side before, -see ch. viii. 37; and (2) Mark (vi. 45) relates that after the miracle of the loaves He caused His disciples to cross over to Bethsaida. But there were two places of this name:—another Bethsaida (Julias) lay at the top of the lake, on the Jordan: see Stanley, p. 381, edn. 3: Van de Velde, index, sub voce. Now it is very likely that our Lord may have crossed the lake

to this Bethsaida, and St. Luke, finding that the miracle happened near Bethsaida, and not being aware of the crossing of the lake, may have left the name thus without explanation, as being that of the other Bethsaida. Mark gives us the exact account: that the Lord and the disciples, who went by sea, were perceived by the multitude who went by land, $\pi \epsilon \hat{\xi}_{R}^{n}$, and arrived before Him. How any of these accounts could have been compiled with a knowledge of the others, I cannot imagine.

11.] See note on Mark ver. 34. ἀποδεξάμ.] This word includes what Mark tells us of His going forth from His solitude, or perhaps landing from the ship, and seeing a great multitude, and having compassion on them; having received them, i. e. not sent them away.

12.] As the three agree in their account, and John differs from them, see the difference discussed in notes there. In

 18 Kaì i εγένετο i εν τ $\hat{\omega}$ εἶναι αὐτὸν προςευχόμενον i i

xix. 21. Ps. xxxvi, 19. f || Mt. reff. g || Mark viii, 8 || Mt., 19, 20 only. Lev. ii. 6. Ezek, xiii, 19. lt || Mk. reff. i ver. 51. Matt. xiii, 4 al. Ezek, ix. 8. k Mark iv. 10 only. Ps. iv. 8, m Matt. xiii. 10 al.

goth with. ημεις hef πορευθεντες D latt goth [Ambr.].

14. for $\gamma a \rho$, de L \aleph^1 (txt \aleph^3), but de restored) vulg lat- $a \ e \ g_{1,2}$ copt. for wsee and $\rho \in S$ and $\rho \in S$ is a solution of the set, with A releases an equation of the set of the

15. * κατέκλιναν ΒΕΕΚ 1. 33. 69: ανεκλιναν ΑCR rel.—om και ανεκλιναν

απαντας DX. παντας LEN 33.

16. ins proshukato kai bef euloghvef D. (huloghvef A F(Wetst) F 33.) ins ep' bef autous D lat-a b $f_2^*g_{12}$ b [q] syr-cu Mcion $_3$ -e. om autous XN Syr wth arm. om kai kateklasef D. aft tois madhitais ins autou LRE 33. 69 vulg lat-c e [l] Syr syr-cu syr-w-ast sah wth: om ABCDN rel lat-a b f f_2^* copt [arm]. ree (for parabeluai) paratherai, with ADRE rel: paratehyai 69: txt BCN 1, parathyai X. tous oxlous D latt syr-syr-cu copt.

17. περισσευμα D-gr 69 lat-e. for autois, των DN[: om æth arm]. for

δωδεκα, δεκαδυο D.

18. for αυτου, αυτους D sah-mnt: add εν τοπω (see ch xi. 1) N-corr¹(but erased): εκει και Γ.—om προςευχομενου D lat-α c e syr-cu. συνηντησαν Β¹(Tischdf, expr:

his account, the enquiry proceeds from our Lord Himself, and is addressed to Philip, and answered by Philip and Andrew. 13.] εἰ μή τι—unless indeed we were to go and buy, &c. On the construction see 1 Cor. ix. 11 (v. r.); xiv. 5: Rev. xi. 5 (rec.); and Winer, § 41. b. 2 prope fin., edn. 14. κλισίας—by companies—the accusative of the manner, or situation, or time, in which: see Winer, § 32. 4, edn. ώςεὶ ἀνὰ π.] Mark gives κατὰ έκατον και κατά π. with his usual precision. Besides these companies, there were the women and children unarranged: see on 16. On the symbolic import of the miracle, see notes on John 17.] khao. in Matt. is joined with το περισσεύον, - in Mark with κοφίνους πλήρεις: here it may be taken with τὸ περισ. (ordinarily, and De Wette) or κόφ. (Meyer), but best, it appears to me, the latter, - because the article is not expressed as in Matt. Immediately after this miracle, Matt., Mark, and John relate the walking on the sea, which, and

the whole series of events following as far as Matt. xvi. 12,-the healings in the land of Gennesaret, the discourse about unwashen hands, the Syrophænician woman, the healing of multitudes by the sea of Galilee, the feeding of the 4000, the asking of a sign from Heaven, and the forgetting to take bread, - are wholly omitted by our Evangelist. Supposing him to have had Matt. before him, how is this to be explained? It is also an important observation, that the omission by Luke of the second miracle of feeding is not to be adduced against its historical reality, as has been done by Schleiermacher (transl. p. 144), since it is only omitted as occurring in the midst of a large section, which the accounts gathered by Luke did not contain. We see also, that the characteristic kodivous of the first feeding is preserved, without any confusion of terms: σπυρίδας being always used in relating and referring to the secoud,-Matt. xv. 37; xvi. 10: Mark viii. 8, 20.

18 - 26.7 CONFESSION OF PETER.

n - ch viii 25 σεν αὐτοὺς λέγων n Τίνα με οἱ ὅχλοι λέγουσιν εἶναι; ΑΒΟΝΕ σεν αὐτοὺς λέγων "Τίνα με οι οχλοι κεγουσίν ευτάς, GHKL 19 οἱ δὲ ἀποκριθέντες εἶπαν Ἰωάννην τὸν βαπτιστήν, MRSU άλλοι δὲ Ἡλίαν, άλλοι δὲ ὅτι οπροφήτης τις τῶν οἰρo ver. 8. χαίων ° ἀνέστη. 20 είπεν δὲ αὐτοῖς Ύμεῖς δὲ τίνα με λέγετε είναι; Πέτρος δὲ ἀποκριθεὶς είπεν Τὸν Γχριστὸν τοῦ p see ch. ii. 26. P θεοῦ. 21 ὁ δὲ q ἐπιτιμήσας αὐτοῖς τπαρήγγειλεν μηδενὶ q ch. viii. 21 ". Ps. cv. 9.
r Mark viii. 6
reff.
s = Matt. xxiv.
6 reff. λέγειν τοῦτο, ^{Ω2} εἰπὼν ὅτι ε δεῖ τὸν t υίὸν τοῦ t ἀνθρώπου πολλά παθείν καὶ ιι ἀποδοκιμασθήναι ν ἀπὸ τῶν πρεσβυ-6 reff. t Matt. viii. 20 τέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθήναι, reff. u Matt. xxi 42 καὶ τῆ τρίτη ἡμέρα ἀναστῆναι. 23 ἔλεγεν δὲ πρὸς πάντας reff. \(- \) Matt xi.
\(19 \) reff.
\(\) Matt x. 39.
\(3 \) Kings xix.
\(20. \)
\(x \) Mark x.
\(21. \)
\(y \) Matt xxvi.
\(55 \) reff.
\(z = \) Prov. i. 19. Εἴ τις θέλει " ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω έαυτὸν καὶ * ἀράτω του * σταυρου * αὐτοῦ y καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. 24 δς γὰρ ἂν θέλη τὴν ² ψυχὴν αὐτοῦ σῶσαι, απολέσει αὐτήν δς δ' αν απολέση την ψυχην αὐτοῦ a Matt. xv. 5 reif. Prov. x. 2. xi. 4 A compl. b. Mk. reff. ένεκεν έμοῦ, οὖτος σώσει αὐτην. ²⁵ τι γὰρ ^a ώφελεῖται ἄνθρωπος b κερδήσας του κόσμου όλου, έαυτον δὲ ἀπο-

txt B-corr^(appy)-2) 245 lat-f. ins o is bef legaw XX. rec lat-g constraints of all lat-g constraints of algebraic (1) f and f constraints of all f constraints of algebraic (1) f constraints of f constrain

19. (ειπαν, so BDR.) for αλλοι to ανεστη, η ενα των πρ. D lat-e.

20. rec αποκρ. δε ο πετρ. (see | Matt Mark), with ADR rel (several omit δ) vss: txt BCLEN 1 syr-cu copt. aft χριστον ins νιον D lat-e (f l goth) Orig₁-ms. (christus deus copt.)

21. rec (for λεγειν) ειπειν, with R rel: txt ABCDKLMEΠ 1. 33. 69 Orig.

22. τον ῦν του ανθρωπου bef δει \aleph^1 . νπο (\parallel Mark) D 1. for τη τρ. ημ., μεθ ημερας τρεις D ht-b: simly Mcion[$\cdot e_2$ - t_1 Dial₁]. rec (for αναστηναι) εγερθηναι (from \parallel Matt, which also has τη τριτη ημ. It was thus more natural to subst the εγερ. of \parallel Matt than the αναστ. of \parallel Mark, which follows μετα τρ. ημ. This agst Mey), with BRΞΝ rel: txt ACD F'(Wetst) KΠ 1. 69¹ Just, Orig, [Dial₁] Thaum, 23. rec (for ερχεσθαι) ελθειν (\parallel Matt), with C³R \aleph -corr¹-sa rel: txt ABC¹DΚLΞΠΝ¹

23. rec (for $\epsilon \rho \chi \epsilon \sigma \theta \alpha \iota$) $\epsilon \lambda \theta \epsilon \iota \nu$ (|| Matt), with C3R R-corr^{1-5a} rel: txt ABC¹DKLΞΠR¹ 1. 33. 69 Orig, rec απαρνησασθω (|| Matt Mark), with B¹CR rel: txt AB²(-corr¹?) DKLΞΠΝ 33 Orig. om και αρατω τον σταυρον αυτου D lat-α l. om καθ ημέραν (see || Matt Mark) CD rel vulg-ms lat-α b c e ff_2 l q syr-mg Orig₁ Jer: ins ABKLMRΞΠ Ν¹(marked for erasure, but marks removed) 1.33. 69 [vulg-ed] (with am fuld em forj) lat-f $f_{1.2}$ Syr syr-cu syr-w-ast coptt goth $\alpha \iota \iota$ arm] Chr Thl-ed mss-in-Jer.

24. for 1st αν, εαν CG H-corr¹ R S(Tischdf) UVXΓΔΛΞΚ 1 Thl.

25. for ωφελειται, ωφελει CDN. ανθρωπον κερδησαι and απολεσαι η ζημιωθηναι D1 lat-a c Cypr,: ανθρωπος εαν κερδηση and απολεση η ζημιωθη D-corr.

First announcement of the Passion and Resurrection. Matt. xvi. 13—28. Mark viii. 27—ix. 1. The Lord had gone into the neighbourhood of Cæsara Philippi: see notes ou Matthew. 19. ὅτι πρ. τις τ. ἀρχ. ἀν.] See ver. 8. There is no improbability, nor contradiction to John's account that the multitudes sought to make Him a king, in our Lord's asking this question. We must remember that such enquiries were not made by Him for information, but as a means of drawing out the confession of others, as here. 20.1 See the important addition,

the promise to Peter, in Matt. vv. 17—19.

Ver. 22 as far as àmortar. is
nearly verbatim with Mark; the last
clause nearly so with Matt. And yet,
according to the Commentators, Mark has
compiled his account from Matt. and
Luke. The almost verbal agreement of
the three in so solemn and sad an announcement, is what we might expect. Such
words would not be easily forgotten.
23 more morans—thaning called the

23.] πρὸς πάντας—'having called the multitude with His disciples,' Mark. There is no allusion to what He had said to Peter in this πάντας. 25.] ἐαυτόν

P TOU-TOP ...

Fayye-

...προςευξασθαι λέσας $\mathring{\eta}$ ° ξημιωθείς ; 26 \mathring{o} ς γὰρ \mathring{a} ν d ἐπαισχυνθ $\mathring{\eta}$ με καὶ ° $^{Mt. \, reff.}$ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υίὸς τοῦ ἀνθρώπου d ἐπαισχυνθήσεται ὅταν ἔλθη e ἐν τ $\mathring{\eta}$ δόξη αὐτοῦ καὶ τοῦ πατρὸς t .8. Heb. ii. 16. 2 Tim. καὶ τῶν t ἀγίων t ἀγγέλων. 27 λέγω δὲ ὑμῖν g ἀληθῶς, 20 ΑΝΙ-35. 20 ΑΝΙ-36. ἰσίν τινες τῶν αὐτοῦ ἐστώτων οἱ οὐ μὴ ħ γεύσωνται θανά- $\frac{1}{6}$ Ματι xxv. του ἔως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. $\frac{28}{6}$ Έγένετο $\frac{1}{6}$ Μλ. τεft. δὲ μετὰ τοὺς λόγους τούτους $\frac{1}{6}$ ὡςεὶ $\frac{1}{6}$ ἡμέραι ὀκτὼ καὶ $\frac{1}{6}$ καὶ. 3. John 1,48 al. Jer. ¹ παραλαβων Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη κανν. (xxvii.) 6. εἰς τὸ ὄρος προςεύξασθαι. ²⁹ καὶ ἐγένετο ¹¹¹ ἐν τῷ προς- (there also w. εύχεσθαι αὐτὸν τὸ $^{\rm n}$ είδος τοῦ προςώπου αὐτοῦ $^{\rm o}$ ἔτερον $^{\rm exp.}$. **xxiii. 8. i ver. 14. καὶ ο ρίματισμὸς αὐτοῦ λευκὸς θέξαστράπτων. 30 καὶ k constr., Math. iδοὺ ἄνδρες δύο $^{\rm r}$ συνελάλουν αὐτῷ, $^{\rm s}$ οἵτινες ἣσαν Μων- $^{\rm Acts \, v. \, T.}_{\rm Mart. \, n. \, 13.}$ τος, καὶ Ήλίας, $^{\rm 81}$ οἱ $^{\rm t}$ ὀφθέντες $^{\rm tu}$ ἐν δόξῃ $^{\rm v}$ ἔλεγον τὴν Matt. xiii. 4. Matt. xiii. 4. Matt. xiii. 4. w έξοδον αὐτοῦ ἡν έμελλεν x πληροῦν ἐν Ἱερουσαλήμ. 32 ὁ n ch. iii. 22.

37. 2 Cor. v. 7. 1 Thess. v. 22 only. Exod. xxiv. 17.
p ch vii 25 reif.
xx. 12 only. Exod. xxiv. 35.
xx. 12 only. Exod. xxiv. 35.
t S = ch. ii. 4. Acts xxi . 12 Tim. iii 15. Heb. ix. 2, 9 al.
t Ps. c. 1 6.
15 (Heb. xi. 22) only. Wisd. iii. 2.

x = Matt. i. 22 al. 3 Kings ii. 27.

26. eav (as | Mark) CLM 33. 69. εμε D Orig. om λογους D lat-a e l syr-cu Orig. aft πατρος ins αυτου D 65 coptt [Syr syr-cu æth].

27. ins στι bef αληθως D: add στι ΚΜΠΠ sah.—αληθως is joined to εισιν in ADHLSUΔΛ am lat. f Orig. rec (for αντου) ωδε (from || Matt Mark), with ACDPR rel Orig, Eus, Cœs, [Cyr,]: txt BLΞΝ 1 Cyr, rec εστηκοτων (|| Mark), with BLRUXΓΞΝ Cyr,: txt ACDP rel Orig, Eus, [Cœs,]. οιτινές ΑΚΠ Orig Cæs. rec γευσονται, with HRΓΛ (G 69, e sil) Orig, Cæs: txt ABCDPΞΝ rel for τ. βασ. τ. θ., τον υιον του ανθρωπου ερχομενον εν τη δοξη αυτου (see | Matt)

28. εγενοντο P. om 1st και BHN¹ forj lat-a b g₁ l syrr coptt goth æth arm: ins ACDPREN³a rel vulg lat-c e f ff₂ g₂ [q] syr-cu. (33 def.) rec ins τον bef πετρον (||), with G-marg-eccles: om ABCDREN rel. (F def.) transp ιωαν. and ιακ. (|| Matt Mark, and more usual order) C³DLMXΞ 33 [vulg] lat-ff₂ g₁ Syr syr-cu copt goth æth arm [Cyr₁-p]: txt ABC¹PRN rel [fuld(with forj tol)] lat-a b c e f g₂ syr sul. προσευχεσθαι N: om L.

29. om εγενετο Ν¹ [lat-a]. προσευξασθαι Ν¹ 1r. for το είδος, π ιδες D. Orig₁. ins εγενετο hef ετερου Ν late

ins εγενετο bef ετερον & lat-a. for ετερον και, ηλλοιωθη και D coptt: ετ. κ. ηλλ. syr-w-ast arm Orig.

30. οι ησαν C1: ην δε D lat-a Arnob: ησαν δε latt: om syr-cu Mcion2-e.

31. om of D latt arm Orig. ins $\tau\eta$ bef $\delta o \xi \eta$ A. ins of bef $\epsilon \lambda \epsilon \gamma o \nu$ P sah. aft $\epsilon \lambda \epsilon \gamma o \nu$ ins $\delta \epsilon$ ClD 69 lat-c e syrr: pref kal ClM vulg lat-b f f_2 $g_{1,2}$ l q arm Arnob. ημελλεν ΑΟΝ, μελλει D. for èv, eis D.

= τὴν ψυχὴν αὐτοῦ Matt., Mark:-his life, in the highest sense. 26. After λόγους, Mark adds ἐν τῆ γεν. ταύτη τῆ μοιχαλίδι καὶ ἀμαρτωλῷ. Μeyer remarks: 'the Glory is threefold: (1) His own, which He has to and for Himself as the exalted Messiah: (2) the glory of God, which accompanies Him as coming down from God's Throne: (3) the glory of the angels, who surround Him with their brightness.' 27. See note on Matt. ver. 28.

28 - 36. THE TRANSFIGURATION. Matt. xvii. 1-8. Mark ix. 2-8. I have VOL. I.

commented on the relation of the three accounts in the notes on Mark, and on the Transfiguration itself in those on Matt., which treat also of the additional particulars found here. 28.] έγένετο—it was, see reff. (k). $\dot{\omega}$ sei ήμ. ὀκτ $\dot{\omega}$ = μ ε θ ήμ. έξ Matt. and Mark, the one reckoning being exclusive, the other inclusive.

προςεύξ.] See on ch. v. 16. This Gospel alone gives us the purpose of the Lord in going up, and His employment when the glorious change came over Him.

29.7 "St. Luke seems to have declined the use of μετεμορφώθη (employed

MM

GHKL MRSU

Frag.Par. 1. 33. 69

δέ Πέτρος καὶ οἱ σὺν αὐτῶ ἡσαν η βεβαρημένοι ὕπνω, y Matt. xxvi. 43 resf z here only +. ² διαγρηγορήσαντες δὲ εἰδον τὴν δόξαν αὐτοῦ καὶ τους ξίδια- 2 here only. 2 διαγρηγορησαντες σε είσυν την 2 33 καὶ ἐγένετο 6 ἐν 26 λ 18 hings xvii. 26 λ 18 def.) δύο ἀνδρας τοὺς 3 συνεστώτας αὐτῷ. 33 καὶ ἐγένετο 6 ἐν 6 είνετ 20 λ 18 18 λ 18 18 λ 18 είνει 18 18 λ 18 18 λ 18 είνει 18 18 λ 18 δύο άνδρας τους ^a συνεστώτας αυτώ. ³³ καὶ εγένετο ^b εν ρησαντες τω οδιαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος e Matt. xxvi. 24. 1 Cor. vii. 8. Job x. 3. Sir. xiv. είναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, τμίαν σοὶ καὶ τμίαντρεις Μωυσεί καὶ μίαν Ἡλία μη είδως δ λέγει. 3^4 ταῦτα δὲ $\frac{1}{8}$ Κιμαν αὐτοῦ λέγοντος $\frac{1}{8}$ ενεφέλη καὶ $\frac{1}{8}$ επεσκίαζεν αὐτούς, έφοβήθησαν δὲ εν τω είςελθεῖν αὐτούς είς τὴν νεφέλην. ...νεφε-35. Acts v. 15 only. Exod. xl. 29 35 καὶ φωνη i εγένετο εκ της νεφέλης λέγουσα Οῦτός λην F. (35). i Acts ii. 6. έστιν ὁ υίος μου ὁ κ ἐκλελεγμένος, αὐτοῦ ἀκούετε. 36 καὶ Frag. Par. $\frac{1}{\text{Rev. xi. 15.}}$ $\frac{1}{\text{Rev. xi. 15.}}$ $\frac{1}{\text{Kev. xi. 15.}}$ $\frac{1}$ Mark xm. 20, ch. vi. 13, John vi. 70, Eph. i. 4 al. Num. xvii. 5. = Rev. xvi. 20, Gen. καὶ αὐτοὶ m ἐσίγησαν καὶ οὐδενὶ ἀπήγηειλαν ἐν ἐκείναις P ABCDE

ταις ήμέραις οὐδεν ών εώρακαν. xviii. 26 A, 37 Έγενετο δε τη πο έξης ο ήμερα, κατελθόντων αὐτῶν ΥΧΓΔΑ

28, & c. [B def.] m ch. xviii. 39 only.

n ch. vii. 11 reff.

32. ειδαν LRN.

33. διαχωρισθηναι D. om o (bef πετρος) AP rel: ins BCDKLMRXΔΞΠΧ. 50. διαχωριοθήναι b. One of the responsibility f(x) for f(xrec μω. bef 2nd μιαν (||), with & Syr syr-cu Tert₁: txt ABCDPR rel latt syr hæth arm. for δ, α D.

o here only.

coptt goth æth arm.

34. rec επεσκιασεν (|| Matt), with ACDPR rel vulg lat-b c: txt BLN lat-a. rec εκεινους ειςελθειν (corrn to specify Moses and Elias, cf Syr below), with ADPR rel syr(appy) sah goth: εκεινους ελθειν S: αυτους ειςελθειν C: txt BLR copt æth (appy) arm. - cum viderent Mosen et Eliam ascendentes Syr.

35. for εγενετο, ηλθεν D. μου bef ο υιος P. rec (for εκλελεγμενος) αγαπητος (from \parallel Matt Mark), with ACDPR rel vulg lat-b f [c e q syrr syr-cu] goth [Mcion-e2-t1]: æth-rom has both: txt BLEN gat lat-a ff2 l syr-mg coptt æth-pl [arm]. ακουετε bef αυτου (|| Mark) D lat-c e. (so also add εν ω ευδοκησα C3DM. D in || Matt(with BK 1. 33) and in || Mark(with BCLX 1. 33 Frag-cant vulg).)

36. rec ins o bef ιησους, with C3KLMXΔ (1. 33. 69, e sil): om ABC1DRN rel. for και αυτοι, αυτοι δε D lat-e sah. om ουδεν D 239. rec εωρακασιν (more usual form), with AC1RN rel [Orig1]: εθεασαν D1, -αντο D-corr1: εωρακεισαν G Scr's а: txt BC2LX. (П?)

37. rec ins εν bef τη εξης, with ACR rel vulg lat-c [f] copt: om B(sic: see table) LSN 1. 69 lat-q.—δια της ημέρας D lat-a b e ff, l sah [in eodem die]. κατελθοντα αυτον D.

by the other two Evangelists here), that he might not awaken in his Greek readers any ideas or feelings connected with the fabulous metamorphoses of their beathen deities." Wordsw. 31. This ἔξοδος could be no other than His death-see reff. πληροῦν—to fulfil by divine appointment. 32.] διαγρ., not 'when they were awake,' as E. V.—but having kept awake through the whole. The word occurs in this sense in Herodian iii. 4, πάσης της νυκτός . . διαγρηγορήσαντες. It seems to be expressly used here to shew that it was not merely a vision, seen in 33.] while they were de-

parting-with a desire to hinder their departure. μη είδ. δ λ., from fear and astonishment— ἔκφοβοι γὰρ ἐγένοντο, Mark. 34.] There is no difference in the accounts, as Meyer thinks: the ἐν τῷ διαχωρίζ. . . , ver. 33, is only an additional particular, and the rest is exactly in accordance. Notice however the remarkable word ἐκλελεγμένος of the correct text: and compare the reff.

36.] Luke gives the result of our

Lord's command to them : the command itself is related in Matt. ver. 9, and Mark

37-42. HEALING OF A POSSESSED

Z ano-KDIĐEIS ABCDE GHKL MRSU VXΓΔΛ 呂田兴

Frag. Par.

1. 33. 69

...€επλησσοντο R.

F υμων

ἀπὸ τοῦ ὅρους $^{\rm p}$ συνήντησεν αὐτῷ ὅχλος πολύς. 38 καὶ $^{\rm p}$ ch. xxii. 10 reff. Gen. ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὅχλου $^{\rm q}$ ἐβόησεν λέγων Διδάσκαλε, $^{\rm q}$ John i. 33 reff. $^{\rm p}$ του $^{\rm r}$ ἐπιβλένζοι, ἐπὶ τὸν υίον μου, ὅτι $^{\rm s}$ μονο- $^{\rm r}$ James u. 3 reff. Lev. γενής μοί ἐστιν, 39 καὶ ἰδοὺ πνεῦμα t λαμβάνει αὐτὸν καὶ t καὶ t Καὶ ιδοὺ πνεῦμα t λαμβάνει αὐτὸν καὶ t καὶ t Είκικς ι. 11. Κίκις κ. 11. 12 reft. t είκ. ν. 26. t ν. 16. ν. καὶ ^γ μογις ^α αποχωρει απ αυτου ^α συντριρον αυτον. ^{u Mark xiii. 36}
⁴⁰ καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, ^{v eff.}
^{γ Mk, bis.}
καὶ οὐκ ἢδυνήθησαν. ⁴¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
^α Ω ^b γενεὰ ^b ἄπιστος καὶ ^b διεστραμμένη, ^c ἔως πότε ἔσομαι ^{κ κ ε ε Matt.}
^α πρὸς ὑμᾶς καὶ ^e ἀνέξομαι ὑμῶν ; ^f προςάγαγε ὧδε τὸν ^{c x here only τ.}
^α ἀριζειν, ^{σ Mt. bis.}
^{ν i Mt. bis.} τὸ δαιμόνιον καὶ η συνεσπάραξεν ι ἐπετίμησεν δὲ ὁ Ἰησοῦς · θαυμαζόντων m έπι πασιν οίς έποίει είπεν προς τους bill reff. $^{\rm o}$ θαυμαζόντων $^{\rm m}$ έπὶ πᾶσιν οις εποιει ειπεν προς τους $^{\rm clibis. John\ x.}$ μαθητὰς αὐτοῦ $^{\rm 44\ p}$ Θέσθε ὑμεῖς εἰς τὰ ώτα ὑμῶν τοὺς $^{\rm clibis. John\ x.}$ 10 only. Ps. $^{\rm clibis. John\ x.}$ 10 only. Ps. $^{\rm f. Math}$

(μόλις ΒC).

xciii. 3. d = Mark vi. 3 reff. e 1. 2 Cor. xi. 1, 19. Eph. iv. 2. Isa. xlvi. 4. f Matt. xviii. 24. Acts xvi. 20. xxvii. 27. 1 Pet. iii. 18 only. Gen. xlviii. 9. I Matt. vii. 28 reff. i ver. 35 reff. kch. iv. 20. 1 Matt. vii. 28 reff. m = ch. i. 47 reff. n Acts xiz. 27. 2 Pet. i. 16 only. Jer. xl. (xxxiii.) 9. Esdr. i. 5 only. o Mark xii. 17 reff. p = ch. xxi. 14. Acts v. 4. xix. 21. Hag. ii. 19 h here only †.
i. 47 reff.
xii. 17 reff.

for συνηντησεν to πολυς, συνελθειν αυτω οχλον πολυν D.—συνηντησαν R. 38. rec ανεβοησεν, with AR rel: txt BCDL 69. rec επιβλεψον (corrn, -ψαι

being mistaken for imperat-mid, whereas it is inf-aor-act), with DXAN Frag-par (E 1. 33. 69, e sil): txt ABCR rel. rec εστι bef μοι, with R rel vulg lat-b c f ff g, [lq] arm: txt ABCDLXN 1. 33 lat-a e coptt goth.

39. for και ιδου to κραζει, λαμβανει γαρ αυτον εξαιφνης πνευμα D lat-e.—om ιδου 🗙 add και ρησσει (see || Mark) D(X) 1 vulg copt ath arm [syrom 2nd αυτον D [lat-e]. μολις BR. for συντοιβον, [fuld Syr syr-cu]. jer]; кан расовы N. και συντριβει D: συντριβουν X1 (but corrd).

40. rec εκβαλλωσιν, with (1, e sil) 69: txt ABCRN rel.—απαλλαξωσιν D. autov D 3. 76. 247-marg evv-48-y.

41. om αποκ. δε C¹. απιστε D. for εσομαι προς υμας, μεθ υμων εσομαι for προςαγαγε, προςενεγκε D. add μοι LXEN3a Frag-par 33 (|| Matt) N. rel syr-cu syr copt goth : om $\omega\delta\epsilon$ (||) D am(with per): txt BLXER 1 [vulg] lat-(a e) b c f Syr [syr-jer] æth arm.

42. προς ευχομενου \aleph^1 . συνεταραξεν D ev-z. for $\tau \omega$ πν. $\tau \omega$ ακ., $\tau \omega$ α lat-e. for ιασατο to αυτον, αφηκεν αυτον και απεδωκεν τον παιδα D (lat-e). for τω πν. τω ακ., τω ακ. πν. D lat-e.

43. παντ. δε εξ. D lat-c e. rec εποιησεν, with X rel: txt ABCDLEN Frag-par 33. 69 latt syrr syr-cu [copt]. rec aft εποι. ins ο ιησους, with AC rel lat-f q 1. 33. 69 latt syrr syr-cu [copt]. rec aft εποι. ins ο ιησους, with AC rel lat-f q syrr goth [æth]: om BDLΞΝ 1 latt syr-cu copt arm. om ειπεν Ν¹(ins Ν-corr¹). om autou Frag-par lat-c.

PERSON. Matt. xvii. 14-21. Mark ix. 14-29. The narrative in Mark is by far the most copious, and I have commented at length on it. 37. τ. έξ. ἡμ.] The transfiguration probably took place at night, -see on Matt. xvii. 1, -and this was in the morning. Luke omits the whole discourse concerning Elias (Matt. and Mark, vv. 9-13). Mark, vv. 9—13). 38.] μον. μοί ἐστιν is peculiar to Luke. 39.] κράζει -i. e. the child-there is a rapid change of subject, see ch. xvii. 2; xix. 4 al. and Winer, § 67. 1. c, edn. 6. συντρίβον is perhaps literal-bruising him.

43-45] OUR LORD'S SECOND AN-NOUNCEMENT OF HIS DEATH. Matt. xvii. 22, 23. Mark ix. 30-32. mayres—the multitude—in contrast with ύμεις of ver. 44. τους λ. τ., not (Meyer), 'the foregoing discourses and

M m 2

9 Matt. xxiv. 9 λόγους τούτους ό γὰρ υίὸς τοῦ ἀνθρώπου μέλλει 9 παραxxiv. 5 δίδοσθαι εἰς χείρας ἀνθρώπου 45 οί \$\frac{5}{2} \tau \frac{7}{2} \tau \frac{7}{2 δίδοσθαι εἰς χείρας ἀνθρώπων. 45 οἱ δὲ τ ἡγνόουν τὸ Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

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Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Μκ. reff.

Καλ γεν.

Τοῦ ὁἡμα τοῦ ὁἡμα τοῦ τοῦ τοῦ ὁἡμα τοῦ τοῦ τοῦ τοῦ ὑἡμα τοῦ τοῦ ὑἡμα ὑἡμα τοῦ ὑἡμα τ τοῦ ρήματος τούτου. u here only.

46 a Είς ηλθεν δὲ b διαλογισμός ἐν αὐτοῖς, c τὸ τίς αν 11 a = here only. b = ch xxiv. 28 reff. είη μείζων αὐτῶν. 47 ὁ δὲ Ἰησοῦς ὁ ἰδῶν τὸν ὁ διαλογισμὸν $\frac{1}{2}$ rail: $\frac{1}{2}$ cet $\frac{1}{2}$ μετζαν αυτών, $\frac{1}{2}$ επιλαβόμενος παιδίον ἔστησεν αὐτὸ $\frac{1}{2}$ λείς $\frac{1}{2}$ ελον $\frac{1}{2}$ ε ¹ παρ' έαυτω 48 καὶ εἶπεν αὐτοῖς "Ος ἐὰν δέξηται τοῦτο τὸ ...παρ

see Lam. iii. 60.

e w. acc., ch. (xiv. 4) xxiii. 26. Acts ix. 27. xvi. 19. xviii. 17 only. (Prov. vii. Frag. Par. 13.) w. gen., Matt. xiv. 31. Mark viii. 23 al. Joel ii. 9.

f = John xix. 25. see ch. xix. 7.

ABCDE

118 1.33 69

9. f = John xix. 25. see ch. xix. 7. ABCDE FGHKL MSUV
επερωτησαι (|| Mark) CDKMΠ: txt ABΞΝ ΧΓΔΑΞ 45. for παρακεκ., κεκαλυμμενον D. om autov D late [l q]. 46. om ειςηλθεν to αυτοις D.

47. for ιδων, ειδως BFKAIN syrr syr-cu æth arm: txt ACDE [rel] latt copt goth Orig₁.—(γνους 1.) αυτων bef της καρδιας D. BCD Orig₁ [Cyr₁ (Frag-par?)]. om αυτο D. **48**. om αυτοις D 157 lat-a b c e ff_2 l [q] syr-cu. rec παιδιου, with AΞN rel: txt παρ' εαυτον D.

for 1st εαν, αν DLΞ 33. 69

wonders :'-that would give no sense,-for the disciples were thinking exclusively of those already: nor strictly (Stier, but corrected in edn. 2) 'what I am about to tell you,' so that τουs λ. τ. should be | with τὸ ρημα below: but these sayings, of which this was now the second ;- 'these intimations which I make to you from time to time respecting My sufferings and death.' The Resurrection, expressly mentioned in the others, is omitted here.

45.] "va-not to be evaded by forcing it to mean 'so that they did not ...,' but to be rendered that they might not, as in Matt. i. 22 al. It was the divine purpose, that they should not at present be aware of the full significancy of these words.

46-50.] JESUS REBUKES THE DISCI-PLES FOR THEIR EMULATION AND EX-CLUSIVENESS. Matt. xviii. 1-5. Mark ix. 33-40. The most detailed account is in Mark, where I have discussed the differences in the three narratives. There is not the least occasion to confine διαλ. to the sense of an inward doubt and questioning in the heart of each; indeed I will venture to say that no interpreter would have thought of doing so, had not the narratives of Matt. and Mark, by mentioning an outward expression of this thought, offered a temptation to discover a discrepancy, -of which Meyer, as usual, has not failed to avail himself. Had our narrative stood by itself, we should have understood it, as I do now, of a dispute which had taken place or was taking place, and which, though not actually spoken out before the Lord, was yet open

to His discerning eye, so that not only the words, but the disputing of their thoughts, was known to Him. idea of $\tau \delta$ τis δv $\epsilon i\eta$ μ . meaning that each one thought "Who is greater than I?" (Meyer, in loc.) is absurd enough. Still more absurd however is the harmonistic attempt of Greswell, to make two distinct events out of (1) the incident in Mark and Luke, and (2) that in Matthew; one, 'absente Petro,' the other 'reverso Petro, discipuli sponte contentionem suam ad Jesum referunt; de qua Ille uti prius, sed uberius, disserit.' (Harmony, p. 192, 3.) He has been led into this partly by the lower, literal-harmonistic spirit which pervades his school, and partly by the assumption which connects this strife and discourse immediately with the incident about the tribute-money,-for which there is not the least ground in the text of Matt. 48.] The discourse as here related has the closest connexion and harmony. The dispute had been, who (among the Twelve) should be greatest,—i.e. greatest in the kingdom of heaven: for other greatness is not to be thought of,—the minds of the disciples being always on this, as just about to appear (against De Wette and Meyer); and our Lord reminds them that no such precedence is to be thought of among those sent in His name; for that even a little child, if thus sent, is clothed with His dignity; and if there be any distinction among such, it is this, that he who is like that child, humblest and least, i. e. nearest to the spirit of his Lord, he is the greatest.

"The whole discourse in Luke is

παιδιου $^{\rm g}$ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται καὶ δς ἐὰν ἐμὲ $^{\rm g}$ ε $^{\rm g}$. Matt. λίχ. 9. δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ $^{\rm h}$ μικρό- $^{\rm h}$ Ματι χίχ. 9. Τερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὖτός ἐστιν μέγας. $^{\rm 40}$ ἀπο- $^{\rm gen}$ ἱς ικ. 1. Γεθ. $^{\rm gen}$ ἐδὲ Ἰωάννης εἶπεν $^{\rm i}$ Ἐπιστάτα. εἴδομέν τινα $^{\rm j}$ ἐπὶ τῷ δεὐοματί σου ἐκβάλλοντα δαιμόνια, καὶ $^{\rm k}$ ἐκωλύσαμεν αὐτόν, $^{\rm log}$ τιν. $^{\rm log}$ δυτι οὐκ $^{\rm l}$ ἀκολουθεῖ $^{\rm log}$ μεθ΄ ἡμῶν. $^{\rm 50}$ εἶπεν δὲ πρὸς αὐτὸν $^{\rm log}$ τιν. Νικ. είν. 12. Γεοπετ., Γεν. $^{\rm log}$ Ἰησοῦς Μὴ $^{\rm k}$ κωλύετε· δς γὰρ οὐκ ἔστιν καθ΄ ὑμῶν $^{\rm log}$ τιν. 13. Μπλτ. χίι. 4 al. Ετεκ. ix. 8.

 51 Έγένετο δὲ $^{\rm m}$ ἐν τῷ $^{\rm n}$ συμπληροῦσθαι τὰς ἡμέρας τῆς $^{\rm n}$ $^{\frac{5}{\rm e}}$ Acts ii. 1 (ch. viii. 23) only τ

(ρωσις, 2 Chron. xxxvi. 21.)

[Cyr]. τ_0 maidion bef τ_0 uto D latt [syr-cu syr]. for 2nd $\epsilon \alpha \nu$, $\alpha \nu$ BKLUE [33] 69: om \aleph 243: for 2nd $\delta \epsilon \xi \eta \tau \alpha \iota$, $\delta \epsilon \chi \epsilon \tau \alpha \iota$ XN: om os to $\delta \epsilon \chi \epsilon \tau \alpha \iota$ D. om $\nu \pi \alpha \rho \chi \omega \nu$ D [lat- δ Cypr]. rec $\epsilon \sigma \tau \alpha \iota$, with AD rel lat- ϵ syrr mss-in-Orig [Cyr] Cypr3: txt BCLXEN 1. 33 latt syr-cu copt [goth] Orig3. 49. om $\delta \epsilon$ C¹(perhaps). rec ins δ bef $\delta \iota \alpha \alpha \nu \nu \eta s$, with AC²= $\delta \iota$ rel : om B C¹(appy)

49. om δε C¹(perhaps). rec ins o bef ιωαννης, with ΛC¹ΞΝ rel: om B C¹(appy) D 69. for επιστατα, διδασκαλε (|| Mark) C¹LΞ syr-mg copt. (|| Mark) BLΧΔΞΝ 1. 33. 69 copt: txt ACD rel. rec ins τα bef δαιμονια, with H(Treg, expr): om ABCDΞΝ rel goth arm. εκωλνομεν (|| Mark) BLΞΝ

lat-a b e.

without connexion." De Wette, strangely enough: who also says, k. hs ear ene bét. is borrowed from Matt. x. 40; and that δ γὰρ μικρ. οὖτος ἔσται ought to stand at the beginning of the discourse, as in Matt. I quote this as one among continually recurring specimens of the criticism which would cut our precious, and most truthful Gospels into fragments without meaning or connexion. We live in times when such criticisms are making way among shallow minds: let the student judge from the above sample, what they are generally worth. Schleiermacher has some excellent remarks on this discourse and the circumstances, Essay on Luke. translation, pp. 159-162. 49, 50.] On the connexion of this answer with the preceding, see on

this answer with the preceding, see on Mark. It is even more strikingly brought out here. Our Lord had declared the absolute equality of all sent in His name—and that if there were any difference, it was to be made by a deeper self-renouncing. Then arises the thought in the mind of the ardent son of Zebedee, of the exclusive and peculiar dignity of those who were thus sent, the antoronous and he relates what they had done, as a proof of his fully appreciating this exclusive dignity.

The link to what has preceded, is in the words $\epsilon \pi i \tau \hat{\phi}$ ov. $\sigma o u$. . . see the rest in Mark.

51-CHAP. XIX. 28.7 INCIDENTS DUR-ING THE LORD'S LAST JOURNEY TO JERU-SALEM. We now enter upon a long and most important portion of our Gospel, peculiar in this form, and most of it entirely peculiar, to Luke. At ch. xviii. 15 he again joins the narrative of Matt. and Mark within a few verses of where he parted from them. Respecting this portion, I will observe, without entangling myself in the harmonistic maze into which most of the interpreters have ventured, (1) that the whole of it is to be understood here as belonging to our Lord's last journey from Galilee to Jerusalem: see below on ver. 51. (2) that evidently that journey was not a direct one (see ch. x. 1; xiii. 22, 31; xvii. 11; xviii. 31, and notes), either in time or in the road chosen. (3) that in each of the two other Gospels there is a journey placed at this very time, described Matt. xix. 1, μετῆρεν ἀπὸ τῆς Γαλιλαίας και ῆλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου, and Mark x. 1, έκείθεν άναστας έρχεται είς τα όρια της 'Ιουδ. καλ πέραν τοῦ 'Ιορδάνου,which, in their narrative also, is the last o here only τ. $(-\lambda a \mu \beta \acute{a}) = \frac{1}{(-\lambda a \mu \beta \acute{a})} + \frac{1}{(-\lambda a \mu \beta \acute{a$

om 1st αυτου Ν¹. om 2nd αυτου BLΞ 1 lat-c: ins ACDN rel [vss]. rec εστηριξεν, with ADN rel: txt BCLVXΞ 33.—εστηρ. bef το πρ. LXΞ 33 lat-α copt. for εις, εν A Scr's c.

52. εαυτου ΑΕGSVA 69². for κωμην, πολιν ΓΛΝ¹ 69 latt(not c) [Tert, Op.].

* ώς BX1: ωςτε ACDEX3a rel [Bas, Cyr,].

journey from Galilee to Jerusalem. (4) that in John x. 22, we find our Lord at Jerusalem, at the feast of dedication, in the winter (about the end of December), without however any hint as to how or whence He came there. (5) that the whole time between that feast and His Passion is spent thus:—After the attempt to stone Him, John x. 31, He retired to Bethany beyond Jordan; -was summoned thence by the message from Martha and Mary to Bethany near Jerusalem, where He raised Lazarus; -again retired to Ephraim, somewhere beyond Jericho, on the borders of the desert ;-six days before the passover came to Bethany, and the anointing took place, &c.; this whole time being three months and a few days. (6) I believe then that we have obtained a fixed critical point in all the four Gospels for the last journey from Galilee, after which He never returned (in the flesh) thither again. And this last journey was to the feast of dedication, or at all events brought Him in time for that feast (for it does not look like a journey specially to a feast) at Jerusalem. It was between the feast of tabernacles in John vii. 2, to which He went up privately (ib. ver. 10), and the occasion when we find Him in Solomon's porch, John x. 22. (7) The three first Evangelists relate nothing of the being in Jerusalem at the feast of dedication, or indeed at all, except at the last passover. We therefore find in them nothing of the retirements to Bethany (beyond Jordan) and Ephraim; but the removal of our Lord from Galilee to the confines of Judæa through the parts beyond Jordan is described as uninterrupted. (8) We are now I believe in a situation to appreciate the view with which our Evangelist inserts this portion. He takes this journey, beginning its narrative at the very same place where the others do, as comprehending—as indeed in strict historical fact it did-the last solemn farewell to Galilee (ch. x. 13-15), the final resolve of our Lord to go up to Jerusalem (ix. 51), and,

—which in its wider sense it did,—all the records which he possessed of miracles and discourses between this time and the triumphal entry. (9) As to arranging or harmonizing the separate incidents contained in this portion, as the Evangelist himself has completely by his connecting words in many places disclaimed it (see ch. ix. 57; x. 1, 25, 38; xi. 1, 14; xii. 1; xiii. 1, 10, 22; xiv. 1, 25; xv. 1; xvii. 1, 5, 11, 20; xviii. 1, 9),—I do not suppose that we, at this distance of time, shall succeed in doing so. The separate difficulties will be treated of as they occur.

51.] συμπλ., not past—not, when the days were fulfilled; but, were being fulfilled: i.e. approaching their fulfilment. 'When the time was come,' E. V., is too strong: when the days were come would be better, for that would include the whole of the journey in those days. See reff. ἀνάλημψις can have but one meaning (which, as the word itself is not found elsewhere, must be determined by the sense of the cognate verb: see reff.), His assumption, i.e. ascension into heaven. ἡμέρας τῆς ἀναλήψεως αὐτοῦ λέγει τὸν καιρὸν τὸν ἀφορισθέντα μέχρι τῆς ἀναλήψεως αὐτοῦ τῆς ἀναλήψεως ἀντοῦ τῆς ἐς εἰς οὐρανόν. Euthym.

αὐτός resumes the subject, not without some emphasis implying his own voluntary action. τὸ πρός. [αὐ.] ἐστ., a Hebraism, see reff., implying determinate fixed purpose: cf. Isa. 1. 7, the sense of which, as prophetic of the Messiah going to his sufferings, seems to be referred to in this expression. The LXX have there, ξθηκα το πρόςωπου μου ώς στερεάν 52.] ayyéhous, who have πέτραν. been assumed without reason to have Σαμαρ.] On been James and John. the enmity of the Jews and Samaritans, see note, John iv. 9. The publicity now courted by our Lord is in remarkable contrast to His former avoidance of notice, and is a feature of the close of His ministry, giving rise to the accusation of ch. xxiii. 5. ωςτε έτ. αὐτῷ must

Boc F.

53 καὶ οὐκ ¹¹ ἐδέξαντο αὐτόν, ὅτι τὸ ^ν πρόςωπον αὐτοῦ ἢν ¹¹ - Matt x. 14 πορευόμενον εἰς Ἱερουσαλημ. 54 ἰδόντες δὲ οἱ μαθηταὶ τεῖ. [αὐτοῦ] Ἰάκωβος καὶ Ἰωάννης εἶταν Κύριε, τεὶι. 13. [αὐτοῦ] Ἰάκωβος καὶ Ἰωάννης εἶταν Κύριε, τεὶι. 13. $\frac{1}{2}$ Kings xvi. $\frac{1}{2}$ κες Matt. vii. αὐτούς [, d ώς καὶ Ἡλίας ἐποίησεν]; $\frac{5}{2}$ στραφεὶς δὲ α εΜαττ. vii. $\frac{1}{2}$ δὲ α ε΄πετίμησεν αὐτοῖς *. $\frac{5}{2}$ καὶ ἐπορεύθησαν εἰς ἐτέραν κώμην. $\frac{1}{2}$ πεῖ. $\frac{1}{2}$ τεῖτ. $\frac{1}{2}$ τεῖτ. $\frac{1}{2}$ τεῖτ. $\frac{1}{2}$ εΜαττ. vi. $\frac{1}{2}$ δε αὶ ε΄πορεύθησαν εἰς ἐτέραν κώμην. $\frac{1}{2}$ πεῖ. $\frac{1}{2}$ τεῖτ. $\frac{1}{2}$ εΜαττ. vi. $\frac{1}{2}$ εΜαττ. vi. $\frac{1}{2}$ εΘαι v. 15 εΜαττ. vi. $\frac{1}{2}$ εΜαττ. vii. $\frac{1}{2}$ εΜαττ. vii.

(2 Thess. ii. 8 v. r.) only. Joel ii. 3. f ver. 42, Matt. xvi. 22, Zech. iii. 3.

54. om aυτου BN 1 lat-e. (ειπαν, so BCLΞN.) for απο, εκ CD 1 goth Bas, Chr.: txt ABN rel, απ' LΞ. om ως και ηλιας εποιησεν (see note) BLER vulg lat-e l syr-cu copt-dz arm [Cyr1] Jer1: ins ACD rel lat-a b c f [q] syrr copt goth æth Bas, Chr. (Tert?).

55. * rec aft αυτοις adds καὶ εἶπεν Οὐκ οἴδατε οἴου πνευματός ἐστε vμεiς, with D F(Wetst) ΚΜυγλη 1.69 latt syrr syr-cu copt[-wilk æth arm] Clem, (? see Tischdf)Did₁ Epiph₁(sic) Chr₄ Dion-areop, Antch₂ Thdor-stud, [appy] Chrysoc₁ Cypr(appy) Op₁ Ambr₁ Aug (but of these DFUΓΛ 69 latt goth Chr₅ Autch₂ om νμεις): om ΔΒΕΞΝ rel (see note) fuld(with gat) lat-g1 l copt-schw ath Eus1 (appy) Bas1 Cyr1 Gaud [Jer1].for οιου, ποιου D 1 Ser's i q1 w2 ev-z1 [Chr2 Antch2]. * rec adds further o yap υίὸς τοῦ ἀνθρώπου οὐκ ἣλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι, with F(Wetst) KMUFAH 1. 69 latt syrr syr-cu [copt-wilk æth-ms] goth Antch, Cypr, Ambr, Quæst, (but of these UΓA 1. 69 vulg lat-a e Antch, Cypr, om γαρ, Γ has ψυχην, vulg late e Syr syreu goth om ανθρωπων, and Ur have αποκτειναι for απολ.): om ABCDEN rel [fuld(with gat)] lat-g, l copt-schw [æth-ed Chr,].

mean something more, surely, than to provide board and lodging; there is a solemnity about the sentence which forbids that supposition. It must have been to announce the coming of Jesus as the Messiah, which He did not conceal in Samaria, as in Judæa and Galilee, see John iv. 26; and the refusal of the Samaritans must have been grounded on the jealousy excited by the preference shewn for the Jewish rites and metropolis.

They expected that the Messiah would have confirmed their anti-Jewish rites and Gerizim temple, instead of going up solemnly to Jerusalem, and thereby con-demning them. 54.] The disciples whom He named 'sons of thunder,' Mark iii. 17. They saw some insult of manner, or actual refusal to allow the Lord to enter their village. That a collision of this kind did take place is plain from the last verse, and implied from the occasion alluded to by the two Apostles, where the fire was invoked in the presence of the offending persons. It happened also in Samaria. πῦρ, not lightning, but fire, as in the passage alluded to, and in 1 Kings xviii. 38. It is exceedingly difficult to determine the true reading in this passage, which seems to have been more than usually tampered with, or wrongly written. It is hardly conceivable that the shorter text, as edited by Tischdf., . . . αναλώσαι αὐτούς; στραφείς δε επετίμησεν αὐτοῖς. καὶ ἐπορεύθησαν . . . should have been the original, and all the rest, insertion. Homœoteleuton may have had some share in the omission of the latter debated portion, from KAIEII to KAIEII: but this does not touch ώς και 'Ηλ. ἐπ. It has been suggested that those words may have been removed as involving indirect censure of Elias: but surely this lay too far off to create any offence. And their insertion into the text is quite inexplicable. In this great uncertainty, I have thought the candid way is to let my edited text reflect such uncertainty, and I have therefore printed these latter debatable words in the same type as the text, and have annotated on them. Let it be remembered that in both cases, versions far more ancient than our oldest MSS. contain these words. 55. | Γούκ οίδατε οίου πνεύματός έστε. Besides the mistaken ways of explaining these words of our Lord (e.g. 'Do you not see what a (bad) spirit you are shewing?' Bornemann) there are two senses which they may bear. (1) Affirmative, as in E. V., - 'putatis vos agi Spiritu tali quali olim Elias . . . sed erratis. Habetis quidem (ηλον sed οὐ κατ' ἐπίγνωσιν, et qui proinde humani est affectus, non divinæ motionis.' Grot.; or (2) interrogative- 'Know ye not what manner of spirit ye belong to (are of) !' the spirit meant being the Holy Spirit. 'The Spirit in Elias was a fiery and

XFAAE

ε = 1 Mt. Matt. 57 καὶ πορευομένων αὐτῶν ἐν τῆ ὁδῷ εἶπέν τις πρὸς αὐτὸν ABCDE και πορευσμένων αυτών εν τη σοφ είπεν τις προς αυτών 8 και 1 Μεολουθήσω σοι ὅπου ἐὰν 8 ἀπέρχη [κύριε]. 58 καὶ 1 Μι οιλγι εἶπεν αὐτῷ ὁ Ἰησοῦς 1 ἱ ἀλώπεκες 1 φωλεοὺς ἔχουσιν 1 Και και 1 Μετί κιι 26 καὶ τὰ k πετεινὰ τοῦ k οὐρανοῦ l κατασκηνώσεις, ὁ δὲ reff. $^{16, Mt. only.}_{Ezek, xxxvi.}$ 16 $^$ n = Mark v. 37 m επίτρεψον μοι απελθόντι πρώτον θάψαι τον πατέρα n = Mark v. 3 reff. o Acts xxi. 26. Itom. ix. 17 (from Exod. ix. 16) only. 2 Macc. iii. μου. 60 είπεν δὲ αὐτῶ ""Αφες τοὺς νεκροὺς θάψαι τοὺς έαυτῶν νεκρούς, σὰ δὲ ἀπελθών οδιάγγελλε τὴν βασιλείαν τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἔτερος ᾿Ακολουθήσω σοι κύριε p Mark vi. 46 reff. qch. xi. 7 reff πρώτον δὲ ἐπίτρεψόν μοι ρἀποτάξασθαι τοῖς q εἰς τὸν

57. rec (for και) εγενετο δε (beg of lection: cf D and G below), with A rel vulg [lat-b f l q] syr goth [Ath,]: και εγενετο D 346(Sz) lat-a c e [syr-jer]: txt BCLXEN 33. 69 Syr syr-cu copt æth arm. rec (for εαν) αν, with DR rel [Ath,]: txt ABCKL S(Tischdf) UEII 33. 69 Ath2. for απερχη, υπαγεις D 157. unusual place at end of the clause and its non-occurrence in || Matt account for the omission) BDL \(\mathbb{Z}\)(appy) \(\mathbb{X}\) 1 vulg lat-a c copt arm Mcion1-t Ath2[-comm]: ins AC rel lat-bfq syrr [syr-jer] goth [Ath,-txt, and aft ooi, syr-cu æth].

58. om 1st o B.

59. om κυριε B¹(but corrd by oright scribe: see table: Tischdf says by B³) DV. πρωτον bef απελθοντι Β D(-θοντα) 🗙 33: πρ. απελθειν και 1 latt Orig: απελθειν πρ. AKΠ: απελθειν, omg πρωτ., 69 [Thart] (all more or less from | Matt): txt CE rel syr wth. [Tischdf, ed 8, ascribes πρωτ. απελ. και to AKΠ latt Orig Bas,, and απ. πρωτ. (without $\kappa \alpha i$) to 1 ev-y lat-c g_2 l.]

rec aft αυτω ins o ιησους (cf | Matt), with AC rel [vss]: om 60. ο δε ειπ. D.

B(D)LEN 33 lat-a copt. for απελθων, πορευθεις D Iren. 61. επιτρ. δε μοι πρ. D Iren-gr. om τον (bei οικον) D.

judicial spirit, as befitted the times and the character of God's dealings then; but the Spirit in Me and mine is of a different kind -a spirit of love and forgiveness.'

The latter of these is perhaps better suited to the context: but we seem to want an example in the Gospels of (οὐκ) οἴδατε used interrogatively : see Matt. vii. 11 || ; xx. 22, 25 ||; xxiv. 42 ||; xxv. 13; xxvi. 2: Mark iv. 13 (doubtful, but the construction is direct): ch. xii. 56: John viii. 14; xiv. 4 al. I have therefore punctuated according to the former sense: which, indeed, seems more naturally followed by the γάρ of the clause following. is very interesting to remember that this same John came down to Samaria (Acts viii. 14-17) with Peter, to confer the gift of the Holy Spirit on the Samaritan believers.

57—62.] Matthew (viii. 19—22) relates the contents of vv. 57-60, but at a totally different period of our Lord's ministry, viz. His crossing the lake to go to Gadara. It is quite impossible to decide which Evangelist has placed the incidents in their proper chronological place. When we once begin to speculate on such things, it is easy to find a fitness, on whichever side of the argument we range ourselves. Only (see notes on Matt.) we must not adopt the wretched subterfuge of the harmonists, and maintain that the two events took place twice, each time consecutively, and each time with the same reply from our 57, 58.] See notes on Matt.

59. ἀκολούθει μοι This command is implied in Matthew, where the reply is, as here, κύριε, ἐπίτρεψόν μοι πρῶτον . . . which words could hardly be spoken without a reference in the πρώτον to it.

60. διάγ. κ.τ.λ., peculiar to Luke, and shews the independence of his source of information. Am I wrong in supposing also, that it connects this incident with the sending out of the Seventy, which follows immediately afterwards? тоїς єїς , а Peculiar to Luke. mixture of two constructions—ἀπέρχεσθαι εls τ. οἶκ. μου καὶ ἀποτάξ. τοῖς ἐν τ. οἴκφ μου. The meaning is, to bid farewell to the persons, not to set in order the things, as some have rendered it. The answer of our Lord again seems to refer to the sending out into the harvest (ch. x. 2), for which the present seventy were as it were the ploughmen, first breaking up the ground. The saying itself is to be exοἰκόν μου. 62 εἶπεν δὲ ὁ Ἰησοῦς Οὐδεὶς τἐπιβαλὼν τὴν τε here only. χεῖρα αὐτοῦ ἐπ' δἄροτρον καὶ βλέπων τεἰς τὰ ὀπίσω 18 αἰ, τὶ, τὶς τὰ ἐντίσω 18 αἰ, τὸς τὰ ἐντίσω 18 αἰ, τὸς τὰ ἐντίσω 18 αἰ, τὸς τὰ εἴθετός ἐστιν τῆ βασιλεία τοῦ θεοῦ.

u eἴθετός ἐστιν τῆ βασιλεία τοῦ θεοῦ.
 x. 1 Μετὰ δὲ ταῦτα ν ἀνέδειξεν ὁ κύριος [καὶ] ἑτέρους that xii. 16. h. xvii. 31.
 ἐβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς w ἀνὰ δύο πρὸ προς- xvii. 6. xx. 14. Ps. ix. 3.
 u ch. xiv. 35. Heb. vi. 7 only. Ps. xxxi. 6. Sus. 15 [Theod.] only.

u ch. xiv. 35. Heb. vi. 7 onlv. Ps. xxxi. 6. Sus. 15 [Theod.] only. v Acts i. 24 only. Hab. iii. 2. -2 Macc, ix. 23. (-5ecfes, ch. i. 80.) ii. 6. Rev. iv. 8. xxi. 21 only. John ii. 6. Rev. iv. 8. xxi. 21 only.

62. rec aft ειπεν δε ins προς αυτον, with LXΞΝ [latt] Syr copt goth with arm: aft ιησ. AC rel [lat-q syr]: om Β.—ο δε ιησ. ειπ. αυτω D lat-ε. ουδείε εις τα οπισω βλεπων και επιβαλλων την χειρα αυτου επ' αροτρον D lat-α b c ε q Clem, Cypr. Promiss Hil, Zeno.—om αυτου Β 1 lat-α b q arm Iren-gr, Orig. Cyr, Bas. Tert,—επιβαλλων (conformn to βλεπων) ADL Clem, rec (for τη βασιλεία) εις την βασιλείαν (prob as Mey, exegetical gloss on the dat, see ch xiv. 35), with ACD rel Bas. Cyr, Clir,[ed Savile Antch,]: εν τη β. Ν^{3α} Iren-gr [Chr,]: txt BLΞΝ¹ 1. 33 latt arm Clem, Orig. [int.] Iren-int [Cypr.] Hil].

Chap. X. 1. for μετα δε τ. ανεδ. ο κυρ., απεδειξεν δε D lat-a b c e. om 1st και BLΞ Syr copt æth: ins ACDN rel latt syr-cu syr [syr-jer goth arm] Eus, [Bas,] Tert, att εβδομηκοντα ins δυο (prob traditional corm, to agree with the number of the members of the Sanhedrim) BDM R(in index to chapters) vulg lat-a c e l syr-cu arm Dial₂ Clem Epiph, Recog, Aug, Prud Isid Bede: om ACZN rel lat-b f q syrr [syr-jer] copt goth æth Eus, [Bas,] Cyr, Thl Euthym Iren-int, Tert, Ambr, Jer. om autous B Eus, aft ανα δυο ins δυο BKΠ 69 syr-w-ob: om ACDZN rel Eus, [Bas,].

plained simply from agricultural operations—for he who has his hand on the plough, guiding it, must look on the furrow which his share is making—if he look behind, his work will be marred. Hesiod's precept is very similar, ἔργ. ii. 60, ἰθείην αὔλακ' ἐλαὐνοι, μηκέτι παπταίνων μεθ' ὁμήλικας ἀλλ' ἐπὶ ἔργω θυμὸν ἔχων. εὔθετος, not 'fit,' but well adapted, 'the right sort of workman.' The sense is more immediately applicable to the ministry of the gospel of Christ, which will least of all things bear a divided service and backward looks,—but of course affects also every private Christian, inasmuch as he too has a work to do,—ground to break, and a harvest to reap.

and a harvest to reap.

CHAP. X. 1—16.] MISSION OF THE SEVENTY. It is well that Luke has given us also the sending of the Twelve; - or we should have had some of the Commentators asserting that this was the same mission. The discourse addressed to the Seventy is in substance the same as that to the Twelve, as the similarity of their errand would lead us to suppose it would be. But there is, as Stier has well remarked (iii. 89, edn. 2), this weighty difference. The discourse in Matt. x. in its three great divisions (see notes there), speaks plainly of an office founded, and a ministry appointed, which was to involve a work, and embrace consequences, co-extensive, both in space and duration, with the world. Here, we have no such prospective view unfolded. The whole discourse is confined

to the first division there (vv. 1—15), and relates entirely to present duties.

Their sending out was not to prove and strengthen their own faith, as Hase supposes (Leben J. p. 194),-but to prepare the way for this solemn journey of the Lord, the object of which was the announcement of the near approach of the kingdom of God,-and the termination of it, the last events at Jerusalem. Their mission being thus temporary, and expiring with their return, it is not to be wondered at that we hear nothing of them in the Acts. This last is surely an absurd objection to bring against the historic truth of their mission, seeing that the Acts are written by this same Evangelist, and the omission is therefore an argument for, and not against, that truth. μετά ταῦτα-chronological-after these things, not 'besides these things,' as Schleiermacher and Olsh. render it. ανέδ., an official word: see reff.

aνεό, an official word: see refi. Bleek has observed, that δ κύριος, of our Lord, in narration, is peculiar to St. Luke, and to narrations which he alone gives. Cf. ch. vii. 13; xi. 39; xii. 42; xiii. 15; xvii. 5, 6; xviii. 6; xxii. 31, 61. But this is only true of the Synoptic Gospels. It occurs in the fragment at the end of St. Mark (xvi. 19), and in John (iv. 1 reff.). In the Acts, the usage is very general: see ii. 47; v. 9, 14; ix. 1, &c.; and in St. Paul's Epistles: see 1 Cor. vi. 14, 17; vii. 10, &c. [καl] êr. έβδ., not other seventy also,' but others [also],

ώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον * οὖ ἤμελλεν x = Matt. xxviii. 16. I Cor. xvi. 6. a John iv. 36 αὐτὸς ἔρχεσθαι. ² ἔλεγεν δὲ πρὸς αὐτοὺς ΄Ο μὲν α θερισμός πολύς, οἱ δὲ ο ἐργάται ὀλίγοι δεήθητε οὖν τοῦ ... του κυ b Matt. x. 10. b Matt. x. 10. xx. 1, al.† Wisd. xvii. 17 al. c Mark i. 12. lohn x. 4. l Macc. xii. κυρίου τοῦ ^a θερισμοῦ, ὅπως ^b ἐργάτας ^c ἐκβάλη εἰς τὸν ^a θερισμον αὐτοῦ. ³ ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ώς d άρνας έν μέσω de λύκων. 4 μη f βαστάζετε g βαλλάν- R [ap]d here only. Isa. lxv. 25. e Matt. vii. 15 τιον, μη h πήραν μη i ὑποδήματα· καὶ μηδένα κατὰ την ΑΒCDE rest. 11. 11. όδον ἀσπάσησθε. 5 εἰς ῆν δ' ἃν εἰςέλθητε οἰκίαν, πρῶτον RSUVX t = Matt. ii. 11 ch. xxii. 10, g ch. xii. 33, xxii. 35, 36 only. Job xiv. 17 only. h ch. ix. 3 4. λέγετε \vec{E} ἰρήνη τ $\hat{\omega}$ οἴκ ω τούτ ω . 6 καὶ ἐὰν $\hat{\eta}$ ἐκε $\hat{\iota}$ νίὸς $\frac{\aleph 1}{33.69}$ είρήνης, κέπαναπαύσεται έπ' αὐτὸν ή εἰρήνη ὑμῶν ιεί δὲ μήγε, ἐφ' ὑμᾶς m ἀνακάμψει. 7 ἐν αὐτῆ δὲ τῆ οἰκία 30 only.

4 Kings iv.

42 compl. Judith x. 5. xvii. 10, 15 only.

1 Matt. iii. 11. ch. xxii. 35 al. Exod. xii. 11.

42 compl. Judith x. 5. xvii. 10, 15 only.

1 Matt. iii. 11. ch. xxii. 35 al. Exod. xii. 11.

2 k = here (Rom. ii. 17) only. Num. xi. 25, 26.

17 reff. m Matt. ii. 12. Acts xviii. 21. Heb. xi. 15 only. Exod. xxxii. 27. Judg. xi. 39 A.

for $\pi a \sigma a \nu \pi$. κ . τ ., $\pi a \nu \tau a \tau o \pi o \nu \kappa a \iota \pi o \lambda \iota \nu$ D lat-a b c e l q Syr syr-cu (Eus.). (rec εμελλεν, with DKLΠ (S 1, e sil) Eus, [Bas,]: txt ABCER rel. (33 def.)) ειςερχεσθαι A 1 lat-a e syr-mg [syr-jer] autos D latt Syr syr-cu [syr-jer copt-dz]. Eus: διερχ. 69 Scr's g s.

2. rec (for 1st δε) ουν, with A rel syr-txt [Bas₁]: txt BCDLER 1. 33. 69 lat-a c e q syr-mg copt-schw goth arm. om $\mu \in \nu$ D lat-a c [e]. om our D.gr. εκβ. bef εργατας (Matt ix. 38), with ACEN rel [vulg] lat-a b c: txt BD lat-e.-rec

 κβαλλη, εκβαλλει Γ: txt A B(sic: see table) CDEN rel Bas,.
 rec aft ιδου ins εγω (from Matt x. 16), with CDE rel [vulg] lat-b c [f q syrr syr-jer copt goth æth]: om ABN lat-a e l arm. for αρνας, προβατα (Matt x. 16)

for εν μεσω, μεσον D.

4. (βαλλαντιον, so ABCDEN &c.) rec (for 3rd $\mu\eta$) $\mu\eta\delta\epsilon$, with ACR rel Clem,: μητε M 69 vulg lat-a b f [l q Syr syr-cu syr-jer arm-ms] Ambr, : txt BDLΞX 1 lat-c e

om και Λ¹Ν¹ 33. 248. syr [arm-ed].

5. av bef δε D¹(txt D-corr¹). rec oikiav bef verb, with AC F(Wetst) LRXE between verb and οικιαν D¹-corr¹). Fee oικιαν bet verb, with AC F(Wetst) LRXΞ relevant verb and οικιαν D¹-gr, simly lat-a b q syr-cu, but oun D-gr-corr(and lat) [latt-e].—πολιν ειsελθητε εις οικιαν 69(sic).—rec (for ειsελθητε) ειsερχεσθε, with AR rel: txt BCD F(Wetst) LXΞΝ 1. 69.

6. καν D. rec aft εαν ins μεν (Matt x. 13), with (but e sil) Ser's d l m n s [Orig₁]: om ABCDRΞN rel Orig₁[int₂] Constt₁ Bas₁. εκει bef η B vulg lat-a b f l Orig₁. elz o bef vios, with N (but erased): om ABCDRΞ rel Scr's-mss goth arm Orig₂ Constt

επαναπαησεται B^1 (Tischdf) \aleph . ins η ειρηνη υμων bef εφ' υμας ($\|Matt\|$

R Syr-ed [syr-jer æth] copt Origa inta. for ανακαμψει, επιστρεψει η ειρ. υμ. D.

seventy in number. The exépous may refer, either to the Twelve, ch. ix. 1, or perhaps, from the similarity of their mission, to the ἄγγελοι in ch. ix. 52. But perhaps the first is more probable, from the similarity of the discourses.

The number of seventy might perhaps have reference to the seventy elders of Israel, Exod. xxiv. 1: Num. xi. 16:all sorts of fanciful analogies have been found out and insisted on (and moreover forced into the text), which are not worth recounting. où for oî,-see reff.

2.] See Matt. ix. 37 and notes. If ἐκβάλλη were read, the pres., as usual, would have the force of the continually repeated act: as it is, the aor. (as in | Matt.) indicates the whole mission, con-

sidered as one great act. 3, 4.7 The time was now one of greater danger than at the mission of the Twelve; therefore ver. 3 is bound immediately up with their present sending, whereas in Matt. x. 16 it regards a time yet distant in the future; also one requiring greater haste,—which accounts for the addition, μηδένα κ. τ. δδ. ἀσπ. These reasons also account for merely the healing the sick being enjoined, ver. 9. 6. viòs elp., & (or more probably, the, -as words like πατήρ, μήτηρ, viós, &c., are often definite though anarthrous) son of peace: i.e. persons receptive of your message of peace;—see reff. 7—12.] See on of peace;—see reff. 7—12.] See on Matt. x. 11—15. The particular directions here are different. 7. ev avrn

μένετε, ἔσθοντες καὶ πίνοντες n τὰ παρ' αὐτῶν· o ἄξιος γὰρ n Mark v. 26. Phil. iv. 19. o b ἐργάτης τοῦ p μισθοῦ αὐτοῦ. μὴ q μεταβαίνετε ἐξ οἰκίας o w. gem. Matt. 3.7, 35 ref. εἰς οἰκίαν. 8 καὶ εἰς ἡν ἂν πόλιν εἰς έρχησθε καὶ δέχωνται 9 καὶ 9 καὶ εἰς ἡν αν πόλιν εἰς έρχησθε καὶ δέχωνται 9 καὶ 9 καὶ θεραπεύετε 8 τιι. 1 εἰτ. Τοὺς ἐν αὐτῆ ἀσθενεἰς, καὶ λέγετε αὐτοῖς 8 Ήγγικεν ἐφ' τεὶ. 16 τεῖ. ύμᾶς ή βασιλεία τοῦ θεοῦ. 10 εἰς ἡν δ' αν πόλιν εἰς- ^{s Matt} iii. 2 έλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς $\overset{\text{rell. with }}{\overset{\text{inf. here}}{\overset{\text{only. Pe}}{\overset{\text{only. Per}}{\overset{\text{only. Per}}{\overset{only. Per}}{\overset{\text{only. Per}}{\overset{\text{o$ [
ημων] $^{\text{w}}$ \dot{a} πομασσόμεθα \dot{v} μ \dot{v} $^{\text{w}}$ πλην τοῦτο γινώσκετε, ὅτι $^{\text{v}}$ ch. xv. 15. Acts v. 13 al. $^{\text{s}}$ $\dot{\eta}$ γγικεν $\dot{\eta}$ $\dot{\beta}$ ασιλεία τοῦ θεοῦ. 12 λέγω \dot{v} μ \dot{v} \ddot{v} \dot{v} where only $\dot{\tau}$. ς ηγγικεν η βασιλεία τοῦ θεοῦ. 12 λέγω ὑμῖν ὅτι w here onlyτ. Σοδόμοις ἐν τῆ ἡμέρα ἐκείνη y ἀνεκτότερον ἔσται ἡ τῆ τὰ καθήμενοι 13 οὐαί σοι Χοραζείν, οὐαί σοι Βηθσαϊδά, y ΜαΙτ. 1. ὅτι εἰ ἐν Τύρφ καὶ Σιδῶνι ἐγενήθησαν z αἱ δυνάμεις αἱ τὶ χαι. 22, 24 καθήμενοι b μετενόησαν. 14 x πλὴν Τύρφ καὶ Σιδῶνι ΜαΙτ. 1. a ΜαΙτ. 1. a ΜαΙτ. 1. b ΜαΙτ. 1. c ΜαΙτ. c Μ

MOLS EN 57 ...

> rec aft τ. μισθ. αυτ. ins εστι (see 7. rec εσθιοντες, with ACREN rel: txt BD. Matt x. 10), with ACR rel arm: om BDLXEX. for εξ, απο D.gr.

> 8. rec aft ην ins δ' (see ver 10), with AKLXAΠ (1, e sil): om BCDREN rel Origanstt Thl. δεχονται Ε'ΚL'MRUXΓΑ 69.

9. for τ ous, ous $D^1(\text{txt }D^3$?). $a\sigma\theta\epsilon\nu$ our τ as D lat-c e. $\eta\gamma\gamma\iota\sigma\epsilon\nu$ Ξ .

10. rec (for $\epsilon\iota s\epsilon\lambda\theta\eta\tau\epsilon$) $\epsilon\iota s\epsilon\rho\chi\eta\sigma\theta\epsilon$ (from ver 8: see above, ver 5), with AR rel [Eus_] Bas_]: txt BCDLEN 1. 33. 69 latt. $\delta\epsilon\xi\omega\nu\tau\alpha\iota$ D ev-H [Bas_].

11. for ημιν, υμιν D-gr² κ¹(txt κ-corr¹ 3a) Λ: om gat syr-cu arm. τους ποδας ημων (hommotel from υμων to ημων), with ESVΓΔΛ vulg with [Bas₁]: ins ABCDRΞκ rel mm lat-a b c e f i l syrr syr-cu copt goth arm, but of these BDRκ mm

lat-a b c e f i l syr-cu(appy) om ημων. aft γινωσκ. ins νμεις \aleph^1 (om \aleph -corr¹⁻³). rec aft ηγγικεν ins εφ' νμας (from ver 9), with ACR rel mm lat-f l syrr [syr-jer] copt-schw[-dz arm-mss Bas₁]: om BDLE \aleph 1. 33 ev-y latt syr-cu copt[-wilk] arm[-ed]

Tert, -η (bef βασιλεια) is written twice in D.

12. rec aft $\lambda \epsilon \gamma \omega$ ins $\delta \epsilon$, with DMVER (S, e sil) lat-a f[q] copt: om ABCR rel vulg lat-b c e i syrr syr-cu [syr-jer] goth æth arm. ανεκτοτερον εσται bef εν τη ημερα εκεινη Α 69 Syr syr-cu arm; similar order in D lat-e.—for τη ημερα εκεινη, βασιλεια του θεου D lat-e, simly lat-a b.

13. (χοραζειν, so ABCGKLMSΧΔΞΝ Frag-par: χοροζαιν D.) α D. βηδοαιδα AΒ¹, βεδο. D: βηθοαιδαν ΕυΓΝ 1. 69 [goth]. for 2nd oval ooi, rec (for εγενηθησαν) εγενοντο (from Matt xi. 21), with ACR rel: txt BDLEX 33. 69. rec καθημεναι (gramml corrn), with D rel: txt ABCFLRXFER Frag-par 33.

δε τη olk., but in the (that) house itself (see ver. 5, where it was last spoken of, the inhabitants having been since mentioned) remain. Beware of rendering it in the same house, q. d. ἐν δὲ τῆ αὐτῆ οἰκ.

τὰ παρ' αὐτῶν, the things which come from them; which are theirs, and

by them set before you: cf. ver. 8.
9.] ἥγγικεν ἐφ' ὑμᾶς ἡ β. τ. θ. is a later announcement than generally ἤγγ. ἡ βασ. το οὐρ., Matt. x. 7. 11.] ἀπομασ-σόμεθα ὑμῖν can hardly be with Wordsw., "we wipe off from ourselves on you:" the dat. pron. holds too slight and un-

emphatic a place for this, and is merely a dativus incommodi: 'against you,' as E. V. Cf. Acts xiii. 51, where ἐπ' αὐτούς represents the same, and is similarly rendered in E. V. 13.7 In these words, which our Lord had uttered before (Matt. xi. 21 ff.), He takes His solemn farewell of the cities where the greatest number of His miracles had been done, and discourses uttered: they being awful examples of the ή πόλις ἐκείνη just described. It is wonderful how De Wette can write of these four verses falsche Reminiscenz, s. z. Matt. xi. 20—and this $\begin{array}{l} c = \text{ch. xi. 31,} \\ \frac{32}{34} \text{ Mt. ai.} \\ \frac{7}{84} \text{ Matt. xi. 23} \\ \frac{7}{4} \text{ Matt. xi.$

14. om $\epsilon \nu$ τη κρισει D 253 Scr's c lat-e [l]: transpd in 1 lat-a b q. for η υμιν,

vuiv CL: nuiv Di(txt D3).

15. rec (for $\mu\eta$ and $\nu\psi\omega\theta\eta\sigma\eta$) η and $\nu\psi\omega\theta\epsilon\iota\sigma\alpha$ (see digest Matt xi. 23), with ACR rel (69) vulg lat-c f g_1 q syrr goth [arm] Aug: η $\nu\psi\omega\theta\eta s$ (but txt restored) B³(Tiseholf = our B²): txt B¹DLΞN lat-a b e i l [syr-cu] copt \pm th. om 1st τ 00 B³CDN: ins B(as corrd by origl seribe: Tiseholf says by B³) RΞ rel. ins η bef 2nd $\epsilon\omega s$ C D¹ (and lat) 1 lat-a b i l. rec om 2nd τ 0 ν 0, with ACDRN rel Cæs: ins BL Frag-par. (Prob the art is origl, of ϵh xvi. 23, and vas omd to suit || Matt.) κ αταβηση (|| Matt) BD syr-cu [\pm th]: txt ACRΞN rel latt copt goth [syrr arm].

16. υμων bef ακουων Α-corr(εμ. ακ. υμας Λ1) KΠ latt syrr [syr-cu] Ign₁ [Constt₁] Iren-int₁. aft ακουει add και ο εμου ακουων ακουει του πεμψαντος με Frag-par Cypr₁ [simly Ign₁]. for ο δε εμε to αποστειλαντα με, ο δε εμου ακουων ακουει

του αποστειλαντος με D lat- $[a \ b]$ $i \ l$.

aft εβδομηκοντα ins δυο (see ver 1)

17. μετα χαρας bef οι εβδομηκοντα ΑΚΠ.

BD vulg lat-a [c e l] syr-mg arm.

18. εκ του ουρανου bef ως αστραπην B 254.

when he believes Luke to have had Matt. before him. 16.] See Matt. x. 40

and notes. 17-24.] RETURN OF THE SEVENTY. As in ch. ix. 6-10, Luke attaches the return of the Seventy very closely to their mission. They probably were not many days absent. They say nothing of the reception of their message,—or it is not brought out in the Gospel, as not immeters. diately belonging to the great central object of narration; they rejoice that more power seems to be granted to them than even His words promised, seeing that He commissioned them only to heal the sick, not to cast out devils, as He did the Apostles, ch. ix. 1. That this was a ground of joy not to be prominently brought forward, is the purport of our Lord's answer; the whole of which as far as ver. 24 incl. is in the strictest connexion, and full of most weighty and deep 17. The ἐν τῷ ὀν. σου is perhaps too much lost sight of in the huiv here; though I would not lay so much stress on this as Stier has done.

18.] This verse has been generally misunderstood, and its force lost, by imagining it to refer to some triumph just gained, which our Lord announces as the reason for their newly manifested power. The

truth is, that in this brief speech He sums up proleptically, as so often in the discourses in John, the whole great conflict with and defeat of the Power of evil, from the first even till accomplished by His own victory. The ἐθεώρ. τ. σ. refers to the original fall of Satan, when he lost his place as an angel of light, not keeping his first estate; which fall however had been proceeding ever since step by step, and shall do so, till all things be put under the feet of Jesus who was made lower than the angels. And this ἐθεώρουν belongs to the period before the foundation of the world when He abode in the bosom of the Father. He is to be (see ver. 22) the Great Victor over the Adversary, and this victory began when Satan fell from heaven. (I would not altogether erase the foregoing interpretation: but surely it is grammatically more correct, with Bleek, to refer the imperfect to the time just past,-to the Lord's prophetic sight at the time of the ministering of the Seventy. Cf. Acts xviii. 5 for a similar imperfect. If this view be correct, the words do not refer to any "triumph just gained," but to the Lord's glorious anticipations of final triumph, felt during the exercise of power by His servants.) ώς ἀστ. Not the suddenness only

επανω...

B EV αυτη...

s ἐπάνω t ὄφεων καὶ u σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν $^{\text{v}}$ τοῦ έχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ $^{\text{w}}$ ἀδικήσει. 20 πλὴν $^{\text{rch. xi. 2.}}$ εν τούτφ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῦν $^{\text{m}}$ ὑποτάσσεται, $^{\text{sin. yi. xi. xi. 2.}}$ έν τούτω μη χαίρετε, ὅτι τὰ πνεύματα ὑμῖν [™] ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν × ἐγγιέγραπται ἐν τοῦς καιτ. 14. και. 18. κε. οὐρανοῖς. 21 ἐν αὐτῆ τῆ ὥρα y ἢγαλλιάσατο τῷ πνεύ- t the και. 18. ματι τῷ ἀγίω καὶ εἶπεν z Ἐξομολογοῦμαί σοι, πάτερ t εν. 13. 19. t ν = here only, see Matt. xiii. 28, 39. t w = here only, exc. Rev. vi, 6 al. t Lea. x. 20.

19. rec διδωμι (from misunderstanding, into which De W. also has fallen: δεδωκα does not apply merely to the past, but asserts an abiding fact), with AC3D rel lat-c syrr syr-cu Just₁ Eus₁ Iren-int₁: txt BC¹LX \otimes 1 vulg lat-b e f g₁ i l q syr-mg [syr-jer] goth æth [arm] Orig₂[int₅] Cyr₃ Chr [Bas₂] Thdrt₁ Mac Epiph₁ Hil₁ Lucif₁ Ambr Cæs4. ins των bef οφεων and bet σκυρπιων D. ins The bef Tou expoor B [Orig_i]. om ov μη D X1(ins X-corr1). Steph adiknon (gramml corrn or itacism?), with BC rel: txt ADEHLMFAN 1. 33 Orig,

20. for πνευματα, δαιμονία (gloss) D 1 late f syrr syr-cu copt mss with Eus, Bas, Cyr₁ Thdrt₁ Orig-int₁ Ambr_{aliq} Ambrst Aug₁. rec aft δε ins μαλλον, with X Cyr₂: om ABCD [S(Tischdf)] & rel latt [syrr syr-cu syr-jer copt goth æth arm] Eus₁ Bas₁ [Orig-int,] Ambr. rec (for εγγεγραπται) εγραφη, with ACD rel Eus, : txt BLXX

1. 33 Eus₁ Constt Bas₁ Cyr₁ [Thdrt₁]. $\tau \omega$ ovpav ω D lat-ab c [efilq] Constt₁ Hil₁. 21. $\tau av\tau \eta$ A Δ copt [goth]. add δe DA lat-f [eopt]. in ϵv bef $\tau \omega$ $\pi v \epsilon v \mu a\tau \iota$ D F(Wetst) LXEN Frag-par 33 [vulg-sixt] lat-ab c eff_2 i l [q] copt Clem₁. rec om $\tau \omega$ $\alpha \gamma \iota \omega$, with A rel lat-f [q] goth (Clem₁) $[Bas_1]$: ins BCDKLXEIN 1. 33 latt syrr syr-cu syr-jer copt ath arm Aug Bede. rec adds o $\iota \eta \sigma ovs$, with AC rel [lat-f]rec adds o ιησους, with AC rel [lat-f q syr goth Bas,]: and bef τω πνευματι LX 33 lat-c eff, Syr [syr-jer] with arm: om

of the fall, but the brightness of the fallen Angel is thus set forth. The description is not figurative, but literal; i. e. as far as divine words can be said to be literal, being accommodated to our sensuous conceptions. See on this verse, Isa. xiv. 9-15, to which the words have a reference; and Rev. xii. 7-12.

19.7 Our Lord here,-including all the evil and poison in nature in the δύναμις τοῦ ἐχθ.,-from the power given Him over that enemy, asserts the gift to them, extended afterwards to all believers (Mark xvi. 18), of authority to 'bruise the head of the serpent' (Gen. iii. 15). There is an evident allusion to Ps. xci. 13. The connexion is- 'seeing that the power which I grant to you is so large, arising from my victory over the enemy,-make not one particular department of it your cause of joy, nor indeed the mere subjection of evil to you at all-but this, - the positive and infinite side of God's mercy and goodness to you, that He hath placed you among His redeemed ones. τὰ πνεύμ. is something different from τὰ δαιμόνια in those words above, and denotes a wider range of influence-influence over spirit for good-whereby the mvevματικὰ τῆς πονηρίας are subjected to the believers in Christ. Τhe ἐγγέγραπται έν τοις οὐρανοίς is an expression in various

forms frequent in Scripture, and is opposed to έπλ της γης γραφήτωσαν, Jer. xvii. 13, said of the rebellious. But no immutable predestination is asserted by it;—in the very first place where it occurs, Exod. xxxii. 32, 33, the contrary is implied, see Ps. lxix. 28: Isa. iv. 3: Dan. xii. 1: Phil. iv. 3: Heb. xii. 23: Rev. iii. 5; xiii. 8; xx. 12, 15. The τὰ ὀνόμ. ὑμ. seems to be a reference to ἐν τῷ ὀν. σου above, which perhaps was with them a medium of self-praise, as so often with Christians. Our Lord says, 'the true cause of joy for you is, not the power shewn forth by or in you in My Name, but that you, your names, are in the book of life'-as testified by the πνευμα which συμμαρτυρεῖ τῷ πν. ἡμῶν ὅτι ἐσμὲν τέκνα θ εοῦ, Rom. viii. 16. And this brings us to ver. 21, where our Lord rejoices in the revelation of these things even to the babes of the earth by the will and pleasure of the Father:—these things—not, the power over the enemy—but all that is implied in ἐγγέγραπται ἐν τ. οὐρ. This, which is the true cause of joy to the believer, causes even the Saviour Himself to triumph, anticipating Isa. liii. 11. The words τῷ ἀγίφ cannot well be excluded from the text; the expression as thus standing, forms an ἄπαξ λεγ., but is agreeable to the analogy of Scripture: cf.

a Matt. xi. 25.
Acts xvii. 24.
Gen. xxiv. 7.
b Matt. xi. 25.
xxv. 18 v. r.)
1 (cor. ii. 7.
Fph. iii. 9.
Cod. i. 26
conly. Ps.
cxviii. 19.
c Matt. xi. 25
(reff.).
d Matt. xi. 26
reff. d Mattereff.
e = Mark i. 24.
f absol., Matt.
xi. 27 reff.

BCLEN 33.)

α κύριε τοῦ α οὐρανοῦ καὶ τῆς αγῆς, ὅτι ὁ ἀπέκρυψας ταῦτα άπο οσοφων και οσυνετών, και ο άπεκάλυψας αυτά ονηπίοις. ναὶ ὁ πατήρ, ὅτι ούτως d εὐδοκία ἐγένετο d ἔμπροσθέν σου. 22 [καὶ στραφείς πρὸς τους μαθητάς εἶπεν] Πάντα μοι παρεδόθη ύπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει ^e τίς έστιν το νίος εί μη το πατήρ, καὶ τίς έστιν το πατήρ εί μη f ὁ υίος, καὶ ὧ αν βούληται f ὁ υίὸς ἀποκαλύψαι. ... βουλ. $\frac{1}{8}$ Ματί χιν. $\frac{23}{23}$ καὶ στραφεὶς πρὸς τοὺς μαθητὰς $\frac{1}{8}$ κατ΄ $\frac{1}{8}$ ἰδίαν εἶπεν Frag. Par. reff. Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. γαρ υμίν ότι πολλοί προφήται και βασιλείς ήθέλησαν ΧΓΔΑΞ ίδειν α ύμεις βλέπετε και ούκ είδαν και ακούσαι α 1. 33. 69 ἀκούετε καὶ οὐκ ἤκουσαν.

BDEN vulg lat-a b i l syr-cu copt. transp σοφων and συνετων D. bef ευδοκια (from | Matt), with AC3DN rel lat-i syrr syr-cu [syr-jer] copt goth æth

aft akovgai ins uov B.

arm: txt BC¹LXΞ 33 lat-b c e ff₂ l q [Clem, Iren-int,] Eus, [Cyr,-p].

22. elz om και to ειπεν, with BDLMΞΠΝ 1. 33. 69 vulg lat-a b e f syr-cu æth arm [Eus]: ins AC rel lat-c ff_2 l q syrr copt goth [æth-ms]. — στραφεις δε Frag-par.—aft μαθ. ins αυτου C^2 (appy) Γ [lat-c q syrr goth]. rec παρεδοθη bet μοι, with vss [Eus]: txt ABCDEN rel latt goth Orig1 Eus]. απο D. οπι μου D am(with forj per) lat-a c l arm (Just1 [Eus]] Iren-int1). επιγινωσκει (\parallel Matt) C Γ (Wetst) Γ Γ Γ Γ rec εαν (Γ Matt), with ACEN rel Eus1: txt BD Frag-par 33. βουλεται AXA Frag-par 69.

23. for kai $\sigma \tau \rho$, $\sigma \tau \rho$, $\delta \epsilon$ D lat-e. om kat' idian D latt(not f) [syr-cu]. ins αυτοις D 1 [lat-e] copt. at end ins και ακουοντες α ακουετε D; simly tol lat-cef. 24. om και βασιλεις D lat-a e ff2 i l Meth, (Mcion,-t): et iusti lat-b q.

Rom. i. 4: Heb. ix. 14: 1 Pet. iii. 18: see also Rom. xiv. 17: 1 Thess. i. 6. The ascription of praise, and the verses following, are here in the very closest connexion, and it is perfectly unimaginable that they should have been inserted in this place arbitrarily. The same has been said of their occurrence in Matt. xi. 25; and, from no love of harmonizing or escaping difficulties, but from a deep feeling of the inner spirit of both discourses, I am convinced that our Lord did utter, on the two separate occasions, these weighty words; and I find in them a most instructive instance of the way in which such central sayings were repeated by Him. It was not a rejoicing before (in Matt.), but a confession: compare the whole discourse and notes. That the introductory words έν αὐτῆ τ. ὥρα, = έν έκ. τῷ καιρώ, may have been introduced from one passage into the other, and perhaps by some one who imagined them the same, I would willingly grant, if needful; not that, in the presence of such truths, such a trifle is worth mention, but that the shallow school of modern critics do mention, and rest upon such. On vv. 21,

22, see notes on Matt. xi. 25-27, ob-

serving here the gradual narrowing of the circle to which our Lord addresses himself, ver. 22, στραφ. πρ. τ. μ., - then ver. 23 the same, with κατ' ίδίαν added.

ins uners bef anough D lat-b c f [q goth].

23. This verse should not be marked off from ver. 22 by a new paragraph, as is done in the E. V.: much less, as in the Gospel for the 13th Sunday after Trinity, joined with what follows: except perhaps that the lesson taught us by its occurring there is an appropriate one, as shewing us how the grace of Christian love, which is the subject of the following parable, fulfils and abounds over, legal obedience. It is in connexion with the preceding, and comes as the conclusion after the thanksgiving in ver. 21. A similar saying of our Lord occurs Matt. xiii. 16, 17, but uttered altogether on a different occasion and in a dif-24. προφ. κ. ferent connexion. βασ.] David united both these, also Solomon. There may be an especial reference to the affecting last words of David, 2 Sam. xxiii. 1-5, which certainly are a prophecy of the Redeemer, and in which he says, ver. 5, "This is all my salvation, and all my desire, though he make it not to grow:"-see also Gen. xlix. 18.

25 Καὶ ίδου h νομικός τις ι άνέστη k έκπειράζων αυτόν heb. vii. 30 λέγων Διδάσκαλε, τί ποιήσας 1 ζωὴν 1 αἰώνιον $^{\text{Im}}$ κληρο- $^{\text{reff.}}$ $^{\text{reff.}}$ νομήσω; 26 ο δὲ εἰπεν πρὸς αὐτὸν $^{\text{Eν}}$ τῶ νόμω τί γέ- $^{\text{lef. in. 12-reff.}}$ $^{\text{reff.}}$ $^{\text{lef. in. 13-reff.}}$ $^{\text{con. 13-reff.}}$ νομησω; 20 ο δε είπεν προς αυτον Ειν τω νομω τι γε- 1 lei. xvii. 181 γραπται; πῶς ἀναγινώσκεις; 27 ό δὲ ἀποκριθεὶς εἶπεν 1 Mait. xv. 34 reff. 1 Αγαπήσεις κύριον τὸν θεόν σου 1 ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ὑσχύος σου καὶ ἐξ ὅλης τῆς 1 Φυχῆς σου καὶ ἐξ ὅλης τῆς 1 Τόμι. 1 διανοίας σου, καὶ τὸν 1 πλησίον σου 1 Μαίτ. xii. ώς σεαυτόν. 28 εἶπεν δὲ αὐτῷ 1 Ορθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήση. 29 ὁ δὲ θέλων 1 δικαιῶσαι ἑαυτὸν εἶπεν και. 17. Leivi. 18. 1 η Μαίτ. xii. 37. 1 Cor. iv. 4. Gen. xiiv. 16.

25. for kai idou vom. Tis avesth, avesth de tis vomikos D lat-(c) e. rec ins Kai bef λεγων, with ACD rel [vss]: om BLEN late [syr-cu] copt. om διδασκαλε D Mcion₁-t. aft ποιησας (sic) ins ινα Ν¹ (marked for erasure by origh scribe or Ν-corr¹).

26. om ti D1-gr(ins D-corr1) Ser's s.

Orig₁ [Bas₂].

28. ζησεις D.

29. rec δικαιουν (more obvious tense), with AC3 rel: txt BC1DLXER Cyr, Isidg.εαυτ. bef δικ. D 243 lat-c e Cyr Isid. for εαυτον, αυτον L N1(txt N-corr1.3a) Ser's c ev-47.

25-37. QUESTION OF A LAWYER: THE PARABLE OF THE GOOD SAMARITAN. Peculiar to Luke. As Stier remarks (iii. 101, edn. 2), it is well that Luke has related the other incident respecting an enquiry of the same kind, for the critics would be sure to have maintained that this incident was another report of Matt. xix. 16. Such clear cases as this should certainly teach us caution, where no such proof is given of the independence of different narratives: and should shew us that both questions addressed to our Lord, and answers from Him, were, as matter of fact, repeated.

See however a case to which this remark does not apply, ch. ix. 57 ff. No immediate sequence from ver. 24 is νομικός, a kind of scribe, = νομοδιδάσκαλος, ch. v. 17-whose especial office it was to teach the law, see Titus iii. 13; = είς των γραμματέων, Mark xii. 28.

There is no reason to suppose that the lawyer had any hostile intention towards Jesus,-rather perhaps a self-righteous spirit (see ver. 29), which wanted to see what this Teacher could inform him, who knew so much already. Thus it was a tempting or trying of Jesus, though not to entangle Him: for whatever had been the answer, this could hardly have followed. τί ποιήσας] He doubtless expects to hear of some great deed; but our Lord refers him back to the Law of which he was a teacher. 26. πως αν.; A common Rabbinical formula for eliciting a text of Scripture.

 $\pi \hat{\omega}_{S}$ is not merely = τl , but implies how? i. e. to what purport; so that the answer should contain a summary of his reading in the Law. The first part of this, together with Deut. xi. 13 ff., the Jews had written on their phylacteries, and recited night and morning: but not the second; so that Kuinoel's idea that Jesus pointed to the phylactery of the lawyer, will not hold.

Meyer thinks the man answered thus, because he had before heard our Lord cite these in connexion, and with an especial view to asking the question vis έστίν μου πλησίου; It may have been so; - but I should rather believe the same spirit with which he began, to have carried him on to this second question. The words θέλ. δικ. έαυτ. seem to imply this, but see below. 29. Meyer explains this: The questioner, having been by our Lord's enquiry, πωs αναγ., himself thrown into the position of the answerer, yet, $\theta \in \lambda \omega \nu$ $\delta \iota \kappa$. $\epsilon \alpha \nu$., wishing to carry out the purpose with which he asked at first, and to cover what otherwise would be his shame at being answered by so simple a reply, and that his own,-asks τίς έστίν μου πλησίον;-Ι may observe that we need not take the

s interrog., cn. προς τον Ίησου. * Καὶ τίς ἐστίν μου t πλησίον; 30 u ύπο- ABCDE xviii. 26. 1 Cor. v. 2. 2 Cor. n. 2. t without λαβων δὲ ὁ Ἰησοῦς εἶπεν "Ανθρωπός τις ^ν κατέβαινεν ἀπὸ MSUV ιερουσαλημείς Ιεριχώ, καὶ " λησταίς * περιέπεσεν, οὶ καὶ "Η article, ver. υ heir only. y ἐκδύσαντες αὐτὸν καὶ z^{a} πληγὰς z^{c} ἐπιθέντες ἀπῆλθον z^{a} του z^{a} του z^{a} του z^{a} του z^{a} επιθέντες ἀπῆλθον z^{a} επιθέντες z^{c} ἡμιθανῆ z^{c} του z^{a} του z^{c} κατὰ z^{c} συγκυρίαν z^{c} του z^{c} επιθέντες z^{c} ἡμιθανῆ z^{c} του z^{c} του z^{c} δοῦς ἐκείνη, καὶ ἰδὼν z^{c} επιθέντες z^{c} του $z^{$ αὐτὸν τάντιπαρῆλθεν. 32 g ὁμοίως g δè g καὶ Λευείτης γενό-

30. om $\delta \epsilon \ B \ C^{\dagger}$ (perhaps) \aleph^1 copt-ms. aft ειπεν ins αυτω Dr syrr syr-cu [syrjer] copt[-wilk wth]. for κατεβαινέν, καταβανέι C1: καταβαινον Ξ. [org copt]-wire with g.

10 κατεραίνεν, καταραίνεν G καταραίνεν G.

11 αφεικαν G arm.

12 αφεικαν G arm.

13 latt syrr syr-cu [syr-jer arm] with G hr, V ict $_1$: ins AC rel copt.

13. for συγκυρίαν, τ υχα D: latt vary.

14 απα-βαίνων D [copt-dz].

15 απα-βαίνων D [copt-dz].

16 απα-βαίνων D [copt-dz].

17 απα-βαίνων D [copt-dz].

18 απα-βαίνων D [copt-dz].

19 απα-βαίνων D [copt-dz].

20 απα-βαίνων D [copt-dz].

21 απα-βαίνων D [copt-dz].

22 απα-βαίνων D [copt-dz].

om ελθων D 243-53 Ser's p w vulg lat-b e i [f_2 $g_{1,2}$ l] syr-cu Chr₁. aft $i\delta\omega\nu$ ins αυτον (see last ver) ADΓΔ latt syrr syr-cu [syr-jer] copt : om BC Ξ N^{3a} rel lat-eæth arm.

33. rec aft ιδων adds αυτον (as above), with ACD rel lat-a [e f vulg syrr syr-cu syrjer] copt-wilk [æth Chr,]: om BLEN 1. 33 lat-b c i l q copt-schw.

whole of this explanation, but may well suppose that δικαιώσαι έαυτ. may mean, 'to get himself out of the difficulty:' viz. by throwing on Jesus the definition of δ πλησίον, which was very narrowly and technically interpreted among the Jews, excluding Samaritans and Gentiles.

30.] ὑπολ., taking him up, implies that the question was made an occasion of saying more than the mere answer. See Herod. vii. 101: Thucyd. κατέβ., both because Jerusalem was higher, and because 'to go up' is the usual phrase for journeying towards a metropolis. ἀπὸ Ἱερ. εἰς Ἱεριχώ, about 150 stadia distant. The road passed through a wilderness (Josh. xvi. 1) which was notorious for the robberies committed there. "Arabas quæ gens, latrociniis dedita, usque hodie incursat terminos Palestinæ, et descendentibus de Hierusalem in Hiericho obsidet vias, cujus rei et Dominus in Evangelio recordatur." Jerome, Comment. on Jer. iii. 2, vol. iv. p. 857. The same Father mentions that a part of the road was so infamous for murders, as to be called the red or bloody way, and that in his time there was a fort there garrisoned by Roman soldiers, to protect travellers (De locis Hebræis, under Adommim, vol. iii. p. 150). exactly fell among. They surrounded ἐκδύσ., not merely of his clothing, but of all he had ;- 'despoliaverunt eum,' Vulg. τυγχάνοντα is not = οντα: όντα is understood with ήμιθ., in a state of (being) half-dead. 31.] Many priests journeyed this way, for Jericho was a priestly city; this man is perhaps represented as having been up to Jerusalem in the order of his course, and returning (κατέβαινεν). The Law and Prophets enjoined the act of mercy which this priest refused (see Exod. xxiii. 4, 5: Deut. xxii. 1-4: Isa. lviii. 7); not, it is true, literally,-and therefore he neglected it. "The form συγκυρία is uncommon: Polybius has συγκύρημα and -ρησις." Bleek. ἀντιπαρήλθεν, he did not even go up to him to examine him, but passed by on the opposite side of the road. 32.] The Levite, the inferior minister of the Law, did even worse; when he was at the place, he came and saw him; -came near, and then passed, as the other. 33-35. The Samaritans were entirely, not half, Gentiles (= ἀλλογενήs, ch. xvii. 18). Why our Lord mentions the name here, see below. ἐσπλαγχν.] This was the

ματα αὐτοῦ ° ἐπιχέων ἔλαιον καὶ οἶνον ρ ἐπιβιβάσας δὲ here cally. καὶ εἶπεν [αὐτῶ] s Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι αν × προςδαπανήσης έγω ^y έν τῷ ^z ἐπανέρχεσθαί με ^a ἀποδώσω σοι. ^{conly. Num}_{r here only+.} ³⁶ τίς τούτων τῶν τριῶν ^b πλησίον δοκεῖ σοι γεγονέναι ^{s 1 Tim. ii. 5} only. Gen. τοῦ ε έμπεσόντος είς τοὺς αληστάς: 37 ὁ δὲ είπεν 'Ο e ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ...ομοιως Πορεύου καὶ σὺ ποίει ὁμοίως.

P Ano-Tas ...

only. Gen xliv. 21. (-λως, ch.

- \(\lambda \) tonstr., Mark xv. 1. Acts iii. 1. iv. v Matt. xx. 2 reff. z ch. xix. b vv. 27, 29 reff.

34. for επιβ. δε, και επιβ. D latt Syr syr-cu [syr-jer] æth. πανδοκιον $\Xi \aleph^1$. 35. for $\tau \eta \nu$, $\tau \eta$ A. om εξελθων (dropped out because of similar participle εκβαλων?) BDLXΞ \aleph 1. 33 latt Syr syr-cu [syr-jer] copt æth Vict, Chr, Ambr: ins AC rel [lat-q] syr arm. aft εξ. ins και C'. δηναρια bef δυο D lat-c e. εδωκεν πανδοκει D'(txt D-corr1) X1. om αυτω BDLE 1. 33 vulg bef δυο δηναρια B. lat-b c [eff_2 i l] syr-cu copt arm $[\operatorname{Chr}_1]$ Ambr $_1$: ins ACN rel lat-a f [q] syr- $[\operatorname{syr-jer}]$ æth. $\pi posda\pi a \nu \eta \sigma \epsilon s$ (itacism?) DA. $\epsilon \nu \tau \omega \epsilon \pi a \nu \epsilon \rho \chi$. $\mu \epsilon$ bef $\epsilon \gamma \omega$ D, simly om $\sigma \omega$ D.

36. for τις, τινα D. rec adds our, with ACD rel lat-c e syrr [syr-jer] copt æth arm: om BLEN 1 vulg lat-a b syr-cu copt-ms [Bas, Orig-int]. om των Ν'(ins **R**-corr^{1-3a}) Γ (not B, see table): om τουτ. τ. τριων D. rec δοκει σοι bef πλησιον, with 1 latt syrr syr-eu arm Orig-int, ; δοκεις πλησιού D: txt A B(sic: see table) CEN

rel [Chr₁].—om π. δ. σοι 33.

37. rec (for 2nd δε) ουν, with AC3P rel lat-q syr-txt: om Scr's d lat-c Syr syr-cu arm: και ειπ. 77 vulg lat-b f [i] l: txt BC1DFLXΔER 1. 33. 69 lat-a e syr-mg om autw DX copt-dz. om o (bef invovs) B1.

great difference between the Samaritan and the others ;-the actions which follow are but the expansion of this compassion.

čλαιον κ. olvov These were usual remedies for wounds in the East: Galen, cited by Wetstein in loc., prescribes thus for a wound in the head, έλαίας φύλλα τὰ άπαλώτατα τρίψας παράχει έλαίου καλ οίνου μέλανος και κατάμασσε:-see also ἐπὶ τὸ ἴδ. κτ., thereby denying himself the use of it. is rarely found in the sing. in the classics: see an instance, Herod. ii. 132.

πανδοχείον The Attic form, as in the cognate words ίεροδόκος, ξενοδοκείν, δωροδόκος, &c., is πανδοκείον. So Phryn.: οἱ διὰ τοῦ χ λέγοντες ἁμαρτάνουσιν διὰ γὰρ του κ χρη λέγειν πανδοκείον κ. πανδοκεύς κ. πανδοκευτρία:-- p. 307, where see Lobeck's note. This is the only place where an inn, as we understand the word, a house for reception of travellers kept by a host as distinguished from an empty caravanserai, is mentioned. The Rabbinical writers frequently speak of such, but under a name adopted from this word, פונדק (Wetstein). Bleek remarks that this serves to shew, that there were such inns in that neighbourhood, though certainly they were not frequent.

èξελθ....] when he went on his journey. δύο δην.] Some see in this, two days' wages (Matt. xx. 2).

36.] It will be observed that our Lord not only elicits the answer from the questioner himself, but that it comes in an inverted form. The lawyer had asked, to whom he was to understand himself obliged to fulfil the duties of neighbourship? but the answer has for its subject one who fulfilled them to another. The reason of this is to be found,-partly in the relation of neighbourship being mutual, so that if this man is my neighbour, I am his also; -but chiefly in the intention of our Lord to bring out a strong contrast by putting the hated and despised Samaritan in the active place, and thus to reflect back the δμοίως more pointedly. "Observe γεγονέναι, to have become neighbour. The neighbour Jews became strangers, the stranger Samaritan became neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhood." Wordsworth. 37. πορεύου, κ.τ.λ.] The rendering is as

FGHKI

reconstr. ch. n. 38 ι'Εγένετο δε εν τω πορεύεσθαι αὐτους (καὶ αὐτος ABODE

38. for εγενετο δε εν τω, εν δε τω BLEN 33 syr-cu copt: txt ACDP rel [latt] syrr ΓλλΕΙ [syr-jer æth(Tischdf) arm]. om αυτους D. om και BDLEN 69 lat-α syr-cu ΝΙ 38.

in E. V., go and do thou likewise. The mig $\kappa al \ \sigma \dot{v}$ belongs, not to the $\pi o \rho \epsilon \dot{v} o v$, but to the $\pi o i \epsilon i$, which carries the main characteristics.

The lawyer does not answer—'The Samaritan:' he avoids this; but he cannot avoid it in conviction and matter of fact. ποίει όμ., i. e. 'count all men thy neighbours and love them as thyself.'

stress, the πορεύου being only secondary.

The student accustomed to look at all below the surface of Scripture, will not miss the meaning which lies behind this parable, and which--while disclaiming all fanciful allegorizing of the text-I do not hesitate to say that our Lord Himself had in view when He uttered it. All acts of charity and mercy done here below, are but fragments and derivatives of that one great act of mercy which the Saviour came on earth to perform. And as He took on Him the nature of us all, being 'not ashamed to call us brethren,' counting us all His kindred,—so it is but natural that in holding up a mirror (for such is a parable) of the truth in this matter of duty, we should see in it not only the present and prominent group, but also Himself and His act of mercy behind. And thus we shall not (in spite of the scoffs which are sure to beset such an interpretation, from the superficial school of critics) give up the interpretation of the Fathers and other divines, who see in this poor traveller, going from the heavenly to the accursed city (Josh. vi. 26: 1 Kings xvi. 34),-the race of man, the Adam who fell ;-in the robbers and murderers, him who was a murderer from the beginning (John viii. 44); -in the treatment of the traveller, the deep wounds and despoilment which we have inherited from the fall; -in the priest and the Levite passing by, the inefficacy of the law and sacrifice to heal and clothe us: Gal. iii. 21 (Trench remarks, Parables, p. 316, note, edn. 4, that the Church, by joining the passage Gal. iii. 16-23 as Epistle, with this Parable as Gospel for the 13th Sunday after Trinity, has stamped this interpretation with her approval):-in the good Samaritan, Him of whom it was lately said, "Say we not well that thou art a Samaritan, and hast a devil?" (John viii. 48) who came to bind up the broken-hearted, to give them the oil of joy for mourning (Isa. lxi. 1 ff.);—who for our sakes became poor, that we through His poverty

might become rich: who, though now gone from us, has left with us precious gifts, and charged His ministers to feed His lambs, promising them, when the chief Shepherd shall appear, a crown of glory that fadeth not away (1 Pet. v. 2, 4). Further perhaps it is well not to go; -or, if we do, only in our own private meditations, where, if we have the great clue to such interpretations, -knowledge of Christ for ourselves, and a sound mind under the guidance of His Spirit,-we shall not go far wrong. But minutely to allegorize, is to bring the sound spiritual interpretation into disrepute, and throw stumbling-blocks in the way of many, who might otherwise arrive at it.

38—42.] ENTERTAINMENT OF OUR LORD AT THE HOUSE OF MARTHA AND MARY. It surely never could be doubted who this Martha and Mary were, nor where this took place,—but that the harmonizing spirit has so beclouded the sight of our critics. Bengel believes them not to be the sisters of Lazarus, but another Martha and Mary somewhere else;—and this in spite of the deep psychological identity of characters which meets us in John xi. xii.

Greswell, still more strangely, believes the persons to be the same, but that they had another residence in Galilee, and endeavours to establish this from John xi. 1 (where he says ἀπό only indicates residence, ἐκ origin; and the κώμη is not Bethany, but the village in Galilee: see notes there). I shall, as elsewhere, take the text in its most obvious and simple interpretation, and where nothing definite is inserted in it, throw light on it from what we know from other sources. And I believe most readers will agree with me in taking these for the sisters of Lazarus, and the village for Bethany. "As regards the name Martha, it is in Aramæan מרתא, from מר dominus, and answers to the Greek κυρία." Bleek. 38.] ἐν τῷ πορ. need make no difficulty—the whole of the events related in this section of the Gospel are allotted, as in the widest sense they belonged, to the last journey of our Lord from Galilee, which ended in the triumphal entry into Jerusalem: see note on ch. ix. 51 ff. Jesus, as we know that He afterwards did, so now probably, when at Jerusalem (at the feast of Dedication), abode at Bethany. He 'loved'-(only used in this sense by John with regard to this family, and to himself)-Martha and Mary and Lazarus-and this

...συν-αντιλα-

βηται Ε.

είς ηλθεν είς κώμην τινά γυνη δέ τις ονόματι Μάρθα " ύπ- g ch. xix.6. εδέξατο αὐτὸν εἰς τον οἶκον αὐτῆς. 39 καὶ τῆδε ῆν άδελφη εδέξατο αὐτὸν εἰς τον οἶκον αὐτῆς. 39 καὶ τῆδε ἦν ἀδελφὴ $^{\text{James II. 23}}$ καλουμένη Μαρία, ἡ καὶ $^{\text{h}}$ παρακαθεσθεῖσα $^{\text{i}}$ πρὸς τοὺς $^{\text{ii. 8.1 Macc.}}$ κύι 15 only $^{\text{t. 16}}$ τοῦς $^{\text{to in Mark.}}$ $^{\text{t. 16}}$ κυρίου ἤκουεν τὸν λόγον αὐτοῦ' $^{\text{40}}$ ἡ δὲ Μάρθα $^{\text{il. 36. Rev.}}$ $^{\text{il. 36. Nev. 22. v.ii. 35. Rev.}}$ ποοας του κυρίου ηκουεν τον λογον αυτου. Το η δε Μαρθα $\frac{1}{\text{viii. 35. Rev.}}$ κεριεσπάτο περὶ πολλὴν $\frac{1}{1}$ διακονίαν. $\frac{1}{1}$ επιστάσα δὲ kines vi.6. εἶπεν Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατείκι 1.5. εἰπεν διακονεῖν ; $\frac{1}{1}$ εἰπεν διακονεῖν ; $\frac{1}{1}$ εἰπεν αὐτῆ τυα μοι $\frac{1}{1}$ συναντιλάβη- $\frac{1}{1}$ εἰπεν διακονεῖν δὲ εἶπεν αὐτῆ δ Ἰησοῦς Μάρθα Μάρθα, $\frac{1}{1}$ Μαρεν και δε μονικι 3. Μαρεν και δε μονικι 3. Μαρεν και δε μονικι 3. Μαρεν και δε μονικι 4. Αποκριθεὶς δὲ εἶπεν αὐτῆ δ Ἰησοῦς Μάρθα Μάρθα, $\frac{1}{1}$ Μαρεν και δε μονικι 3. ται. 41 ἀποκριθείς δὲ εἶπεν αὐτῆ ὁ Ἰησοῦς Μάρθα Μάρθα, $^{\rm p}$ μεριμνάς καὶ $^{\rm q}$ θορυβάζη $^{\rm r}$ περὶ πολλά· $^{\rm 42}$ ένὸς δέ ἐστιν $^{\rm m}$ ch. ii. 38 al5.

v. 3. 2 Tim. iv. 2, 6 only. L.P. n. w. ενα, Matt. iv. 3 reff. lxxxviii, 21 al. q. here only τ. 23. Phil. ii, 23. 1 Tim. i. 19. ij. 4, 21. Tit. ii. 7. o Rom. viii. 26 only. Ps. r = Acts xix.

copt: ins ACP rel. αυτον ειςελθειν D. την οικιαν C1 LEN 33: om εις τον οικον αυτης B. (αυτης (alone, appy) is supplied on the margin 2. m. [not noticed by Tischdf N. T. Vat.].)—one aυτης C¹LEN 33: ins A[C²]D N.corr¹(but erased) rel [Bus₁], εαυτης P. 39. μαριαμ B¹(B³ Tischdf) C¹LPEN 1. 33 [copt-schw]. om η B³(Tischdf) LE

R¹(insd by origl scribe or R-corr¹). om 2nd και D lat-a c [e]. καθισασα (more usual form), with C3DP rel [Bas₁]: παρακαθησα K 69: txt ABC1LER rec (for προs) παρα, with A B²(qu? very uncertain) C³DP rel [Bas₁]: txt B¹C LEN 33 [Bas₁] Mac. rec (for $\kappa u \rho t o v$) $\iota \eta \sigma o v$, with A B¹(perhaps: see table) C²P rel lat-b syr-txt [Bas₁]: txt B² C¹(appy) DLEN vulg lat-a c &c Syr syr-cu syr-mg copt ath arm. (Tischidf assigns παρα and ιησου to his B3(= our B2), but says that προς and κυριου were restored.) om αυτου D.

rec κατελιπε (itacism?), with B2DΠ2N (FSUV, e sil): txt 40. επισταθεις D. κατελειπεν bef με Ξ: κατ. με μονην D latt [Syr syr-cu syr-jer]. ABICPE rel. ειπον DLE 1. 33: ειπεν P: txt ABCN rel, είπε 69. for μοι συναντιλαβ.. μου

αντιλαβ. D.

41. ο ιησους bef ειπεν αυτη C3DKUΠ 69 copt æth. for ιησους, κυριος Β1(Tischdf: is B3, but former reading restored) LN vulg lat-a i l syr-mg [Bas,(txt,)] Ambr. Aug. om μεριμνας και D (Clem₁) Bas[-cat₁(txt₁)] Aug₂. rec (for θορυβαζη) τυρβαζη, with A B3 (Tischdf, but txt restored) P rel(-(615 69) Bas, Chr, [Antch,] Damasc, : txt

Β¹CDLN 1.33 Bas[-cat₁] Evagr₁. οπ περι πολλα D.
42. for ενος δε εστιν χρεια, ολιγων δε εστιν χρεια η ενος Β(χρεια εστιν) C°L N(om χρεια \aleph^1) 1. 33 syr-mg copt with (arm) Orig₁ Bas₂ Jer₁: om D lat-a b c e ff₂ i l (Clem) Ambr₃(the varr have arisen from understanding evos to refer merely to the provisions then being prepared,—then softening it by ολιγων, and finally combining both

word implies surely hospitality and interγυνή τις—it does not follow that Martha was a widow; the incident brings out the two sisters, and therefore no others are mentioned. She may have had a husband or a father living. At all events, it is a consistency belonging to real life, that we find the same person prominent in the family in John, as here.

39.] It does not appear that the meal had begun; far rather is it likely that Martha was busy about preparing it. Mary sat at Jesus' feet, as His disciple, while He was discoursing. 40. περιεσπ. (as also the form παρακαθεσθείσα above) is a word of later Greek. We have in Dion. Hal. ix. 43, περισπά περί τὰς έξω στρατείας τον δημον: and in Jos. Antt. v. 1. 4, πρός τοσαύτας ύπηρεσίας διασπώμενος. See also Diod. Sic. i. 74: Polyb. xv. 3. 4. It exactly answers to the Latin 'torqueor' used in the same connexion by Horace, Sat. ii. 8. 67, and to a midland provincial expression 'to be put about,' meaning to be 'distracted with officious care.' See Phryn. ed. Lobeck, n. 415, who gives ἄσχολος είναι for the corresponding classical expression. generally, but not always, used by Luke of a sudden coming into presence. It looks here as if our Lord were teaching in another apartment from that where the diaκονία was going on:—this appears also in the κατέλειπεν. 41, 42.] The repetition of her name indicates reproof.

μεριμνάς expresses the inner anxiety (from μερίζω), θορυβάζη the outer bustle and confusion. The latter word is not elsewhere found in Greek. πολλά, many ένός, of one thing; perhaps we should not express the two words more definitely, for fear of parrowing the wide sense in which they are spoken. I can hardly doubt that our Lord, in the first

s γρεία. Μαρία [δε] την άγαθην τ μερίδα " έξελέξατο, s = Heb. vii. 11. Sir. iii. ν ήτις οὐκ ἀφαιρεθήσεται [ἀπ'] αὐτῆς.

11. Sir, in.
22.

t = here only.
(Acts viii. 21.
xvi. 12.
2 Cor. vi. 15.
Col. i. 12
only. L.P.)
Ps. lxxii. 26.
u ch. xiv. 7.
Gen. xiii. 11.
v = Matt. ii. 6 ΧΙ. 1 Καὶ έγένετο Ψέν τῷ είναι αὐτὸν έν τόπω τινὶ ΧΞκαι προςευχόμενον, ως ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐ- ΕΝΕΙΙΕ τοῦ πρὸς αὐτὸν Κύριε δίδαξον ἡμᾶς προςεύχεσθαι, καθώς ΚΕΝΚΙ καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. 2 εἶπεν δὲ ΠΝ1.33. w ch. x. 35, 38 αὐτοῖς "Όταν προςεύχησθε, λέγετε Πάτερ, * άγιασθήτω

al. aUTULY = Matt. vi. 10, 1 Pet. iii, 15. Isa. xxix. 23.

readings): txt AC¹-³P rel vulg lat-f g_1 q Syr syr-cu syr-txt Bas₁ Chr₁ [Mac₁ Antch₁] Damase₁ Aug₃. $\mu \alpha \rho i \alpha \mu$ B 1 [lat-l¹]. om 2nd $\delta \epsilon$ D latt syr-cu arm Orig-int₁ Jer₁ Ambr₃: ins ACP rel mm(with mt) lat-f g_1 q syrr [syr-jer] copt Clem₁ Bas₁ Chr₁ [Mac₁, $\gamma \alpha \rho$ BL X-comm $\Lambda \aleph$ 1. 69 copt-ms Bas₁ Antch₁ Damase₁. (33 def.) for $\eta \tau i s$, η D. om αr B D[-gr] L \aleph ¹ lat- α b c f f i l l [q]: ins ACP \aleph ³a rel vulg lat-c f[D-lat] Clem, Bas, [Mac, Did,].

CHAP. XI. 1. for kal ey., ey. de A 253 Ser's q r lat-e. προςευχομενον bef εν τοπω τινι P [Syr syr-cu] Orig, [txt2]. ins και bef ως επαυσατο DM lat-a b c [eff2] om 2nd Kai AN1 1. 69. 247-51 forj with tol lat-a b c f l [i q] syr-cu copt æth. om wavvns X1(insd by origh scribe or X-corr1).

προςευχεσθε ΑСΗΜΡΓΔΛΠ1 2. for $\epsilon_i \pi$. $\delta \epsilon$, o $\delta \epsilon$ $\epsilon_i \pi$. D lat-e. om autois D. add μη βαττολογειτε ως οι λοιποι δοκουσιν γαρ τινες οτι εν τη πολυλογια αυτων ειsακουσθησονται αλλα προςευχομενοι D (see Matt vi. 7: D throughout conforms many expressions to Matt). rec aft πατερ ins ημών ο εν τοις ουρανοις (from | Matt), with ACDP rel harl (with per) lat-b e syrr syr-cu copt [æth]: ins ημων (alone) L Scr's a [Cyr_{sæpe-p}]: ο εν τ. ουρ. (alone) 33(appy) lat-a c ff₂ i: om BN 1 vulg Orig, Mcion, (or

and most obvious meaning, indicated that simpler preparation would have been all that was needful, but the molla leads to the ev, and that to the avadn uspis, the εν being the middle term of comparison between the natural mode and the spiritual ἀγαθή μερίς. So that the whole will imply-only within the circle of Christ's disciples, those who act from love (mistaken or otherwise) to Him-much as John vi. 27,-and will set before us the bread which perisheth on one hand, and that which endureth to everlasting life on the other. The ayath μερίς, the good portion, is the ev which is needful—see John vi. 53,-the feeding on the bread of life by faith; which faith cometh by hearing, and hearing by the βημα χριστοῦ, which Mary was now receiving into her soul, and which (John vi. 54) shall never be taken away, but result in ever-lasting life. The two types of character have ever been found in the Church; both, caring for Him, and for love to Him doing what they do: but the one busy and restless, anxious and stirring; the other quiet and humble, content to sit at His feet and learn. We see here which of the two He praises. But on the other hand we must not derive any argument hence against an active Christian life of doing good: this is, in fact, to sit at His feet and learn-to take His yoke on us, and learn of Him. It is the bustling about

the $\pi \circ \lambda \lambda \dot{\alpha}$ of which there is no need, which is blamed: not the working out the fruits of the Spirit, which are needful, being parts themselves of the ayabh uepis.

CHAP. XI. 1-13.] JESUS TEACHES THE DISCIPLES TO PRAY. The locality and time of the following incident are alike indefinite. The only limits are those of the great journey which is the subject of this section. There is no reason for supposing this to be the only occasion on which the Lord delivered this prayer to His disciples. In the Sermon on the Mount, it stands in close connexion with what goes before; - and here also. In so weighty a summary of His teaching as that was, He was not likely, when speaking of prayer, to omit it; -- when asked by His disciples to teach them to pray, He was not likely to depart from the form once given them. Such are ordinary probabilities, antecedent to every question affecting the two Gospels: and those critics who throw aside all such, are far more prejudiced in reality, than those who allow them full weight. "The peculiar and abridged form in Luke," says Meyer, "is a proof that the apostolic Church did not use the Lord's prayer as a form." Rather, we may say, a proof of the fidelity with which our Evangelist reproduced his original reports, not correcting them as others after him did (see var. readd.) to suit the forms most probably in use. If

τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου ³ τὸν ἄρτον ἡμῶν τ Matt. vi. 11 τὸν y ἐπιούσιον δίδου ἡμῖν z τὸ za καθ ἡμέραν 4 καὶ b ἄφες c καὶ ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ a Matt. vi. 13 τοιιν. b Ματτ. vi. 16 τειιν. c δρείλοντι ἡμῖν καὶ μὴ c εἰς εὐξενέγκης ἡμᾶς εἰς d πειρασμόν. b Ματτ. vi. 18 τορεύσεται πρὸς αὐτοὺς c Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ c Ματτ. vi. 13 το c χρῆσόν μοι τρεῖς c ἄρτους, c b ἐπειδὴ φίλος μου c παρ- c χρῆσόν μοι τρεῖς c ἄρτους, c b ἐπειδὴ φίλος μου c τορεύσεται πρὸς c ε Ματτ. vi. 13 τοιν. c c c Ματτ. vi. 13 τοιν. c $^$

Tert). (Ξ def.) om το DKU. aft 1st σου ins $\epsilon \phi$ ημας D.—(Nyss and Max, simly Meion(or Tert), say that St Luke for $\epsilon \lambda \theta \epsilon \tau \omega$ η βασιλεία σου wrote $\epsilon \lambda \theta \epsilon \tau \omega$ το αγιον πνευμα σου $\epsilon \phi$ ημας και καθαρισατω ημας.) $\epsilon \lambda \theta \alpha \tau \omega$ CPAR. 2nd σου bef η βασιλεία D. rec it end adds γενηθητω το $\theta \epsilon \lambda \eta$ μα σου ωs $\epsilon \nu$ ουραν ω και $\epsilon \pi \iota$ της

γης (from || Matt and liturgies), with ACDPR rel harl(with tol per) lat-a b c syrr copt ath [Cyr-p] (but ovτω is insd bef και by R¹, and της is omd in ACDMPΔ R¹(insd by R³a, but erased) 69): om BL 1 vulg lat-ff2 syr-cu arm Origexpr [Tert₁] Augexpr-R³a further adds και ρυσαι ημας απο του πονηρου.

3. for διδου, δος DN 248 Ser's c g [Orig₁ Cyr₁]. for το καθ ημ., σημερον (|| Matt) D Ser's g latt(but not am em gat mt per [tol] lat- g_2 q) syr-txt wth: om το N¹ ev-P

[Orig₃(ins₂)].
4. for τ as αμαρτίαs, τ a οφείληματα debita D per tol lat-b c $[f_2]$. for και γαραντοι, ως και ημείς D mm lat-b c $[ff_2]t$ syr-cu]: ως και αυτοι \aleph^1 [lat-i q]. rec αφιεμεν, with FLMSUVXEIIN Clem, Orig₂: txt ABCD \aleph^3 (Scr. Tischdf N. T., not Cod Sin) rel. for παντι οφείλοντι ημίν, τοις οφείλεταις ημών D mm lat-b c $[ff_2]t$ copt] Ambr. rec at end adds αλλα ρυσαι ημας απο του πονηρου (from || Matt and liturgies), with ACDR \aleph^3 (a far as απο τ , but erased: see ver 2) rel lat-b c syrr copt Th1: om BL \aleph^1 1 yill appn Origania (Cyronia) Tertal Augusti

Thi: om BLN¹ 1 vulg arm Origexprg [Cyrexpr-P Tert_] Augexpr. 5. om $\pi \rho os$ autous D lat-c Mcion₂-e. $\mu \epsilon \sigma o\nu \nu \kappa \tau i o\nu$ X¹ Λ (Tischdf) R-corr¹(but txt restored). for $\epsilon \iota \pi \eta$, $\epsilon \rho \epsilon \iota$ A D-gr KMPR Π 69 latt Bas₁ Damasc₁: txt BCR rel

lat. If $f_2 g_1$ [D-lat] coptt Orig.

6. on μ ov (on acct of repelns, μ ov, μ ov, μ ov, μ ov DM 69 lat- g_2 Syr sah: ins ABLXN vulg lat- g_2 b &c syr-cu syr copt with arm Orig., μ ov DM 69 lat- g_2 Crig-int.

the apostolic Church did not use the Lord's Prayer as a form,—when did its use begin, which we find in every known Liturgy? (See Bingham, Antiqq. xiii. 7.) 1. xa0. x. 'Iw....] Of this fact we know nothing beyond the allusion here.

2.] ὅταν προς., λέγ. . . . , more definite than $o\~v\tau\omega s$ $\pi\rho\sigma s$ in Matt. On the prayer itself, see notes on Matt. vi. 9-13. The clauses not found in the text could hardly by any possibility have been omitted by any, had they ever formed a part of it. Stier's argument, that our text has not been conformed to Matt., because the doxology has never been inserted here, seems to me to tend in quite another direction: the doxology was inserted there, because that was the form in general liturgi. cal use, and not here, because this form was never used liturgically. καθ' ήμ.] for that day's need, or for that day, i. e. day by day. substantive need be supplied after 76.

4.] καὶ γὰρ αὐτ. . . . expressed here more strongly than in Matt., as the plea for the exercise of the divine forgiveness to us,—for it is our own practice

also to forgive:' but notice, the difference -there is no amaptía here between man and man, only the ordinary business word of this world. π. ὀφείλοντι ἡμ.]
This varied expression (see above) may serve to shew how far 'Luke's reporter' (De Wette) was from misunderstanding the words of the Lord; that reporter, as Stier well observes, (Reden Jesu, iii. 126, edn. 2,) being no other than the Holy Spirit Himself, whose special guidance was promised in bringing to mind the things said by Jesus (John xiv. 26). 5. Now follows a parable on continuing instant in prayer, of the same nature as that in ch. xviii. 2 ff. In both parables, the argument is 'à fortiori:' "if selfish man can be won by prayer and impor-tunity to give, and unjust man to do right, much more certainly shall the bountiful Lord bestow, and the righteous Lord do justice." Trench, Parables, in loc., who further remarks, that here intercessory prayer is the subject of the parable; there, personal. And, that we must remember that all reluctance on the part of God to answer our prayers is not

k = ch. xii. 36. εγένετο $k \in \mathcal{E}$ όδοῦ πρός με, καὶ οὐκ $\frac{1}{6}$ έχω δ $\frac{1}{6}$ παραθήσω ABCDE 1 Μαμ. νii. $\frac{1}{6}$ αὐτιος $\frac{1}{6}$ γελικούνου $\frac{1}{6}$ αὐτῷ· 7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπη ${
m M}\acute{\eta}$ μοι $^{
m n}$ κό- $^{
m FGHKL}$ ποις τοις εσωθεν αποκριθείς είπη Μη μοι κοποκριθείς πους $^{\rm n}$ πάρεχε· ήδη $^{\rm n}$ ο θύρα $^{\rm o}$ κέκλεισται, καὶ τὰ παιδία χνίι. 8. Το μου μετ' έμοῦ $^{\rm p}$ εἰς τὴν $^{\rm q}$ κοίτην εἰσίν· οὐ δύναμαι τ'ἀνα-ο Ματι νί. 6. χνι. 10. John στὰς δοῦναί σοι. $^{\rm g}$ λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ Χχ. 19. 26. $^{\rm r}$ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν $^{\rm s}$ ἀναίδειαν χνίϊ. 24. πους η πάρεχε· ήδη ή ο θύρα ο κέκλεισται, καὶ τὰ παιδία κι. 33. τάναστας δια το είναι φίλον αὐτοῦ, διά γε τὴν s ἀναίδειαν 2 Chron. xxviii. 24. p - ch. iv. 23. vii. 1. ix. 61. xxi. 37. Mark i. 39. q = here (Rom. ix. 10. xiii. 13. Heb. xiii. 4) only. Exod. xxi. 18. αὐτοῦ t ἐγερθεὶς δώσει αὐτῶ ὅσων "χρήζει. 9 κάγὼ ὑμῖν λέγω Αἰτεῖτε, καὶ δοθήσεται ὑμῖν ζητεῖτε, καὶ εὑρήσετε ν κρούετε, καὶ ἀνοιχθήσεται ὑμῖν. 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ ν κρούοντι ἀνοιχ-Exod. x1. Λαμρευτεί, πατ v 5, v 1. Γενα δὲ ἐξ ὑμῶν τὸν πατέρα v αἰτήσει ὁ νίὸς τ.ν. νίι. 55 v 6 v 6 εντο οιγός vSir. xxv. 22 t = Matt. ii. 13, &c. Gen. xli. 4, 7.
w constr., Matt. vii. 9 reff. x Matt. vii. 9, 10 reff. 8. xvi. 6 al. Job ix. 26. z = 1 Cor. xi. 15. u ch. xii. 30 reff. v Matt. vii. 7, 8 reff. y ch. xviii. 11. Rom. ii. 15. 1 Cor. ix.

om προς με D lat-b i [Bas,] Orig-int. παρεστιν D[-gr]. for $\epsilon \xi$ odov, an appou D. 7. και εκ. A: εκ. δε D sah. for $\epsilon \iota \pi \eta$, ερει D-gr lat-b [l] copt. om μου $C^1 M$ 1 lat-b c $f_2^p g_1$ i $[l \ q]$ syr-cu syr æth. εις την κοιτην bef μετ εμου \aleph [lat-b l q (sah)]: for εις την κοιτην, εν τη κοιτη D 57 latt sah Clem $_1$ Bas $_1$. for εισιν, εστιν D 254 Ser's c. add Kai N.

8. om ει και D. rec αυτου bef φιλον, with E rel [Damasc,]: αυτον φιλον AR: αυτον φιλον αυτου D: txt BCLX\(\mathbb{R}\) 33 latt Orig_2 Bas, Chr₁ Mac₁. for $\gamma\epsilon$, δε \(\mathbb{R}\)(txt \(\mathbb{R}\)-corr\(\frac{1}{2}\)(?)^{32}) Ser's c [Chr₁]. om αυτω D-gr Syr-ed Orig₁. σου DL\(\mathbb{R}\)32 rel [sah] Orig₁ Bas₁-ms Mac [Damase]: txt ABCKMRII\(\mathbb{R}\)(33, e sil) [latt copt] Orig₁ Bas₂ [Chr]. rec ανοιγησεται (from | Matt), with 9. [vmiv he is written twice by B1.]

ABCKLMRXΔΠΝ 1. 33. 69 Clem, : txt D rel.

10. rec ανοιγησεται (from || Matt), with CLMRXX 1. 33. 69 Clem,: ανοιγεται

(corrn to вирьожы, made by В in || Matt also) В D[-gr syrr syr-cu]: txt A rel.

(corm to ευρισκει, made by B in | Matt also) B D[-gr syrr syr-cu]: kt A rel.

11. for τινα, τις DLXN 33 vulg lat-c syr-ing Orig1 Aug: txt ABCR rel lat-f [b ff] i
l q] hom-Cl1 [Mcion2-e Epiph, Dial]. rec om εξ, with E rel: ins ABCDKLMR

XIN 33. 69 Orig1 Mcion2-e Dial1. αιτησει bef τον πατερα B [syr-ins]. ο νιος bef αιτησει D 243 Scr's s [coptt Orig1]: om ο νιος LN vulg [not gat mm] lat-c. om αρτον to η και B lat-ff2 i l sah [arm] Orig1 Mcion2-e. 1st αντω bef επίδωσει D. rec (for ή) ει, with (but e sil) Scr's q r: txt ACDRN rel copt hom-Cl1. om

και [L] × [33 vulg(with for j tol)] D-lat. ιχθην (sic) **Χ**. aft ιχθυν ins αιτησει for 2nd μη, και B 234(Sz) Mcion,-e. D lat-b c Syr syr-cu æth hom-Cl.

real, but apparent only, and arises from deeper reasons working for our good: whereas the reluctance in these two parables is real, arising from selfishness and contempt of justice. The interrogative form continues to $\sigma o \iota$, ver. 7, 'Who of you shall be in these supposed circum-

stances ?' λέγω ὑμ. κ.τ.λ. 6. παρ. ἐξ ὁδ.] In the East it was and is the custom to travel late at night, for coolness' sake. Why τρείς ἄρτους, does not appear. I forbear to give the allegorical interpretations of the number, which abound: the significance of the

things asked for, see below on ver. 13.
7.] We have an interesting fragment of domestic life here given us. The door is 'barred,' not only 'shut;' there is the trouble of unbarring it; the father and children are in bed (els 7. K. elo. ellipt. for 'have gone eis T. K., and are ev

 $\tau \hat{\eta} \kappa$.: see reff.); (observe how in all the parables which place the Father, or the Husband, before us, the Mother, or the Bride does not appear;) and he cannot (i.e. will not, cannot from being overcome by reluctance) rise and give to him.

8.] avaídera is too mildly rendered by 'importunity,' E. V. It should be shamelessness. It is presupposed here that the postulant goes on knocking and asking.

9.] What follows is in the closest connexion, and will not bear the idea that it is transferred here merely as being appropriate. The αἰτεῖν, ζητεῖν, κρούειν, all answer to the features of the parable. Ver. 10 declares to us not merely a result observable here among men, (in which sense it is not universally true,) but a great law of our Father's spiritual Kingdom: a clause out of the eternal covenant, which cannot be changed.

ὶχθύος ὄφιν αὐτῷ $^{\times}$ ἐπιδώσει ; 12 γ ἡ καὶ [ἐὰν] αἰτήσει $^{\text{a here only.}}$ α ωόν, μὴ $^{\rm x}$ επιδώσει αὐτῷ $^{\rm b}$ σκορπίον; $^{\rm 13}$ εἰ οὖν ὑμεῖς $^{\rm 14}$, $^{\rm 14}$, πονηροὶ $^{\rm c}$ ὑπάρχοντες οἴδατε $^{\rm d}$ δόματα ἀγαθὰ διδόναι τοῖς $^{\rm c}$ Δcts xi. 20 d. Matt. 10 f. $^{\rm c}$ Δcts vi. 20 f. $^{\rm c}$ Δcts vi. τέκνοις ύμων, ποσω μάλλον ο πατήρ ο ε έξ ουρανού δώσει πνεθμα ἄγιον τοῖς f αἰτοθσιν αὐτόν;

14 Καὶ ἡν ἐκβάλλων δαιμόνιον[, καὶ αὐτὸ ἡν] εκωφόν. 2 Chron. xxi. e = here only, see Matt. xxiv. 17. 2 Cor. v. 2. f constr., Matt. v. 42 reff. g Mark vii. 32 reff.

rec 2nd επιδωσει bef αυτω (corrn to precedg and | Matt), with ACRN rel [vss

Mcion, -e Orig, Dial,]: txt BDL lat-c.

12. C places this verse bef η και ιχθ. for η kai $[\epsilon \alpha \nu]$, $\epsilon \alpha \nu$ $\delta \epsilon$ kai $D: \eta \epsilon i R: om <math>\eta C$ Syr syr-cu.—om $\epsilon \alpha \nu$ BL(R) 1.69 Dial, : ins C rel, $\alpha \nu$ AA. Steph aitnon (gramml

Syr syr-cu.—om εαν BL(E) \(\mathbb{R} \) 1.69 Dial; this C rel, αν ΑΛ. Steph αιτηση (gramml corrn or itacism?), with E rel: txt ABCDHKL R(Treg, expr) ΓΔΛΝ 1.33 [Dial].

αον bef αιτ. DRU fuld lat-c. om μη BL sah. transp επιδωσει and σκορπιον D.

13. for υπαργουτες, οντες (| Matt) DKMXIIN Cleu1, Mcion2-e Dial, Ath [Epiph1]

Cyr1: txt ABCR rel [Antch1]. rec αγαθα bef δοματα, with latt Cleu1 Orig-int1

Hil1: txt ABCDRN rel Scr's-mss Mcion-e [Dial1 Epiph1 Cyr1 Antch1]. aft ο πατηρ ins υμων (|| Matt) CU vulg [lat-b e i l q] Syr sah [æth arm Epiph1 Cyr1] Ambr Aug. om 2nd δ LXN 33 Syr syr-cu coptt. for πνευμα αγιον, αγαθον δομα D

mss-in-Ambr lat-b c f_2 i l [(arm)]. 14. for ver, ταυτα δε ειποντος αυτου προςφερεται αυτω δαιμονιζομένος κωφος και εκβαλοντος αυτου παντες εθαυμαζον D lat-cf. от каг авто пр A1(арру) B(D)LX

11-13.] Our Lord sets forth the certainty of our obtaining the Holy Spirit, (the unspeakable gift, in which all other δόματα ἀγαθά are included,) from our Father, by another 'à fortiori' argument, drawn from the love of earthly parents, so far less careful and tenderly wise than He is over His children. The construction, as before (ver. 5), is a mixed one: half interrogative, half hypothetical. For the rest, see notes on Matt. vii. 7 ff. The egg and scorpion are added here. The serpent and scorpion are the positively mischievous: the samples, ch. x. 19, of the δύναμις $\tau \circ \hat{v} \in \chi \theta \rho \circ \hat{v}$:—the stone, that which is simply unfit for food. So that God's answers to our prayers consist of neither useless nor mischievous things, but of His best gift-His Holy Spirit-in all the various and fitting manifestations of His guidance and consolation and teaching in our lives. This is (because this takes of and imparts to us by leading us continually to Him who is) the άρτος of the parable;—the 'paterfamilias' is our Father in Heaven, with whom however the night is as the day, who never slumbers nor sleeps. It has been noticed how by the hungry traveller coming to the man, may be imported, in the depth of the parable, the awakening in a man's own soul (which is so precious to him) of that hunger which he has nothing to satisfy, and which none but God can satisfy. The student may, as in the foregoing parable, follow out this clue for himself (provided it be done soberly) with much interest and profit.

that when we address God (Matt. vi. 9), He is δ πατηρ δ έν τ. οὐρ.—when He answers us, He is ὁ πατηρ ὁ ἐξ οὐρ. In the former case we go up into Him and His abode; in the latter He comes down to us. The construction is not (Meyer) δ ἐν οὐρανῷ ἐξ οὐρ. δώσει: but the one so common in good Greek, δ έκ Πελοποννήσου πόλεμος, denoting the quarter whence the influence implied in the substantive comes, which here is the result of that relation implied in πατήρ.

14-36. Accusation of casting out DEVILS BY BEELZEBUB, AND DEMAND OF A SIGN FROM HEAVEN. OUR LORD'S DISCOURSE THEREUPON. Matt. xii. 22—45. Mark iii. 23—30. The reasonings of Greswell to shew that Luke relates an entirely different incident from Matt. and Mark, able and well conducted as they are, fail to carry conviction to my mind. The marks of identity are too many and striking to be mistaken; and on the plan of discrimination which he has adopted, I am persuaded that we might prove four distinct Crucifixions and Resurrections to have happened just as easily. Besides, it is quite impossible to carry the hypothesis throughout this section of Luke's Gospel: and when it has been once given up, a considerable difference is made in the way of regarding the various narrations. On the side of which Evangelist the strict accuracy lies, it is next to impossible for us now to decide. I am inclined to think with Schleiermacher (transl., p. 190), that the section from ch. xi. 14-xii. 53 (or rather perhaps 59) is a connected whole,

h = Acts xvii. 31. 1 Cor. vi. 2. 2 Chron.ix. 1. k t Mt. reff. 1 ii Mk. ch. xii. 1 ii Mk. ch. xii. 48. m here only. Isa. lv. 9. p pass., ch. xii. 52, 53. Acts. ii. 3. act., ch. xxii. 17. Acts ii. 45. L. Isa. xxxiv. 17. mid., John xix. 24 (from Ps. xxi. 18) ii. 18) ||. o || Mt. Rev. xvii. 16. xviii. 16, 19 only. Gen. only, Ge xlvii, 19,

έγένετο δὲ τοῦ δαιμονίου έξελθόντος, ἐλάλησεν ὁ 8 κωφός. ΑΒΟΣΕ καὶ ἐθαύμασαν οἱ ὄχλοι. 15 τινὲς δὲ ἐξ αὐτῶν εἶπαν h'Έν MRSUV Βεελζεβούλ τω ἄργοντι των δαιμονίων εκβάλλει τὰ δαι- 81.33. μόνια. 16 έτεροι δὲ i πειράζοντες k σημείον έξ οὐρανοῦ 1 έζήτουν 1 παρ' αὐτοῦ. 17 αὐτὸς δὲ εἰδώς αὐτῶν τὰ m διανοήματα είπεν αὐτοίς Πάσα βασιλεία εφ' εαυτήν η διαμερισθείσα ο έρημοῦται, καὶ οἰκος ἐπὶ οἰκον πίπτει. 18 εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἐαυτὸν η διεμερίσθη, πῶς σταθήσεται ή βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. 19 εἰ δὲ ἐγὰ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οί υίοὶ ύμων ρ έν τίνι ἐκβάλλουσιν; διὰ τοῦτο

εκβληθεντος ACLX 33. 69 vulg lat-b f i l copt-ms: txt BRX 1. 33 copt wth arm.

rel. (for D's reading, see above.)

15. for τινες δε, και τινες D lat-c syr-cu. $(\epsilon \iota \pi a \nu, \text{ so } B(R?).)$ rec om τω (cf Matt xii. 24), with DR rel: ins BCKLMΠN 33. 69 arm, των A. at end add (from Mark iii. 23) ο δε αποκριθεις είπεν πως δυναται σατανας σαταναν εκβαλλειν A(D)KM(X)Π syr wth (σαναν D, εκβαλειν DX): om BCRN rel vss.

16. rec transp εξ ουρανου and παρ' αντου, with R rel lat-b g syr: εξ ουρ. εζητ., omg παρ' αντου, X: txt ABCDLN 1. 33 (69) vulg lat-c f f g g g syr-cu arm.

17. τα διανοηματα bef αυτων ΑΚΠ vulg lat-b e.

διαμερισθεισα bef εφ' εαυτην ADLN 33 Syr syr-cu copt: txt BR rel vss.—μερισθεισα (| Matt) CFMXr. πιπτει, πεσιται (sic, as often) D.

for mws. ov D. for οτι, τι N¹(appy): txt 18. for διεμερ., εμερισθη $C(\Gamma)\Lambda\aleph$.

N-corr1.3).

19. om ot ADΓ: ins BCRN rel Origi.

for Tivi, Ti D.

or, at all events, is intended to form such. But then the whole is introduced (ver. 14) without any mark of connexion with the preceding, and terminated as abruptly. On the other hand, the narrative in Matt. is introduced by his usual τότε, following upon a very general description of a retirement of our Lord, and His being pursued by multitudes, all of whom He healed; but whether the oi οχλοι are the same, and the τότε meant to specify that this incident occurred then and there, is by no means certain. Nor is the close of the section (xii. 50) bound very closely to xiii. 1, which commences έν τη ημέρα ἐκείνη, and can hardly be said with certainty to define the very same natural day. We may observe that the attendant circumstances, as introduced and closed in Mark iii. 20; iv. 1, are equally indeterminate. I therefore leave the difficulty where I found it, and where I believe it will ever remain, during our present state of imperfection; only observing, that the important incident and discourse grounded on it is no way thereby invalidated in authority. It seems to have been a portion of the evangelic history, the position of which was not exactly and satisfactorily fixed; of which there have been already some in-

stances (see ch. ix. 57-62), and there are, as will be seen, yet more as we proceed.

14. \ \kopov-and blind, Matt. ver. 22, where see notes on all the common matter. 15. τινές έξ αὐτ. 7 No inference can here be drawn that these persons were not Pharisees (as Greswell has done), and consequently that the charge proceeded from a different quarter.

16. This is not mentioned here by Matt., but further on in the discourse, ver. 38. No distinction (Gresw.) can be drawn between σημ. and σημ. έξ ούρ., for (1) our Lord answers the demand in both places by the same reply, the sign of Jonas, - see also Matt. xvi. 1-4; and (2) the ordinary Jewish idea attached to σημ. would imply έξουρ.,—see notes on Matt. xvi. 1. 17. είδώς] So Matt. also, ver. 25.

olk. ἐπὶ olk.] The ordinary rendering and house (divided) against house, falleth, is certainly right. Before Meyer charged this interpretation with having entirely arisen out of harmonistic considerations, he should have ascertained whether such an expression as a kingdom falling οἶκος ἐπὶ οἶκον is even tolerable. The ruling idea of the saying having been given by the βασ. ἐφ' ἐαντήν, the emphatic pronoun need not be expressed again. Similarly we have, 1 Cor. ii. 11, ...διαδι-

δωσιν Ε.

αὐτοὶ ὑμῶν κριταὶ ἔσονται. 20 εἰ δὲ ἐν 4 δακτύλω θ εοῦ 6 -here only. Exod. viii. ἐκβάλλω τὰ δαιμόνια, ἄρα 7 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία 19 . Ps. viii. 3. τοῦ θ εοῦ. 21 ὅταν 8 ὁ ἰσχυρὸς 1 καθωπλισμένος φυλάσση 8 επιτ. 24 Μαιτ. 17 . Hom. 1, 17. Hom. 1, 17. την έαυτοῦ $^{\rm u}$ αὐλήν, ἐν εἰρήνη ἐστὶν $^{\rm v}$ τὰ ὑπάρχοντα αὐτοῦ $^{\rm there \, only.}$ $^{\rm there \, only.}$ $^{\rm 22}$ $^{\rm w}$ ἐπὰν δὲ $^{\rm x}$ ἰσχυρότερος αὐτοῦ $^{\rm y}$ ἐπελθῶν $^{\rm z}$ νικήση αὐτόν, $^{\rm (xiv.)}$ $^{\rm 20}$ $^{\rm xv.}$ $^{\rm unit.}$ την $^{\rm a}$ πανοπλίαν αὐτοῦ αἴρει ἐφ ἡ $^{\rm b}$ ἐπεποίθει, καὶ τὰ $^{\rm unit.}$ $^{\rm unit.}$ ° σκῦλα αὐτοῦ d διαδίδωσιν. 23 ὁ μη ὢν μετ' ἐμοῦ κατ' ν = Matt. xix. έμοῦ ἐστιν, καὶ ὁ μὴ $^{\rm e}$ συνάγων μετ' ἐμοῦ $^{\rm f}$ σκορπίζει. $^{\rm 21\ refl.}_{\rm wver.\ 34.}$

23. z John xvi. 33 reff. a Eph. vi. 11, 13 only. 2 Kings ii. 21. b Mark x. 24 reff. c here only. Zech. xiv. 1 al. dch. xviii. 42. John vi. 11. Acts iv. 35 (Rev. xviii. 13 v. r.) only. Josh. xiii. 6. e = ch. xv. 13. John vi. 12. xv. 6. Exod. xxiii. 10. f || Mt. John x. 12. xvi. 32. 2 Cor. ix. 9 (from Ps. cxi. 9) only. Ps. lxii. 1. Jer. ii. 6. h Matt. xi. 29 reff.

rec transp αυτοι and κριται, with R rel: κριται bef υμων ΑCKLMUΠ 1. 33. 69 vulg

lat-ff₂ g₁: κριται εσονται bef υμων κ [lat-b f i l q]: txt BD [lat-e].
20. aft ει δε ins εγω (from ver 19) D 251 Ser's c ev-49 lat-c [copt wth Bas₁ Chr₁] Meion,-t; aft θεου (from || Matt) BCLR &-corr1.3 33. 69 lat-l syr-w-ast [Bas,]: om AR^1 rel vulg lat- $b f f f_2 [i]$ arm $Eus_1 [Cyr_1]$.

21. om & N1 (ins N-corr1(?)3a). φυλασσει (itacism?) DEMXΓΛ.

αυλ., αυλην αυτου D.

εσται RN Scr's s.
rec ins o bef ισχυροτερος (from ο ισχυρος above: cf also 22. for επαν, εαν D. ch iii. 16 | Mark), with ACR rel [Eus1]: om BDLГX copt arm. om 1st автов D. add $\epsilon \sigma \tau \iota \nu$ \aleph^1 (marked for erasure by \aleph -corr¹, and by oright scribe?) om $\alpha \upsilon \tau \circ \nu$ D. for $\epsilon \pi \epsilon \pi \circ \iota \theta \in \iota$, $\pi \epsilon \pi \circ \iota \theta \in \nu$ D. for last $\alpha \upsilon \tau \circ \upsilon$, $\alpha \upsilon \tau \circ$ D¹(txt D²). 23. at end add με L × (marked for erasure by ×3a, but restored) 33 [gat] copt-wilk æth.

24. aft οταν ins δε DUX 1 lat-b syr copt -wilk]. for απο, εκ R. ανυδρων, δια των υδρων D-gr.

τίς οίδεν ανθρώπων τα τοῦ ανθρώπου, εί μη το πν. τοῦ ἀνθρώπου το ἐν αὐτῷ; the δ ἄνθρ. being the same throughout.

20.] ἐν δακτύλφ θ. = ἐν πνεύματι No distinction can be established, as Gresw. attempts. The one expression explains the other. What was done (Hebraistically speaking) by the finger of God, was done by the Spirit of God. We have much greater variations than this in sayings demonstrably the same. And as to what the same author maintains about the relative magnitude of the works of the finger, hand, and arm of God, a reference to ref. Ps., where the heavens are 'the works of Thy fingers,' will sufficiently shew how little reliance is to be placed on such subtleties.

21. This parabolic sentence is in close connexion with many prophetic sayings, Isa. xl. 10 marg.; liii. 12, and most pointedly Isa. xlix. 24, 25. It will be remembered that the Baptist called the Lord by this name, δ ισχυρότερος-placing after it, it is true, µov, but still using it as indicative of the Almightiness of the Son of God, rather than in comparison with him-The loxupos is the adversary, Satan; his auli, this present world,-

John xii. 31; xiv. 30; xvi. 11. His goods, or tools, or spoils, -τὰ ὑπάρχοντα = τὰ σκεύη = τὰ σκῦλα,—are the sons of men,-2 Tim. ii. 26: 1 John v. 19 (Greek). With these is he clothed and armed, or rather with their evil capacities, which he furbishes and brightens for his use: with the πανοπλία τοῦ διαβόλου, compare by way of contrast, the $\pi \alpha \nu \sigma \pi \lambda i \alpha \tau o \hat{\nu} \theta \epsilon o \hat{\nu}$, Eph. vi. 11—20. Without these arms and tools he would be powerless: the evil one must have evil men-something receptive of evil-to work upon. But these the ioxvρότερος takes from him, and divides his spoils, Isa. liii. 12. He divides his spoilsturns to His own use and that of His followers all that good which the enemy had corrupted into evil. Stronger had already come into the strong man's house—the Saviour, into the world-and was robbing him of his captives, and making them into His own disciples—e.g. Mary Magdalene and others: but the work was not fully completed yet, till the Lord, by and in His death, overcame him that had the power of death, i.e. the devil. And that His great victory is still proceeding;—He is still taking from him one and another,-rescuing the sons

XI.

t - Matt.

i | Mt. ch. xv. 8 only †. j | Mt. ch. xxi. 5. 1 Tim. II. 9. Ezek. vxiii. 41. k Matt. xvii. 1 ευρίσκου λέγει Υποστρέψω είς του ολκόν μου όθεν ΑΒCDE εξήλθον. 25 καὶ ελθον ευρίσκει ισεσαρωμένον καὶ κε- MRSUV κοσμημένου. ²⁶ τότε πορεύεται καὶ καραλαμβάνει έτερα ΠΝ πνεύματα ¹ πονηρότερα έαυτοῦ έπτά, καὶ εἰςελθόντα κατreff. 1 compar., || Mt. 100 no. 19. Ps. lxxii. χείρονα τῶν πρώτων.

19. Ps. lxxii. χείρονα τῶν πρώτων. οικεί έκεί, καὶ γίνεται η τὰ έσχατα τοῦ ἀνθρώπου ἐκείνου 17.
n Matt. xiii. 4.
Ezek. ix. 8.
- Acts ii. 14.
xiv. 11. xxii.
22. Judg. ix. 27 Έγένετο δὲ η ἐν τῶ λέγειν αὐτὸν ταῦτα, ο ἐπάρασά τις ° φωνην γυνη έκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία ή P κοιλία ή βαστάσασά σε καὶ τε μαστοί οῦς ετ ἐθήλασας. ...και $\frac{7}{9} = \text{ch. i. 15.}$ $\frac{P}{\text{κοιλία}}$ η βαστασασα σε και ραστού $\frac{7}{8}$ κε. John iii. $\frac{9}{2}$ αὐτὸς δὲ εἶπεν $\frac{1}{8}$ Μὲν οὖν μακάριοι οἱ ἀκούοντες τὸν $\frac{1}{8}$ και $\frac{1}{8}$ $\frac{1}{8$ q = here only. r ch. xxiii. 29. Rev. i. 13 only. s Job iii. 12. Joel ii. 16. xxi. 16 (ch. xxi. 23 | [xxiii. 29 v. r.]) only. u = Phil. iii. 8. see Rom. ix. 20. x. 18.

ins τοτε bef λεγει (|| Matt) BLXEN3a 33 lat-b l syr copt Orig-int, : om ACDRN rel

vulg lat-c f i Syr syr-cu æth arm.

25. ελθων CD(R) rel: txt A B(sie in cod: see table) ELMS2U V(e sil) ΔΞΠΝ.ins σχολαζοντα bef σεσαρωμενον (|| Matt) BCLRTEN3a 1. 33. 69 lat-f l copt wth [Orig-int,]. for και κεκοσμ., και κοσμ. L: om και Dr copt. (Both

by homæotel from itacism.)

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26. oin τοτε D (syr-cu) Orig-int,. aft παραλαμβανει ins μεθ' εαυτου (see || Matt) CX R1(or ·corr1) 33. 69 [lat-g, l Orig-int,]. - rec επτα bef ετ. πν. πον. εαυτ. (|| Matt), with ACR rel latt copt arm: αλλα επτα πν. πον. εαν. D lat-a Vict-tun: ετ. επτ. πν. π. ε. G [Orig-int₁]: txt BLΞ(ℵ) 69. (κ had originally επτα before ετερα πν.: επτα having been erased $\mu\epsilon\theta$ cautou was written in the space.) for $\epsilon\iota s\epsilon\lambda\theta$, $\epsilon\lambda\theta o\nu\tau\alpha$ E rel: $\epsilon\lambda\theta\omega\nu$ G: txt om єкеї С1(арру) D 33 lat-a b [e ff2 i l q]. ABCDHKL[M]RXERN [1. 33. 69] latt.

27. rec γυνη bef φωνην, with ACR = rel copt arm: γ. τις επ. φω. D lat-e: εκ του οχλου bef φωνην γυνη ΚΠ 1 lat-c: txt BLX. om 1st n N. Γσα of βαστασασα

is omd in B(Tischdf).

28. for autos δε, και αυτος C: ο δε D. ABILAEN.

rec μενουνγε, with B2CD rel: txt

of men by the power of His gospel, till the end, when He shall (Rev. xx. 1 ff.) bind him in the abyss; and though he be loosed for the final conflict by His sufferance, shall cast him overthrown into the lake of fire for ever. Rev. xx. 14. 23.7 See on Matt. ver. 30. 24-26.7 27, 28.7 This See on Matt. xii. 43. little but most instructive incident, here interposed, serves to shew the originality of Luke's account, and that, whatever its position may be, it is itself of the highest authority. The woman apparently was influenced by nothing but common-place and unintelligent wonder at the sayings and doings of Jesus :- and she broke out, with true womanly feeling, into a blessing of the mother who bare such a wonderful Teacher. Such seems to be the account of the incident itself. Lord's reply is indeed wonderful: - (1) In reproof. He corrects in her the unapprehensiveness of his word, which had caused her to go no further into the meaning of it than this ordinary eulogy imported,-and gives her an admonition how to profit better by it in future.

(2) In humility. He disclaims all this

kind of admiration for his humanity: and says not 'my word,' but the word of God, which is in fact the same, but takes the view off from Him in his abasement, unto the Father who sent Him.

(3) In truth. He does not deny the honour hereby pronounced upon his mother, but beautifully turns it to its true side-viz. that which was given her long since-μακαρία ή πιστεύσασα, ch. i. 45. Her blessedness consisted not so much

in being His mother, as in her lowly and

faithful observance of the word of the Lord spoken to her: see ch. ii. 19, 51. Nor again does He deny that to have borne Him was an honour—µèv oùv is 'imo vero'—' yes, indeed, but.' (4) In prophetic discernment. It will be seen that this answer cuts at the root of all Mariolatry, and shews us in what the true honour of that holy woman consisted,in faith and obedience. As the mother of the Lord, she represents our human race, unto whom a child is born, a son is given; no individual exclusive honour is due to her, any more than to Cornelius, who was singled out from the Gentile world, and honoured by an angelic message

... on-Helov I.

λόγον τοῦ θεοῦ καὶ ^ν φυλάσσοντες. ²⁹ τῶν δὲ ὄχλων ^{ν - Matt. six.} w έπαθροιζομένων κήρξατο λέγειν Η γενεὰ αύτη γενεὰ where only t. χ Matt. xi. 7 πονηρά έστιν σημείον ζητεί, καὶ σημείον οὐ δοθήσεται τeff. (reff.) 2 Chron.ix. ὅτι f μετενόησαν g εἰς τὸ h κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ d πλεῖον g g e Matt. xiii. Elowa... Ἰωνᾶ ὧδε. 33 οὐδεἰς ik λύχνον kl ἄψας m εἰς n κρύπτην h c h Mt. reft. i Matt. v. 15. ch. xv. 8 al. Exod. xxv. 3l. k ch. viii. 16. xv. 8. Exod. xxx. 8 A Ald. (ἐξάπτ., B F.) 1 = as above (ch. xxiii. 55 v. r.] & Acts xxviii. 2 only. Judith xiii. 13. m = Acts xiii. 29. Rev. xi. 9.

rec aft φυλασσοντες ins αυτον, with [B2(but erased, Tischdf)] X rel vulg-mss Lucif: τον λογον του θεου X1: om AB1CDLΔΞ X-corr1-3 1.33 am(with forj [per san tol]) lat-a b c eff g syr æth arm Mcion,-t.

29. rec om 2nd γενεα, with C rel Syr [æth]: ins A B(sic: see table) DLXEN 1. 33. 69 latt syr-w-ast [syr-cu syr-jer] copt arm. rec επιζητει (from || Matt), with CD rel: txt ABLΞN. rec aft ιωνα ins του προφητου (from || Matt), with AC rel

[tvulg-ed] lat-efq syrr copt [wth]: om BDLEN am(with em forj fuld jac mt per san [tol]) lat-a b cff2, g1,2 i syr-jer copt-ms arm.

30. om γαρ N 239-45-58 ev-y [copt-wilk]. ins o bef ιωνας ΒΛ. rec σημείον bef τοις νινευιταις, with AD rel latt [vss]: txt BCLXEN 33. add και καθως ιωνας εν τη κοιλια του κητους εγενετο τρεις ημερας και τρεις νυκτας ουτως και ο υιος του ανθρωπου εν τη γη D, simly lat-a [e] f_2 . for ανδρων, ανθρωπων \aleph^1 : om των ανδρων (see

Matt) C 245 syr-cu æth. πλεον CD.

32. om ver D. rec viveut, with K: viveuitai (from | Matt, where there is no

such var as here) ABCN rel latt Syr syr-mg [syr-jer] arm: txt E'HSVΔ.

33. rec aft ουδεις ins δε, with AΞ rel lat-b f ff syr ath: txt BCDUΓN 33 vulg lat-a c [e i] Syr syr-cu [syr-jer] copt-ms arm.

relative to the divine purposes:-if she were, as there is every reason to conclude she was, a believer in her Son, the Son of man, she bore Christ in a far higher and more blessed sense than by being His mother in His humanity. And this honour may all believers in Him partake of with her; therefore the Lord says not h άκούουσα τ. λ. but οἱ ἀκούοντες. The last and boldest perversion of these words of our Lord by Father Newman, viz. that He thus does but still further exalt her honour, in that, besides being His mother, she heard His word, and kept it, need only be mentioned, to shew the follies to which able men are abandoned, who once desert truth and simplicity.

29.7 This is now in answer to those who sought of Him a sign from Heaven. των σχλ. ἐπαθρ. perhaps in expectation, as He paused in His discourse, that the sign was now about

to be shewn:-see notes on Matt. for the main subject. Here we have one part of the sign of Jonas brought out, which is not touched on in Matt., viz. his preaching after his resurrection to the Ninevites, announcing—for that would necessarily be involved in that preaching -the wonderful judgment of God in bringing him there, -and thus making his own deliverance, that he might preach to them, a sign to that people; which sign (ver. 32) they received, and repented;but a greater than Jonas, shewing and preaching a greater sign by far, this generation shall reject. 32. πλείον 'lwa Not 'a greater than Jonas,' or 'than Solomon:' but Jonah = the sign of Jonah, -so that whelov is He who is the sign to this generation:—a sign, $\pi\lambda\epsilon \widehat{iov}$, both in its actuality, its significance, and its consequences. The order, here, seems to be for the sake of climax;-

m τίθησιν οὐδὲ ὑπὸ ο τὸν ο μόδιον, ἀλλ' ἐπὶ ο τὴν ο λυγνίαν, ...λυγo Matt. v. 15 (reff.). ver. 7. p ch. xix. 30. q Matt. vi. 22 (reff.) only. ίνα οἱ ^p εἰςπορευόμενοι τὸ φῶς βλέπωσιν. ³⁴ ὁ ἱλύχνος ABCDE τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου ὅταν ὁ ὀφθαλμός MSUVX σου θάπλους ή, καὶ όλον τὸ σωμά σου τφωτεινόν έστιν. 1.33.69

om ουδε υπο τον μοδιον LTE 1. 69 arm[-zoh]. (αλλ', so S(Tischdf) EN rel. rec (for φωs) φεγγος, with A rel: txt BCDXX 1.33.69. ABCEN &c.) βλεπουσιν N 33 Ser's i ev-Z1.

34. aft σωματός ins σου D latt(not i q) Syr copt æth. rec om 1st σου (| Matt), with LN3a rel syr-cu arm: ins ABCDMN1 latt syrr copt æth Jer. ins our (see Matt vi. 22), with AC rel syrr syr-cu: om BDLAN latt copt ath arm. om 1st και (|| Matt) CDΓ 69 latt [(exc c) coptη bef o οφθαλμος D lat-b e ff_2 q. for ολον, παν D-gr. for επαν, οταν D 251. schw æth arm?. και ins ολον X N3a(but erased) 1. 253 lat-f (syr-cu copt) æth. aft σκοτ. ins εστιν D-corr lat-e copt with eoral KMUXII: eoriv both before and after D1.

35. for ver, ει ουν το φως το εν σοι σκοτος το σκοτο, ποσον (|| Matt) D lat-a b e ff, i

at end adds και ει το φως &c (as in D) syr-cu.

rec τι bef μερος, with & rel vulg latec: 36. om ver (|| Matt) D lat-a b eff, i syr-cu. om o N1. om TI CLT: txt ABGKMXII 1. 33. 69 lat-f. ins εν bef τη αστραπη Β. aft λαλησαι ins αυτον A; αυτον ταυτα 1. 37. om εν δε τω λαλησαι D syr-cu. for ερωτα(so ABMN 69) αυτον, εδεηθη δε αυτου D. 69 lat-c e f g, i.

for the undervaluing and not appreciating His wisdom, will not lie so heavy on them in the judgment, as the rejection

of His preaching of repentance.

33-36.] Our Lord goes on to speak of His teaching and miracles, which this generation despised, and demanded a sign from heaven in preference; He tells them that they will not see the significance of them, because they shut the eyes of their understanding, which should be the light of the soul ;-this is set before them in a parable concerning the light of the body, which is the outward eye. The sentences are repeated from the Sermon on the Mount, see Matt. v. 15; vi. 22 f. (where see notes on all that is common), and ch. viii. 16; but, as has been shewn, the truth shines from a different side of them here. 33.] κρύπτην (for so it should be accentuated), a crypt, or covered passage; την απόκρυφον οίκίαν, Euthym. Athenœus, v. 205, describing a splendid ship built by Ptolemy Philopator, speaks of a κρύπτη φραγμοῖς καὶ θυρίσι περιεχομένη πάντοθεν.

35.] σκόπει . . μη . . , take heed, lest . . , and the corte, more forcible than n, implies the actual existence, in the hearers,

of the state against which they are cautioned :- σκόπει μη δ νους ό φωταγωγός της ψυχης σου σκοτισθη ύπο των παθών, 36.] "Tautological: the Euthym. second member contains the same assertion as the first." (De Wette.)-Let us examine this. 'When thine eye is single (ver. 34),i. e. simple,-straight and single-seeing,thy whole body will be light.' Then (ver. 36),- 'if this be so,-if thy whole body be light, having no part dark,-then it shall all be light as when a lamp with its brightness illuminates thee.' Of what is our Lord speaking? Of His teaching, as apprehended by the simple, single-seeing soul. If then the soul be so, -having no part darkened by prejudice or selfish lusts, and approach thus to His teaching, it shall be wholly illuminated by it, as by the candle of the Lord, searching its inward parts. So this saying, which, even as it stands, is not tautological,-for the second clause expresses the further result and waxing onward of the shining light, arising from the singleness of the eye,-becomes, in its spiritual significance, a weighty declaration of truth, answering to ch. viii. 15:-see also John viii. 12.

37-54. DISCOURSE AGAINST THE

πρώτου εξαπτίστη πρό του ε αρίστου. 33 είπεν δε δ 3 κίπεν είνιος πρὸς αὐτὸν Νῦν ὑμεῖς οἱ Φαρισαῖοι το ἔξωθεν τοῦ i τοπηρίου καὶ τοῦ k πίνακος i καθαρίζετε, i το δὲ ἔσωθεν i τον i καθαρίζετε, i το δὲ ἔσωθεν i καὶ i πονηρίας. 40 i ἄφρονες, i μοὶν i Κίπεν i το δριτί i Λοιν i Λοιν

Θ_d xi. 40(appy)

f = Mark vii. 4 only. 4 Kings v. 14.

h here bis. Matt. xxiii. 25. 1 Tim. iii. 7. 1 Pet. iii. 3. Rev. xi. 2 only. i Ezek. xii. 17. j Matt. xx.

42 al. Gen. xi. 11, &c.

k Matt. xxii. 4, only 7. i Ezek. xii. 17. j Matt. xx.

m here [& 2 Cor. iv. 16] only.

n Matt. xxiii. 27 reff. o Matt. xxii. 2 b. Heb. x. 34 only. lst. iii. 14.

p dat. xxiii. 28 reff. lst. ii. 18 reff. lst. ii. 16.

q ch. xii. 20. 1 Cor. xv. 33 al. L.P., exc. 1 Pet. li. 15. Pex. xii. 14.

rec aft φαρισαιοs ins τις, with AC rel lat-b e [q] syrr syr-cu copt arm: pref DX vulg lat- $a c f f_2^r [i]$ wth: om BLN 1. 69. wrow D lat- $a f_2^r [b i] q$. for onws, wa D.

38. for ιδων εθαυμασεν οτι, ηρξατο διακρεινομενος εν εαυτω λεγειν δια τι D 251, simly latt syr-cu Tert,.

39. aft φαρισαιοι ins υποκριται D lat-b.

PHARISEES. There can be no antecedent improbability in the supposition that our Lord spoke on various occasions, and with various incidental references, the component parts of that great anti-pharisaic discourse contained in Matt. xxiii. That was spoken in the temple, during the last week of His ministry; it formed the solemn close of His public teaching, - and at the end of it He departed out of the temple to return no more. I do not think it possible to suppose any part of that discourse in Matthew to be related otherwise than in its true place; all probability is against such an idea, - and so is the character of the reports of discourses in that Gospel, in general so strictly coherent and exact. There is then but one supposition left, unless we suppose Luke to have put together at random a number of fragments, and to have inserted them here, creating an occasion for them (for it amounts to this), which is equally inconceivable. And that is, that our Lord spoke at this meal, the occasion being the wonder of the Pharisce at His not washing before sitting down to meat, parts of that discourse, with which He afterwards solemnly closed His public ministry. See throughout, notes on Matt. 37.] apiστήση, the morning xxiii. εἰςελθ. δὲ ἀνέπεσεν, i. e. without any delay; as soon as He had entered, He sat down. 38.] The expression of this wonder is not stated, but is probable. Our Lord would hardly have so suddenly begun, ὑμεῖς οἱ Φ., unless something had been said, to which by assent they were parties. See His proceeding when nothing was said,—ch. vii. 39, 40.

εβαπτ...] This use of the word shews that it did not imply ne-

cessarily immersion of the whole body;for it was only the hands which the Phari-

sees washed before meat. 39.] There is not the least improbability or incongruity in our Lord's having thus spoken as a guest at a meal (as Strauss, Schleiermacher, De Wette, &c., maintain); -His solemn work of reproof and teaching was never suspended out of mere compliment, -nor were the intentions of the Pharisees towards Him so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to Him; -sometimes even with a directly hostile object. See vv. 53, 54, and compare also ch. vii. 44-46. Observe also, that the severest parts of the discourse in Matt. (vv. 13 -22, 33) were not uttered on this occavũv, i. e. as instanced by your present conduct-Here is an instance of your, &c. τοῦ ποτ. κ. τ. πίν.] Understand, 'in the proverb'-or perhaps the application is left to be enthymematically filled up, for the next clause presupposes it. τὸ ἔξωθεν and τὸ έσωθεν of a man, are not the outside and inside of the body—but the outside apparent conduct, and the inner unseen motives. Some difficulty has been found in the parallelism of τδ έξωθεν τοῦ ποτηρίου κ. πίνακος, and τὸ ἔσωθεν ὑμῶν: and a proposal has been made (to which I am surprised to see Bleek giving his adhesion) to take bull with what follows: "the inside (of the cup and platter) is full of your plunder and wickedness." But surely all verisimilitude is against this, as well as the emphatic position thus given to buw. The simple fact is, that the parable and its interpretation are intermixed throughout the whole, the mind of the hearer being left to find its own way in allotting each its part. Ver. 40 seems clearly to me to be a quesτ = Matt. xi. οὐχ ὁ ποιήσας hì τὸ ἔξωθεν καὶ im τὸ ἔσωθεν ἐποίησεν ; ABCDE 22 reif. Judg. 41 τ πλὴν τὰ s ἐνόντα δότε t ἐλεημοσύνην, καὶ ἰδοὺ πάντα Μετ νχ. Salecte only. 1 Mact. v. 5. καθαρὰ ὑμῶν ἐστιν. 42 ἀλλ' οὐαὶ ὑμῶν τοῖς Φαρισαίοις, $\frac{\Gamma \Delta \Theta_0 \Lambda}{8.1} \frac{\Gamma \Lambda}{8.1} \frac{\Lambda}{8.1} \frac{32}{8.1} \frac{32}{$

1x. 3: y = ch. xv. 29 only. (Matt. v. 18 reff.) Jer. xli. (xxxiv.) 18. 29 only. (Matt. v. 18 reff.) Jer. xli. (xxxiv.) 18. a = John v. 42. 2 Thess. iii. 5. 1 John ii. 5, 15. iii. 17. iv. 12. v. 3. b = here (Heb. xii. 12) only. Sir. xxiii. 2. d ch. xx. 46 ≡ only ↑.

40. transp εξωθεν and εσωθεν CDΓ lat-a c e Petr, Cypr₂: txt ABΘ_dN rel vulg lat-bf $ff_2 g_1 i [q]$ syrr syr-cu copt æth arm [Archel₁] Cyr, Tert,

41. εσται DXΓ 1. 69 lat-a with Bas-2-mss Mcion t. - εστ. bef υμιν D vulg lat-b f

 $[f_2 i q]$ syrr syr-cu æth.

readgs) A: txt $B^1L\aleph^{3a}$.

43. for τοις φαρισαιοις, φαρισαιοι $D\aleph$ lat-a b c e f_2 i [q gat]. aft ayopais ins και τας(oin τας D) πρωτοκλισίας εν τοις δείπνοις (from Matt xxiii. 6) C(D) lat-b q [wth-

ms]: aft συναγ. (but $\tau\eta\nu$ -σιαν) 69.
44. rec aft υμιν ins γραμματεις και φαρισαιοι υποκριται (from Matt xxiii. 27), with A rel em lat-b f q syrr Cyr₁; γρ. κ. φαρ. (but not υποκρ.) D lat-i Lucif₁: om BCLN 1.

tion, and to mean, as E. V., Did not He, who made the outside, make the inside also?-i. e. if His works have become unclean and polluted through sin, what is the use of only partially purging them,not accomplishing the purgation ?-must not the cleansing, to be good for any thing, extend to the whole? The making of ποιήσας to mean, 'he who has cleansed,' and a negative, instead of an interrogative sentence-'ye fools, he who has cleansed the outside has not cleansed the inside also'-gives, especially as the same was more strongly implied in ver. 39, the most frigid sense imaginable; and I can only (still, after his second edition) wonder that Stier, after Kuinoel and others, 41.] Here should have adopted it. again I am compelled entirely to differ from Stier, who, with Erasmus, Lightfoot, Kuinoel, Schleiermacher, &c., understands this as ironical-'but ye give alms of their contents, and behold, all things are clean (in your estimation) to you.' But (1) this is inconsistent with the imperative δότε. (2) It would require ἐκ τῶν ἐνόντων, for the Pharisees did not give Tà evorta in this sense. (3) It would be altogether ir-

relevant to the matter in hand, which was reproof to the Pharisees for their care about outward cleanliness, when the inside was left unclean. (4) It would be inconsistent with the emphatic position of Ta evorta, which are thus pointed out as the true material, out of which to give alms. It would be altogether contrary to our Lord's usual habit of speaking about giving alms, to make Him cast a slur on it, as this would do: see Mark x. 21: ch. xii. 33, where the expression is very similar to this. The command is a rebuke for their covetousness (see ch. xvi. 14), which follows in close connexion with apπαγή and πονηρία, ver. 39. The τὰ ἐνόντα are the contents of the vessel, which vessel (ver. 39: see note above) is umeis: = therefore, in its meaning, the Tà ύπάρχοντα of ch. xii. 33, - and the πάντα καθαρά έστιν answers to the θησαυρός έν ουρανώ of that verse, the result of which is the καρδία ἐν οὐρανῷ: and such persons being καθαροί τῆ καρδία,—to them, as τοῖς καθαροῖς, πάντα καθαρά (Titus i. 15). 42.] But woe unto you, for ye do not this .- but make the most trifling payments, &c. The conτῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. $\stackrel{\text{Int. xxii.}}{\stackrel{\text{Matt. xxii.}}{\stackrel{\text{Matt. xxii.}}{\stackrel{\text{No. ch. xxiii.}}{\stackrel{\text{No. ch. xxiiii.}}{\stackrel{\text{No. ch. xxiii.}}{\stackrel{\text{N$ οἰκοδομεῖτε. $\overset{49}{\circ}$ διὰ τοῦτο καὶ $\overset{7}{\eta}$ σοφία τοῦ θεοῦ εἶπεν $\overset{43}{\circ}$ nut. xi. 28 only. Exek. xi. 32 only. σροφήτας καὶ ἀποστόλους, καὶ $\overset{43}{\circ}$ m Matt. xi. 28 only. Exek. xi. 30 only. only. 2 Kings xix. 35. 3 only. only +. 1 Macc. i. 57. 2 Macc. xi. 24, 35 only. only. 9 potes viii. 1. xxii. 20. Rom. i. 32. 1 Cor. vii. 12, 13 only. only +. 1 Macc. xi. 57. 2 Macc. xi. 24, 35 only.

33 vulg lat-a c e ff_2 $g_{1,2}$ l syr-cu copt arm Mcion. om ωs τa and 2nd τa D, simly lat-a b c e ff_2 i [l q] syr-cu [Lucif₁]. om 2nd o_l AD rel: ins B(sic: see table) CLMR [syr].

46. ουαι bef τοις νομικοις D syr-cu. [τε of φορτιζετε is omd by B1.] βαρεα και (from Matt xxiii. 4) bef δυεβαστακτα CX syr-mg [Bas₁-ms]. δυεβακτατα for ενι, επι C 1. D¹: δυσβακτα D-corr. aft autor ins umers B. om Tois φορτιοιs D lat-5 q.

47. for oι δι, και οι CN1 [Mcion -e].

48. rec (for μαρτυρες εστε) μαρτυρειτε (Matt xxiii. 31), with ACD rel latt Chr, Lucif.: txt BLN [ætl (omg εστε)] Orig,. for και συνευδοκειτε, μη συνευδοκειν D lat-a b e q rec at end adds αυτων τα μνημεια, with AC rel; τους ταφους αυτων 1 Lucif; ins τ. ταφ. αυτ. bef οικ. 69: txt BDLX lat-a b (e) i l.

49. om και η σοφια του θεου ειπεν (as Matt xxiii. 34) D lat-b [Lucif,]. (Matt xxiii. 34) D lat-b [q] Lucif. om 3rd και AKUΠ 1. 69 [D-lat] syrr syr-cu.

nexion, which is thus so close, is quite destroyed by the ironical interpretation of ver. 41. See note on Matt. xxiii. 23.

43.7 Matt. xxiii. 6, 7. There doubtless was ample illustration of this at the time and place when it was spoken.

44. See Matt. ver. 27; -but here the point of comparison is different. There (see note) the sepulchres are whited, that men may not pass over them unawares: and the comparison is to the outside fairness, and inside abomination. Here, the graves are not seen, and men thinking they are walking on clean ground are defiled by passing over them. Perhaps the difference of expression may have been occasioned by the greater wealth and splendour and display of the Pharisees in the metropolis, where Matt. xxiii. was spoken. ανθρ. οί περ. έπ., the men who walk over them . . .; of $\tilde{a}\nu\theta\rho$. $\pi\epsilon\rho$. $\tilde{\epsilon}\pi$., men, when they walk over them. 45.] This man appears to have been not a common Pharisee merely, but besides, a νομικός, whose duty it especially was to interpret the law. Perhaps he found himself involved in the censure of ver. 42; or gene-

rally among the other Pharisees. 46.7 47.] See on 48.] See on See on Matt. ver. 4. Matt. vv. 29—32. 48. See on We have here a remarkable variation of expression in ver. 49, ή σοφία του θεού είπεν here = έγώ Matt. Various explanations have been given of this. The difficulty is not the variation just noticed, so much as that no such passage exists in the O. T. But I have little doubt that the true explanation is this:—the whole saying is a reference to 2 Chron. xxiv. 18-22, and so marked a one, that I am surprised no Commentators but Olshausen and Stier should have observed it, and they not thoroughly. That passage opens with remarks of the sacred historian on the delinquency of Judah and Jerusalem after the death of Jehoiada the priest: then ver. 19, ' He sent prophets to them, to bring them again to the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them And they conspired against him, and stoned

r Matt. xxiii.
34 reff.
81 Thess. ii. 15
only. Ps.
exxiii. 157.
t = here bis
(Acts xx. 17.
Rom. iii. 11.
Heb. xx. 6.
xxi. 17. 1 Pet.
i. 10-only.
2 Kings iv. 11.
u Matt. xxiii. τ έξ αὐτῶν ἀποκτενοῦσιν καὶ [εκ]διώξουσιν, 50 ίνα t έκ- ABCDE ζητηθη τὸ αἷμα πάντων τῶν προφητῶν τὸ τὰ ἐκχυννόμενον MSUVX ν άπο ν καταβολής ν κόσμου άπο της γενεάς ταύτης, 51 άπο 1.33.69 αίματος "Αβελ έως αίματος Ζαχαρίου τοῦ ἀπολομένου μεταξύ τοῦ * θυσιαστηρίου καὶ τοῦ * οἴκου. ναὶ λέγω

διωξουσιν BCLXN: εκδ. AD rel. αποιετινουσιν Χ1. 50. for $\epsilon \kappa \zeta \eta \tau$., $\epsilon \kappa \delta \iota \kappa \eta \theta \eta$ I $\aleph^{3,1}(-\delta \eta \kappa.)$ ev-P [syr-ms]. (εκχυννομένον, so ACDE GLUΔΠΝ: εκκεχυμένον Β 33. 69.) for 2nd απο, εως D lat-a b c i l q syr-cu Lucif. 51. rea aft απο ins του (Matt xxiii. 35), with A rel: om BCDLXN 1. 33. aft εωs ins του (see Matt), with AC rel: om BDLXR 1. 33. aft Caxapiou ins mou βαραχιου (from Matt) D 251 syr-cu copt wilk. for του απολομένου μεταξυ, ον εφονευσαν ανα μεσον (from Matt) D lat-a with. for οικου, ναου templi D lat-e [arm]. 52. for ηρατε, εκρυψατε D lat-a (b) c e q syr-cu arm: æth has both. ins kai bef autoi D 69 lat-a b c i l q æth Orig-int, Ambr. rec ει ηλθετε, with X rel Origo: *xt ABC2DE1HLMΓΔN 33, 69. (C1 uncert.) for eisepy., eis-

53. rec (for κακειθεν εξελθοντος αυτου) λεγοντος δε αυτου(om αυτου D) ταυτα προς autous, with A(D)X rel lat-(a b) c e f i Syr syr-cu [syr-txt] arm æth: om 69: txt BCLN 33 copt.--add ενωπιον παντος του λαου D X(but οχλου for λαου) 254 Ser's i lat-a b c e f (i) l syr-mg syr-cu æth arm. (The confusion has prob arisen from the seeming incongruity of the αποστοματιζειν αυτον &c after His departure.) ματεις και οι φαρισαιοι, οι φαρ. και οι νομικοι D vulg lat-b c e f l [q]: οι νομικοι κ. οι φαρ. 1 239 lat-i. επεχειν C: εχειν DS lat-c e i: συνεχ. Η 241-6-52 Scr's d l m n u ev-y: txt ABN rel vulg copt æth arm. for αποστοματιζειν αυτον, συνβαλλειν αυτω D 69 lat-b c e i l [q].

him with stones at the commandment of the king in the court of the house of the Lord. . . . And when he died, he said, The Lord look upon it, and require it.' The words in our text are not indeed a citation, but an amplification of ver. 19 there—a paraphrase of them, giving the true sense of what the wisdom of God intended by them ; - enlarging the mere historical notice which laid hold of God's purpose only by one thread let down to the earth, into the divine revelation of the whole purpose of God as the counsel of His will in heaven. In Matt. the Lord Jesus Himself, as became the solemnity of that final and awful close of His testimony to His own who received Him not, stands forth as the doer of this work, the sender of the Prophets and Apostles. (On 'son of Barachias' see on Matt. ver. 35.)

Perhaps the strangest solution of the difficulty above noticed is that of Meyer (second ed.), who supposes the words to have been inserted here from Matthew, and introduced as a quotation by $\dot{\eta} \sigma o \phi$. τ . θ. είπεν, which Luke puts into the mouth

of Jesus Himself, lagt bier Jefum felbft Bleek attributes the fact of our Lord having made this event the terminus historicus of their murders of the prophets to the position of the books of Chronicles at the end of the Hebrew Canon: and uses it as a proof that they then held the same place as now.

52. ήρ. την κλ. της γν. = κλείετε την βασ. τ. οὐ. ἔμπροσθεν τ. ἀνθ. Matt. ver. 14, which words are the best explanation of our text:-the key of knowledge (i. e. not of, as admitting to, knowledge-but the key is the knowledge), being that right understanding of the Law and Prophets, which should shew Him to the people, of whom they testified; this the expounders of Scripture had taken away, neither themselves entering, nor permitting those to enter who were otherwise doing so,—and thus shutting the kingdom of heaven in men's faces.

53.] ἐνέχ. (αὐτῷ understood, see reff.) to press vehemently upon Him with a hostile view; a sense confined apparently to N. T. and LXX. άποστ.] ...δωμα.. των C. περὶ $^{\rm f}$ πλειόνων, 54 $^{\rm g}$ ἐνεδρεύοντες αὐτὸν $^{\rm h}$ θηρεῦσαι τι ἐκ $^{\rm f}$ = Acts ii. 40. τοῦ στόματος αὐτοῦ.

τοῦ στόματος αὐτοῦ.
XII. 1 'Έν οἶς 1 ἐπισυναχθεισῶν τῶν k μυριάδων τοῦ k Λετς xxiii. 2 τοὺς μαθητὰς αὐτοῦ πρῶτον m Προς έχετε ἐαυτοῖς ἀπὸ τῆς n ζύμης τῶν Φαρισαίων, o ἤτις ἐστὶν p ὑπόκρισις. 2 οὐδὲν l ἐπισυνακαλυμμένον ἐστὶν o οὐκ t ἀποκαλυφθήσεται καὶ k κρυπτὸν o οὐ γνωσθήσεται. 3 s ἀνθ o ὧν ὅσα ἐν τῆ t σκοτία k κεί πατε, ἐν τῷ φωτὶ u ἀκουσθήσεται καὶ o πρὸς τὸ v οὖς o ἐλαλήσατε ἐν τοῖς w ταμείοις, κηρυχθήσεται ἐπὶ τῶν v δω- l Ματι. o o o Ματι. o Ματι. o o

m Matt. vii. 15 reff. n Matt. xiii. 33 reff. o = ch. ii. 10 al. p Matt. xiii. 28 reff. q here only, 3 Kings xx. (xxi.) 4. r Matt. x. 26 reff. s = here only, (ch. 1, 20 reff.) ἀντί = Ερμ. v. 31. w Matt. vi. 6 reff. Deut. xxviii. 8. x Matt. x. 27 reff. x Matt. x. 27 reff.

54. for ver, $\langle \eta \tau o \nu \tau \tau e \rangle$ aformuly tiva labell autou in energy autou in energy autou. D, simly late a b c e f i l q. om energy autou D (258) late a b c e i l q syr-cu arm: om autou XN 130 am copt. recadds kai, with (S, e sil) vulg syr with arm: om ABCN rel latt Syr syr-cu copt. rec ins $\langle \eta \tau o \nu \tau \tau e \rangle$ be forever, with AC rel vss [D, see above]: om BLN 1 copt with. recade adds wa kathyophowoun autou (expansive gloss, as is the ready of D above), with AC rel latt syr arm: om BLN copt with.

Chap. XII. 1. for $\epsilon \nu$ ois to ochou, pollow de ochous supplied by the property by the property of the proper

2. for δε, γαρ D lat-a syr-cu syr-mg arm Iren-int: om \aleph 69. 239-45 [em]. for συγκεκ., κεκαλυμμενον C^1 (aft εστιν) \aleph . for ουκ αποκαλυφθησεται, ου φανερωθησεται D.

3. ταμιειοις Κ 239-42-7-8 Ser's f w, ταιιοις AΓN 244-51-3 Ser's b.

αποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελεύει τὸν παῖδα λέγειν ἄττα ἀπὸ στόματος. Suidas. So it will mean, to examine Him,—to question Him,—especially, we may suppose, on such things awould require answers out of, or expository of, the Law, as they catechized in schools.

54. ἐνεδρ. αὐτόν] The accus. is Hellenistic, instead of the usual dative: so ἐνήδρευσαν τὰς παρθένους, Jos. Autt. v. 2. 12.

CHAP. XII. 1—12.] WARNING AGAINST HYPOCRISY. A discourse spoken immediately or very soon after the former, and in connexion with it; -consisting for the most part of sayings repeated from other occasions, and found nearly verbatim in Matt. It is impossible that there should be any reasonable doubt of this view, when we remember that some of them have appeared before, or appear again, in this very Gospel. While our Lord was in the house of the Pharisee, the multitudes appear to have assembled together again. If so, ev of will mean, during which things, viz. those related above. comes forth to them (ch. xi. 53) in the spirit of the discourse which He has just completed, and cautions his disciples against that part of the character of the Pharisees which was most dangerous to them. The connexion of these twelve verses may be thus enunciated :- Beware of hypocrisy (ver. 1), for all shall be made evident in the end (ver. 2), and ye are witnesses and sharers in this unfolding of the truth (ver. 3). In this your work, ye need not fear men; for your Father has you in His keeping (vv. 4—7)—and the confession of my name is a glorious thing (ver. 8), but the rejection of it (ver. 9), and especially the ascription of my works to the evil one (ver. 10), a fearful one. And in this confession ye shall be helped by the Holy Spirit in the hour of need (vv. 11, 12).

1. πρῶτον]
I am not convinced by Olsh., De Wette, and Meyer, that this belongs to mposex. Every instance which they quote of πρώτον being thus used, is where some definite matter is subsequent to the thing said or done; e.g. Matt. vi. 33. But here is no such matter: $-\pi \rho$, would only mean, 'earnestly,'-'be sure that you' . . . which meaning I do not think it bears. I have therefore coupled it with rous \u00ed. avr.,

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γ Ματι χ. 28 μάτων. 4 λέγω σε υμιν τοις φιναίς μετλ ταῦτα μὴ <math>π και μετλ ταῦτα μὲς <math>π και π και μάτων. 4 λέγω δὲ ύμιν τοις φίλοις μου, μη ν φοβηθητε i. 17.
Z (+PP-), Mt.
x. 28 reif.
a ver. 48. ch.
xx. 47 Mk.
1 Cor. xii.
23 \tau Dan.
iv. 33 Theod.
b ch. iii. 7 Mt.
vi. 47. Acts
ix. 16. xx.
35 only.
2 Chron. xv. 3.
c Matt. vii. 29
reif. έχουτων ^a περισσότερου τι ποιήσαι. ^{5 b} υποδείξω δε ABDEG ύμιν τίνα φοβηθητε· φοβήθητε τὸν μετὰ τὸ ἀποκτείναι RSUVX έγουτα ε έξουσίαν εμβαλείν είς την ε γέενναν, ναι λέγω 81,33. ύμιν τοῦτον φοβήθητε. 6 οὐχὶ πέντε f στρουθία πωλούνται ς ἀσσαρίων δύο; καὶ εν έξ αὐτῶν οὐκ ἔστιν h ἐπιλελησ- Q επιλεμένον ἐνώπιον τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφα-νον... reff.
d here only.
Gen. xxxvii. λης ύμων πάσαι ι ηρίθμηνται. μη φοβείσθε πολλών πων... e Matt. v. 22 f στρουθίων k διαφέρετε. 8 λέγω δὲ ύμιν, πᾶς ος αν 1 όμοreff.
f here bis &
Matt. x. 29, λογήση έν έμοὶ m έμπροσθεν των ανθρώπων, καὶ ὁ νίὸς Matt. x. 29, 31 only. Ecel. xii. 4. g Matt. x. 29 only †. h pass., here only (Matt. xvi. 5 reff.). Isa. xxii. 16. i Matt. x. 30. Rev. vii. 9 τοῦ ἀνθρώπου Ιόμολογήσει ἐν αὐτῶ m ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ. 9 ὁ δὲ η ἀρνησάμενός με ο ἐνώπιον τῶν άνθρώπων, ράπαρνηθήσεται ένώπιον των άγγέλων τοῦ m Matt. v. 16. vi. 1 al. n == Matt. x. 33 reff. o ch. viii. 47. xii. 9 al. 30, 31 reff. q = Matt. xv. 50 feii. o ch. viii. 47. xii. 9 al. p Mark xiv. 30, 41 reff. s w. eis, Mark iii. 29 reff. t ch. v. 18, 19 reff. u = Tit. iii. 1. v = Rom. xiii. 1. Tit. iii. 1 al. w = Matt. vi. 25 reff. x ch. xxi. 14. Acts xix, 33. xxiv. 10 al4. Rom. ii. 15. 2 Cor. xii. 19. L.P. Jer. xii. 1. xxxviii. (xxxi.) 6. 2 Macc. xiii. 26 only.

4. rec αποκτεινοντων, with B Orig, [Epiph]: αποκτενοντων DGHSXAΠ 33. 69, αποκταινοντων M: txt AX rel. for και μετα τ. μη, την δε ψυχην μη δυναμενων αποκτειναι μηδε D.- 🗙 omits τα of μετα. for περισσοτερον, περισσον ADKRΠ 33: txt BN rel Origo.

5. om δε & Ser's b. om 2nd φοβηθητε DN 69 lat-a Syr. τес εξουσιαν bef εχοντα, with E rel æth Tert, : txt ABDKLRXΠX 1. 33. 69 latt syr arm Orig. Meion₂·e. $\epsilon \mu \beta \alpha \lambda \lambda \epsilon \iota \nu \ \lambda \ [Ser's w]$: for $\epsilon \mu \beta \alpha \lambda \epsilon \iota \nu \ \gamma \epsilon \epsilon \nu$, $\epsilon \iota s \ \gamma \epsilon \epsilon \nu$. $\beta \alpha \lambda \epsilon \iota \nu \ D \ Meion_2$ ·e (Thdot₁). om $\tau \eta \nu$ (D)R [Just (Meion₁-e Thdot) Orig₂].

6. rec πωλειται (gramml corrn), with ADR rel Orig [Epiph,] Cyr, : txt Bx 69 Epiph, 7. υμων πασαι bef της κεφαλης D. for ηριθμηνται, ηριθμημεναι εισιν (Matt x. 30) D 259 ev-x Clem₁[txt₁]. rec aft $\mu\eta$ ins ovv (|| Matt), with ADQN rel vulg late $e f [g_{1,2} q]$ syrr syr.cu [syr-jer] ath arm (Orig₁): om BLK lat- $a b ff_2 i l$ coptt Ambr₁. rec aft μη ins ουν (|| Matt), with ADQN rel vulg lat-c φοβηθητε Ď [Orig.]. aft πολλων ins γαρ Ď (Syr ?) syr-cu arm. at en ins νμεις (|| Matt) DFGKMΠ 33. 69 vulg[with tol (not am forj fuld em)] lat- α e wth.

8. aft υμιν ins στι DR. for ομολογηση, ομολογησει (itacism?) AB¹DR [S, Tischdf] οιπ των αγγελων κ!(appy: ins κ-corr¹) 259 [Mcion-e-t].
 for 1st ενωπιον, εμπροσθεν (|| Matt) ADKQΠ. for απαρν., αρνηθησεται D Scr's

9. for 1st evation, emptod in: $a\pi a \rho \nu \eta \pi e \tau a$ $N^1(txt \ R\text{-corr}^1)$.

10. of as ins an D 251.

10. of as ins an D 251.

11. $a\pi a \rho \nu \eta \pi e \tau a$ and, as 69 also does, as $a\nu = 0$ and $a\nu = 0$ also does, as $a\nu = 0$.

10. aft os his aν D 25 ! εις δε το πν. τ. αγ., ong τω and, as 69 also does, βλασφ., D. βλασφημουντι (See Matt xii. 32) D lat-c e æth (Lucif₁).

11. rec προςφερωσιν, with AQR rel lat-a [D-lat Bas₁]: φερωσιν D[-gr] lat-b q Clem, Orig, Cyr-jer₁: txt BLXN 1. 33 vulg lat-e f i [I] coptt. for επ., εις DRN 1. 69 Clem₁. μεριμνησητε (gramml corrn, and || Matt) BLQRXN 1. 33. 69 Orig, Cyr-jer₁: προμεριωνασε (Mark xiii. 11) D-gr Clem₁: txt A rel [Bas₁]. on 1st η τι D 157 lat-a b c e ff₂ i l [q] Syr syr-cu æth Clem Orig₁ Cyr-jer₁: ins (from || Matt?) ABQRN rel vulg lat-f syr [syr-jer] copt [æth Bas₁].

2as distinguishing this section from what On the rest, see on Matt. xvi. 6. 3. av0' follows spoken to the crowd, ver. 13 ff. 9.] See on Matt. x. 26-33.

εἴπητε· 12 τὸ γὰρ ἄγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῆ τῆ y Matt. viii. 19 είπητε· 12 το γὰρ ᾶγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτἢ τἢ r Matt. viii. 19 με 2 Ματο ὅρα ὰ δεῖ εἰπεῖν. 13 Εἰπεν δέ τις αὐτῷ ἐκ τοῦ ὅχλου τοι 10 οπις. 10 οπις. γ Διδάσκαλε, z εἰπὲ τῷ ἀδελφῷ μου π μερίσασθαι μετ' ἐμοῦ τὴν b κληρονομίαν. 14 ὁ δὲ εἶπεν αὐτῷ "Ανθρωπε, τίς με τοι κατέστησεν κριτὴν ἢ d μεριστὴν e ἐφ' ὑμᾶς; 15 εἶπεν δὲ καίς 24 b Ματt. xii. 3 κπρὸς αὐτοὺς 'Ορᾶτε καὶ f ψυλάσσεσθε f ἀπὸ πάσης τίς με του δει καίς τὰ του δει καίς του δει καί ε πλεονεξίας ότι οὐκ το τω περισσεύειν τινὶ ή ζωή ε αὐτοῦ k έστιν έκ τῶν 1 ὑπαρχόντων αὐτῶ. 16 εἶπεν 6 10,27,35 from Ex R. ABDFF παραβολὴν πρὸς αὐτοὺς λέγων ἀντω. 10 είπεν δε $^{\text{from Exed.}}$ ii. 14. Heb. wi. 28. ABDFF παραβολὴν πρὸς αὐτοὺς λέγων ἀνθρώπου τινὸς πλου- $^{\text{me}}$ chi. 33. MQSTU σίου $^{\text{me}}$ εὐφόρησεν $^{\text{me}}$ $^{\text{me}}$

13. εκ του οχλου bef αυτω BFLQN 33: txt ADR rel am[with forj] syr coptt arm

[Bas₁]. for $\epsilon \iota \pi \epsilon$, $\epsilon \iota \pi o \nu$ D. 14. aft o de ins is R. rec (for κριτην) δικαστην, with AQR rel [Bas,]: txt BDLN 1. 33 sah-gr.—om η μεριστην D lat-a(appy) c syr-cu Tert₁.—κριτην η δικαστην

69: αρχυντα και δικαστην 157. (The element of confusion has been the αρχοντα κ.

δικαστην of Acts vii. 27, 35: hence the varr.) υμων 🛚 1.

15. rec (for πασηs) της, with EGHVΓΔΛ (FS, e sil): txt ABDQRX rel latt syrr syr-cu coptt $ath arm Clem_1$ Bas_ Antch_ Tit-bostr Aug. $\epsilon \sigma \tau \iota \nu$ bef η ($\omega \eta$ D lat- σ [Clem_]: bef $\epsilon \nu \tau \omega$ K Π^1 [at end of ver Π^2]: om $\epsilon \sigma \tau \iota \nu$ R Π^3 .—om $a \nu \tau \sigma \nu$ D Syr syr-cu. rec (for αυτω) αυτου (repetn of foregoing), with AN1 rel: txt BDFQRTN 33

copt Bas, Cyr, [Antch,]. 16. προς αυτους bef παραβολην D sah. (ηυφορησεν ΑDGKLΓΛΠ 33.)

17. for εαυτω, αυτω BL1.

wherefore. 4. τοις φίλοις μου] See John xv. 13-15. 10.7 See on Matt. xii. 31. 11, 12.7 See on Matt. x. 19, 20.

13-21.] ANSWER TO ONE WHO SOUGHT A DIVISION OF HIS INHERIT-ANCE. Peculiar to Luke. 13. The man was evidently not a disciple, nor preparing to be one (as Schleierm. thinks), but some hearer in the crowd, whose mind had been working in him during our Lord's last sayings about the care of Providence for His friends, and he thought this was just the care his circumstances wanted; being, as appears, oppressed by his brother in the matter of his patrimony. Possibly too he had an idea that the Messias, or the great Rabbi to whom he was listening, was come to set all things right; -and with that feeling which we all have of the surpassing injustice of our own wrongs, broke out with this inopportune request.

14.] ἄνθρ., a word of solemn reproof: see Rom. ii. 1; ix. 20. The ανθρ. also forms a definite subject for vuas to refer to, ... 'men,' i.e. mankind in general. This question is expressed in almost the very words of the Egyptian rejecting the arbitration of Moses, Exod. ii. 14; -and may shew us the essential difference of the two offices of Moses and

15.] αὐτούς, i. e. τὸν ὅχλον. He saw into the covetousness of the man's disposition, and made it an instructive warning for his hearers. πάσης πλ.] There is a meaning in πάσης—every kind of $\pi\lambda$. This kind, of which they had an example before them, was by no means one of the worst; but all kinds must be ούκ έν τ.] not, because a man has abundance, does his life (therefore) consist in his goods. That is, no man's life ἐστιν ἐκ τῶν ὑπαρχ. consists in what he possesses (οὐκ ἐπ' ἄρτφ μόνφ ζήσεται ἄνθρωπος); . . . nor έν τῷ περισσεύειν τινί, by his having abundance, can this be made to be the Man's life is of God, not of his goods, however ahundant they may be. And this is the lesson conveyed by the following parable, and lying at the foundation of the still higher lesson conveyed ζωή is life in the pregin ver. 21. nant sense, emphatically his life; including time and eternity. This is self-evident from the parable and its application.

16.] Our Lord in this parable sets before us one arrived at the very height of worldly prosperity, and that by no unfair means; 'non limite perturbato, non spoliato paupere, non circumvento simplice.' Aug. Serm. 178, c. 2, vol. v. It was by

p Matt. (111.20 λέγων Τί ποιήσω, ότι οὐκ Ρέχω ποῦ η συνάξω τοὺς καρreff. q = Matt. iii. 12 reff. r = Judg. vi. 25. πούς μου; 18 καὶ εἶπεν Τοῦτο ποιήσω τκαθελώ μου τὰς s αποθήκας καὶ μείζονας οἰκοδομήσω, καὶ 9 συνάξω ἐκεῖ s Matt. iii. 12 $^{\text{reff. t. xvi.}}$ πάντα τὰ $^{\text{t}}$ γενήματά [μου] καὶ τὰ $^{\text{u}}$ ἀγαθά μου, 19 καὶ 29 reff. $^{\text{teff. t. xvi.}}$ ε΄ρεω τῆ ψυχῆ μου Ψυχή, ἔχεις πολλὰ $^{\text{u}}$ ἀγαθὰ $^{\text{v}}$ κείμενα ...ερω $^{\text{R}}$. $^{\text{ABD+G}}$ $\frac{G_{\rm en, \, klv, \, ls, \, p}}{20.}$ $\frac{v}{20.}$ $\frac{$ w είς έτη πολλά· × ἀναπαύου, φάγε, πίε, γ εὐφραίνου. ΗΚΙΜ reff. y ch. xv. 23, 24, 29. xvi. 19. Rom. xv. 10 (from Deut. xxxii. 43) al. L.P., exc. Rev. xi. 10. xii. 12. xviii. 20, z ch. xi. 40 reff. a Matt. xx. 20 (reff.) only. b constr., Matt. v. 19, 20 (reff.). Rom. ii. 5. 2 Cor. xii. 14. Prov. i. 18.

18. for μειζονας οικοδομησω, ποιησω αυτας μειζονας D lat-e. ανοικοδομησω Ν1 for και σ. εκει, κακει συναξω D latt. om παντα \aleph -corr¹(ins \aleph ³a). for γενηματα (one ν ADQR¹ &c [Bas₁]) του σιτον (exegetl altern) BLTX R-corr¹ 3a ocptt with arm. om 2nd μου BLT 1 arm: ins ADQR rel latt syrr syr-cu 1. 69 coptt æth arm. om και τα αγαθα μου D X1(ins X-corr1-3a) lat-a b c eff, i l q syr-cu Euthym Ambr.

19. om from κειμενα to πιε D lat-a b c e.

20. om o (bef θ eos) T. for θ eos, kupios A Cypr₁(txt₂). elz-ed-1633 appov (gramml corrn), with KM(S?)UVIII 69 [Clem₂] Orig₅ [Ath₁ Bas₁]: txt A B(sic: see table) DLQN rel. rec apairousum, with ADN rel Clem₂ Orig₄ [Bas₁ Antch₂]: txt BLQT 33 sah(appy).—apair. bef τ . ψ . sow D (69) lat-c i coptt with Clem₁ Orig₃ Irenint₁ Cypr₃. (F def.) for 2nd δ e, our D lat-c e [i l] Cypr₃. τ tios D lat-a b c Clem₁[txt₁] Antch₁ Iren-int₁ [Tert₁] Cypr.

for εαυτω, αυτω BR1 lat-c e. (εν αυτω L.) 21. om ver D lat-a b.

God's blessing that he became thus rich, which might have been a real blessing, if he had known how to use it.

17.] Character animi sine requie quieti, egregie expressus.' Bengel. ούκ ἔχω που συν.] . . . Habes apothecas—inopum sinus, viduarum domus, ora infantum . . . Istæ sunt apothecæ quæ maneant in æternum.' Ambrose de Nabuthe, ch. vii. 18, 19.] "His 37, vol. i. p. 575. folly is fourfold :- he forgets the Giver ('my fruits, my goods'),—he greedily reserves all for himself (συνάξω ἐκεῖ πάντα), -he imagines such things to be food for his soul (ψυχή, . . . ἀναπ., φ., π., εὐφρ.)
—he forgets death, which is every day
possible." (Stier, iii. 146, edn. 2.) A very striking similarity is found in Sir. xi. 18, 19, έστι πλουτών από προςοχής καί σφιγγίας αὐτοῦ, καὶ αὕτη ἡ μερὶς τοῦ μισθοῦ αὐτοῦ ἐν τῷ εἰπεῖν αὐτον Εὖρον ἀνάπαυσιν, καὶ νῦν φάγωμαι ἐκ τῷν άγαθων μου, καὶ οὐκ οἶδε τίς καιρός παρελεύσεται, καὶ καταλείψει αὐτὰ έτέροις και ἀποθανείται. Stier thinks this a convincing proof that our Lord did occasionally refer to the Apocrypha (?).
20.] God said unto him,—perhaps it is

meant, by some unmistakable judgment; but more likely, as occurring in a parable, the words are to be literally taken. By supposing merely a divine decree to be meant, without personal communication, as Grotius, Kuinoel, and Trench do, we lose the impressive part of the parable, where the man's selfishness and folly is brought into immediate contact with the solemn truth of his approaching death, which certainly our Lord intends us to ἄφρων, opposed to his contemplate. worldly prudence; — ταύτη τῆ ν. to the ἔτη πολλά; — the ψυχή in the one case, at its ease, eating, drinking, and making merry, to the ψυχή in the other, demanded, rendered up, judged. αἰτοῦσιν, not strictly impersonal; there are those whose business it is, even the angels, the ministers of the divine purposes: see ch. vi. 38 and note. The merely impersonal sense may be defended: cf. ver. 48: but this saying seems so solemn, as to require something å ήτοίμασας, which thou madest ready; but not for thyself.

21.] ούτως, thus: in utter confusion, and sudden destitution of all help and provision for eternity. There is no έσται: because the case, alas, is an every-day one έαυτώ . . . είς in every place. θεὸν . . .] The meaning of these expressions will be brought out thus: He who is rich for himself, laying up treasure for himself, is by so much robbing his real inward life, his life in and toward God, of its resources: he is laying up store

d πλουτών. 22 είπεν δὲ πρὸς τοὺς μαθητάς αὐτοῦ Διὰ d 1 Tim. vi. 18. τοῦτο λέγω ὑμῖν, μὴ ε μεριμνᾶτε τῆ ψυχῆ τί φάγητε, μηδὲ ch.i.53. ⁹ χόρτον ουτα σήμερον καὶ ⁹ αύριον εἰς ² κλίβανον βαλ- reff. _{r John xxi.}, λόμενον ὁ θεὸς οὕτως α ἀμφιέζει, πόσω μᾶλλον ὑμᾶς, sconstr., Mark vi. 28 only. Exad. (only) xxxv. 25 al. where only. Judg. xvi. 13. (-αντός, John xix. 23.) x Acts xii. 8. Rev. iii. 5, l8 al. Esth. v. 1. y Matt. vi. 30 (reif.). z Matt. vi. 30 | only. Gen. xv. 17.

22. om autou B lat-c e. rec υμιν bef λεγω (|| Matt), with AQ rel lat-a b c e 22. om autou B lat-c e. rec umu bet letyw (|| Matt), with AQ rel lat-a b c e syrr arm: txt BDLXN 69 vulg lat-f l q syr-cu coptt æth. rec aft $\tau\eta$ ψ uy η ins $v\mu\omega\nu$ (|| Matt), with T rel lat-a e Syr syr-cu coptt Clem. [Ath.]: om ABDLQN 1 am (with fuld em forj tol) lat-b c f ff. g_1 i l [q] syr arm Ambr. aft $\sigma\omega\mu\alpha\tau$ ins $u\mu\omega\nu$ (|| Matt) BT 33. 69 lat-a Syr coptt æth Clem. 23. rec om $\gamma\alpha\rho$, with AQ rel vulg lat-a f ff. [iq]: ins BDLMSXN 1. 69 lat-b c e Syr syr-cu syr-w-ist copt æth arm Clem. $-\sigma\tau$ i η ψ . The for $\pi\lambda\epsilon\iota\nu$, $\pi\lambda\epsilon\iota\nu$ D. 24. for τ our sorpass, τ a $\pi\epsilon\tau\epsilon\iota\nu$ a τ 00 vorpoud D late-l. rec ou $\sigma\pi$ 00 vore τ 1. The substrate there is no τ 00 vor τ 1. In the substrate τ 1. In the substrate τ 2. τ 3 vor τ 4 vor τ 5 vor τ 5 vor τ 5 vor τ 6 vor τ 6 vor τ 7. τ 8 vor τ 9 vor τ 1. The substrate τ 9 vor τ 9 vor

| Matt, where there is no var), with AB rel [Clem₁]: ου σπ. ου Μ: ου σπ. ουγε Τ: txt DLQR lat-e. ουτε ταμ. ουτε D. ταμιου R: ταμιου FMU 1. 33. 69. ата D 69.

τα D 69. for ποσω μαλλον, ουχι D mt lat-c e ff.; i [l].
25. om μεριμνων D 225 (Tert₁): ins (from || Matt?) ABQN rel [vss] Eus₁.

rec προςθειναι bef επι την ηλικιαν αυτου (from || Matt), with ADQTN rel Eus; txt B. rec aft πηχυν ins ενα (|| Matt), with AQT N-corrl rel [vss Eus,]: om B(sic: see table) DN1 lat-i l coptt.

26. for ϵ_i to $\lambda_0 i \pi \omega \nu$, kai $\pi \epsilon_{\rho i} \tau \omega \nu$ $\lambda_0 i \pi \omega \nu$ τ_i D lat-a b c ff_2 i l. rec oute, with A rel Eus, : txt BLQTX 1. 33 sah. aft ελαχ. ins τι X1.

27. rec (for ουτε to υφαινεί) αυξανεί ου κοπία ουδε νηθεί (∥ Matt), with ΛΒΩΤΝ rel [vss]: txt D lat-a syr-cu Clem, (quotes vv. 27-8 entire) Mcion, -t(appy). ins οτι (|| Matt) ADLMXX 1. 33. 69 lat-b c e f ff i [l q syrr syr-cu] Clem; om BQT rel vulg lat-a æth arm.

28. rec ins τω bef αγρω, with E rel coptt arm: om ABLMQTUAN [33 Clem,]. rec τον χορτον bef εν αγρω, with E rel: τον χορτον σημ. bef εν αγρω ΑΚΜΩΤΠΠ 1. 33 vulg lat-b c f g_1 [i l q] syrr copt arm Clem $_1$: τ. χορτ. του αγρου (\parallel Matt) DG³HX vss Cyr-jer: txt BLR.—rec σημερον bef οντα (\parallel Matt), with ADQT rel vss Clem $_1$: txt BLAN lat-e coptt. rec (for αμφιεζει) αμφιεννυσι (from || Matt), with AQN rel: txt DLT, αμφιαζει B.

for, providing for, the flesh; but the spirit, that which God looketh into and searcheth, is stripped of all its riches.

These words may also, as remarked on ch. vi. 20, shew that Luke does not, as supposed by some recent critics, use 'riches' as merely this world's wealth, but with a deeper spiritual meaning.

22-31. Lessons of TRUST IN GOD.

In the closest connexion with the preceding; -διὰ τοῦτο, 'quæ cum ita sint,' since worldly riches are of so little real use, &c .: see Matt. vi. 25-33, and notes.

24.] τους κόρακας, who are elsewhere spoken of in Scripture as the objects of the divine care: see Job xxxviii. 41: Ps. cxlvii. 26. ἐλάχιστον This shews the truth of the interpretation of hair. given

ο ολιγόπιστοι; 29 καὶ ύμεῖς μὴ ζητεῖτε τί φάγητε ἢ τι ABDE b Matt. vi. 30. viii. 26. xiv. 31. xvi. 8 πίητε, καὶ μὴ ^c μετεωρίζεσθε. ³⁰ ταῦτα γὰρ πάντα τὰ ΘΕΤΟ ἔθνη τοῦ κόσμου d ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ΥΧΓΔΑ c here only ‡. Mic. iv. 1. d Matt. vi. 32 ότι ε χρήζετε τούτων. 31 f πλην ε ζητείτε την βασιλείαν αὐτοῦ, καὶ ταῦτα ^g προςτεθήσεται ύμιν. ³² μη φοβοῦ, h τὸ μικρὸν i ποίμνιον, ὅτι k εὐδόκησεν ὁ πατὴρ ὑμῶν δούναι ύμιν την βασιλείαν. 33 πωλήσατε τὰ 1 ὑπάργοντα ύμῶν, καὶ δότε m έλεημοσύνην. n ποιήσατε n έαυτοῖς ο βαλλάντια μη p παλαιούμενα, q θησαυρον r ανέκλειπτον έν τοις ουρανοίς, όπου κλέπτης ουκ s εγγίζει ουδέ t σης u διαφθείρει. 34 όπου γάρ ἐστιν ὁ 9 θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία Ρ εκει

Mark x. 47. 34 όπου γαρ ἐστιν ο θησαυρος ὑμῶν, ἐκει και η καροια ch. xwii. 11, 13 al.

13 al.

14 cts. xx. 28, ὑμῶν ἔσται.

35 ἔστωσαν ὑμῶν αί νω ὀσφύες wx περιεζωσ29. 1 Pet. v.

29. 1 Pet. v.

29. 1 Aut. xix. 21 reff. Job xviii. 7.

1 = Matt. xix. 21 reff. Job xviii. 7.

20 ch. x. 4, xxii. 35, 36 only. Job xiv. 17 only.

20 Matt. ii. 11 al. Neh. xiii. 12.

30 mhatt. vi. 2, &c. reff.

30 p Heb. i. 11 (from Ps. ci. 28). viii. 3 bis only. Job kix. 13.

40 xix. 37, 41. xxiv. 15 al. Gen. xxvii. 26.

40 xix. 37, 41. xxiv. 15 al.

50 xix. 37, 41. xxiv. 17 al.

50 xix. 37, 41. xxiv. 18 al.

60 xix. 42. xxiv. 42 al.

60 xix. 42

29. om μη N¹(ins N·corr¹) 237¹. for η, και (from Matt vi. 25, which our passage more resembles than ib. ver 31) BLQTN 33 lat-e Syr syr-cu copt-schw Bas, : txt AD rel latt syr copt-wilk sah [æth arm Clem, Ath, (Tischdf, ed 8, gives coptschw-dz for txt, copt-wilk for kai.)] aft πιητε ins μηδε τω σωματι (|| Matt) R1 (but marked for erasure eadem manu).

30. rec επίζητει (gramml corrn, here and in || Matt), with AQ rel [Bas, Ath,]; ζητει D Clem; : txt BLTXN 33. 69. for υμων to οιδεν, οιδεν γαρ ο πατηρ υμων

 $cf, f_2^i, g_{1,2}, i \ [l \ q]$ Syr syr-w-ast copt wth arm-mss $Mcion_2$ -e $[Ath_1]$ $Ambr_1$: om BEHL $QSVA\Lambda \aleph^1$ lat- $a \ e$ syr-cu sah arm $Mcion_1$ -t.

(ηυδοκησεν Dr.) 32. aft οτι ins εν αυτω D lat-e. υμων bef ο πατηρ X. διαφθερει D-gr Δ. 33. (βαλλαντια, so A B(sic: see table) DQTR &c.)

34. εσται bef και η καρδία υμων $D(\eta \mu \omega \nu D^1)$ lat-α $b \ e \ f \ [l]$. om $\eta T\Delta$.

35. for εστωσαν, εστω D. αι οσφυες bef υμων ΑΚQΤΠ latt Orig, Constt, Bas, [(txt,) Cyr, (txt,) Antch, Iren-int, Cypr. -υμων η οσφυς περιεζωσμένη D.

in the note on Matt. A cubit would not be ἐλάχιστον to add to the stature, but a very large increase: [whereas, as Trench observes, "a cubit would be infinitesimally small when compared to his length of life, that life being contemplated as a course, or race, which he may attempt, but ineffectually, to prolong."] 29.] μετεωρίζ., certainly not 'nolite in sublime tolli, Vulg.; which Meyer approves, and Luther has adopted. For what have high thoughts to do with the present subject, - which is, the duty of dismissing anxiety and overcarefulness, in confidence on God's paternal care? It is, be not anxious, at sea,' tossed about between hope and fear. So Thucyd. (ii. 8) describes Greece as being πασα μετέωρος when the two first cities were at war. 32-34. Our Lord gives to his own disciples an assurance of the Father's favour as a ground for removing all fear from them, and shews them the true riches, and how to 32. τὸ μικ. π.] Thus He seek them. sets himself forth as their Shepherd (John x. 1 ff.), and them (as in Isa. xli. 10-14) as a weak and despised people. Meyer endeavours to evade the force of this, by supposing it addressed only to the Apostles and then existing disciples. But it is said to the μικρον ποίμνιον, who are all the elect people of God. This is the true way of investing worldly wealth:- 'He that giveth to the poor, lendeth to the Lord.' See on Matt. vi. 19-21.

35-48.] EXHORTATIONS TO WATCH-FULNESS. The attitude and employment of the μικρον ποίμνιον is carried on, even to their duty of continual readiness for their Lord's coming. These verses are μέναι καὶ οἱ ϶ λύχνοι ϶ καιόμενοι 36 καὶ ὑμεῖς ὅμοιοι 5 Μάὶτ.ν. 15 τεθ. ἀνθρώποις 2 προςδεχομένοις τὸν κύριον ἑαυτῶν πότε 2 Ματ.ν. 43 εἰθ καλύση 16 ἐκ τῶν 6 γάμων, ἵνα ἐλθόντος καὶ 16 κρούσαντος εὐθέως 6 ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι οῦς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν ὅτι 8 περιζώσεται καὶ 6 ἀνακλινεῖ αὐτοὺς καὶ 16 παρεκτικοι 16 διακονήσει αὐτοῖς. 38 κἂν ἐν τῆ δευτέρα κᾶν ἐν τῆ τρίτη 1 φυλακῆ ἔλθη, καὶ εὕρη 16 οῦτως, μακάριοι εἰστι 16 [1.1 ch. χίι. 1] ελείς χίι. 1] εἰθ δοῦλοι] ἐκεῖνοι. 39 τοῦτο δὲ γινώσκετε, ὅτι εἰ ἤδει 16 κοὶς χίν. Τ. Αcts χίν. 15 Λείς χίν. 16 Κατι χίν. 16 Λείς 16

36. αυτων D 1. 33. 69 Clem₁ Orig₁ Meth₁. rec αναλυσει (gramml corrn), with GKKγΛ Bas₁ [Clem₁ Antch₁ Damasc₁]: txt ABDPQTR rel Meth₁. aft κρουσαντος ins αυτου Α 251. ανοιξουσιν D.

37. ο κυριος hef ελθων LQ 33. for ευρησει, ευρη D Clem. οπ και παρελθ.

διακ. αυτοις X1(ins X-corr1) 251.

38. for 1st kan to outws, kai ean eldh th estering fullakh kai eurhofei outws poingei kai ean en feutera kai ean en to outws, kai ean eldh th in the construction of
connected with ver. 32-'since your Father hath seen fit to give you the kingdom, be that kingdom, and preparation for it, your chief care.' There are continual points of similarity, in this part of the discourse, to Matt. xxiv. 42 ff., but no more: and the close connexion quite forbids us to imagine that the sayings have been collected merely by the Evangelist. 35. There is a slight reference to, or rather another presentation of the truth set forth in, the parable of the virgins, Matt. xxv. 1 ff. But the image here is of servants waiting for their Lord to return from the wedding; -left at home and bound to be in readiness to receive him. There is only a hint at the cause of his absence-he is gone to a wedding: γάμοι may mean almost any feast or entertainment-and the main thought here only is that he is away at a feast, and will return. But in the background lies the wedding in all its truthnot brought out here, but elsewhere, Matt. xxii. 1 ff.; xxv. 1 ff. αί ἀσφ. περ.] See reff., and John xiii. 4. λύχνοι] See note on Matt. xxv. 1.

36.] καὶ ὑμεῖς—emphatic—distinguished from the ὀσφ. and λύχ. above:—ye yourselves, i. e. your whole conduct and demeanour. κρούσαντος... αὐτῷ—a very common construction of the gen. abs.: see ch. xvii. 12; xxii. 10 al.—and

Winer, § 30. 11, rem., edn. 6, for classical examples. 37.] See Rev. iii. 20, 21, where the same similitude is presented, and the promise carried on yet further,to the sharing of his Throne. The Lord himself, in that great day of his glory,the marriage-supper of the Lamb,-will invert the order of human requirements (see ch. xvii. 8), and in the fulness of his grace and love will serve his brethren :the Redeemer, his redeemed,-the Shepherd, his flock.
in turn to each. Compare the washing of the disciples' feet in John xiii. 1 ff., which was a foreshewing of this last great act of self-abasing love. 38.7 Olsh. observes that the first watch is not named, because the marriage itself falls on it: but his view that because the fourth is not named, our Lord follows the ancient custom of the Jews and divides the night into three watches, is probably incorrect: it is more likely (Meyer) that the fourth is not named, because the return was not likely to be so long delayed;—for the decorum of the parable. 39.] I am surprised that Schleiermacher can have imagined (transl. p. 198) that this verse has been inserted so as to break the connexion, and by a later hand. Nothing can be more exact and rigid than the connexion as it now stands. Our Lord transfers, to shew the unex-

n = Mark v. 37 reff. o Matt. vi. 19, 20 /reff.) γόρησεν αν καὶ οὐκ η ἀφηκεν ο διορυχθηναι του οίκον αὐτοῦ. 40 καὶ ὑμεῖς Ργίνεσθε ἔτοιμοι, ὅτι ἡ ὥρα οὐ R [01]ι only.
p Matt xxiv.
41 reff.
q ch. xvi. 1, 3, δοκείτε ο υίος του ανθρώπου έρχεται. 41 είπεν δὲ [αὐτῶ] "... gch. xvi. 1. 3, 8 only in Gospp. I Cor. is. 1, 2 od. Cospp. I Cor. is. 1, 2 od. E. th. 1, 8 z. Matt. vii. 24. xxv. 2, &c. xxv. 2, &c. xxv. 3, &c. xvii. 10. 8 Matt. xxiv. 45, 47 reff. t = here (and Matt. xxiv. 45, vr. 1 only. (ch. ix. 11. Rev. xxii 2 only.) Gen. xlv. 16. w Matt. xxiv. 48 xvi. 16. w Matt. xxiv. ό Πέτρος Κύριε, πρὸς ήμας την παραβολήν ταύτην λέγεις, ή καὶ πρὸς πάντας; 42 καὶ εἶπεν ὁ κύριος Τίς άρα έστιν ο πιστος q οίκονόμος ο τ φρόνιμος ον s καταστήσει ὁ κύριος ἐπὶ τῆς * θεραπείας αὐτοῦ [τοῦ] διδόναι υ ἐν καιρῷ ν σιτομέτριον ; ⁴³ μακάριος ὁ δοῦλος ἐκεῖνος δουου έλθων ο κύριος αυτού εύρήσει ποιούντα ούτως. 44 w άληθως λέγω ύμιν ότι x ἐπὶ πασιν τοις y ὑπάρχουσιν αὐτοῦ εκαταστήσει αὐτόν. 45 ἐὰν δὲ είπη ὁ δοῦλος ἐκεῖνος έν τῆ καρδία αὐτοῦ ² Χρονίζει ὁ κύριος μου ἔρχεσθαι, ...ερχεσ-# Matt. xxiv. 45. ch. xx. 10. 1 Pet. v. 6. Ps. i. 3. * here only †. καὶ ἄρξηται τύπτειν τοὺς ^a παίδας καὶ τὰς ^b παιδίσκας, P ἐσθίειν τε καὶ πίνειν καὶ ° μεθύσκεσθαι, 46 ήξει ὁ κύριος ΗΚΙΜ (-7pciv). (2-7) (2-7) (2-7) (2-7) (3

arm[-zoh Tert,]. rec aft our ins av (Matt xxiv. 43), with ADQTN rel Orig, : om BKLPSn 1, 69. οιη αφηκέν διορυχθηναι τον οικον αυτου D. rec διορυγηναι (|| Matt), with APQT rel: txt BLN 33 [(Eus₁) Bas₁ Damase₁].

40. rec aft υμεις ins ουν (cf | Matt, δια τουτο κ. υμ.), with AP rel D-lat syrr Bas, Damasc,]; δε D-gr: om BLQTN latt syr-cu coptt arm. aft η ωρα ins η D-gr L.

41. for $\epsilon i\pi$. $\delta \epsilon$, kai $\epsilon i\pi$. D. om aut ω (prob as superf: it seems impossible to give any account of its insertion) BDLRX 33 lat-b c e f_2 g_1 i l arm: ins APQTN rel λεγεις bef την παραβολην ταυτην D vulg vulg lat-f [q] syrr syr-cu coptt æth.

lat-e [b f ff₂ i Syr syr-cu coptt]. οm η και προς παντας D.

42. rec (for και ειπεν) ειπεν δε, with AQRT rel latt syr sah arm: txt BDLX 1.33. 69 lat-l copt æth. εσται ΑΚΠ. for οικονομος, δουλος \aleph^1 . bef φρονιμος) και (|| Matt), with ALMURXIN [latt syrr syr-cu arm] Origi: txt BDPQT rel syr-mg sah [æth]. aft φρονιμος ins ο αγαθος D lat-c e syr-cu. κατεστησεν την θεραπειαν D. om του DLQX Orig1: ins (from | Matt?) TN1 latt. ABPRTN rel Origi. for διδοναι, διαδουναι vulg lat-b c f i l [q] syr-cu [copt] sah æth. for διδοναι, διαδουναι R1: δουναι ev-y. add αυτοις R 69 rec ins το bef σιτομετριον, with APQRTN rel: om BD 69.

43. aft euphoei ins autor D. ουτως bef ποιουντα LTXN 33. 69 ev-y vulg lat-a

b c e f i æth Iren-int,.

44. for αληθως, αμην (|| Matt) D 251 lat-c. for αυτου, αυτω MPTΓΛ lat-c e. 45. μου bef ο κυριος KΠ \aleph^1 (txt \aleph^{3a} , but former order restored) [Orig₁]. εσθιων τε και πεινων μεθυσκομένος, omg last και, D-gr. τυπτειν, τυπειν D.

pected nature of his coming, and the necessity of watchfulness, the relation between Himself and the servants, to that between the thief and the οἰκοδεσπότης. For the purposes of this verse, they represent the οἰκοδεσπότης—collectively, as put in charge with the Lord's house and household (thus the verse is intimately connected with ver. 42) :- and in the further application, individually-each as the oikoδεσπότης of his own σκεύος, to be kept with watchfulness against that day:-He is represented by the thief-ίδου ξρχομαι ώς κλέπτης, Rev. xvi. 15; iii. 3. Olshausen's view, that the oirob. is the

άρχων τοῦ κόσμ. τούτου, is surely quite

out of keeping with the main features of the parable. That he should be put in the place of the watching servants (καὶ ὑμεῖς) seems impossible: besides that the mioros οἰκονόμος below is this very οἰκοδ., being such in the absence of his Lord, but the οἰκονόμος when He appears. την παρ. τ., not the two last verses (Stier), but the whole:-Who are they that are thus to wait and watch, and to be thus honoured at the Lord's coming? This question, coming in so suddenly and unconnectedly and remaining apparently unanswered, is among the many proofs of the originality and historic reality of this discourse (against De Wette, &c.).

τοῦ δούλου ἐκείνου ἐν ἀ ἡμέρα ε ἡ οὐ ἀ προςδοκα καὶ ἐν α Matt. xxiv. άρα $^{\rm e}$ ή οὐ γινώσκει, καὶ $^{\rm f}$ διχοτομήσει αὐτόν, καὶ το $^{\rm ii.16}$ $^{\rm ii.16}$ $^{\rm ii.16}$ $^{\rm ii.16}$ $^{\rm e}$ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. $^{\rm 47}$ ἐκεῖνος δὲ ο Matt. xxiv. $^{\rm 61}$ οι $^{\rm 15}$ σε $^{\rm 61}$ οι $^{\rm 15}$ οι δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ $\frac{\text{51 only.}}{\text{17 only.}}$ $\frac{\text{51 only.}}{\text{61 only.}}$ $\frac{\text{51 only.}}$ lm πληγῶν i δαρήσεται k όλιγας. η παντί δὲ ῷ ἐδόθη πολύ, k constr. acc., πολύ ο ζητηθήσεται παρ' αὐτοῦ· καὶ $\tilde{\phi}$ $^{\rm p}$ παρέθεντο πολύ, $^{\rm thess.ii.}$ $^{\rm thess.ii.}$ $^{\rm q}$ περισσότερον $^{\rm r}$ αἰτόν $^{\rm r}$ αὐτόν. $^{\rm q}$ $^{\rm q}$

46. for του δουλου εκεινου, αυτου D late Iren-int. θησει bef μετα των απιστων D [Syr syr-cu coptt Dial (Cos)].
47. rec (for 1st αυτου) εαυτου, with AR rel [Bas,]: txt BDE KLTXΠN 1.33.69

[Bas₁-mss Cyr₂ Antch₁]. om ετοιμασας μηδε D 69 [Bas₁ Chr₁ Cyr₁ Antch₂] (Orig₁ Dial₁ Iren-int₁): om μηδε ποιησας L lat-b f ff₂ i Syr syr-cu Jer: for μηδε, η BTR 33 sah.
48. om 3rd δε κ¹(ins κ-corr¹-3) copt-wilk. for εδοθη, εδωκαν D. om 2nd

πολυ R1(ins R-corr1.3).-for πολυ to αυτου, ζητησουσιν απ αυτου περισσοτερον D lat-ff2 æth.—for παρ', απ' R 1. for περισσοτερον, πλεον D. απαιτησουσιν DU Just, (Clem,) Constt, Epiph, Bas, Mac, [Antch,].

42 ff. Our Lord does not answer the question directly, but proceeds with His discourse, so as to furnish it with an answer; -viz. that in its highest sense it applies to his Apostles and ministers, inasmuch as to them most has been given as the οἰκονόμοι - but that its application is gradationally downwards through all those who know their Master's will, even to the lowest, whose measure both of responsibility and of reward is more limited. For the comment on vv. 42-46 see on Matt. xxiv. 45-51. Notice that ἀπίστων here = ὑποκριτῶν in Matt.

47, 48.] Primarily, in reference to the question in ver. 41, οἱ γνόντες = ἡμεῖς, the disciples. οἱ μὴ γνόντες = πάντες, the multitude:—but the application is not limited to this: the truth is one of universal extent. The 47th verse needs little explanation :- after both πολλάς and δλίγας, πληγάς is to be supplied, see reft.: and cf. Aristoph. Nub. 959, $\epsilon \pi \epsilon \tau \rho l \beta \epsilon \tau \sigma$ τυπτόμενος πολλάς. $\epsilon \tau \sigma \iota \mu$, not $\epsilon \alpha \upsilon \tau \sigma \nu$, but, matters, $\pi \rho \delta s$ τ . θ . $\alpha \dot{\upsilon}$.: almost in the absolute sense of

'making ready:'-it refers back to the γίνεσθε ετοιμοι of ver. 40; this readiness being not only preparing himself, but the matters over which he has charge, ver. 35. There is reference to Deut. xxv. 2.

ὁ δὲ μη γν. The case is of one (a disciple in the first reference, but then generally of all men) who bona fide is ignorant of his Lord's will. That such persons shall be punished, is both the sentence of the law, see Levit. v. 17-19, and an inference from the truth set forth ver. 57, and Rom. i. 19, 20, 32; ii. 14, 15, -that the natural conscience would have prevented the μη ποιησαι. (Observe that the two classes, not included here, are & γνούς και ποιήσας, and δ μη γνούς και ποιήσαs, as far as that can be said (see Rom. ii. 14); - the reference here being only to the un ποιήσας in both cases, or rather to the $\mu \dot{\eta}$ π , in the first case and its equivalent π. ἄξια πληγῶν in the second.) But the difficulty seems to be to assign a spiritual meaning to the δαρήσεται olivas. That such will be the case, would à priori be consonant to the justice of the Judge of all the earth: and we have it here declared, that it shall be so: but how, is not revealed to us. It is in vain for the sinner to encourage himself in sin from such a declaration as this: for the very knowledge of the declaration excludes him from the exemption. "Our ears have heard the voice divine; We cannot be as they." (Christian Year.)

παντὶ ῷ, attr. for παρὰ παντός, ῷ.

πολὺ . πολύ] The second πολύ is not the πολύ that has been given, but

a proportionable amount of result of diligence, a πολύ which he is to render.

περισσ. Perhaps, more than from others: but more likely more than had been deposited with him, viz. that, and the interest of it: see Matt. xxv. 15 ff.

49-53. The connexion appears to be this:-the immense and awful difference between the faithful and unfaithful servants brings our Lord to the ground of

1. 33. 69

t see ch. xiii. * ἐπὶ τὴν γῆν, και τι θελω; · ει ηση ανηφοή.

9 reff. Winer, edn. 6, § 53. τισμα δὲ $^{\rm W}$ ἔχω βαπτισθῆναι, καὶ $^{\rm X}$ πῶς $^{\rm Y}$ συνέχομαι ἕως RSTU $^{\rm XPAA}$ * ἐπὶ τὴν γῆν, καὶ τί θέλω; τ εἰ ἤδη τ ἀνήφθη. 50 ν βάπότου ² τελεσθη. ⁵¹ δοκείτε ότι εἰρήνην ^a παρεγενόμην James iii. 5 ότου ² τελεσση. ² τυλεστη. ³ ουκείτε στος της διαμερισμόν. ⁴ διαμερισμόν. ⁵ δοῦναι ἐν τῆ γῆ; οὐχὶ λέγω ὑμῖν. ⁶ ἀλλ' ἢ ^d διαμερισμόν. ⁵ Δετανιίί. 18. ⁵ Δετανιίί. 19. ⁵ Δετανιίι. 19. ⁵ Δετανιίι. 2 Corron, xiii. DOUPLAT EV 1 11 11.

v = Mark x, 38, 39 (|| Mt, v. r.).

v = Acts xviii, 5. 2 Cor. v. 14. Phil, i, 23 see Matt, iv. 24 reff.

z John xix, 30,

16. John iii. 23. Acts v. 21 al. fr. Josh. xviii, 8,

d here only. Ezek. xlviii, 29. Mic. vii. 12 bis only.

49. * rec είς, with DR(Tischdf) rel Meth, [Bas, Chr,]: επι (from Matt x. 31?) ABKLM R¹(Treg) TUXIN 1. 33. 69 syr-mg Clem $_1$ Orig $_6$ [int $_2$] Eus_{sæpe} Tit-bostr Chr $_5$ [Ath $_2$ Bas $_1$ Cyr $_3$ -p Antch $_1$] Hil $_1$ Jer Aug $_1$.

50. rec (for οτου) ου, with X rel [Orig1-ed]: txt ABDKLMRTUΠ 33. 69 Orig2 ms.

συντελεσθη N3a(but συν erased) 195(Sz). Dion,].

51. for δουναι, ποιησαι D lat-e syr-cu. for αλλ η, αλλα D 69 coptt.

that difference, and its necessary development in the progress of His kingdom on 49. πῦρ It is extraordinary that the official announcement of the Baptist (ch. iii. 16) - αὐτὸς ὑμᾶς βαπτίσει έν πν. άγ. καὶ πυρί-connected with the mention of a baptism here,-with the promise Acts i. 5, and the appearance Acts ii. 3, so strikingly expressed as διαμεριζόμεναι γλῶσσαι ώsel πυρός,— have not kept the Commentators in general (Bleek is an exception) from falling into the blunder of imagining here that the fire is synonymous with, and means no more than, the discord and division which follow. The fire is, the gift of the Holy Spirit,—the great crowning result of the sufferings and triumph of the Lord Jesus. To follow this out in all its references belongs to another place: see notes on Mark ix. 49, and Acts ii. 3. This fire, in its purifying and separating effects on the mass of mankind, causes the διαμερισμός afterwards spoken of.

The construction of Ti BEA. el 78. av. has been ever a matter of dispute, while the meaning is on all hands nearly agreed. The three prevalent explanations of it are: (1) which is Origen's (appy), and is adopted by Grot., and defended by Meyer [formerly] and Stier, —making $\epsilon i =$ είθε, and rendering, and what will I? would that it were already kindled! Certainly thus there is nothing forced in the construction; we have el for 'utinam' joined with agrist in Josh. vii. 7;—but the abrupt short ejaculation seems unlike the usual character of our Lord's discourses. It is true the structure of John xii. 27 affords an instance of a similar question, $\kappa \alpha l \tau l \in l\pi\omega$; ... and under similar circumstances, of His soul being troubled. (2) which Theophyl., Kuinoel, Olsh., De Wette, Bleek, &c. [so Meyer, edn. 5, see Moulton's Winer, p. 562, note 3] adopt, taking $\tau i = \omega s$, as some do, adopting that reading, in Matt. vii. 14 (but see note

there), and $\epsilon i = \delta \tau i$, and rendering, How I wish that it were already kindled! But here we have serious difficulties of an idiomatic kind:-τί is apparently never thus usedand ei only after words of wondering, being grieved, &c.: see Mark xv. 44. That of Euthym., Beza, &c., and the E. V., 'What will I, if it be already kindled?' i. e. τί πλείον θέλω έὰν ἀνήφθη; τι πλεῖον ἀναμένω ἐν τῷ κόσμῳ; Euth. This also presents no constructional, but a very great contextual diffi-culty; for by ver. 50 it evidently was not yet kindled; and even if this were overcome, the expression, evidently a deep one of personal anxiety (and be it remem-bered Who said it), would be vapid and unmeaning in the extreme.
things then being considered, I prefer
things then being considered, I prefer
50.] The symbolic nature of Baptism is here to be borne in mind. Baptism = Death. The figure in the Sacrament is the drowning,-the burial, in the water, of the old man and the resurrection of the new man: see 1 Pet. iii. 20-22, and notes. The Lord's Baptism was His Death, in which the Body inherited from the first Adam (ἐν ὁμοιώματι σαρκός άμαρτίαs) was buried, and the new Body (τὸ σῶμα τῆς δόξης αὐτοῦ) raised again: see Rom. vi. 1-11, but especially ver. 10. And He was straitened (the best possible rendering) till this was accomplished: -i. e. in anxiety and trouble The &é here implies, but of spirit. first, i. e. before that fire can be shed abroad. Here we have then, as Stier expresses it, a 'passio inchoata' of our Lord; the first utterance of that deep anguish, which afterwards broke forth so plentifully, -but coupled at the same time with holy zeal for the great work to be accomplished.

51-53.] The work of this fire, as it burns onward in the world, will not be peace, but division: see Mal. iii. 2, 3, 18; iv. 1, where we have the separating effect

... νυν πεν R. G [πεν]-

 52 ἔσονται γὰρ $^{\rm e}$ ἀπὸ τοῦ $^{\rm e}$ νῦν πέντε ἐν ἐνὶ οἴκῳ $^{\rm f}$ διαμεμε- $^{\rm ch. v. 10}_{\rm ch. xi. 17, 18}$ ρισμένοι, τρεῖς $^{\rm g}$ ἐπὶ δυσὶν καὶ δύο $^{\rm g}$ ἐπὶ τρισὶν 53 $^{\rm f}$ διαμε- $^{\rm cem. v. 10}_{\rm g}$ $^{\rm em. v. 10}_{\rm cm}$ μεμι. ρισθήσονται, πατηρ $^{\rm g}$ επὶ υίῷ καὶ υίος $^{\rm g}$ επὶ πατρί, μήτηρ $^{\rm h}$ καὶ υίος $^{\rm g}$ επὶ πατρί, μήτηρ $^{\rm h}$ επὶ την μητέρα, $^{\rm i}$ πενθερὰ $^{\rm h}$ επὶ την μητέρα, $^{\rm i}$ πενθερὰν. $^{\rm h}$ επὶ την νύμφην αὐτης καὶ νύμφη $^{\rm h}$ επὶ την $^{\rm i}$ πενθεράν. $^{\rm i}$ εlev. xi. 2. $^{\rm i}$ εlev. xi. 2. $^{\rm i}$ επὶ την $^{\rm i}$ πενθεράν. $^{\rm i}$ εlev. xi. 16 ¹ έπὶ την νυμφην αυτης και νυμφη επι την πεσερεί $\frac{1}{1} = \frac{\text{Matt. iv. 16}}{\text{51}} = \frac{1}{1} \times \frac{1}$ * πρόςωπου της γης καὶ τοῦ οὐρανοῦ t οἴδατε u δοκιμάζειν, xxiii. 13 xiii. 13 τοῦ οὐρανοῦ t οἴδατε u δοκιμάζειν, xxiii. 13 xiii. 14 xii. 13 xiii. 14 xii. 14 xii. 14 xii. 14 xii. 16 xiii. 16 xiii. 16 xiii. 16 xiii. 18 xiii. 18 xiii. 18 xiii. 19 xi

52. om 1st clause, except final voi, №1 (ins N-corr1). $\epsilon \nu \ \epsilon \nu \iota \ o \iota \kappa \omega \ bef \pi \epsilon \nu \tau \epsilon \ D.$ rec οικω bef ενι, with AT rel vulg lat-b f [l q] D-lat syrr arm Eus; txt B D-gr L &-corr¹ lat-c e ff syr-cu Hil. τρεις bef διαμεμερισμενοι D. (twice) D lat-c e.

53. ree διαμερισθησεται, with A rel syrr syr-cu sah-mnt æth arm Mcion,-t: txt BDLTUN vulg lat-b c e f ff2 copt Eus, Hil. rec (for 1st επι) εφ', with ADKLTI 1. 69: txt BTR rel Eus. aft path ins autou D lat- $[b\ l]$ c e i q: kai K. ins diamerisdhoontal dividelur bef muth D lat-b c e i [l] q Ambr. rec (for θ uyatera) θ uyatri (conform to foregoing), with A rel: txt BDR, the θ uyatera LT 1 The for the matter with A tel: the BDL 1 Eus, $\eta \eta \nu$ degree a (ong $\tau \eta \nu$) The for 1st auths, eauths T: on $\Delta \aleph^1$ copt-wilk Eus, $\eta \tau \tau \rho a$ (ong $\tau \eta \nu$) The for 1st auths, eauths T: on $\Delta \aleph^1$ copt-wilk Eus, Tert, rec aft $\pi \epsilon \nu \theta \epsilon \rho a \nu$ ins auths, with ATN3a rel latt syrr syr-cu: on BDL \aleph^1 copt-ms Eus, Mcion,-t. 54. on $\tau \eta \nu$ ABLXAN 1. 33. 69 arm: ins DT rel [Bas,] for $\alpha \pi o$, $\epsilon \pi \iota$ BLN: txt ADT rel. rec om ot (see Matt xu. 3), with D rel vulg lat-b $f g_2$: ins ABKL LYIN 28. 60 late $\epsilon t t \tau$

UXΠN 33. 69 lat-c e ff₂ syrr syr-cu coptt arm Bas₁.

55. πλεοντα D.gr. om οτι DLN1 æth. for eotal, epxetal X1(txt Xcorr1.3) [lat-l].

56. aft το ins μεν D ev-y lat-b q copt-wilk. transp της γης and του ουρανου (more usual order) DKLTXIIN3a 33 vulg-ed lat-b c Syr syr-cu coptt [ath arm Tert,]: txt ABN1 rel am(with harl) Syr-mss syr [Bas,]. for τον δε καιρον, πλην τον καιρον D 157; τον κ. L: τ. κ. δε B. om $\pi\omega$ s D lat-c e i syr-cu.

οίδατε δοκιμάζειν BLTX 33 lat-ff2 [1] syr-mg coptt with: ου δοκιμαζετε AD rel latt Syr syr-cu [syr-txt] arm.—om last clause (homœotel?) X.

57. om τι δε D lat-b(appy) syr-cu.

of this fire in its completion at the great day: see also Matt. iii. 12. On the passage itself, see notes on Matt. x. 35, 36.

54-59.] Reproaches for blind-ness to the signs of the times. The connexion of this with the foregoing is natural and close. ἀπὸ τοῦ νῦν (ver. 52), the distinction shall begin to be made; - the discord and division between those who discern τον καιρόν τοῦτον (ver. 56) and those who do not. Our Lord then turns to the crowd (καί. He not only said to the disciples the foregoing, but also to the crowd the following) and reproaches them (1) for their blindness, in not being able to discern it, as they did the signs in the natural heavens; and (2) for their want of prudence (vv. 57-59), in not

repenting and becoming reconciled to the law of God while yet there was time. Schleiermacher and De Wette can discover no connexion, and yet the latter thinks Luke inserted the sayings of vv. 54-56 out of Matt. xvi., because of vv. 49 ff. 54] There is a somewhat similar

saying of our Lord at Matt. xvi. 2 ff., but differing both in its occasion and its substance. την νεφ., just as τὰς νεφέλας, -the cloud,-that usually rises there: see 1 Kings xviii. 44. The west, in Judæa, would be the direction of the sea.

55.] όταν, sc. ίδητε. 56.] τὸ πρ. τῆς γηs-perhaps referring to other signs of rain or heat from the appearance of the hills, &c. Tov Sè K. T. The signs of this time were very plain;-the

" άφ' έαυτων ου x κρίνετε το δίκαιον; 58 y ώς γαρ z ύπάγεις w John v. 19 x = 1 Cor. 15. y - John xii. 35, 36. z = ch. xix. 20. John vi. 21 ±. a Matt. v. 25 bis. ch. xviii. 3. 1 Pet. v. reff. = 1 Cor. x. μετὰ τοῦ α ἀντιδίκου σου ι ἐπ' ἄρχοντα, ἐν τῆ ὁδῶ ο δὸς α έργασίαν ε απηλλάχθαι απ' αυτού, μήποτε εκατασύρη σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε η παραδώσει τῶ h πράκτορι, καὶ ὁ h πράκτωρ σε i βαλεῖ εἰς i φυλακήν. ... βαλη

19 only. Ps. cvi. 23 al., 25 e = Heb. ii. 15 (Acts xix, 12) only. Job ix. 34. fhere only. Jer. xxix. (xlix.) 10, g Matt. v, 25. xxvii. 26 ||. Ezek, xxiii. 28. k ch. xxi. 2 || Mk. only r. (-πτσς) gen. xli. 4.) here bis only. Isa. iii. 12 only. ii John iii. 24 reff. k ch. xxi. 2 || Mk. only r. (-πτσς) gen. xli. 4.)

απαλλαχθαι ΑΔ, απαλαχθαι Χ; απαλλαγηναι D. 58. for τη, τω D. for κατασυρη, κατακρινη D lat-b ff_2 i l q syr-cu Ambr₁. παραδωσει) παραδω (see Matt v. 25), with L rel: txt ABDTX 69 Mcion, e. - π. bef σε παραοωτεί παραοω (see Matt v. 20), with Γ Br?: kt ABDTR of Arthorse.—π. bet we Γ D 157 latt. rec βαλλη, with Γ Scr's q^2 : βαλη Γ rel Bus₁: βαλλεί 69 lat-e: txt BDXrR 33 ev-y.—βαλ. bet we Γ D [1] 241-5-52 Scr's Γ latt.

59. for σ 0, του Γ 1 at Γ 2 cm BLR 1 Orig₁: txt Γ 3 rel. for και to end, αποδοις του εσχατου κοδραυτηυ (see || Mutt) Γ 3 rel Orig₂: txt BMTrN 1.

CHAP. XIII. 1. om ev D 69 lat-a e go.

sceptre had departed from Judah;-the general expectation of the coming of the Messiah is testified even by profane authors;-the prophets had all spoken of Him, and the greatest of them, the Baptist, had announced His arrival.

57. In what follows, our Lord takes occasion from the request about the inheritance, which had begun this discourse, to pass to infinitely more solemn matters. There is, I think, no denying that the κρίνειν το δίκ. and the ὁ ἀντίδικός or. have a reference to that request, in the ability and duty of every man to 'judge what is right:'-but the sense of the words far outruns that reference, and treats of loftier things. 'Why do ye not discern of yourselves your true state—that which is just—the justice of your case as before God? You are going (the course of your life is the journey) with your adversary (the just and holy law of God) before the magistrate (God Himself); therefore by the way take pains (δος έργ., da operam a Latinism: there is no reference to interest of money, as Thl.,-who also has the other interpretation, -supposes) to be delivered from him (by repentance, and faith in the Son of God, see Ps. ii. 12), lest he drag thee to the judge (κριτής-who adjudges the case and inflicts the fine; that is, the Son, to whom all judgment is committed), and the judge deliver thee to the exactor (see Matt. xiii. 41), and the exactor cast thee into prison' (ditto, ver. 42).

59. See on Matt. v. 25, and, on λεπτόν, Mark xii. 42.

CHAP. XIII. 1-9.] ANSWER TO IN-TELLIGENCE OF THE MURDERED GALI-LÆANS, AND PARABLE THEREUPON. Peculiar to Luke. 1.] èv aйт. т. кагр. тау mean at that very time-viz. as He finished the foregoing discourse: but it is not necessary to interpret thus; -for, Matt. xii. 1; xiv. 1, the similar expression, ἐν ἐκείνφ τ. κ. is certainly indefinite.

παρ. ἀπαγγ., came with the news, not, as Stier supposes, 'were in the crowd, and remarked to the Lord concerning these Galilæans,' in consequence of what He had said ch. xii. 57:—such a finding of connexion is too fine-drawn, and is a fault which we may excuse in Stier, for his many services in interpreting our Lord's discourses, but must not imitate. It is obvious that no connexion is intended between this incident and the foregoing discourse. περί τ. Γ.] The historical fact is otherwise unknown. The way of speaking here shews that it was well known to the writer. It must have occurred at some feast in Jerusalem, on which occasions riots often took place (see Jos. Antt. xvii. 9. 3; 10. 2), and in the outer court of the temple. Such slaughters were frequent, and would not be particularly recorded by the historians. This mingling of their blood with their sacrifices seems to have been thought by the narrators evidence that they were very depraved sinners: for this π ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς εἶπεν π Matt xxvii. αὐτοῖς Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὖτοι ἀμαρτωλοὶ n παρὰ σίμι, n τοιαῦτα πε- n κτοιαῦτα τε- n πόνθασιν; 3 οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ p μετανοῆτε, o κατι n πάντες ὁμοίως ἀπολεῖσθε. t ἢ ἐκεῖνοι οἱ δέκα [καὶ] p Matt. ii. p Matt. iii. p Matt. ii όκτω εφ' ους επεσεν ο q πύργος εν τω Σιλωάμ και άπ- q Matt. xxi. 33 έκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ τοφειλέται ἐγένοντο - Matt. vi. n παρὰ πάντας τοὺς ἀνθρώπους τοὺς εκατοικοῦντας Ίερου- s constr., Matt. σαλήμ; 5 οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ p μετανοήσητε, t Matt. xx. 5. πάντες t ώςαὐτως ἀπολεῖσθε. 6 ἔλεγεν δὲ ταύτην τὴν παρα- t ii. B.

2. rec aft αποκριθεις ins ο ιησους, with AD rel lat c [f] ff q syrr syr-cu copt wth: om BLTR vulg lat-a b e i l copt-dz sah arm. ουτοι bef οι γαλιλαιοι D 69 latt Syr syr-cu. παρα π. τ. γαλ. εγενοντο bef αμαρτωλοι D (latt). om 2nd or T. * ταῦτα BDL& [lat-e]: τοιαυτα AT rel [latt Chr.].

3. αλλα D, αλλ η L. μετανοησητε ADMXΓ 1.69 vulg lat-a c e f ff2 Bas, Chr2 Antch Vict-tun: txt BLTN rel lat-b q [Bas₁-ms]; μετανοειτε HV. ωsαυτωs, with A rel arm [Bas₁]: txt BDLTN 1. 33. 69 syr-mg [Chr₁].

4. om 1st και B D-gr LN sah [Epiph,] Cyr,: ins ATN a rel vulg lat-a c f ff [Bas, Epiph, Chr.]. επεπεσεν Χ. for εν τω, του D.gr. rec ουτοι (conforma to ver 2), with E rel copt [Bas.]: om D 240-1 lat-e Syr syr-cu: txt ABKLTXIN (33) rec om τους, with X rel: ins ABDLMTAN 69 sah Bas,. 69 latt syr sah Chr. rec ins εν bef ιερουσαλημ, with ATN rel latt syrr syr-cu coptt EVOIKOUVTAS D lat-a. arm [Bas,]: om BDLX 1 lat-e [seth] Chr. (33 def.)

5. aft $\lambda \epsilon \gamma \omega$ ins $\delta \epsilon$ D. algae KTH, algae L: of D: om late e fil[q]. The $\mu \epsilon \tau a \nu o \gamma \tau \epsilon$ (see ver 3), with B \aleph^3 (but txt restored) rel [Bas₁]: txt ADLMTUX \aleph^1 1. 69 vulg lat-a c sah Epiph, Chr. Euthym. rec (for ωςαυτως) ομοιως, with ADT

rel: txt BLMX 1. 33 syr-mg Bas, Chr.

was their argument, and is unconsciously that of many at this day, - the worse the affliction, the more deserved:' see Gen. xlii. 21: Acts xxviii. 4. 2, 3. Our Lord perceives this to be their reasoning -they did not express it, as is plain by the δοκείτε ὅτι . . . He does not deny that all the Galilæans were sinners, and deserved God's judgments, but that these were pre-eminently so. The ouoiws (the force of which is lost in the E. V., 'likewise') should be rendered in like manner, as indeed the Jewish people did perish by the sword of the Romans. 4, 5. Our Lord introduces this incident as shewing that whether the hand of man or (so called) accidents, lead to inflictions of this kind, it is in fact but one Hand which doeth it all-Amos iii. 6. There is also a transference from the Galilæans-a despised people—to the inhabitants of Jerusalem, on whom the fulness of God's wrath was to be poured out in case of im-penitence. Of the incident itself, or of the tower in Siloam (probably the district in which the fountain, John ix. 7, was situated,-though on the whole matter, and the situation of the fountain itself, there is considerable uncertainty), we know nothing. Josephus says of the

wall of the ancient city, πρδς νότον ύπερ την Σιλωάμ επιστρέφον πηγήν, B. J. v. 4. 2: see also Neh. iii. 15. In B. J. vi. 7. 2, he uses μέχρι τοῦ Σιλωάμ, as here, meaning apparently a district of the city: see on John l. c. λέται, sinners,—see Matt. vi. 12;—perhaps the same thought may be traced as pervading the saying, as in vv. 58, 59, of the last chapter. (No such idea as that the tower was a prison for debtors is for a moment to be thought of.) τως] See on δμοίως above, -similarly-in the ruin of your whole city. This does not render it necessary that these words should have been spoken to actual dwellers in Jerusalem: for nearly the whole nation was assembled there at the time of the 6-9.] This Parable has perhaps been interpreted with hardly enough reference to its own peculiar context, or to the symbolic language of Scripture in other places. Ordinarily (also in Trench, Par. in loc.) the owner of the vineyard is explained to be the Eternal Father: the dresser and intercessor, the Son of God: the fig-tree, the whole Jewish people: the vineyard, the world. But it may be objected to this, that the owner comes to seek the fruit, which can be properly said

βολήν. ¹¹ Συκήν είχεν τις * πεφυτευμένην εν τῷ * άμπε- ABDG u Matt. xxiv. 32 reff. Mitt. xv. 13 λωνι αὐτοῦ, καὶ ἡλθεν ζητων καρπον ἐν αὐτῆ καὶ οὐχ ςτυνχ εύρεν. ⁷ είπεν δε προς του * άμπελουργου y Ιδού τρία 1.33.00

6. τ is bef eicen DKP lat-e [æth] Ambr₁. rec en $\tau \omega$ ampedwn autou bef pequitence (more usual order), with A rel: txt BDLXX 1.33 latt syrr coptt arm Petr₁ [Bas₁ Cyr2].—om Tw N1. ree καρπον bef ζητων, with Ser's g(e sil) late ff i l [arm]: txt ABDTN rel vulg lat-a b e f g, [q syrr syr-cu] coptt æth Petr Bas, &c. εν αυτη, απ αυτης D-gr. for ουχ ευρεν, μη ευρων D 157 lat-e l.

7. om de D late l. ετη bef τρια D vulg lat-b cf [i l q]. om ad ov A rel syrr sah Orig, [Bas,] Iren-int,: ins BDLTN 69 latt syr-cu copt [æth] arm Petr, Ambr. ins φερε την αξεινην bef εκκοψον D. aft εκκοψον ins ουν ΑLTX 33. 69 latt syr coptt ath arm: om BDN rel lat-e Syr syr-cu Orig Petr, [Bas, Cyr,-p].

την γην, τον τοπου B1(txt B2.3, Tischdf).

only of Him who els τὰ ἴδια ἦλθεν-who is even in Matt. δ κληρονόμος - and by implication there, the possessor of the vineyard ὅταν ἔλθη (for that destruction He universally represents as His coming). The other objections will come out in the direct exposition of the Parable, which I take to be this:—The link which binds it to the foregoing is έαν μη μετανοήτε . . . ; and it is addressed rather to individuals than to the whole nation-though of course to the whole nation as made up of individuals. The vineyard is not the evorld, which would be wholly inconsistent with Scripture symbolism (for Matt. xiii. 24 the comparison is to ή βασ. τ. οὐρ. -the gospel dispensation, in which the field-not the vineyard-is the whole world); but, as in Isa. v. 7, the house of Israel and the men of Judah (see notes on Matt. xxi. 33 ff.). The fig-tree planted in the vineyard -among the vines-(a usual thing) denotes an individual application, fixing each man's thought upon one tree -and that one, himself; just as the guest without the wedding-garment in Matt. xxii. He who had the tree planted in His vineyard (- 'All things that the Father hath, are Mine'-John xvi. 15), came seeking fruit, and found it not: see Matt. xxi. 19 and note. (The vinedresser, see below.) He commands it to be cut down, as encumbering the soil (exhausting it, rendering it inactive: see reff.); three years has He been coming and seeking fruit in this tree, and he findeth none. Then, at the intercession of the vinedresser, He consents (for this is implied) to spare it this year also, until it has been manured; if that fail, the

Intercessor himself has no more plea to urge-it is to be cut down. Now who is this Intercessor? First look at the matter of fact. Who were the vine-dressers of God's vineyard? They were many. Moses, the Prophets, the Baptist, the Lord Himself, the Apostles and Teachers after Him. But what one Personality might be set forth as pervading all these, 'striving with man' in them all—as being δ ἀμπελουργός? Clearly, it seems to me, the Holy Spirit of God. In the passage just alluded to, Gen. vi. 3, we can hardly but recognize the main features of our present parable; especially when the Days of Noah are compared by the Lord Himself to His own coming to vengeance. The intercessory office of the Spirit (ὁ παράκλη-Tos, see on John xiv. 16), pleading with man and for man, and resigning that blessed conflict when met with inveterate obduracy, is often set before us in Scripture. (See the whole history of Saul; Zech. vii. 12-14: Prov. i. 23-32: Isa. lxiii. 10: Neh. ix. 20: Rom. viii. 26, 27.)

7. τρία ἔτη] I have little doubt (against Bleek, al.) that an allusion is intended to the three years of our Lord's ministry. The objection to this, that the cutting down ought then to have taken place at the end of τοῦτο τὸ ἔτος, does not apply; for all is left indefinite in the request and the implied answer. In the individual application, many thousands did bear fruit this very year; and of those who did not, who shall say when the Spirit ceased pleading with them, and the final sentence went forth? y. Kar. Why, besides bearing no fruit, is it impoverishing the soil [rendering the

(-ρία, ch. xiv. 35.)

αὐτήν καὶ τοῦτο τὸ ἔτος f εως f ὅτου g σκάψω περὶ αὐτήν, sch. xv. 8 reff. g ch. vi. 48. xvi. 3 only. Isa. v. 6 only. h ver. 19 reff. i here only+. καὶ h βάλω i κόπρια. 9 k καν μεν 1 ποιήση 1 καρπον m eis τὸ μέλλον η εί δὲ μήγε, ἐκκόψεις αὐτήν. Jer. xxxii. (xxv.) 33. 1 Macc. ii. 62

10 ° *Ην δὲ διδάσκων ἐν Ρ μιᾶ τῶν συναγωγῶν ἐν τοῖς η σάββασιν. 11 καὶ ἰδοὺ γυνὴ τ πνεῦμα ἔχουσα τ ἀσθενείας ἔτη δέκα [καὶ] ὀκτώ, καὶ ἢν ε συγκύπτουσα καὶ μὴ κ aposiop., ch. xix. 42. xxii. δυναμένη t ἀνακύψαι είς τὸ u παντελές. 12 ίδων δε αὐτὴν 42. Acts xxiii. 9. 1 Kings xii. Ενησεν ό Ἰησοῦς ν προςεφώνησεν καὶ εἶπεν αὐτῆ Γύναι, ν ἀπο-14. 1 Matt. iii. 8 λέλυσαι της ασθενείας σου. 13 καὶ ἐπέθηκεν αὐτῆ τὰς reff. m i Tim. vi. χείρας, καὶ * παραχρημα * ἀνορθώθη καὶ ἐδόξαζεν τὸν η Matt. ix. 17

o constr., Matt. xix. 22 reff. p = ch. v. 17 r see (Acts xvi. 16 v. r.) 2 Tim. i. 7. p = ch. v. 13 t. 25 (John vni. 7, 10 rec.) only. Job x. 15 only. $w. \, e(x) + \text{Jos. Antt. vi. 2. 3.} \quad (-\lambda \tilde{\omega}_3, 2 \text{ Macc. iii. 12.})$ only. Tobit iii. 6 (w. $\tilde{\omega}r\tilde{\omega}_3$, N). 2 Macc. vi. 22. $16. \quad \text{Heb. xii. } 12 \text{ only.} \quad Ps. \quad xvii. 35.$ x Matt. xxi. 19, 20 reff.

8. for και to ετος, ετι τουτον τον ενιαυτον D arm. aft σκαψω ins τα T Petr. Steph κοπριαν, with GHKΠ: κοπρον 1. 69: κοφινον κοπριων D lat-a b c f ff i l [q]: txt ABTN rel vulg lat-e Orig₁ Petr₁ [Epiph₂] Cyr₁.

9. και εαν D Ser's c: και T. rec ει δε μηγε bef εις το μελλον, with AD rel latt syrr syr-cu arm Petr_1 : Els to meddon aphoeis el de mh ye T sah: Els to meddon de el mh ποιηση 69: txt BLX 33 coptt æth [Cyr₁].

10. om 2nd εν DT 1. 69 latt. for τοις σαββασιν, σαββατω D [lat-i] coptt.

11. rec aft γυνη ins ην, with A rel lat-e [Syr syr-cu æth]: transpd in D: om BLTXX 33 latt syr [syr-jer] coptt arm.—for πνευμα εχουσα ασθενείας, εν ασθενεία ην πνευματος om ετη B¹(ins B²·3, Tischdf). om και (bef οκτω) B(but ins in ver 16) TX 1 sah. $-\iota\eta'$ D [copt]. $\sigma \nu \nu \kappa \alpha \pi \tau \sigma \nu \sigma \alpha$ D1: $-\kappa \alpha \mu \pi \tau$. D4: $-\kappa \nu \mu \pi \tau$. X.

12. οιη προςεφωνησεν και D lat-e. aft απολελυσαι ins απο ADXX 33 syrr syr-cu

[syr-jer]: om BLT rel Orig, [Cyr,].

13. τας χειρας bef αυτη D Syr syr-cu coptt. rec ανωρθωθη, with EG1KTUΠN (SV 1, e sil): txt A B(Tischdf) D rel. εδοξασεν D latec Syr copt-wilk: -ζον (appy) 81 (but altered to txt by origh scribe).

neighbouring ground useless ? σκ. καὶ βάλ. κ., dig holes about the root, and cast in manure, as is done (Trench in loc.) to orange-trees in the south of Italy: and to hops in England. 9. After καρπόν, λείπει, το εὖ έχει, Euthym.; but not without reason: to fill up the aposiopesis did not belong to the purpose of this parable. είς τὸ μέλλον, not etos (Meyer), but indefinite (see reff.), hereafter: - and purposely so; - because, in the collective sense, the sentence lingered. ἐκκόψεις, Τηου shalt cut it down-not ἐκκόψω; and I find in this an additional proof of the correctness of the foregoing interpretation. It is the κύριος τ. αμπελώνος who όταν έλθη, κακούς κακώς ἀπολέσει αὐτούς. judgment is committed to THE SON :- it is not the work of the Holy Spirit to cut down and destroy, for He is the Giver The above interpretation is partially given by Stier, who has however in my view (in his 2nd edn. also) quite missed the ἀμπελουργός, understanding by him the husbandmen in Matt. xxi.,

forgetting that they are destroyed in the sequel of that parable, and that their position, that of the tenants of the vineyard, does not appear at all in this, any more than does the $d\mu\pi\epsilon\lambda \sigma\nu\rho\gamma\delta$ in that.

10-21.] HEALING OF A WOMAN ON THE SABBATH: DISCOURSE THEREUPON. Peculiar to Luke, except the parables, which are in Matt. xiii. 31-33: Mark iv. 10.] Time and place alike 31-34. indefinite. 11. πν. ἀσθ. Her weakness was the effect of permitted power of the evil one (ver. 16); but whether we are to find here a direct instance of possession, seems very doubtful. There is nothing in our Lord's words addressed to her, to imply it: and in such cases He did not lay on His hands, or touch, -but only in cases of sickness or bodily infirmity.

είς τὸ παντελές belongs to ἀνακύψαι, not to δυναμ.: see note on ref. Heb.

12. There is no reason to suppose any eminence of faith in her-though we may fairly conclude that she was there with some expectation of a cure: see ver. 14. ἀπολέλ. expresses the setting z = Matt. xi. 25 retf.

a Mark v. 22

w. Boûs)

θεόν. 14 z άποκριθείς δε ό a άρχισυνάγωγος, b άγανακτών ότι τω σαββάτω έθεράπευσεν ο Ίησους, έλεγεν τω όχλω Εσοβreff. b Matt. xx. 21 b Matt. xx. 24
reff.
c = Acts xviii.
3. 1 Cor. iv.
12. 2 Thess.
iii. 8, &c.
Exod. xx. 9.
d see ch. iv. 16
reff.
c = Matt. xxi.
20 Mk.
f Matt. xxi. 2,
5 || J., 7 (ch.
xiv. 5 v. r.,
w. \$000\$) ότι εξ ήμεραι είσιν εν αίς δεί εργάζεσθαι εν αυταίς οῦν ΑΒΝΕΕ έρχόμενοι θεραπεύεσθε, καὶ μὴ τῆ d ἡμέρα τοῦ d σαββάτου, MSTUV 15 άπεκρίθη δὲ αὐτῶ ὁ κύριος καὶ εἶπεν Υποκριταί, εκαστος ύμῶν τῷ σαββάτῳ οὐ ελύει τὸν βοῦν αὐτοῦ ἢ ^{1.33,69} τον δόνον ἀπὸ τῆς 5 φάτνης καὶ ἀπαγαγών η ποτίζει; 16 ταύτην δὲ θυγατέρα 'Αβραὰμ οῦσαν, ἡν ἔδησεν ὁ σατανας ι ίδου δέκα και όκτω έτη, ουκ έδει λυθήναι από του α ch. ii. 7, 12, k δεσμοῦ τοὐτου τῆ τημέρα τοῦ ταββάτου; 17 καὶ ταῦτα χαχίχης μος λέγοντος αὐτοῦ τα κατησχύνοντο πάντες οἱ τα ἀντικείμενοι τοῦς καὶ πὰς ὁ ὅχλος το ἐπὰ πὰσιν τοῖς ο ἐνδόξοις τον τοὶς τοῖς γινομένοις ὑπ' αὐτοῦ. 18 ἔλεγεν οῦν Τίνι ὁμοία ἐστὶν ii. 7 al. Judg. k Mark vii. 35. Phil. i. 13 al. Ps. cyi. 14. (Gosppy, here only. Rom. y. 5. ix. iv. 14. (Gosppy, here only. Rom. y. 5. ix. iv. 14. (Gosppy, here only. Rom. y. 5. ix. iv. 14. (Gosppy, here only. Rom. y. 5. ix. iv. 14. (Gosppy, here only. Rom. y. 5. ix. iv. 14. (Gosppy, here only. Rom. y. 5. ix. iv. 14. (Gosppy, here only. Rom. y. 5. ix. iv. 14. (Gosppy, here only. Rom. y. 5. ix. iv. 14. (Gosppy, here only. Rom. y. 5. ix. iv. 14. (Gosppy, here only. Rom. y. 5. ix. iv. 14. (Gosppy, here only. y. 5. ix. ix. iv. 14. (Gosppy, here only. y. 5. ix. iv. 14. (Gosppy, here only. y. 5. ix. ix. iv. 14. (Gosppy, here only. y. 5. ix. iv. 14. (Gosppy, here only. y. 5. ix. ix. iv. 14. (Gosppy, here only. y. 5. ix. iv. 14. (Gosppy, here only. y. 5. ix. ix. iv. 14. (Gosppy, here only. y. 5. ix. ix. iv. 14. (Gosppy, here only. y. 5. ix. ix. iv. 14. (Gosppy, here only. y. 5. ix. ix. iv. 14. (Gosppy, here only. y. 5. ix. ix. iv. 14. (Gosppy, here only. y. 5. ix. ix. iv. 14. (Gosppy, here only. y. 5. ix. ix. iv. 14. (Gosppy, here only. y. 5. ix. iv. 14. (Gosppy, here only. y. 5. ix. iv. iv. 14. (Gosppy, here only. y. 5. ix. iv. 14. (Gosppy, here only. y. 14. (Gosppy, here o ii. 7al., Judg. iv. 14 A. k. Mark vii. 35. Phil. i. 13 al. Ps. cvi. 14. 1 Gospp., here only. Rom. v. 5. ix. 33 (& 1 Pet. ii. 6, from Isa. xxviii. 18). x. 11. 1 Cor. i. 27 bis. xi. 4, 5, 22. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16 only. m.ch. xxi. 15. 1 Cor. xvi. 9. Gal. v. 17. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. 10. v. 14 only. L.P. Zech. iii. 1. n Matt. xviii. 13 reff. o = here only. (ch. vii. 25 reff.) Exod. xxxiv. 10.

14. om o (bef $\iota \eta \sigma$.) D. ελεγεν τω οχλω bef οτι τω σαββατω D lat-a e. rec om 2nd ort, with ADT rel: ins BLN gat. (33 def.) (ev ais is written over the line in B a prima manu.) om εν αις δει εργαζεσθαι X1(ins X-corr1). ταυταις, with D rel latt syrr syr-cu: txt ABLTXΠX 1. 69. for ουν ερχομ., συνερ-

χομ. A: om ουν U 241 Ser's p Syr syr-cu æth arm.

15. rec (for δε) ουν, with AT rel lat-q syr coptt: txt BDLN 1. 69 latt Syr [syr-jer]. for κυριος, ιησους D-gr FUΓ 1. 69 forj Syr syr-cu: txt ABTN rel syr farmms]. rec (for υποκριται) υποκριτα (corrn to αυτω), with DVX lat-f Syr syr-cu [syr-jer] sah-mnt arm: txt ABTN rel latt syr coptt [ath] Hipp, Iren-int, ημων Τ. ins $\epsilon \nu$ bef $\tau \omega$ σαββατω AT coptt: om $\tau \omega$ σαβ. \aleph^1 . for $\tilde{\eta}$, και D. for τον (bef ονον), $\tau \eta \nu$ AV. $\alpha \pi \alpha \gamma \omega \nu$ B'(sic, see table: txt B²(appy), Tischdf) \aleph^1 1.

16. ins του bef αβρααμ D. ετη ιη' D.

17. οπ ταυτα λεγοντος αυτου D lat-e. κατησχυνθησαν D-gr lat-e sah. εν πασιν οις εθεωρουν ενδοξοις υπ αυτου γεινομενοις D late fl. YEVOLEVOIS B: YIVV.

18. rec (for our) δε, with ADT rel lat-c q Syr arm: txt BLX 69 yulg lat-a b &c syrmg coptt.

free of her muscles from the power which bound them down,-and then, ver. 13, the laying on of the divine hands confers upon her strength to rise and stand upright. It would be, in such a case, one thing to be loosed from the stiffening of years,and another to have strength at once conferred to stand upright. 14.7 The ruler speaks not either to Jesus or to the woman; but covertly and cowardly, to the multitude. Stier notices the self-stultification of this speech, in making $\theta \epsilon \rho a - \pi \epsilon \nu \epsilon \sigma \theta a \iota$, a reception of divine grace and help, a species of ἐργάζεσθαι. 15. ὑποκριταί] The Lord saw the real

thoughts of his heart, that they were false, and inconsistent with his pretended zeal, and addressed the multitude as represented by him, their leader. A man hardly could give forth a doctrine so at variance with common sense and common practice, without some by-end, with which he covered his violation of truth. That

by-end here was enmity to and jealousy of Jesus. The instance chosen exactly fits the circumstances. A beast tied to the manger is confined down as this poor woman was.

16.] The contrast is strongly drawn-between a dumb animal, and (not merely a human creature, but) a daughter of Abraham-one of the chosen people (I cannot see any necessity for a spiritual daughtership (Gal. iii. 7) being here implied), -between a few hours, since the last watering, and to these eighteen years' (compare ver. 7, ἰδοὺ τρ. ἔτ.).

17.] So far am I from thinking

a description of this kind to be a mere general close, put in by the Evangelist, that I would take it as an accurate and graphic account of the immediate effect of our Lord's power and irresistible words, and the following parables as spoken immediately thereupon, shewing the people the ultimate conquest which the Kingdom of God should obtain over all opposition,

...θυρας F. ή βασιλεία τοῦ θεοῦ, καὶ τίνι ρομοιώσω αὐτήν; 10 ὁμοία ρ Mark iv. 30 reif. 8 κῆπον έαυτοῦ· καὶ 1 ηὕξησεν καὶ 10 ἐγένετο εἰς δένδρον 10 Ματκ iv. 30 μέγα] καὶ τὰ 10 πετεινὰ τοῦ 10 οὐρανοῦ 10 κατεσκήνωσεν έν τοῖς 10 καὶ τὰ 10 πετεινὰ τοῦ 10 οὐρανοῦ 10 κατεσκήνωσεν έν τοῖς 10 κλάδοις αὐτοῦ. 10 καὶ πάλιν εἶπεν Τίνι ρομοιώσω την βασιλείαν τοῦ θεοῦ; 10 ὁμοία ἐστὶν 10 ζύμη, 10 γ 10 λα- 10 Ματκ iv. 25 βοῦσα γυνὴ ἔκρυψεν εἰς 10 ἀλεύρου 10 σάτα τρία, ἕως οὖ 10 τειf. Deut. 10 δίνωσον 10 δίνον. 10 δίνεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων 10 καὶ. 10 καὶ τοῦς 10 Καὶ 10 διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων 10 κιὶ. 10 καὶ τοῦς 10 καὶ 10 ζύμη, 10 γ κιὶ. 10 καὶ 10 καὶ 10 καὶ 10 γ κιὶ. 10 ζεινιώδη 10 διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων 10 κιὶ, 10 κιὶς 10 καὶ 10 σιοινίμενος εἰς 10 Γερουσαλήμ. 10 δίπεν δέ 10 κιὶς 10 σιοινίμενος εἰς 10 Γερουσαλήμ. 10 δίπεν δίχημη.

 22 Καὶ b διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων 7 conly. Num. (15). καὶ cd πορείαν d ποιούμενος εἰς Ἱερουσαλήμ. 23 εἶπεν δέ zu conly. i. Gen. τις αὐτῷ Κύριε, e εἰ ὀλίγοι οἱ f σωζόμενοι; ὁ δὲ εἶπεν a i. 1. Cor. v. 6. Gal. v. 90nly. πρὸς αὐτοὺς 24 g c Αγωνίζεσθε h εἰςελθεῖν διὰ τῆς i στενῆς b b. h. vi. 1 reft. θύρας· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰςελθεῖν 62 Ed. v. 62 Ed. v. καὶ οὐκ k ἰσχύσουσιν. 25 i ἀφ' οὖ ἃν m εἰγερθῆ i ο n οἰκοοίλις. οιλικιί ι. 10 οιλικιί 23 εἰνανιί 10 οιδικιί 10 οιδικιί 10 οιδικιί 10 οιδικιί 10 οιδικιί 10 εἰνενικιί 10 οιδικιί 10 οιδικι

 OUR
 LOXUGOUGU.
 ωJ * αΦ Οὐ αν III εγερθη Ο II οίκο - only, Jon. iii. 3, 4.

 d 2 Macc. xii. 10. see Mark ii. 23.
 e = Matt. xii. 10. xix. 3. 2 Kings xii. 19.
 f = Matt. x. 22 al. g John xvii. 36 reff.

 h John x. 2, 9.
 Matt. xiz. 24. vii. 13.
 i Matt. vii. 13, 14 only. Isa. xlix. 30. k = Mark iii. 3. x. 49 al.

 h John x. 2, 9.
 Matt. xiz. 24. vii. 13.
 n Matt. vii. 13, 14 only. Isa. xlix. 30. n Matt. x. 25 al. τ.

19. elz (for on) o, with 243: txt ABDTR rel Scr's-mss. Eisbalen (sic, but corrd) \mathbf{R}^1 . Ins τ on bef $\kappa\eta\pi$ on \mathbf{D} R-corr¹ Scr's \mathbf{q} r. for eauton, auton DFKL XIII. om eis \mathbf{D} 1 lat-a be ff_2 i l [Syr] syr-cu copt-ms sah arm. om μ ega (|| Matt) BDLTR lat-a be ff_2 i l syr-cu syr-jer copt-dz-txt sah arm Ambr₁: ins Λ rel vulg lat-c f [q] syrr copt with. κ ategarneau μ O(Γ): κ At

20. for ver, η τινι ομοία εστιν η βασιλεία του θεού και τινι ομοίωσω αυτήν D.

om και (see Matt xiii. 33) A rel Syr syr-cu sah: ins BGLTN 1. 69 latt copt æth arm.
21. rec ενεκρυψεν (| Matt), with ADTN rel Eus₁: txt BKLUΠ.
22. ins ταs bef πολειs LTX 1 sah. [πορειαν is repeated by B¹.]
16ροσολυμα
18(εροσολυμα

23. aft odizoi ins $\epsilon i \sigma i \nu$ D 300(Sz) latt[not q] copt arm [Orig-int₁(om₁)]. ins

αποκριθεις bef 2nd ειπεν D. om προς αυτους D 69.

24. rec (for θ uras) π ulas (Matt vii. 13), with A rel Orig₂ [Bas₁ Mac₁]: txt BDL**x** 1 arm Orig₁.— δ ia τ . θ uras σ thurs π ulas T. for our iscursous in, ouc eurhosous in D syr(appy).

25. for $o\tilde{v}$, $o\tau ov$ D. ϵav T 69 [Bas₁]. for $\epsilon \gamma \epsilon \rho \theta \eta$ o oik., o oik. $\epsilon is \epsilon \lambda \theta \eta$ D.

however strong. On the parables themselves, see on Matt. xiii. 31-33.

[18—21.] These two parables, found in Matthew as above, and the former of them in Mark iv. 30—32, seem to have been again spoken by our Lord at this time, in reference to the progress of His Gospel indicated in ver. 17. ••v, ver. 18, is important. as pointing out the connexion.]

22—30.] Answer to the question as to the number who shall be saved. Our Lord repeats, occasion being given by a question peculiar to Luke, parts of His discourses spoken elsewhere, as referred to below.

22.] This notice includes what follows in the cycle of this last journey, but disclaims any definiteness of place or time for it. But certainly it seems to follow in natural order after our Lord's solemn warnings to repentance at the beginning of this chapter.

enquirer can hardly have been a disciple of Jesus (see ver. 28), but most likely a Jew from the multitude, who had heard his discourses, and either from Jewish pride, or perhaps from real desire to learn from Him, put this question.

23.] On of σωζόμενοι, see note, Acts ii. 47. Here, the implication of final salvation is obvious.

αὐτούς, the multitude. Similar sayings have occurred in the Sermon on the Mount, but the connexion here is intimate and strict.

24.] See on Matt. vii. 13. The description of the broad and narrow ways is not here inserted, as probably by this time, ἡ στενὴ θύρα (or πύλη) was a familiar image.

ξητ. εἰs. κ. οὐκ ἰσχ., not, 'shall seek to enter by it, and shall not be able :—the emphasis of the command is, seek to enter at the strait door: for many shall seek to enter (elsewhere), and shall not be able.

δεσπότης καὶ ο ἀποκλείση την θύραν, καὶ ράρξησθε έξω o here only. Gen. xix. 10. p Matt. iv. 17 al. Gen. xi. 6. έστάναι καὶ η κρούειν τὴν θύραν λέγοντες Κύριε ἄνοιξον ήμιν, καὶ ἀποκριθεὶς ἐρεῖ ὑμιν Οὐκ οίδα ὑμᾶς πόθεν ἐστέ, 26 τότε Ράρξεσθε λέγειν Έφαγομεν ενώπιον σου καὶ Β σθε Judith xiv. 14.
r ch. xiv. 21
reff. Prov.
vii. 6.
s = ch. ii. 37.
iv. 13 al.
Ps. vi. 8.
t = here only.
(2 Cor. xi. 13.
Ph.l. iii. 1.)
1 Macc. iii. 6. έπίομεν, καὶ ἐν ταῖς τπλατείαις ἡμῶν ἐδίδαξας. 27 καὶ ABDE έρει Λέγω υμίν, ουκ οίδα πόθεν έστέ. s ἀπόστητε ἀπ' έμου MRST πάντες ^t ἐργάται ^u ἀδικίας. ²⁸ ἐκεῖ ἔσται ὁ ^v κλαυθμὸς καὶ ό ν βρυγμός των δδόντων, ὅταν ὄψησθε ᾿Αβραὰμ καὶ Ίσαὰκ καὶ Ἰακωβ καὶ πάντας τοὺς προφήτας ἐν τῆ τών καλών καὶ σεμνῶν έργάτην, Xen. Mem. ii. 1. 27. u = Acts i. 18. 1 Kings iii. βασιλεία του θεου, υμάς δὲ εκβαλλομένους εξω. 29 καὶ ήξουσιν ἀπὸ × ἀνατολῶν καὶ × δυσμῶν καὶ [ἀπὸ] ⁹ βορρά καὶ ² νότου, καὶ ^a ἀνακλιθήσονται ἐν τῆ βασιλεία 13 , 14 . 14 Matt. viii. 11 Poopoa kal 2 vótov, kal 3 ávakli 4 nfovtal év t $\hat{\eta}$ Be 13 Matt. viii. 11 reff. 14 . 15 Matt. viii. 11 reff. 15 Lect. i. 6. 15 Matt. viii. 11 reff. 15 Lect. i. 6. 15 Matt. viii. 11 reff. 15 Lect. i. 6. y Rev. xxi.

om εξω εσταναι και χ¹(ins X-corr¹.3). om 2nd The Oupar D lat-b q sah-mnt. ree ins a 2nd κυριε (from Matt xxv. 11), with ADT rel [lat b f i q] syrr syr-cu [syr-jer copt-dz æth arm] Bas, Lucif,: om BLN vulg lat-a c e [ff2, q,z] l coptt.

26. αρξησθε (from ver 25) ADKLM S(Tischdf) ΤΧΓΔΠΝ 69: txt B rel.

λεγειν ins κυριε D.

27. Legav B(sic: see table) T: om N latt Syr coptt arm-usc [Lucif₁]. rec aft oida ins vhas (so Matt vii. 23; xxv. 12), with AN rel vulg lat-a cf ff_2 [q] Orig₂: om BLRT tol lat-b i l.—ovdepote eidov vhas D. om $\pi o \theta \epsilon v \epsilon \sigma \tau \epsilon$ D 56-8 sah-mnt Orig₁ (appy). rec ins oi bef $\epsilon \rho \gamma \alpha \tau \alpha$ (Matt vii. 23), with AKMTUPH 1. 33. 69 [coptt arm]: om BDRN rel Cyr₁ (Clem-rom₁ Just₂ Orig Épiph₁). rec ins της bef αδικιας, with AT rel coptt (Epiph₂) Cyr₁: om B(D)LRN arm Orig.—for αδικιας, ανομιας D ev-x [Just₂] Orig, Épiph₂.

28. οψεσθε B¹ D-gr X 69: ιδητε Ν [Mcion₂-e]: txt A B²[B²(appy)·³, Tischdf] R**T**

D-lat (Syr syr-cu) [syr-jer].—om 3rd και T.

After elseld, is to be supplied in both places, είς σωτηρίαν, or είς τ. βασ. τ. θεοῦ. This remark will dispose of the punctuation of Lachmann and Tischendorf in his earlier editions, who place only a comma at ἰσχύσουσιν, and connect it with ἀφ' οδ. 25. A reason why this ἀγωνίζεσθαι is so important:because there will be a day when the gate will be shut. The figure is the usual one. -of a feast, at which the householder entertains (in this case) the members of his family. These being assembled, he rises and shuts the door, and none are afterwards admitted. The ad' où extends to ¿στέ, end of ver. 25-and the second member of the sentence begins with TOTE. έξω έστάναι and κρούειν both depend on ἄρξησθε:-Hearing that the door is shut ye begin to stand without and knock. On the spiritual import, see note on Matt. xxv. 11.

ούκ οίδ. π. ἐστέ, 'ye are none of my family—have no relationship with me.' 26. ἐφάγ. ἐνώπ. σου κ. ἐπ.] As applied to the then assembled crowd, these words refer to the miracles of feeding,perhaps also to His having so often sat at meat in the houses of various persons (the κ. ἐπίομεν must not be pressed as meaning any thing different from ¿φάγ .:the expression is a general one for taking a meal) ;-as applied to Christians, to the eating and drinking whereof those miracles were anticipatory. Both these are èνώπιόν σου merely,-in His presence;very different from the drinking μεθ' ὑμῶν of which He speaks Matt. xxvi. 29, and from the δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ, Rev. iii. 20. έν τ. πλ. ήμ. έδ., applicable directly to those to whom the words were spoken; and further, in its fuller sense, to all among whom the gospel is preached, even till the end. 27. ἐργάται ἀδικ.] This unusual expres-

sion seems to mean, persons engaged in the hire and receiving the wages of unrighteou-ness: see Matt. vii. 23, where οί έργαζόμενοι τ. ανομίαν answers to it. This meaning of έργάτης is peculiar: see reff. 28, 29.] See Matt. viii. 11, 12, The verses occur here in and notes.

τοῦ θεοῦ. 80 καὶ ἰδοὺ εἰσὶν ἔσχατοι οὶ ἔσονται πρῶτοι, $^{\rm b-Matt. ii. 8.}$ καί εἰσιν πρῶτοι οὶ ἔσονται ἔσχατοι. $^{\rm che}$ $^{\rm beroonly}$ $^{\rm si. 13 al.}$ $^{\rm si. 13 al.}$ $^{\rm si. 13 al.}$ $^{\rm si. 13 al.}$ $^{\rm al}$ Έν αὐτἢ τἢ ὥρα προςηλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ "Εξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε $^{\rm chest}$ $^{\rm autois}$ ἀποκτεῖναι. $^{\rm 32}$ καὶ εἶπεν αὐτοῖς $^{\rm b}$ Πορευθέντες εἴπατε τἢ $^{\rm chest}$ $^$

19. ch. x. 35. John i. 29. Exed. xxi. 29.

h = Heb. ii. 10. Phil. iii. 12. Wisd. iv. 13.

31. ταυτη DKMTΠ coptt. rec (for ωρα) ημέρα, with B2T rel latt syrr coptt æth arm: txt AB DL R(appy) XN syr-mg. (Cf ch ii. 38; vii. 21; x. 21; xii. 12; xx. 19; xxiv. 33: this may have been conformed to those places, but the evidence is very strong, and ημερα is read in vii. 21 by LN 69. Notwithstanding the evidence of the ancient versions, Tregelles seems hardly consistent with his principles here in editing ημερα.) (προςηλθαν, so B1DL.) αυτω τινές των φαρισαίων λέγοντες D (latt for θελει, ζητει D 253-9 [syr-cu] sah. Syr syr-cu).

32. rec (for αποτ.) επιτελω (commoner word), with AR rel: αποτελουμαι D: txt BLN 33 Clem, aft τριτη ins ημέρα B 56 latt [Syr syr-cu] copt æth arm.

a different connexion: 'Ye Jews, who neglect the earnest endeavour to enter now, shall weep and gnash your teeth when ye see all the saints, Jews and Gentiles, in the Kingdom of God, and yourselves excluded' (see ch. xvi. 23).

In these two verses is the real answer to the question of ver. 23 given :- 'they shall be MANY—but what is that to you, if you be not among them?' 30.] As the words here stand-somewhat different from those in Matt. xx. 16-they seem to be a prophetic declaration of what shall be in the course of the ingathering of these guests; -viz. that some who were the first, or among the first to believe, shall fall from their high place, and vice versa. This former has, as Stier notices (iii. 200), been remarkably the case with the Oriental Churches, which were the first founded and flourishing:—and, we may add, with the mother Church of Jerusalem, which has declined, while her Gentile offsets have flourished.

31-35.] WARNING OF HEROD'S EN-MITY; OUR LORD'S REPLY. Peculiar to Luke:—the apostrophe in vv. 34, 35 was spoken by our Lord also on another occasion, Matt. xxiii. 37-39. 31. Ev αὐτή τῆ ώρα is not necessarily definite.

These Pharisees appear to have been sent y Herod for the purpose of getting rid or Jesus out of his jurisdiction. sidering his character, it is hardly possible that he should really have wished to kill one who was so popular; -he refused to do so when Jesus was in his power afterwards in Jerusalem; -but, as great multitudes were now following Him about, and superstitious fears, as we know, agitated Herod, he wished to be quit of Him, and took this means of doing so. I think

this view is necessary to justify the epithet applied to Herod, which certainly implies cunning on his part. Stier thinks the Pharisees invented the tale about Herod: but then how can the epithet applied to him be explained? I cannot for a moment believe, as he does, that our Lord saw through the lie of the Pharisees, and yet adopted it, meaning the ἀλώπηξ to signify themselves. "That Jesus in a public discourse uses such an expression of the ruler of his country, is not to be judged of by the manners, and ways of speech, of our times. The free-spokenness of the ancient world, which we meet with especially in the Hebrew prophets, allowed such strong expressions, without any thing peculiarly offensive being found in them." Bleek. 32, 33.] The interpretation of this

answer is difficult, for two reasons-(1) that the signification of the σήμ., αυρ., and ή τρίτη is doubtful-(2) that the meaning of τελειουμαι is also doubtful. days mentioned are ordinarily supposed to be proverbially used; on His present working-auptor, for that between the present time and his arrival at Jerusalem-\$\def_{\tau_0}\$, for that arrival, and the end of his work and course by his Death. Against this, is (1) the positive use of the

three days, in an affirmative sentence,of which no instance can be brought where the proverbial meaning is implied:—
(2) the πορεύεσθαι belonging to all three in ver. 33, whereas thus it only belongs to The interpretation the two first. adopted by Meyer (and Bleek) is this :-In three days (literal days) the Lord's working of miracles in Galilee would be ended, which had excited the apprehension of Herod: and then He would leave the

33 πλην δεί με ^f σήμερον καὶ ^f αύριον καὶ τη ^k έχομένη ABDE i = Matt. xi. 22, 24 reff. Judg. iv. 9. k = Mark i. 38 1 πορεύεσθαι, ὅτι οὐκ ^m ἐνδέχεται προφήτην ἀπολέσθαι Μαςυν reff. 1 ch. 6 reff. n έξω 'Ιερουσαλήμ. 34 'Ιερουσαλήμ 'Ιερουσαλήμ, ή άπο- κ. 33. m here only *. 2 Μασε. κ. 18 κτείνουσα τοὺς προφήτας καὶ ° λιθοβολοῦσα τοὺς ἀπεσταλμένους προς P αυτήν, 9 ποσάκις ήθέλησα 9 επισυνάξαι τὰ $^{26.5}_{\text{Acts xir. 19.}}$ τέκνα σου q ον τρόπον r ὄρνις τὴν ἑαυτῆς s νοσσιὰν ὑπὸ $^{\text{xxi. 5. 39.}}_{\text{Neh. xiii. 20.}}$ τὰς t πτέρυγας, καὶ οὐκ ἡθελήσατε; 35 ἰδοὺ u ἀφίεται ο Μαϊτ. xxi. 35 eff. Matt.xxiii. ὑμῖν ὁ οἰκος ὑμῶν. λέγω δὲ ὑμῖν [ὅτι] οὐ μὴ ἴδητέ με i. Isa, xxii, 16 Heb. see ch. i. 46. q ch. xxii. 34 reff. r Matt. xxiii. 37 only. 3 Kings iv. 23 A B;not Ed·vat.) only. s here only. (= νόσσια, Matt. xxiii. 37.) Gen. vi. 14. t Matt. xxiii. 37 reff. 37. Rev. xviii. 24. Isa. xxii. 16 Heb. see ch. i. 45.

33. ins τη bef αυριον D: om αυριον και X1. ερχομενη DAN 69. απολεσθαι bef $\pi \rho \sigma \tau \eta \nu$ (sic, with σ written above the line) D.

34. (αποκτεγνουσα ΑΚU1: -κτενουσα ΧΔ 1.) for authy, autov \aleph^1 . ODVIE τα εαυτης νοσσια (|| Matt) ΑΚΜΠ 1 sah arm: τα νοσσια αυτης D DN: opns L.

lat-c Iren-int: την εαυτου νοσσιαν X1.

35. rec aft $v\mu\omega\nu$ ins $\epsilon\rho\eta\mu$ os (Matt xxiii. 38), with D rel vulg-ed lat-a b c f (g_1 l?) [q] syrr syr-cu copt-wilk æth [Chrubique] Iren-int₂: om ABKLRSVFAIIN 69 am(with fuld bodl em forj jac san tol trev) lat-e ff_2 g_2 i copt-schw[-dz] sah arm Orige Epiph, rec (for $\lambda\epsilon\gamma\omega$ $\delta\epsilon$) $\alpha\mu\eta\nu$ $\delta\epsilon$ $\lambda\epsilon\gamma\omega$, with Scr's o(e sil): $\lambda\epsilon\gamma\omega$ alone LN¹ lat-b c ff_2 [i] l syr-cu sah æth: txt ABDRN³a rel Scr's-mss vulg lat-f q syr copt arm. om of: (|| Matt) BDHLRN 1 gat(with mm) lat-b c e i l q t in A rel vulg lat-a f ff_2 . rec με bef ιδητε (|| Matt), with DL rel lat-b c e q: txt ABKMRΠR 69 vulg lat-a f i l

territory, not for fear of Herod, but because He was going to Jerusalem to die. The objection to this is, that the sense-of ending these present works of healing, &c. does not seem a sufficient one for τελειου-Meyer takes it as middle-but qu., is a middle present ever thus placed alone? Is not such a form, when standing thus, necessarily passive? And though the word τελειούμαι is not found earlier than the writings of the Fathers in the sense of 'suffering martyrdom,' it is found in that of 'being perfected'-which, as applied to the Lord, included his Death :- see reff. I own that neither of the above interpretations satisfies me, -and still less the various modifications of them which have been proposed (e.g. by Stier and Wieseler; De Wette adopts none). Nor can I suggest any less open to objection :- but merely state my conviction, (1) that the days mentioned must have some definite fixed reference to three actual days: (2) that τελειουμαι is the pres. pass., and is used in the solemn sense elsewhere (reff.) attached to the word. If this Gospel had been a chronological calendar of our Lord's journey, the meaning would probably have been clear: but as we have none such, it is, and I believe must remain, obscure. Bp. Wordsworth's note is much to the point: "It must be remembered that Herod was ruler of Peræa as well as of Galilee: and that John the Baptist had been put to death at Macharus,

where Herod had a palace, about ten miles E. of Jericho, and thirty E. of Jerusalem. St. Matt., xix. 1, and St. Mark, x. 1, 46, speak of our Lord being in Peræa, whence He passed over the river Jordan, and so came to Jericho, and thence to Bethany and Jerusalem for His Passion. Herod had put John to death not in Galilee but in Peræa: and if our Lord was now, as seems probable, in Peræa or near it, it was very likely that the Pharisees should endeavour to intimidate Him with a threat of Herod's anger." $\tau \hat{\eta} \in \mathbf{x} = \tau \hat{\eta}$ τρίτη above, and is not less precise (Stier). πορεύεσθαι, to journey-the very

word in which they had addressed Him, πορ. ἐντεῦθεν. οὐκ ἐνδ., a monopoly not without exceptions, for John had been put to death by Herod out of Jeru-But our Lord's saying is not to be so literally pressed; -He states the general rule, which in His own case was to be fulfilled. There is no reference to the power of the Sanhedrim to judge and condemn false prophets (as Grot., Lightf., &c. think), for the fact of anoleoval only is here in question ;-and our Lord never would place himself in such a category 34, 35.] These verses are (Meyer). in too close connexion with the preceding to allow of the supposition that they are inserted unchronologically, as Grot., Mey., De W., Neander, and even Schleierm. suppose: and their variations from those in Matthew (xxiii. 37-39) are striking and

...TW ελθειν R.

ἕως [v ήξει ὅτε] εἴπητε w Εὐλογημένος ὁ ἐρχόμενος ἐν v c John ii. 4. 2 Pet. iii. 10. Ρε. χαχί. 13. (constructions τῶν ἀρχόντων [τ ων] Φαρισαίων σαββάτω φαγεῖν w τίνος τῶν ἀρχόντων [τ ων] Φαρισαίων σαββάτω φαγεῖν w Μαιτ. χί. 9 εἄρτον, x καὶ αὐτοὶ y ήσαν x παρατηρούμενοι αὐτόν. 2 καὶ εἰδοὺ ἄνθρωπός τις ἡν a ὑδρωπικὸς b ἔμπροσθεν αὐτοῦ. 16. ii. 21 reff. Psa. cxiii. 26. χί. 16. ii. 21 reff. psasim in Luke. 23 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς c νομικοὺς καὶ y Matt. χί. 22 reft. 17. reff. 26. χί. 16. ii. 21 reff. 26. χί. 26. χί

rec aft ews ins av, with AR rel: om BDKLRII. om neel ore (|| Matt) BLMRX 1. 69 gat(with mm) lat-e i Syr coptt arm: om ηξει ΚΠ: ins AD (ηξει, so ADVΔΛ ev-y.)

CHAP. XIV. 1. ειςελθειν DM 69 latt coptt arm (Syr æth?). ins TOV bef OIKOV om 2nd Twv BK18.

2. om TIS D 1 mt lat-b c ff i [l q].

3. om λεγων D am lat-a b e q Syr syr-cu. rec ins ει bef εξεστιν (from Matt xii. 10), with A rel [vulg-clem] (with fuld for jsan) lat-a b c e ff2 syrr syr-cu arm: om BDLN am lat-f syr-jer [copt-wilk xth]. rec $\theta \in pa\pi \in v \in v$ (from Matt xii. 10), with A rel: txt BDLN 1. rec om η ov (Matt ib), with A rel vulg lat-a c ff_2 [i l] Syr sah-woide arm: ins BDLN 1.69 mm lat-b e f q syr-cu syr-w-ast syr-jer coptt æth Cyr₁.

4. aft επιλαβομενος ins αυτον και D lat-e Syr syr-cu; αυτου 1.69 lat-b c ff l coptt ιασαμένος D. om αυτον D 69 am lat-e. om last και D. æth arm.

5. om αποκριθεις (not in Matt xii. 11) BDKLΠ 1. 69 lat-a b c e ff i l Syr syr-cu coptt ath arm: ins A K (marked for erasure, but marks removed) rel vulg lat-f syr ειπεν bef προς αυτ. (Matt) ADKΠ lat-a b c efff2 i l [q syrr] [syr-jer]. (33 def.) coptt æth arm: txt BX rel vulg. for autous, autov X1. aft Tivos ins e D

characteristic. For γάρ, which there accounts for the ἐρημία of the temple, then for the last time left by our Lord, does not appear here, but δέ, introducing a fresh saying, having I believe another meaning: and the words ἀπ' ἄρτι, which follow Tonte there, marking that moment as the commencement of the dereliction, are here omitted. Surely these differences indicate an uttering of the words prophetically, previous to their utterance in the act of departure. Our Lord overleaps in prophetic foresight the death just set forth as certain, and speaks of the ages to come, during which the holy city should be desolate and trodden down of the Gen-That the very words eul. o epx. κ.τ.λ. were used by the multitude at the Lord's entry into Jerusalem, I should much rather ascribe to a misunderstanding by them and the disciples of this very declaration, than for a moment suppose that these words found any sufficient fulfilment in that entry (Erasmus, Paulus, Wieseler).
CHAP. XIV. 1-6.] HEALING OF A

DROPSICAL MAN ON THE SABBATH. Peculiar to Luke. 1.] ἐν τῷ ἐλθ. αὐτ.,

viz. during the πορεύεσθαι, ch. xiii. 33. τ. ἀρχ. [τ.] Φ., of the chief men of the Pharisees; or, if the τῶν be omitted, of the Pharisees who were rulers. Though the Pharisees had no official rulers as such, they had men to whom they looked up, as Hillel, Schammai, Gamaliel, &c. (Meyer.) ф. арт.] The Jews used to give entertainments on the Sabbath, see Neh. viii. 9-12: Tobit ii. 1. The practice latterly became an abuse,-' Hodiernus dies sabbati est: hunc in præsenti tempore otio quodam corporaliter languido et fluxo et luxurioso celebrant Judæi.' Aug. in Ps. xci. 1, Enarr. § 2, vol. iv. Again, 'observa diem Sabbati, non Judaicis deliciis' in Ps. xxxii. 2. Enarr. ii. § 6. καί, usual after ἐγένετο: not 'also,' or 'even.' avr., not as a guest: see ver. 4, and compare ch. vii. 37, and note on ib. ver. 45. ην ίστάμενος και μη τολμών μέν ζητήσαι θεραπείαν διὰ τὸ σάββ. καὶ τοὺς Φαρ. φαινόμενος δε μόνον, Ίνα ίδων οἰκτειρήση τοῦτον ἀφ' ἐαυτοῦ καὶ ἀπαλλάξη τοῦ ὕδρωπος. Euthym. It does not appear, though it is certainly possible, that h John iv. 11, 12. Rev. 12, 12. (2000) coll. Rev. 12, 12. (2000) coll. Rev. 12, 13. (2000) coll. Rev. 13, 14. (2000) coll. Rev. 13, 14. (2000) coll. Rev. 13, 14. (2000) coll. Rev. (2000) coll. Rev. 14. (2000) coll. Rev. (2000) coll. Rev. 14. (2000) coll. Rev. (2000) coll. Rev. 14. (2000) coll. Rev. (2000) coll. Rev. 14. (2000) coll. Rev. (2000)

copt-ms. rec (for vios) ovos (see note), with KLXPR 1. 33. 69(opos) latt copt [syr-jer æth] arm: $\pi\rho\sigma\beta\alpha\tau\sigma\nu$ D: txt AB rel lat-e f q syrr (syr-cu) sah Thl Euthym.— pref δ A S(Tischdf) U.—att $\beta\sigma\nu$ add η ovos syr-cu. rec $\epsilon\mu\pi\epsilon\sigma\epsilon\iota\tau\alpha\iota$ (Matt), with D rel: txt ABLPR 1. 69. for $\alpha\nu\tau\sigma\nu$, $\alpha\nu\tau\sigma$ A. om $\epsilon\nu$ ADKLXAP 69 vulg lat- δ ϵ t: ins BR rel lat-a e f q. $\tau\eta$ $\eta\mu$. τ . $\sigma\alpha\beta$. bef $\kappa\alpha\iota$ oux $\epsilon\nu\theta$. $a\nu$. $a\nu$. D Syr syr-cu. om $\tau\eta$ (bef $\eta\mu\epsilon\rho\alpha$) BR1.

6. for και to ανταπ., οι δε ουκ απεκριθησαν D 47 lat-e. for ανταπ., αποκριθηναι ΛΝ 1. 243-51 Scr's i. rec adds αντα, with A rel (latt): om BDLN 1 lat-e l.

7. aft ελεγεν δε ins και D vulg lat-a arm.

8. om upo tipos D valg late i syr-cu Clem_1 . $\gamma a \mu o v$ D. for $\mathring{\eta}$ keklymesos, $\eta \xi \epsilon i$ D om up' autou D late a b c f_2^r i l Syr syr-cu copt wth: om up' L \aleph^1 (ins \aleph -corr¹ or ²a).

9. for $\alpha \rho \xi \eta$, $\epsilon \sigma \eta$ D-gr lat-e. ($\mu \epsilon \tau \alpha$, so ABDN &c.) om $\tau o \nu$ D¹(ins D⁴). 10. $\kappa \lambda \eta \theta \epsilon \iota s$ B¹(sic: see table). om $\pi o \rho \epsilon \nu \theta \epsilon \iota s$ D 251 lat-e $\lceil \text{Clem}_1 \rceil$.

he was set there by the Pharisees on purpose. This was before the meal (ver. 7). 5.7 There is a strict propriety in the comparison: the accident and disease are analogous. υίὸς ἡ βοῦς] This reading, which evidently was the original, seemed incompatible with the supposed argument à minori ad majus: vios was therefore altered to ovos (as in ch. xiii. 15) or $\pi\rho\delta\beta\alpha\tau\sigma\nu$ (Mill and Bornemann conjectured δis). But our Lord's argument is of another and a far deeper kind. The stress is on ὑμῶν: and the point of comparison is the ownership, and consequent tender care, of the object in question. 'Those who are in your possession and care, whether belonging to your families, or your herds, are cared for, and rescued from perishing: am I (the possessor of heaven and earth,—this lies in the background) to let mine perish without care or rescue?' There may be in the words the meaning 'son, or even ox;' but I prefer rendering them

7-24.] SAYINGS OF OUR LORD AT THIS SABBATH FEAST. 7-11.] It does not appear that the foregoing miracle gave occasion to this saying; so that it is no

objection to it, that it has no connexion with it. Our Lord, as was His practice, founds His instructions on what He saw happening before Him. As Trench remarks (Par. in loc.), it is probable this was a splendid entertainment, and the guests distinguished persons (ver. 12).

guests distinguished persons (ver. 12).

7.] πρωτοκλ., see Matt. xxiii. 6, the middle place in the triclinium, which was the most honourable. At a large feast there would be many of these.

8.] The whole of this has, besides its plain reference, a deeper one, linked into it by the pregnant word γάμους, relating to the Kingdom of God. Both meanings are obvious, and only one remark needed;—that all that false humility, by which men put themselves lowest and dispraise themselves of set purpose to be placed higher, is, by the very nature of our Lord's parable, excluded: for that is not bona fide ταπεινοῦν ἐαντόν. The exaltation at the hands of the Host is not to be a subjective end to the guests, but will follow true humility.

9.] σὲ καὶ αὐτόν, not, 'thyself also,' (see ch. ii. 35.) but thee and him, as E. V. ἐρεῖ, not dependent on μή, but future. ἄρξη...κατ.] The form of expression sets forth the reluctance and

R auros

πυδοθη-

петац...

θεὶς κανάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθη ὁ x ch. xi.37 reff. σεις ανάπεσε εις τον εσχάτον τοπού, του σταν επός γ here only. γ κεκληκώς σε είτη σοι Φίλε, γ προςανάβηθι ἀνώτερον γ Εχαδ. xix. τότε ἔσται σοι δόξα 2 ἐνώπιον πάντων τῶν 3 συνανακειμένων 2 3 Ακικ. χίι. 34. Ναικ. χίι. 36. οι. 11 ὅτι πᾶς ὁ 11 ὑψῶν ἐαυτὸν 11 ταπεινωθήσεται, καὶ 3 Μαιι. ix. 10 τει. ό $^{\rm b}$ ταπεινῶν ἑαυτὸν $^{\rm b}$ ὑψωθήσεται. 12 ἔλεγεν δὲ καὶ τῷ $^{\rm b}$ Matt. xxii. $^{\rm n}$ κεκληκότι αὐτὸν "Όταν $^{\rm c}$ ποιῆς $^{\rm d}$ ἄριστον $^{\rm f}$ δείπνον, μ ὴ $^{\rm c}$ $^{\rm ceff.}$ Gen. xxii. $^{\rm s.i.}$ 8. ε φώνει τους φίλους σου μηδε τους άδελφούς σου μηδε d ch. xi. 38. Ματτ. xxii. τοὺς $^{\rm f}$ συγγενεῖς σου μηδὲ $^{\rm g}$ γείτονας πλουσίους μήποτε $^{\rm g}$ καὶ αὐτοὶ $^{\rm h}$ ἀντικαλέσωσίν σε, καὶ γένηται $^{\rm i}$ ἀνταπόδομά $^{\rm g}$ $^{\rm ere}$ only. $^{\rm geoletics}$ σοι. $^{\rm 13}$ ἀλλ' ὅταν $^{\rm c}$ ποιῆς $^{\rm k}$ δοχήν, $^{\rm l}$ κάλει πτωχούς, $^{\rm f}$ Μακ νι. $^{\rm d}$ π ἀναπείρους, χωλούς, τυφλούς· 14 καὶ μακάριος ἔση, ὅτι ξ ch. xv. δ. 9.
οὐκ ἔχουσιν π ἀνταποδοῦναί σοι π ἀνταποδοθήσεται γάρ καὶ 4 al.
here only τ. σοι έν τῆ ο ἀναστάσει τῶν δικαίων.

xxvii. 4. (-80σts, Col. iii. 24.) k.ch. v. 29 (reff.) only. 1 vv. 7. &c. m ver. 21 only +. 2 Macc. viii. 24 only. here bis. Rom. xi. 35. xii. 19 (& Heb. x. 39, from Deut. xxxii. 33). 1 Theses, ii. 9. 2 Theses, i. 6 only. Isa. Ixiii. 7. o see John v. 29. Rev. xx. 5, 6.

rec anameson, with 236: anameson (see ch xvii. 7) $B^2(sic)$ GLMXDL Scr's q r s: anamesit e D $[Clem_1]$: txt A $B^1(sic$: see table) **x** rel. ϵ . τ . $\epsilon \circ \chi$. $\tau \circ \pi$. bef anam. D lut-e [Clem,]. for ειπη, ερεί (mechanl repetn) BLXN: txt AD rel [Antch,]. [a only of ανωτερον is written by B1.] ins και bef τοτε D. om 2nd σοι \$1(ins bef εσται X-corr¹⁻³ (so appy, but Tischdf's account is not clear) 248) 234 Scr's f. rec om παντων, with D rel latt goth arm: ins ABLXX 1. 33. 69 syrr syr-cu [syr-jer] coptt with [Antch,]. om 3rd ooi D 258 latt syr-cu.

11. ταπεινουται and υψουται D-gr.

12. κεκληκυντι A. om 1st σου D lat-a Iren-int₁. om μηδε τ. αδ. σ. L [1] 69 Iren-int, om μηδε τους συγγενεις σου D ev-48 lat-a e Cypr, : om σου κ 254

69 Iren-int₁. om μησε τους συγγενείς σου D ev-45 int-a e $Cypr_1$: oil σου x D vulg lat-b c $frac{1}{2}$ Iren-int₁. for 3rd μηδε, μη B. ins πους bef γείτονας D (69). ins μηδε τους bef πλουσίους D lat-a b c $[frac{1}{2}i$ l] arm $Cypr_1$. rec σ e bef αντικαλεσωσιν, with A rel latt arm $[Bas_1]$: txt BDLRXR 1. 69 mt lat-e f syrr copt goth Iren-int₁ $Cypr_1$ $[Damasc_1]$. rec σ e e f

commonly confounded in MSS), so AB'DE'LRX ev-y.)

14. for $\gamma \alpha \rho$, $\delta \in \mathbb{R}^1$ 1. 69 lat-c e f ff, i $l \lceil q \rceil$ wth arm Cypr, : om 253.

lingering with which it is done. iva, not expressing the view with which thou art to do it (Meyer, bezeid)net die Ubsicht des ἀνάπεσε), but a consequence which may follow: the view with which the act, as an objective fact, happens: the effect, of which it is (however the actor may be unaware of this) the cause; as the μήποτε in ver. 8. 11.] As an example of the first clause, see Isa. xiv. 13— 15; of the second, Phil. ii. 5—11.

12-14. The composition of the company before Him seems to have given occasion for this saying of our Lord. The Pharisee his host had doubtless, with the view (of watching Him) mentioned in ver. 1, invited the principal persons of the place, and with the intention of courting their favour, and getting a return. The Lord rebukes in him this spirit; -and it has been well remarked, that the intercourse and civilities of social life among friends

and neighbours are here pre-supposed, (inasmuch as for them there takes place an ἀνταπόδομα, and they are struck off the list by this means,) with this caution, -that our means are not to be sumptuously laid out upon them, but upou something far better,-the providing for the poor and maimed and lame and blind. When we will make a sacrifice, and provide at some cost, let us not throw our money away, as we should if an ἀνταπόδομα is made to us in this world: but give it to the poor, i. e. lend it to the Lord; and then, as in ver. 14, there will be an ἀνταπόδ. ἐν τ. ἀναστ. τ. δικ., which shall not be a mere equivalent, but a rich reward. See an excellent note in 14.] ἀναστ. τ. δικ., the first resurrection, here distinctly asserted by our Lord; otherwise τ. δικ. would be vapid and unmeaning. See 1 Cor. xv. 22 f.: 1 Thess. iv. 16: Rev. xx. 4, 5.

15 'Ακούσας δέ τις των P συνανακειμένων ταθτα είπεν p ver. 10. Matt. ix. 10 q - ver. 1 al. Exod. ii. 20, fut., ch. xvn. 8, John ii. 17. James v. 3. αὐτῶ Μακάριος ὅςτις ٩ φάγεται ἄρτον ἐν τῆ βασιλεία τοῦ θεού. 16 ὁ δὲ εἶπεν αὐτῶ "Ανθρωπός τις ε ἐποίει δεῖπνον μέγα καὶ ἐκάλεσεν πολλούς, 17 καὶ ἀπέστειλεν τὸν δοῦλον r here only, see Matt, xviii, 35, Rom. xi, 25 αὐτοῦ τῆ ὥρα τοῦ δείπνου εἰπεῖν τοῖς Ικεκλημένοις "Ερχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν [πάντα]. 18 καὶ ἤρξαντο τἀπὸ here 3ee.
Acts xxv. 11.
1 Tim, iv. 7.
v. 11.
2 Tim, ii. 23.
Tit.
iii. 10. Heb.
xu. 19, 25
bis only.
L.P.H.
see 1 Kings
xx. 6, 28.
Esth. iv. 8.
Matt. xiii.
Matt. xiii. r μιᾶς πάντες s παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ ᾿Αγρὸν † ηγόρασα, καὶ "έχω " ἀνάγκην " έξελθών " ίδειν αὐτόν" έρωτῶ σε x έχε με s παρητημένον. 19 καὶ έτερος είπεν F [πα]y Ζεύγη βοῶν ἢγόρασα πέντε, καὶ πορεύομαι ε δοκιμάσαι μενον αὐτά· ἐρωτῶ σε × ἔχε με s παρητημένον. 20 καὶ ἔτερος GHKL

Estn. v. 5.

Matt. xiii.

44. 2 Chron. xxxiiv. 11.

xxxiii. 28. xx. 1, &c.

w = John xii. 21, Josh. ii. 1.

xxxiii. 28. xx. 1, &c.

w = John xii. 21, Josh. ii. 1.

x constr., here bis. eh. xix. 20. Mark

II.

iii. 1. viii. 17.

y ch. ii. 24 only. Lev. v. 11.

z = 1 Cor. iii. 13. 2 Cor. viii. 8. 1 Thess. v.

1, 33. 69

15. ταυτα bef των συναν. D \aleph -corr¹ [copt]: om ταυτα \aleph ¹ Scr's g [lat-eff]. είπεν to είπεν next ver \aleph ¹(ins \aleph -corr¹, except αυτω, which is added by \aleph ³3). (for ostis) os, with AD rel Clem, [Eus, Bas,] Epiph,: txt BLPRX X-corr 1. 69 syrmg copt [Eus,].

16. for o δε, ουδε D.gr. om αυτω D 253 lat-a b e [arm-ed]. Orig₁. rec εποιησεν (commoner tense in narration), with ADI let [5]. Orig₁ Bas₁ [Eus₁ Tert₁]: txt BRN 1 syr-cu Orig₂. μεγαν Β²(but corrd, Tischdr) DAΠ² 69 Clem₁: txt AB¹PRN rel Orig₂ Eus₂ [Bas₁]. (om X lat-e arm Tert.)

17. τους δουλους P 259 Ser's c οπ τη ωρα του δειπνου Ρ 259. ερχεσθαι (itacism?) ADKLPR A(Treg) I X. for εστιν, εισιν LRX. οπ παντα BLRX1 lat-b c ff il q: ins AP R-corr (appy, but erased) rel vulg lat-f, and (but bef erosua (as in Matt xxii. 4) D lat-a e Syr syr-cu [syr-jer] copt.

18. rec παραιτεισθαι bef παντες, with AP rel syr copt goth with Bas; om παντες syr-cu: txt BDLRXX 1 latt Syr arm. ins και bef ο πρωτος P lat-c e. αυτω D 1 lat-a b c e ff2 i l [q] copt[-dz] goth arm. αναγκην bef εχω DP latt: rec εξελθειν, with APR rel: txt BDLR. txt A B(-κη B1) RN rel. εξελθ. ins και, with AP rel: om BDGLRN Syr syr-cu copt [æth] arm. om σε X1(ins X-corr1).

19. for $\epsilon \rho \omega \tau \omega \kappa.\tau.\lambda.$, διο ου δυναμαι $\epsilon \lambda \theta \epsilon \iota \nu$ D lat-a c ff_2 i q (b l) mss-in-Orig(κ . δια

TOUTO . . .). 20. for ετερος, αλλος D latt.

15-24. Parable of the Great Supper. One of the guests takes this literally, and imagines the great feast to which the Jews looked forward to be meant. He spoke as a Jew, and probably with an idea that, as such, his admission to this feast was sure and certain. Our Lord answers him by the parable following, which shewed him that true as his assertion was, (and He does not deny it,) the blessedness would not be practically so generally acknowledged nor entered into. Parable, whatever analogy it may bear with that in Matt. xxii. 1 ff., is wholly different from that in many essential points.

15.] φάγεται is a well-known future, contracted from φαγήσεται: see reff. 16.] The δείπ. μέγα is the βασιλεία τ. $\theta \epsilon o \hat{v}$, the feast of fat things in Isa. xxv. 6; completed in the marriage-supper of the Lamb; but fully prepared when the glad tidings of the gospel were proclaimed.

ἐκάλ. πολ.] These first κεκλημένοι are the Pharisees and Scribes and learned among the Jews. 17.] The δοῦλος is one spirit, one message; but not necessarily, in the three cases, one and the same person. The three messages were delivered (1) by John the Baptist and our Lord; (2) by our Lord and the Apostles; (3) by the Apostles and those who came after. The elder prophets cannot be meant, for ἔτοιμά ἐστιν πάντα was the

message, = ἤγγικεν ἡ βασ. τ. οὐρ.
18-20.] ἀπὸ μιᾶς, supply γνώμης: so ἀπὸ τῆς ἴσης, Thueyd. i. 15; so (ch. vii. 30) they had rejected John's baptism, and (John vii. 48) the Lord himself. The saying is not to be taken strictly without exception, e. g. Nicodemus: but generically. So also ver. 24. The temper rically. So also ver. 24. of these self-excusers is threefold; the

είπεν Γυναϊκα έγημα, καὶ διὰ τοῦτο οὐ δύναμαι έλθεῖν, a see ch. xi. 6 21 καὶ a παραγενόμενος ὁ δοῦλος b ἀπήγγειλεν τ $\hat{\omega}$ κυρίω b $^{cell.}$ 8 al. αὐτοῦ ταῦτα. τότε c ὀργισθεὶς ὁ d οἰκοδεσπότης εἶπεν τ $\hat{\omega}$, c Matt. v. 22 δούλω αὐτοῦ "Εξελθε $^{\rm e}$ ταχέως εἰς τὰς $^{\rm f}$ πλατείας καὶ $^{\rm ch.\,xvi.\,6.}$ σοιν της πόλεως, καὶ τοὺς πτωχοὺς καὶ $^{\rm h}$ ἀναπείρους σιιν το συν τους τιφλούς καὶ $^{\rm h}$ ἀναπείρους $^{\rm conp.\,1}$ Corp. 1 corp. καὶ τυφλούς καὶ χωλούς εἰςάγαγε ώδε. 22 καὶ εἰπεν ό δούλος Κύριε, ¹ γέγονεν δ ¹ έπέταξας, καὶ έτι ^k τόπος έστίν. 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον "Εξελθε εἰς τὰς όδοὺς καὶ 1 φραγμούς, καὶ m ἀνάγκασον εἰςελθεῖν, ἵνα η γεμισθή μου ο οίκος. 24 λέγω γαρ ύμιν ότι οὐδείς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων ο γεύσεταί μου τοῦ

25 p Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί. καὶ ^q στρα-

Gospp. 1 Cor. is. 19-ai. 4 Kmgs. i. 11. 4 Matt. vi. 5. xii. 19. ch. x. 10. xiii. 26, Acts v. 15. Rev. xi. 8. xi. 21. xxii. 22 cmly. Isa. xv. 3. Tobit xiii. 17. g Matt. vi. 2. Acts ix. 11. xii. 10 cmly. 17-rov. xxxi. 23 R. Isa. xv. 3. Tobit xiii. 17. 7 Matt. vi. 2. Acts ix. 11. xii. 10 cmly. 18-rov. xxxi. 23 R. Isa. xv. 3. Tobit xiii. 18 (not %). Sir. ix. 7 only.

i = Matt. vi. 10, ch. xxiii. 24, Rev. xvi. 17, Gen. i. 3, &c.

j Mark vi. 27, 39 al. Gen. xlix. 33. k = ver, 9, ch. ii. 7, Gen. xxiv. 23, 25,

m Matt. xiv. 22 reff. n Mark iv. 37 reff. o Matt. xxvii. 34, John ii. 9, Acts xxiii, 14 al. Job xii. 11,

p Mark x. 1, ch. vii, 11, xxiv. 15 only. Exod. xxxiii, 15, 16, Judg. xi, 8 A. q ch. vii. 9 al.

for και δια τουτο, διο D. for εγημα, ελαβον D.

21. rec aft o doudos ins ekeivos (see Matt xxii. 10), with X rel syrr syr-cu [syr-jer]: om ABDKLPRIN 1. 69 latt copt goth æth arm Bas, (33 def.) aft αυτου ins παντα D (arm-usc). for τοτε, και D lat-e. τω δυυλω αυτου bef ειπεν D 131(Sz).

οπαντα D (arm-usc). for τοτε, και D lat-e. τω δυυλω αυτου bef ειπεν D 131(Sz). οπ τους (bef πτωχους) D: for τους, οσους εαν ευρητε κ-corrl(txt κ^{1-3α}). (αναπειρους, so AB¹DL ev-y: αναπιρους PRκ). rec transp τυφλους and χωλους, with R rel Syr syr-cu [arm]: οπ και χωλους A 69 syr-jer: txt BDFKLMPUΠκ 33 latt syr copt goth with Eus, Bas, for εισαγαγε, ενεγκε D.

22. ο δουλος bef ειπεν D lat-e. aft ειπεν ins αυτω A. οπ κυριε D lat-e.

rec (for 8) &s, with AP rel latt syrr [syr-jer] goth æth: txt BDLRX 1 lat-e syr-cu syr-mg copt arm.

23. aft δουλον add αυτου D lat-a b Syr syr-cu æth Bas1. rec o oikos bef mov. with P rel latt: txt ABDKLRXIIN lat-e syr-cu syr-mg copt arm Aug.

24. for ανδρων, ανθρωπων DN spec. om εκεινων D-gr spec.

25. om πολλοι D lat-a b c e ff l syr-cu.

excuses themselves are threefold; their spirit is one. The first alleges an ἀνάγκη, he must go and see his land: the second not so much as this, only his own plan and purpose-πορεύομαι: the third not so much as either of these, but rudely asserts οὐ δύναμαι (i. e. οὐ βούλομαι) ἐλθεῖν. Also the excuses themselves are threefold. The first has his worldly possession ('one to his farm,' Matt. xxii. 5) to go and see: the second his purchase ('another to his merchandise,' ibid.) of stock to prove: the third his home engagements and his lust to satisfy. All are detained by worldliness, in however varied forms. της πόλεως, still, in the city (Matt. xxii. 7); still, among the Jews. πλατ. κ. ρύμ., the broad and narrow streets: perhaps the πόλεις κ. κῶμαι through which the Lord and his Apostles journeyed preaching. Here appear again the very persons of ver. 13; the representatives of the wretched and despised; = & πολύς ὄχλος, Mark xii. 37: not perhaps

without a hint, that only those who knew themselves to be spiritually poor and maimed and halt and blind would come to the gospel feast. 22. The palace is large, and the guest-room: 'nec natura nec gratia patitur vacuum,' Bengel.

23. The calling of the Gentiles, outside the city; in the country (Matt. xxii. 9, 10).
ἀνάγκ. εἰςελθ.] Is there not here
an allusion to Infant Baptism? for re-

member, the elseaboutes are good and bad. (Matt. l. c.) 24.] I think with Stier (iii. 202, edn. 2), that our Lord here speaks in his own Person : ὑμῖν will fit no circumstance in the parable; for the householder and his servant are alone: the guests are not present. Our Lord speaks, with His usual λέγω γαρ υμίν, to the company present: and half continuing the parable, half expounding it, substitutes Himself for the master of the feast, leaving it hardly doubtful who ανδρες ἐκείνοι οἱ κεκλημένοι are.

25-35. DISCOURSE TO THE MULTI-TUDES. Our Lord is, at some time further x Rev. xiii.

φείς είπευ πρός αὐτοὺς 26 Εί τις ερχεται πρός με, καὶ ...προς r = Matt. vi. τ. Ματι νι. Φεις είπεν προς αυτούς 24. ch. κνί. 13. John κιί. οὐ $^{\rm r}$ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν $^{\rm av}$ 25. Gen. χχίχ. 31. 6 Λεις κχί. 29. $^{\rm r}$ γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελ- $^{\rm r}$ 15 καὶ. 15. ch. χχίν. 35 ch. χχίν. 36 δύναται εἶναὶ μου $^{\rm r}$ 6 καὶ τὰν έαυτοῦ $^{\rm r}$ Ψυχήν, οὐ δύναται εἶναὶ μου $^{\rm r}$ 15 καὶ. 35. ch. χχίν. 37. Γκαὶ $^{\rm r}$ 6 καὶ τὰν σταυρὸν έαυτοῦ $^{\rm r}$ 16 καὶ τὸν σταυρὸν έαυτοῦ ch. xvii. 33. John xii. 25 al. Exod. xxi. 23. u = John xix. 17. Acts xv. 10. Gal. vi. 2, 5. v Matt. xxi. 33 reff. w = ver. 31. μαθητής. 27 [καὶ] ὅςτις οὐ μβαστάζει τὸν σταυρὸν έαυτοῦ καὶ ἔργεται οπίσω μου, οὐ δύναται είναι μου μαθητής. 28 τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτου * καθίσας * ψηφίζει την 5 δαπάνην, εὶ έχει εὶς à άπ- ... εχειτα reff.
- ver. 31.
ch. xvi. 6.
Matt. xiii.
4s. 1sa.
xxx. 8. αρτισμόν; ^{29 δ} ΐνα δ μήποτε ^c θέντος αὐτοῦ ^c θεμέλιον καὶ μὴ ^{προς (!)} d ίσχύοντος e εκτελέσαι, πάντες οι f θεωρούντες άρξωνται GHKL

z = 2 Cor. x. 5. 2 Tim. ii. 20, 21. VX LAA b here only. HR
e here bis only. Deut. xxxii. 1. 33. 69

x Rev. xiii.

18 only †.

a here only †.

bion. Hal. de comp. verb. 24 only.

(τίζειν, Ps. vii. 10 Symm.)

c ch. vi. 48. 1 Cor. iii. 10, 11.

d Matt. viii. 28 relf.

45 B. 2 Chron. iv. 5. 2 Macc. xv. 9 only.

for προς αυτους, αυτοις D. for μισει, πεισει D¹(txt D-corr¹·²). 26. for με, εμε X. rec (for autou) εαυτου, with BLRT: txt ADS rel [Bas,]. aft μητερα ins αυτου D [Bas,]. rec (for $\tau \epsilon$) $\delta \epsilon$, with A D-gr \aleph rel vulg lat- $cf(f_2^*)$: txt BLR Δ . ψυχην bef rec μου μαθητης bef ειναι, with AD rel lat-a b c eff εαυτου BN (69) latt Hil. Syr syr-eu goth Orig, IIil: μου είν. μαθ. ΚΠ 69 vulg Eus, Bas, Orig-int, Hil: txt BLMR S(Treg) XX fuld syr copt æth.

27. om ver (homæotel) M¹Rr 69. om και BLN¹ copt (æth). for ostis, os (ou is written over the line in B by the aft ostis ins our B. D Iren-gr. D Iren-gr. aft ostis ins own B. (ou is written over the line in B by the origl scribe; see table: by $B^3(= \text{our } B^2)$ appy, Tischdf.) rece (for eaut.) autou, with DL'R rel Iren-gr, $[Bas_1]$: txt $ABL^4M^4\Delta$. for epxetal, akoloubei KT 243-53-9 Scr's d w copt Iren-gr, $[Bas_1]$: txt $ABL^4M^4\Delta$. for epxetal, with $AKM^2U\Pi$ rulg am¹ lat-c f_2 : $\mu ov \ \mu a \theta$, bef eiu. D: txt BLR rel am²(with fuld forj) lat-b ef q goth Bas_2 .

28. for $\gamma a \rho$, $\delta \in D$ [lat-e]. rec aft exei ins τa , with AR rel lat-a f goth (arm): om BDLR rulg lat-b e e f_2^{σ} [l q] syrr syr-cu copt ath(appy) $[Ep]hr_1]$ Origi-inty. rec (for eis) $\pi \rho os$ (see ver 32), with VX Π (F 1, e sil) Bas_2 $[Ep]hr_1]$: txt ABDRR rel.

29. for kai $\mu \eta$ is $\chi vov \tau os$ ektelesal, $\mu \eta$ is $\chi vo\eta$ oikodom $\eta \sigma ai$ kai D lat-e.

on in the journey, going forward, and speaking to the multitude on counting the cost before any man becomes his disciple.

26, 27.] See Matt. x. 37, 38, and note. The remark there made of the strangeness of this sound of the Cross, still applies: our Lord had not yet announced μισεί] It his death by crucifixion. is well to enquire what sense this word here bears. That no such thing as active hatred can be meant, is plain: our Lord himself is an example to the contrary, John xix. 25-27: the hate is the general, not personal, feeling of alienation in the inmost heart,—so that this world's relationships, as belonging to the state of things in this world, are not the home and rest of the This is evident from the έτι τε κ. τ. έαυ. ψυχήν which follows. Let the hate begin here, and little explanation will be further wanted. This addition also shews that the saying was not meant only for those times, in which more perhaps of the disruption of earthly ties was required, but for all time: for ἡ ἐαυτοῦ ψυχή is equally dear to every man in every age. It hardly need be observed that this hate is not only

consistent with, but absolutely necessary to the very highest kind of love. It is that element in love which makes a man a wise and Christian friend, -not for time only, but for eternity. Beware of thinking, with Wordsw., that in εἶναί μου μαθητής, there is any emphasis on µov. Rather is it in the least emphatic place in the sentence, in order to throw all the stress on the verb είναι: cf. ἵνα γεμισθή μου δ οίκοs, ver. 23; καταφαγών σου τον βίον, ch. xv. 30. In ver. 33, the collocation is different, and $\mu o \nu$ has a secondary emphasis. See remarks on this idea of Wordsworth's, in note on Matt. xvi. 18.

28-30.] Peculiar to Luke. The same caution is followed out in this parable. This is to be borne in mind, or it will be misinterpreted. The ground of the parable is, that entire self-renuncia-tion is requisite, to become a disciple of Christ. This man wishes to build a tower: to raise that building (see 1 Cor. iii. 11-15), which we must rear on the one Foundation, and which shall be tried in the day of the Lord. He is advised to count the cost, to see whether he have enough

αὐτῷ ς ἐμπαίζειν 30 λέγοντες ὅτι οὖτος ὁ ἄνθρωπος ἤρξατο ς Matt. xxvii. οἰκοδομεῖν καὶ οὐκ ἀ ἴσχυσεν ς ἐκτελέσαι. 31 ἢ τίς βασιλεὐς 10 μομενος ἐτέρῷ βασιλεῖ 10 συμβαλεῖν εἰς πόλεμον οὐχὶ 10 καθίσας πρῶτον 10 βουλεύεται εἰ δυνατός ἐστιν 10 ἐν δέκα 10 δος λατιν 10 δέκα 10 δος λατιν 10 δέκα 10 δέ μένω ἐπ' αὐτύν; 32 ο εἰ δὲ μήγε, ἔτι αὐτοῦ p πόρρω ὄντος l συτικίλου l τος l συτικίλου l πρεσβείαν ἀποστείλας l τος l τος l

5. 3, o. eis

%c. al4.

n ch. viii. 27 al. Gospp. only, exc. Acts xvi. 16 †. Toibt vii. 1 (not N) al.

O Matt. iv. 17 reff.

2 Cor. v. 24.)

2 Cor. v. 24.)

5 (ver. 28 v. r.) Acts xviii. 10. 2 Pet. i. 3.

5 (ver. 28 v. r.) Acts xviii. 10. 2 Pet. i. 3.

U Matk vi. 46. ch. ix. 61. Acts xviii. 18, 20. 2 Cor. ii. 13 only ‡, Jos. Antt. viii. 13. 7.

u Matt. xix.

v Matt. v. 13 reff.

only. 2 Kings xxiv. 10.)

for αρξ. αυτ. εμ. λεγ., μελλουσιν λεγειν D lat-e Aug, rec εμπαιζειν bef αυτω, with Δ rel vulg lat-f syrr syr-cu goth Petr Bas₁: txt A(sic) BKLRUXIN 1 Bas₁ [Ephr₁].

30. om στι D 253-9 Scr's a syr-cu [Petr, Ephr,] Ambr.
31. rec συμβ. bef ετερω βασιλει, with E rel latt syr copt goth wth arm Bas,: txt ABDLRXN 33. συμβαλλειν . for ουχι, ουκ ευθεως D. BN lat-(a [ff2 i l]) b q. rec απαντησαι, with L rel Bas1: txt ABDRXΔN 1. 33. τω μ. ε. χιλ. ερχ. επ' αυτον bef υπαντησαι D.

32. πορρω bef αυτου AR rel goth Bas, Damasc, : txt BDLX 1. 69 latt.

bef $\pi \rho \epsilon \sigma \beta$. D lat-e copt goth.

for προς, εts Dixit.

om τα ΒΓΝ¹.

for προς, εts Dixit.

om πασιν DR: ins ABN rel vss. 33. aft our ins kai D. $\epsilon \xi \nu \mu \omega \nu$ bef $\pi as D$. for eau. υπαρχ., υπαρχ. αυ. DKMΠ. ειναι bef μου (see ver 27) BLRN 33 lat-α [syrr copt] goth [Orig-int_q]: μαθητης bef ειναι DU¹ lat-b c e ff₂ i q: txt A rel vulg lat-f arm [Ath₁] Bas₂ Orig-int_q.

34. rec om our (see Mark ix. 50), with ADR(Γ) rel latt copt-[schw-]dz: ins BLXN

rec om каз (cf Matt v. 10: Mark 69 copt[-wilk]. for 1st alas, ala DN1. ix. 50), with AR rel vulg-ed lat-efff i [syrr coptt ath arm]: ins BDLXX am(with

most other mss of vulg) Syr syr-cu Bede. for 2nd alas, ala DN.

thoroughly to finish it. If he begin, lay the foundation,-however seemingly well it may be done, it is not well done, because he has not enough to complete it: and the attempt can only lead to shame. So it is with one who would be Christ's disciple: but with this weighty difference, lying in the background of the parablethat in his case the counting the cost must always issue in a discovery of the utter inadequacy of his own resources, and the going out of himself for strength and 31-33. This same means to build. lesson is even more pointedly set before us in the following parable, which, as well as the other, is frequently misunderstood. The two kings here are, - the man desirous to become a disciple, to work out his salvation,-and GoD, with whose just and holy law he is naturally at variance; -it is his ἀντίδικος, see ch. xii. 58, and note: -these two are going to engage in war: and the question for each man to sit down and ask himself is, 'Can I, with (èv,-clad in,-surrounded by, all that I have, all my instrument of war) my ten thousand, stand the charge of Him who cometh against me with (μετά, being only as many as He pleases to bring with Him for the purpose, see Ps. lxviii. 17, E. V.) twenty thousand?'—see Job xv. 24—26. Here the inadequacy of man's resources is plainly set forth, not left, as in the former parable, to be inferred. Then, finding that he has no hope of prevailing, - ἔτι αὐτοῦ πόρρω όντος, while there is yet time,—he sends an embassy, and sues for peace, abandoning the conflict: throwing himself upon the mere mercy and grace of God; - άποτασσόμενος πάσιν τοίς έαυτοῦ ὑπάρχουσιν, in both cases. The ordinary misinterpretation of this parable is in taking the king with twenty thousand to be the ἄρχων τοῦ κόσμου τούτου-which destroys all the sense :- for with him the natural man is at peace, but the disciple of Christ 31.] είς πόλ. belongs to συμβ., at war. not to πορευόμ. συμβαλείν πρός μάχην occurs Polyb. x. 37. 4 (the instance from Xen. Cyrop. vii. 1. 20, cited by Meyer,

x Matt. v. 13. Mark ix. 50. Heb. x. 29. Heb. x. 29. γ Mark ix. 50. α εὔθετόν ἐστιν· b ἔξω b βάλλουσιν αὐτό. ὁ ἔχων ὧτα Col. iv. ὁ ακούειν ἀκουέτω. XV. 1 c 7 Hoav δὲ αὐτῷ d εἰγγίζοντες viii. 2 Symm. here only. 1 Is high in 8. Η πάντες οἱ τελῶναι καὶ οἱ άμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ 2 Γκαιρεί i. 8. * εν τίνι y άρτυθήσεται; 35 ούτε είς γην ούτε είς * κοπρίαν πάντες οἱ τελῶναι καὶ οἱ άμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ $^{\text{και οι}}_{\text{R}}$ ε διεγόγγυζον οί τε Φαρισαΐοι καὶ οί γραμματείς λέγοντες ABDE GHKL (-p.os, ch. a ch. ix. 62. Heb. vi. 7 enly. Ps. xxxi. 6. ότι οὖτος άμαρτωλοὺς ¹ προςδέχεται καὶ ε συνεσθίει αὐτοῖς. MSUVX 3 είπεν δὲ πρὸς αὐτούς τὴν παραβολὴν ταύτην, λέγων 1.33.69 Sus. 15 [Theod.7] 4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἐκατὸν πρόβατα καὶ b Matt. v. 13 reff.
xavii. 26. g Acts x. 41. xi. 2. 1 Cor. v. 11. Gal. ii. 12 only. Gen. xlui. 32. Ps. c. 5 only.

35. aft 1st εις ins την D 69.

CHAP. XV. 1. rec εγγιζ. bef αυτω, with D rel vss(of which vulg lat-b c l [q] Syr syr-cu om παντες): παντ. bef εγγιζ. LR: txt ABKMUΠR 1. 69 goth Bas,. 2nd or DU [arm].

2. rec om τε, with A rel copt [Bas,]: ins BDLA. transp papio. and ypauu. A 69 Ser's i Syr syr-cu [æth]. om outos X.

3. om λεγων D 69 lat-b e Syr syr-cu arm.

4. for εχων, os εξει D.

does not apply, being συμβ. πρὸς τὸ μα-χόμενον). 32. τὰ πρὸς εἰρ.] So τὰ πρὸς πόλεμον, Xen. Anab. iv. 3. 10, but there, 'the resources of war;'—here, con-

ditions, preliminaries, of peace. 34, 35.] For the third time, our Lord repeats the saying concerning salt: see Matt. v. 13: Mark ix. 50, and notes. The οὖν and καί, here restored to the text, are both valuable; the former as importing the recurrence of a saying known before, the latter as giving force to the suppo-sition. The salt, in Scripture symbolism, is the whole life-retaining antiseptic influence of the Spirit of God: -- this, working in the είναί μου μαθητής, is good: but if even this be corrupted - if the mere appearance of this, and not the veritable salt (which is the savour), be in youwherewith, &c.? Such a disciple is έξω βλητέος. Salt was not used for land, Ps. evii. 34, nor for mingling with manure; it is of no use for either of those purposes, but must be utterly cast out.

CHAP. XV. PARABLES, SETTING FORTH God's mercy to sinners. 1-7.] THE LOST SHEEP. It does not appear where or when this [gathering of publicans and sinners to hear him] happened,-but certainly in the progress of this same journey, and, we may well believe, consecutively on the discourses in the last chapter. This first parable had been spoken by our Lord before, Matt. xviii. 12-14: but, as Trench has remarked, (Par. in loc.,) with a different view: there, to bring out the pre-ciousness of each individual little one in the eyes of the good Shepherd; here, to shew that no sheep can have strayed so

widely, but He will seek it and rejoice over it when found. The second is peculiar to Luke.

1.] ἦσαν ἐγγ., were busied in drawing near-were continually about Him, struck perhaps with penitence, -found, by His seeking them :- having come from the husks of a life of sin, to the bread of life; -so the three parables seem πάντες, a general term, admitting of course of exceptions, see ch. xiii. 33 and note. 2. προςδέχ., into His circle of adherents-ouverd .. allows them to sit at meat with Him :-on the journey, or at entertainments, as in Matt. ix. 10. Stier remarks (iii. 214, edn. 2) that this άμαρτ. προςδέχ. is an important and affecting testimony, from the mouth of the enemies of our Lord, to His willingness to receive sinners.

The διεγόγγ. implies either throughout the journey;—or rather, one to another,
—responsively. 3—7.] The man having the hundred sheep, is plainly the Son of God, the Good Shepherd. This had been his prophetic description, and that in this very connexion,—of seeking the lost, Ezek. xxxiv. 6, 11 ff. This it is which gives so peculiar an interest to David as a type of Christ—that he was a shepherd: ibid, ver. 23. Our Lord plainly declares then by this parable—and that I take to be the reason why it is placed first (see below)—that the matter in which they had found fault with Him was the very pursuit most in accordance with his divine Office of Shepherd.

4.] It is the Owner Himself who goes to seek, see Ezek., ver. 11—God in Christ. The ἐκατὸν πρόβ. are the house of

απολέσας έξ αὐτῶν h εν, οὐ i καταλείπει τὰ j εννενηκοντα- h Matt. xxiii. απολέσας έξ αὐτῶν $^{\rm h}$ ἕν, οὐ $^{\rm t}$ καταλείπει τὰ $^{\rm t}$ έννενηκοντα- $^{\rm h}$ Matt. xiii. $^{\rm t}$ εννέα $^{\rm c}$ ν τῆ $^{\rm c}$ ἐρήμω καὶ πορεύεται $^{\rm k}$ ἐπὶ τὸ ἀπολωλός, ἔως $^{\rm ceff.}$ εἰρη αὐτό; $^{\rm 5}$ καὶ εὐρὼν ἐπιτίθησιν ἐπὶ τοὺς $^{\rm t}$ ὤμους αὐτοῦ $^{\rm in}$ 1. Tehes. χαίρων, $^{\rm 6}$ καὶ ἐλθὼν εἰς τὸν οἶκον $^{\rm in}$ συγκαλεῖ τοὺς φίλους $^{\rm in}$ Ταὶτι. Zech. καὶ τοὺς $^{\rm n}$ γείτονας, λέγων αὐτοῖς $^{\rm o}$ Συγχάρητέ μοι, ὅτι καὶ τοὺς $^{\rm n}$ γείτονας, λέγων αὐτοῖς $^{\rm o}$ Συγχάρητέ μοι, ὅτι $^{\rm c}$ Ματτ. χαὶτί. $^{\rm c}$ Εὐρον τὸ πρόβατόν μου τὸ ἀπολωλός. $^{\rm 7}$ λέγω ὑμῖν ὅτι $^{\rm c}$ Ματτ. χαὶτί. $^{\rm c}$ Ματτ. $^{\rm c}$ Μα ούτως χαρά έν τω ουρανω έσται ρέπι ένι η άμαρτωλώ τ μετανοοῦντι ^S ἡ ἐπὶ ^t ἐννενηκονταεννέα δικαίοις ^u οἴτινες ^{st.} 13. Acts v. oὐ ^v χρείαν ^v ἔχουσιν ^w μετανοίας. ⁸ ἡ τίς γυνὴ ^x δραχμὰς ^{ct.} 13. Acts v. 16. Exod. vii. 11. nch. xiv. 12 reff. och. i. 58 reff. q. 1 Pet. iv. 18, from Prov. xi. 31. u Matt. vii. 15 reff. scosstr., Matt. xviii. 8, 9 reff. tver. 4. u Matt. vii. 15 reff. v Matt. vii. 2 reff. 1 Kings xv. 29. v Matt. vi. 8 reff. Prov. xviii. 2.

απολεση B2.3 (Tischdf in N. T. Vat.: the reverse is stated, with 'sic' in his N. T. ed 8 since published) D Meth: txt AB1R rel. rec έν bef εξ αυτων, with A rel [vulg] lat-a b c syrr syr-cu [Meth, Bas, Bas-sel,]: txt B D-gr 🛪 1. 69 lat-e. for ου καταλειπει, ουκ αφιησι D sah Meth,. for πορευεται επι το απολωλος, απελθων το απολωλος ζητει D, simly lat-a e f syr-cu coptt. arm Bas₁. (Some fragments of F remain in vv. 4—12.) aft ews ins ou AMUAAN 1. 69

5. rec εαυτου, with A rel: txt BDFKLXΓΛΠΝ 1. 69 Meth, [Bas-sel,].

The argu-

6. $\epsilon \lambda \theta \omega (-\theta \omega v D^2) \delta \epsilon D$ (sah). om $\tau o \nu D^1$ (ins D^2). συγκαλειται (see ver 9) DFA 1. 69 Meth, Bas, Bas-sel,

7. aft λεγω ins δε D syr-cu. rec εσται bef εν τω ουρανω, with AD rel latt syrr syr-cu coptt goth æth (arm) Cypr₁: txt BLX 33(appy). εχουσιν bef χρειαν D.

on the part of the good Shepherd is, from the nature of the case, one of love: or, as Stier remarks, also human love for his own; for in Him, Love, and His glory, are one and the same thing.
καταλ. τὰ ἐνν.] These pass altogether into the background, and are lost sight of. The character of the good Shepherd is a sufficient warrant for their being well cared for. The ephus is not a barren place, but one abounding in pastures (John vi. 10, compared with Matt. xiv. 15). 5.] Not mere self-interest, but love comes forward here: see Isa. xl. 11. No blows are given for the strayingno hard words; mercy to the lost one,and joy within himself,-are the Shepherd's feeling; the sheep is weary with long wanderings,—He gives it rest. Matt. ix. 36; xi. 28. 6. In this return to His house, must be understood the whole course of seeking and finding which the good Shepherd, either by Himself or His agents, now pursues in each individual case, even until He brings the lost sheep home into heaven to himself-not in reality, so that it should not take place till the death of the penitent-but proleptically,-till the name is written in heaven; - till the sinner is penitent. This

Israel, see Matt. x. 6; but in the present

application, mankind (not, 'believers in

ment is to their self-interest: but the act

Christ: see on ver. 7).

is clear from the interpretation in ver. 7. The φίλοι καὶ γείτονες = the angels (and spirits of just men made perfect?).

τὸ πρόβ. τὸ ἀπολωλός breathes a totally different thought from τ. δραχμήν ήν απώλεσα. There is pity and love in it, which, from the nature of the case, the other does not admit of. ύμῖν] In these words the Lord often introduces His revelations of the unseen world of glory: see Matt. xviii. 10.

On these δίκαιοι, see note at Matt. ix. 12, 13. They are the subjectively righteous, and this saying respects their own view of themselves. (Or if it be required that the words should be literally explained, seeing that these ninety-nine did not err, -then I see no other way but to suppose them, in the deeper meaning of the parable, to be the worlds that have not fallen; —and the one that has strayed, our human nature, in this our world.) But we have yet to enquire, what sort of sinner this parable represents: for each of the three sets before us a different type of the sinner sunk in his sin. Bengel, in distinguishing the three, says, 'Ovis, drachma, filius perditus-peccator (1) stupidus,-(2) sui plane nescius,-(3) sciens et voluntarius.' This one is the stupid and bewildered sinner, erring and straying away in ignorance and self-will from his Shepherd, but sought by the Shepherd, and fetched back with joy.

a here only. Gen. vi. 5. - Aeia, Acts xxvii. 3.) b ch. xiii. 6. xxii. 16. John ix. 18. 1 Kings xxx. c = mid., here

έγουσα δέκα, έὰν ἀπολέση * δραχμὴν μίαν, οὐχὶ y ἄπτει γ λύγνον, καὶ z σαροί την οἰκίαν καὶ ζητεί a ἐπιμελώς b εως ...επιο ὅτου εύρη; ⁹ καὶ εύροῦσα ο συγκαλεῖται τὰς φίλας καὶ Ε η γείτουας, λέγουσα ο Συγχάρητέ μοι, ὅτι εὐρου τὴν ΗΚΙΜ SUVX x δραχμήν ήν ἀπώλεσα. 10 ούτως, λέγω ύμιν, γίνεται ΓΔΛΙΙΝ χαρὰ ^d ἐνώπιον τῶν ^d ἀγγέλων τοῦ θεοῦ ^p ἐπὶ ἐνὶ άμαρτωλώ Γμετανοούντι. 11 είπεν δὲ "Ανθρωπός τις είχεν α so Rev. iii. 5. δύο vίους. 1^2 καὶ ϵ ἶπεν δ vεώτερος α ὐτῶν τ ῷ π ατρὶ xiv. 10. see

8. εχουσα bef δραχμας D latt syrr syr-cu æth. for εαν απολεση, και απολεσασα om δραχμην D lat-a b c e ff i l [q] Syr syr-cu coptt. for ovov. ov BX 1. 33, σου LX : om D 69: txt A rel.

9. συγκαλει (see ver 6) ΒΚLUXΔΠΑ: txt AD rel. rec ins ras bef yeirovas, with A rel; τους M Ser's g s: om BLR .- τας γειτ. κ. φιλ. D. ην απωλεσα bef δραχμην, omg την, D lat-e.

10. rec χαρα bef γινεται, with A rel [syr sah goth]: χαρα εσται (ver 7) D 69 latt arm: txt BLXX 33(appy) Syr [(syr-cu æth)] copt Vict-tung. om των B.

8-10.] THE LOST PIECE OF MONEY. In the following wonderful parable, we have the next class of sinners set before us, sought for and found by the power and work of the Spirit in the Church of Christ. It will be seen, as we proceed, how perfectly this interpretation comes out, not as a fancy, but as the very kernel and sense of the parable. The youn cannot be the Church absolutely, for the Church herself is a lost sheep at first, sought and found by the Shepherd. Rather is the olkía here the Churchas will come out by-and-by,-and the γυνή the indwelling Spirit, working in it. All men belong to this Creator-Spirit; all have been stamped with the image of God. But the sinner lies in the dust of sin and death and corruption-'sui plane nescius.' Then the Spirit, lighting the candle of the Lord (Prov. xx. 27: Zeph. i. 12), searching every corner and sweeping every unseen place, finds out the sinner; restores him to his true value as made for God's glory. This lighting and sweeping are to be understood of the office of the Spirit in the Church, in its various ways of seeking the sinner-by the preaching of repentance, by the Word of God read, &c. Then comes the joy again. φίλαι κ. γείτονες are invited-but there is no return home now-nor in the explanation, ver. 10, is there any ἐν οὐρανῷ, because the Spirit abides in the Churchbecause the angels are present in the Church, see 1 Cor. xi. 10:—nor is it ἔσται (as in ver. 7 at the return of the Redeemer then future), but Yivetai-the ministering spirits rejoice over every soul that is brought out of the dust of death into God's treasure-house by the searching

of the blessed Spirit. In this parable then we have set before us the sinner who is unconscious of himself and his own real worth; who is lying, though in reality a precious coin, in the mire of this world, lost and valueless, till he is searched out by the blessed and gracious Spirit. And that such a search will be made, we are here assured. 11—32.] THE PRODIGAL SON. Peculiar to Luke. 'If we might venture here to make comparisons, as we do among the sayings of men, this parable of the Lord would rightly be called, the crown and pearl of all His parables.' Stier, iii. 227, edn. 2. We have here the glad and welcome reception of the returning sinner (sinner under the most aggravating circumstances) in the bosom of his heavenly Father: and agreeably to the circumstances under which the discourse was spoken, the δίκαιοι who murmured at the publicans and sinners are represented under the figure of the elder son: see below. The parable certainly was spoken on the same occasion as the preceding, and relates to the same subject. Bp. Wordsworth, who for the sake of upholding the patristic interpretation denies this, seems to me to have entirely missed the scope of the parable: see below. 11.] ανθ. τις—our heavenly Father, the Creator and Possessor of all: not Christ, who ever represents Himself as a Son, although frequently as a possessor or lord. vious, not, in any direct or primary sense of the Parable, the Jews and the Gentiles: that there may be an ulterior application to this effect, is only owing to the parable grasping the great central truths, of which the Jew and Gentile were, in their relation,

Πάτερ, δός μοι τὸ $^{\rm c}$ ἐπιβάλλον μέρος τῆς $^{\rm f}$ οὐσίας. $^{\rm c}$ δὲ $^{\rm c}$ = here onlyt. $^{\rm I}$ Μας. $^{\rm I}$ 30. $^{\rm g}$ διείλεν αὐτοῖς τὸν $^{\rm h}$ βίον. $^{\rm I3}$ καὶ μετ' οὐ πολλὰς ἡμέρας $^{\rm c}$ Tobit xiv. $^{\rm I3}$. \mathbf{P} παντα \mathbf{i} συναγαγών πάντα \mathbf{o} νεώτερος νίὸς \mathbf{k} ἀπεδήμησεν εἰς \mathbf{not} κὸς νος χώραν \mathbf{i} μακράν, καὶ ἐκεὶ \mathbf{not} διεσκόρπισεν τὴν \mathbf{f} οὐσίαν αὐτοῦ \mathbf{g} τος, μ. 11 οιις, δοδ. χώριεν μακριέν, και έκει "οιεσκορπίσεν την 'ουσίαν αυτου only. Josh xώιι. 5. $\xi \hat{\omega} \nu$ η ἀσώτως. 14 ο δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο [εαιρεσις, 1 Cor. xii. 4, 1] ν λιμὸς ν ἀσωτρεδισθαι, 15 καὶ πορευθεὶς ν ἐκείνην, καὶ αὐτὸς ν εθατκ xii. 112. xv. 6. Εχοί xxiii. 10. kMatt. xxi. 33 reff. ν 1 = ch. xii. 12. xv. 47 [[Mt. v. r.]) only · (-τος, 19. Prov. vii. 11. ·τία. Ερh. v. 18. Prov. xxviii. 7. ο James iv. 3. Mark v. 26. Acts xxi. 22. Cor. xii. 50 only · Judith xii. 4. (-νη, ch. xiv. 28.) ν ρ fem. Acts xi. 28. 1 Macc. ix. 24. ν ε Gen. xii. 31. see Matt. xiv. 30. ν ε Acts v. 13. viii. 29 al. 2 Kings xx. 2.

12. om πατερ χ¹(ins χ³b). aft επιβαλλον ins μοι D (13. 64. 124. 346, Sz) latt

12. On pate N(18, N°). The hydroxon his rate N(18, N°) and syrr syr-cu (coptt) goth with. The nection of $\delta \epsilon$) has, with DN¹ rel latt syrr syr-cu [syr-jer] goth with arm [Ps-Chr]: txt ABLN³a copt.

13. for $\mu \epsilon \tau$ ou, ou $\mu \epsilon \tau \alpha$ D 157(Sz) [Ps-Chr]. The approximation of the nection of th

ins του bef υστερεισθαι AGMSΓΛ.

illustrations,—and of which such illustrations are furnished wherever such differences occur. The two parties standing in the *foreground* of the parabolic mirror are, the Scribes and Pharisees as the elder son, the publicans and sinners as the younger; -all, Jews: all belonging to God's family. The mystery of the admission of the Gentiles into God's Church was not yet made known in any such manner as that they should be represented as of one family with the Jews;not to mention that this interpretation fails in the very root of the Parable; for in strictness the Gentile should be the elder, the Jew not being constituted in his superiority till 2000 years after the The upholders of this Creation. interpretation forget that when we speak of the Jew as elder, and the Gentile as younger, it is in respect not of birth, but of this very return to and reception into the Father's house, which is not to be considered yet. Bp. Wordsworth's objections (in loc.) do not touch the reasons here given. The relations of elder and younger have a peculiar fitness for the characters to be filled by them, and are I believe chosen on that account; νεώτερον δὲ ὀνομάζει τὸν ἄμαρτωλὸν ὡς νηπιφορονα καί εὐεξαπάτητον. Euthym. 12-20.] The part of the parable relating to the prodigal himself divides itself into three parts—1. his sin: 2. his misery: 3. his penitence. In vv. 12, 13 his sin is described. It consists in a desire to depart from his Father's house and control, and to set up for himself,-to live a life of what the carnal man calls liberty.

12. Τὸ ἐπιβάλλον μέρος is classical Greek — ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον, Herod. iv. 115. Such a request as this is shewn by Orientalists to have been known in the East, though not βίος = οὐσία:among the Jews. no distinction is implied, as some (Paulus, Stier) have thought. The first-born had two-thirds of the property, see Deut. xxi. 17. The father, as implied in the parable, reserves to himself the power during his life over the portion of the first-born, see The parable sets before us very strikingly the permission of free will 13.] μακράν-probably not adverbial (Stier), but agreeing with xώραν, see reff., and Æsch. Prom. 814: Xen. Cyr. v. 4. 47: compare however ξθνη μακράν, The images of both the Acts xxii. 21. preceding parables are united here:-in ἀπεδήμησεν we have the straying sheep; in his state when he got into the far country, the lost piece of money. But in this case the search is to be carried on within him-we are now on higher ground than in those two parables. 'Regio longinqua est oblivio Dei,' Augustine. (Trench, in loc.) ἀσώτως The old English word retchlessly expresses perhaps best the meaning, which is not 'unsparingly' (in which sense of 'saving money' I doubt σώζω ever being used), but incorrigibly, past hope of reclaim:

-ἄσωτος, ὁ δὶ αὐτὸν ἀπολλύμενος,

Aristot. Eth. iv. 1. 14—16.] His misery is set forth in these verses. He soon spends all :- there is a fine irony, as Stier remarks, in δαπανήσαντος, as compared with διεσκόρπισεν before—he spent

t ch. xix. 14
Acts xxi. 39.
Heb. viii. 14
If trom Jer.
xxxxiii. 34
Hs. joinly.

What iii. 30,
&c. reft.
x Mark iv. 37
reft.
xxiii. 15.
Jer. xxviii. (1)
x xiv. 15.
Jer. xxviii. (1)
x here only.
x here only.
see Acts xii. 11.
see here only.
see Acts xii. 11.
see Acts xii. 11.
see Acts xii. 11.
see Acts xiii. 11.
see Ac

15. om autou D 34 Syr syr-cu æth.

16. for γεμισαι την κοιλίαν αυτου, χορτασθηναι (euphemism) BDLR**\(\mathbf{1}\)** 1. 69 late f [syr-jer] sah goth(appy) wth; manducare syr-cu: txt APQ rel latt syrr copt arm [Ps-Chr₂].—for απο, εκ BDLR\(\mathbf{x}\): txt APQ rel. for αυτω, τω D'(txt D-corr¹).

Chr₂].—for απο, εκ BDLRN: txt APQ rel.

17. for ειπεν, εφη BLN 69 [Ps-Chr₁].

18. rec περισσευουσιν (more usual), with APQ rel salt goth: ins DRU 1 latt Syr [syr-cu syr-jer] copt ath arm [Ps-]Chr₂ Ambr₁ Jer Aug; aft λιμω (i. e. restored in wrong place) BLN lat-e syr.

18. aft αναστας ins δε X1 [syr-cu].

his money for that which was no bread. 14. λιμός ἰσχ.] On λιμός fem., see note on ref. Acts. This famine is the shepherd seeking his stray sheep-the woman sweeping to find the lost. The famine, in the interpretation, is to be subjectively taken; he begins to be in want (no stress on autos, which is inserted on account of the change of subject from the last clause), -to feel the emptiness of soul which precedes either utter abandonment 15. He sinks or true penitence. lower and lower-becomes the despised servant of an alien (is there here any hint at the situation of the publicans?) who employs him in an office most vile and odious to the mind of a Jew. λήθη-no emphasis, see reff., he attached himself. Notice the abrupt change of subject, ἐκολλήθη . . . ἔπεμψεν. See ch. xix. 4. 16.] ἐπεθύμει—not merely he desired, see ch. xvi. 21, where the fact is surely implied that Lazarus did eat of the crumbs. The mistake has arisen from supplying a wrong object to ἐδίδου, and that from misunderstanding κεράτια. These are not the husks or pods of some other fruit, as of peas or beaus, but themselves a fruit, that of the carob (or caruba, found not only in the East, but in South Europe, e.g. in abundance on the Riviera between Nice and Genoa. H. A.) tree (κερατωνία) They are in shape something like a bean-pod, though larger and more curved, thence called κεράτιον or little horn, they have a hard dark outside and a dull sweet taste the shell or pod alone is eaten.' Trench, Par. in loc. His appetite even drove him to these for food;—for - $\kappa \alpha i$ (implying his state of destitution)—no man gave (aught) to him. Meyer, De Wette, Greswell, and others supply $\kappa \epsilon \rho \dot{\alpha} \tau \alpha$ after $\delta \delta \delta o \nu$, but wrongly, I think; the absolute use of $\delta \delta \delta \omega \mu i$ being very frequent, and the other construction harsh and unusual. We see him now in the depth of his misery,—the sinner reaping the consequences of his sin in utter shame and extremity of need.

we have a weighty difference between the permitted rational free will of man, and the stupid wandering on of the sheep, or the inanimate coin lying till it is picked up.—both these being however true, did not God seek and save the sinner: 'the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.'

with us when we have that good will. Article X. of the Church of England. 17. els έαυτον ἐλθών] Similar expressions seem to occur in the Heb. Deut. xxx. 1 (where Syr. renders "Redi in temetipsum;" but Gesen. understands an accus. "si revocabis ea"); 1 Kings viii. 47: Isa. xlvi. 8. Before this, he was beside himself. The most dreadful torment of the lost, in fact that which constitutes their state of torment, will be this εἰε ἐαυτὸν ἐλθεῦν, when too late for repentance. He now recalls the peace and plenty of his Father's house. μίσθιοι, for he now was a μίσθιος, but in how different a case! 18. ἀναστάς] See ver. 24, νεκρὸς ἦν καὶ ἀνέζησεν [it was truly a resurrection from the dead]. This reso-

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 19 οὐκέτι εἰμὶ ਿἄξιος κληθῆναι υἰός σου, $^{\rm E}$ ποίησόν με ως f constr., Acts ενα τῶν $^{\rm h}$ μισθίων σου. 20 καὶ $^{\rm c}$ ἀναστὰς ἡλθεν πρὸς τὸν $^{\rm constr.}$ και πατέρα έαυτοῦ. ἔτι δὲ αὐτοῦ $^{\rm i}$ μακρὰν $^{\rm k}$ ἀπέχοντος εἰδεν $^{\rm t.}$ ωὐτὸν ὁ πατὴρ αὐτοῦ καὶ $^{\rm l}$ έσπλαγχνίσθη, καὶ δραμών $^{\rm matt.iv.}$ $^{\rm iv. K.}$ Ταχὺ q εξενέγκατε t στολὴν τὴν s πρώτην καὶ t ενδύσατε m mark iii. 10 αὐτόν, καὶ uv δότε vw δακτύλιον εἰς τὴν χεῖρα αὐτόῦ n coniy. Gen. καὶ x ὑποδήματα εἰς τοὺς πόδας, 23 καὶ y Φέρετε τὸν m Μακ ix. 32

p ch. vii. 38 reff. Gen. xlv. 15. q Mark viii. 23. Acts v. 6, &c. 1 Tim. vi. 7. Heb. vi. 8 reff. s. 22. s. mark xii. 38 reff. s. = Matt. xxii. 38. Acts xvii. 4. Dan. x. 13. t act, Matt. xxvii. 28, 31 || Mk. Ezek. xvi. 10. u. = ch. xix. 23. Lev. xxv. 37. 1 Kings xx. 40. v. Esth. iii. 10. where only, (see James ii. 2.) Gen. xli. 42. x Matt. iii. 11 || x. 10 al. Gen. xiv. 23. y = Mark xi. 2, 7. Gen. xlvii. 16.

19. rec ins και bef ουκετι, with GMPX (69, e sil) am(with for fuld mt [ing tol]) syrr syr-cu arm [Ps-Chr]: om ABDQRN rel vulg-ed(with em gat) lat-a b c e f ff_2 g_2 [syr-jer] coptt goth ath [Ps-Chr-comm]. $\sigma o v$ bef v i o s D-gr. om from v i o sσου to vios σου in ver 21 (homæotel) R1.

20. for εαυτ., αυτου DHKLMPQRrXΛΠΝ 69. ins ov bef μακραν PX 33. ενεπεσεν D: επεσεν 1. 69 arm [Ps-Chr,]. om last και D1-gr(ins D2) ev-y.

21. rec αυτω bef o vios, with APQRTN rel latt: txt B(D)L 1 (syr-cu) copt .- ο δε rec ins και bef ουκετι, with PQRr rel υιος ειπεν αυτω D syr-cu. om και P. syrr syr-cu [goth arm-ed] Constt1: om ABDKLTR 1 latt [syr-jer] coptt ath arm-mss. σου bef vios D-gr. add ποιησον με ως ενα των μισθιων σου (from ver 19) BDUXN 33 bodl(with gat mm tol) syr ath. (Contra, Aug, who says, Non addit quod in illa meditatione dixerat "Fac me sicut unum de mercenariis tuis.")

rec om ταχυ, with APQ rel syrr sah [Damasc₁]: 22. for 1st αυτου, εαυτου Ν. ins BLXN latt syr-jer copt goth æth arm, ταχεως D (13. 157. 346, Sz). rec ins την bef στολην, with D2R rel arm [Ps-Chr, Damasc,]: Kayres, and om Kai. A. aft ποδαs ins αυτου DGPX 69 vulg lat-a b f [i] l syr [syrom ABD¹K¹LPQПN. jer] coptt goth æth arm [Ps-Chr,].

23. rec (for φερετε) ενεγκαντες (emendn of constr), with AP rel [goth Ps-Chr]:

lution is a further step than his last reflection. In it he no where gives up his sonship: this, and the πάτερ, lie at the root of his penitence:-it is the thought of having sinned against (in the parable itself, Heaven and) Thee, which works now in him. And accordingly he does not resolve to ask to be made ένα τῶν μισθ. but ώς ένα τ. μ.: - still a son, but as an hireling. "And what is it that gives the sinner now a sure ground of confidence, that returning to God he shall not be repelled, nor cast out? The adoption of sonship which he received in Christ Jesus at his baptism, and his faith that the gifts and calling of God are without repentance or recall." Trench, Par. in loc. 20-24. His 20.] What he has rerestoration. solved, he does: a figure not of the usual, but of the proper course of such a state of mind. μακρ. ἀπέχ.] Who can say whether this itself was not a seeking? whether his courage would have held out

to the meeting? On what follows, see especially Jer. iii. 12: James iv. 8: Gen. xlvi. 29: 2 Sam. xiv. 33. 21.] The intended close of his confession is not uttered; -there is no abatement of his penitence, for all his Father's touching and reassuring kindness,-but his filial confidence is sufficiently awakened to prevent the request, that he might be as an hired servant. 22.] All these gifts belong to his reception, not as a servant, but as a son: the first (best) robe, for him who came in rags,-Isa. lxi. 10: Rev. iii. 18:-not-the robe which he used to wear-his former robe -this would not be consistent with the former part of the parable, in which he was not turned out with any disgrace, but left as a son and of his own accord: but a robe, (yea) the first and goodliest. The ring,-a token of a distinguished and free person, see James ii. 2: Gen. The shoes, also the mark

ενεγκοντες $GQV\Delta$: ενεγκατε D [Damasc]: txt BLRXN latt syrr [syr-jer] coptt with arm. τ . $\sigma(\tau, \mu, D)$ late. in $\kappa a = bet \theta v \sigma a \tau \in DX$ latt syr [syr-jer] with arm.

for φαγοντες, φαγωμεν και D latt syrr [syr-jer] copt æth arm.

24. μου bef ο vios AΠ Scr's w: ο vios μου bef ουτος ΚΝ 69. 243 Scr's p. for ανεζ., εξησεν (see ver 32) B Syr copt arm. rec aft ανεζησεν ins και (see ver 32), with E rel syrr [syr-jer] goth æth: om ABDLPQRXΝ 1. 69 latt copt arm [Ephr, Ps-Chr, [Bas,]] Damasc, rec απολωλ. bef ην, with Pκ3 rel [Ps-Chr, Damasc,]: οm ην DQR 69 [Ephr, Bas,]: txt ABLN copt.—απολωλος MRXΓ [G(KSΠ, Tischdf)] κ 69. ins αρτι bef ευρεθη D. om last και κ.

25. for κ. ως ερχ. ηγγ., ελθων δε κ. εγγισας D.—ηγγιζεν ΑΜ 69.

27. om αυτω D. τον σειτευτον μ. and adds αυτω D.

28. $\eta\theta\epsilon\lambda\eta\sigma\epsilon\nu$ ALPQRX lat-a c ff_2 i [l q gat]: txt BDN rel vulg lat-b e f syrr [syrjer]. rec (for 2nd $\delta\epsilon$) $o\nu\nu$, with PQ rel vulg syr: txt ABDLRXN 1. 33 lat-a b c e

of a free man (for slaves went barefoot), see Zech. x. 12: Eph. vi. 15. These are the gifts of grace and holiness with which the returned penitent is clothed by his gracious Father, see Zech. iii. 4, 5.

23. τ. μόσχ. τ. σιτ.] So, Judg. vi. 25, Gideon is commanded to kill Tou μόσχον τὸν ταῦρον ὅς ἐστιν τῷ πατρί σου (τ. μ. τ. σιτευτόν του πατρός σου Α): -some calf fatted for a particular feast or anniversary, and standing in the stall. No allusion must be thought of to the sacrificing of Christ: - which would be wholly out of place here, -and is pre-supposed in the whole parable. εὐφρανθ.] So ver. 6, 'joy in heaven;'—all rejoice. Some of these are δοῦλοι who have entered into the joy of their Lord: Matt. xxv. 21, 23. 24.] νεκ. κ. ἀνέζ.,—the lost money: ἀπολωλ. καὶ εὐρέθη,—the lost sheep: see 1 John iii. 14: Eph. ii. 5: 1 Pet. ήρξαντο, a contrast to the ήρξατο in ver. 14. 25-28. As far as regards the penitent, the parable is finished :- but those who murmured at his

reception, wac were the proud and fault-

less elder son,—always in the house and serving, but not, as will appear, either over-affectionate or over-respectful,—they too must act their part, in order to complete the instruction. As regards the penitent, this part of the parable sets forth the reception he meets with from his fellow-men, in contrast to that from his father: see Matt. xviii. 27, 30.

25.] ἐν ἀγρῷ—probably working, in the course of his δουλεύειν, as he expresses it, ver. 29. ἐρχόμ., at meal-time.

συμφ. κ. χορ.] This is one of those hyglances into the lesser occupations and recreations of human life, by which the Lord so often stamps his tacit approval on the joys and unbendings of men. Would these festal employments have been here mentioned by Him on so solemn and blessed an occasion, if they really were among those works of the devil which He came into the world to destroy?

28-32.] Stier well remarks (iii. 255, edn. 2) that this elder is now the lost son: he has lost all childlike filial feeling; he betrays the hypocrite within. The love

...αυτω

πατηρ αὐτοῦ ἐξελθὼν p παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκρι- p - Matt. xviii .22 ref. p - Matt. p σοι καὶ οὐδέποτε ἐντολήν σου $^{\rm s}$ παρῆλθον, καὶ ἐμοὶ οὐδέ- $^{\rm s}$ $^{\rm sat.vi.}$ $^{\rm ss.}$ $^{\rm sat.vi.}$ $^{\rm ss.}$ $^{\rm sat.vi.}$ $^{\rm ss.}$ $^{\rm sat.vi.}$ $^{\rm$ καὶ χαρηναι γ έδει, ὅτι ὁ ἀδελφός σου οὖτος νεκρὸς ἢν καὶ έζησεν, καὶ ^z ἀπολωλως καὶ ευρέθη.

w Mark xii. 44 reff. x ver. 23. y = Matt. xviii, 33. xxiii, 33. xxv. 27 al. - (εσθίειν)
ch. xx. 47
(Mk. v. r.).
3 Kings zviii. z ver. 24 reff.

 $f_{i}f_{2} l [i q]$ copt goth arm. for παρεκαλει, ηρξατο (sic) D-gr, capit rogare lat-a be: rogabat D-lat.

29. rec om autou, with QN rel syr goth arm [Ps-Chr,]: ins A B(sic : see table) DG PR(A)A 69 latt Syr coptt. for εντ. σου παρηλθον, παρεβην σου εντολην D. for εμοι ουδ. εδωκας, ουδ. εδωκας μοι D [simly latt Syr sah]. εριφ. ins εξ αιγων D coptt. for ευφρανθω, αριστησω D goth, æpularer vulg lat-a b c.

30. for ver, τω δε υιω σου τω καταφαγοντι παντα μετα των πορνων και ελθοντι $\epsilon\theta\nu\sigma\alpha$ s τον σιτευτον μοσχον D lat-e, om τον (bef βιον) P. rec om των, with BPXR rel: ins ADLQR coptt. om $\alpha\nu\tau\omega$ D lat-a e. rec (for τον σιτ. μ.) τον μυσχον τον σιτευτον (from ver 23), with AP rel latt: txt B(sic) DLQRN late.

31. om τεκνον D lat-a.

32. εδει bef και χαρηναι D(KΠ) lat-a c f Syr Constt, .- for χαρ., αγαλλιαθηναι ΚΠ. rec ανείησεν (from ver 24), with ADPR^{3a} rel latt syr [syr-jer] goth æth [Constt₁ Ps·Chr₁ Antch₁]: txt BLRΔN¹ Syr coptt arm. om 3rd και DXN 1. 69 latt coptt arm Antch₁. απολωλος (see digest ver 24) KMR S(Tischdf) Xrπ¹N³a 69. ree aft απολωλωs ins ην, with PR rel Syr (coptt?) [arm-ms Ps-Chr, Antch,]: om AB DLRX 1. 33(appy) 69 goth [arm-ed] Constt,.

and forbearance of the father are eminently shewn--the utter want of love and humility in the son strongly contrasted with 29.] ίδ. τοσ. έτη δουλ. σοι, the very manner of speech of a Pharisee: as is the continuation - οὐδέπ. ἐντ. σου παρ. Could the Jewish nation be introduced saying this, even in the falsest hypocrisy?

έμοι οὐδέποτε ἔδωκας answers to the younger son's dos mor in ver. 12;-it is a separation of the individual son from his father, and, as there pointed out, the very root and ground of sin. έριφον, τ. φίλ. of less value than a calf. μου-who are these? this elder son also then has friends, who are not his father's friends: see Matt. xxii. 16, τ. μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν.

30.] ὁ νί. σου ούτος, the last degree of scorn and contempt,-just such as was shewn by the Pharisees towards the publicans and sinners (see ch. xviii. 11). 'I will not count such an impure person my brother.' σου τ. βίον, a covert reproach of his father for having given it to him. μετά των πορνων, a charitable addition on the part of the elder brother, such as those represented by him always take care to make under similar circumstances. Even supposing it a necessary inference from the kind of life which he had been leading, it was one which nothing but the bitterest jealousy would have uttered at such a time.

έθυ. αὐ. τ. σ. μ. parallel with άμαρτωλούς προςδέχεται, καί συνεσθίει αὐτοῖς, ver. 2. 'Thou hast not only made him equal to me, but hast received him into superior 31.] πάντοτε μ. ἐμ. εἶ, as a favour.' reason why no extraordinary joy should be shewn over him; other reasons might be assigned, and lie indeed in the background, suggested by his tone and words: but this is the soft answer to turn away wrath. πάντα τὰ ἐμὰ σά ἐσ., because the portion of goods which remained was 32.] ἔδει - not σε, but generally -it was right. The Father still asserts the restored sonship of his returned prodigal-δ άδελ. σου οῦτος. We may remark that the difficulties which have been found in the latter part of the parable, from the uncontradicted assertion in ver. 29, if the Pharisees are meant,and the great pride and uncharitableness shewn, if really righteous persons are a ch xii. 42 XVI. 1 "Έλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς "Λνθρω- ABDE reff. bhere only. The conly. Th

CHAP. XVI. 1. rec aft μαθητας ins αυτου, with AP rel [latt] syrr copt goth wth: om BDLR% 69 lat-e arm. om os κ1. οικονομους Β1.

meant,-are considerably lightened by the consideration, that the contradiction of that assertion would have been beside the purpose of the parable; that it was the very thing on which the Pharisees prided themselves; that, besides, it is sufficiently contradicted in fact, by the spirit and words of the elder son. He was breaking his Father's commandment even when he made the assertion,-and the making it is part of his hypocrisy. The result of the Father's entreaty is left purposely un-certain (see Trench, Par. in loc.):—is it possible that this should have been the case, had the Jewish nation been meant by the elder brother? But now, as he typifies a set of individuals who might themselves be (and many of them were) won by repentance, -it is thus broken off, to be closed by each individual for him-For we are all in turn examples of the cases of both these brothers, containing the seeds of both evil courses, in our hearts: but, thanks be to God, under that grace, which is sufficient and willing to seek and save us from both.

CHAP. XVI. 1-8. PARABLE OF THE UNJUST STEWARD. Peculiar to Luke. No parable in the Gospels has been the subject of so much controversy as this: while, at the same time, the general stream of interpretation is well defined, and, in the main, satisfactory. It would be quite beyond the limits of a note to give any thing like a recension of the views respecting it: the principal ones which differ from that which I have adopted, will appear in the course of my remarks. 1.] ἔλεγεν δὲ καί—a continuation, I believe, of the foregoing: - certainly closely connected in subject with it, as is the second parable in this chapter also: see below. τ. μαθ., not to the Twelve only, but to the multitude of the disciples; and more immediately perhaps to the Publicans, whose reception by Him had been the occasion of this discourse. I say this because I believe them to hold a place, though not a principal or an exclusive one, in the application of the parable which ανθρ. τ. ήν πλοίσ.] The history in this parable is, in itself, purely worldly. The master is a vids Tou αίωνος τούτου, as well as his steward:

bear this in mind:—the whole parabolic machinery is from the standing-point of the children of this world. In the interpretation, this rich man is the Almighty Possessor of all things. This is the only tenable view. Meyer, who supposes him to be Mammon (defending it by the consideration that dismissal from his service = being received into everlasting habitations, which it does not, - see below), is involved in inextricable difficulties further on. Olshausen's view, that he = the Devil, the ἄρχων τοῦ κόσμου τούτου, will be found equally untenable. Schleier-macher's, that the Romans are intended, whose stewards the Publicans were, and that the debtors = the Jews, hardly needs refuting; -certainly not more refuting, than any consistent exposition will of itself furnish. οἰκονόμον, a general overlooker-very much what we understand by an agent, or 'a man of business,' or, in the larger sense, a steward. They were generally of old, slaves: but this man is a freeman, from vv. 3, 4. This steward = especially the Publicans, but also all the disciples, i. e. every man in Christ's Church. We are all God's stewards, who commits to our trust His property :- each one's office is of larger or smaller trust and responsibility, according to the measure entrusted to him. I say, especially the Publicans, because the Tweive, and probably others, had relinquished all and followed Christ, and therefore the application of the parable to them would not be so direct: and also because I cannot but put together with this parable, and consider as perhaps prompted by it or the report of it, the profession of Zacchæus, ch. xix. 8. Other interpretations have been-the Pharisees (Vitringa, and more recently Zyro, Theol. Stud. und Krit. for 1831)—but then the parable should have been addressed to them, which it was not,-and this view entirely fails in the application:-Judas Iscariot (Bertholdt), of the vindication of which view I am not in possession, and therefore can only generally say, that it is perfectly preposterous :- Pontius Pilate διεβλήθη - not wrongfully, which the word does not imply necessarily - but maliciously, which it does imply: xxii. 19, 21 only. h = Mark i. 45. Gen. xix. 22. i here only. Ps. cxi. 5. 2 Macc. iii. 14 only. Isa. xxii. 19, 21 only. h = Mark i. 45. Gen. xix. 22. i here only. Ps. cxi. 5. 2 Macc. iii. 14 only. Kntt. ix. 3 reff. Esth. vi. 6. I mid., Rom. xi. 27 (from Isa. xxvii. 9) only. m ch. vi. 49. xiii. 8 only. Isa. v. 6 only. n = Matt. viii. 28 reff. och. xviii. 35 only. Ps. cviii. 10 only. p Gospp., here only. 2 Cor. x. 8. Phili. 20. 1 Pet. iv. 16. John ii. 28 only. Ezra viii. 22. q construction. ch. x. 22. xix. 15. r Acts xiii. 22. xix. 26. 1 Cor. xiii. 2. Col. i. 13 only. L. P. 3 Kings xv. 13.

2. om autov D-gr 69 Ser's farm. om auto \aleph . om 2nd sov (sov ov has confused the transcribers) ADKLPRH copt-wilk[-dz]: ins B \aleph rel latt syrr copt-schw goth. Et bef dung \aleph . rec dungs η , with AR rel: txt BDP \aleph 1 (69) late f_2 syrr goth(Treg).

3. $a\pi'$ εμου bef την οικονομίαν LR vulg lat-b c f f_2 g_1 [i l q] Syr : με της οικονομίας KΠ Scr's p w.—for $a\pi'$ εμου, μου D. ins και bef επαιτείν B copt [Syr

æth].

4. for $\sigma\tau\alpha\nu$, $\alpha\nu$ 8. rec om $\epsilon\kappa$, with APR rel [arm]: ins B(sic: see table) DN 1. 69 syrr copt with.—for $\epsilon\kappa$, $\alpha\pi\sigma$ LX 33(appy) vulg lat-b c e f f $_2$ i l [q]: de lat-a.

see Dan. vi. 24. The reason why it has come so generally to signify 'wrongful accusation,' is, that malicious charges are so frequently slanderous. The steward himself does not deny it. Meyer (see above) in carrying out his view, would interpret this charge as an accusation by the Pharisees against the disciples that they wasted the goods of Mammon by entering the service of Christ:—but then (1) this other service never once appears on the face of the parable; and (2) surely it would hardly be within the bounds of decorum that this διασκορπίζειν should = the entering Christ's service;-this would bring a train of false interpretations with it, and even hold up the abinia of the steward, as such, for imitation.

διασκορπίζων—not that he had wasted (Ε. V.), but was wasting, his goods, &s διασκορπίζων = ὅτι διεσκόρπίζεν. Sοιέβαλλον &s λυμαινόμενον τὴν πολιτείαν, Χειι. Hell. ii. 3. 23. In this charge (spiritually) we may see the real guilt of every man who is entrusted with the goods of our heavenly Father. We are all 'scattering His goods.' If some one is to be found to answer to οἱ διαβάλλοντες, the analogy of δ διάβολος, 'the accuser of the brethren,' is too striking to escape us.

2. τί τοῦτο] It makes very little difference either in admissibility of construction or of sense, whether we render, 'why do I hear this of thee?' i. e. 'what is the ground of this report?— what occasion hast thou given for this being brought to me?' or, 'What is this that I hear of thee?' i. e. 'give some account of it.' There is the same ambiguity in Mark xi. 3, τί ποιεῖτε τοῦτο; I prefer rather the

former, because no opportunity of explanation what it is, is given him, but he is commanded to produce his books, to shew how it has arisen. ἀπόδος give up the account of thy stewardship; for (taking for granted the correctness of the report, the steward not denying it) thou wilt not be able to retain thy stewardship any longer,—in ordinary English, thou canst not, &c. δύνη-in the nature of things-thou art precluded from. The interpretation of this announcement to the steward, is the certainty, spoken by God in every one of our consciences, that we must give up and give an account of our stewardship at death. The great truth lies in the background, that that dismissal, death itself, is the consequence of the διασκορπίζειν τὰ ὑπάρχοντα αὐτοῦ, -the wages of sin. steward sets before himself the certainty of poverty and misery. He has not by his waste of his lord's property been laying up any store for himself; -that is not the point of the parable;—he has lived softly and effeminately, and cannot do an honest day's work: -σκάπτειν, for all manual labours; so Aristoph. Av. 1432, σκάπτειν γὰρ οὐκ ἐπίσταμαι. This speech, of digging and begging, must not be sought for in the interpretation; it belongs to the truth of the parable itself as introducing the scheme which follows, but has no ulterior meaning.

4.] ἔγνων—
not = ἔγνωκα, which would be, 'I know, as part of my stock of knowledge, I am well aware,'—but implying, I have just arrived at the knowledge,—an idea has just struck me—I have a plan

της ε οίκονομίας, ε δέξωνταί με είς τούς οίκους έαυτών. ΑΒΡΕ s = ver. 9. ch. ix. 53. Acts iii. 21. see Eur. Med. 5 καὶ προςκαλεσάμενος τένα τέκαστον τῶν α χρεοφειλετῶν LMPRS τοῦ κυρίου έαυτοῦ, έλεγεν τῷ πρώτῳ Πόσον ὀφειλεις τῷ ΔΙΙΚ 505. tw.gen.part., ch.iv.40 reff. teh.vii.41 enly. Job xxxi.37. κυρίω μου; 6 ό δὲ εἶπεν Ἑκατὸν ν Βάτους ἐλαίου, ὁ δὲ 1. 33. 69 είπεν αὐτῶ ^w Δέξαι σου τὰ ^x γράμματα καὶ ^y καθίσας ταγέως γράψον πεντήκοντα. 7 έπειτα έτέρω είπεν Σύ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν Ἑκατὸν εκόρους σίτου.

Ann. 30.

Prov. xxix.
13 only.

v = here only \$\frac{1}{2}\$. (3 Kings v.
11.) 1sa. v.
10 Aq. \$\frac{1}{2}\$ Mm. &c. (see ch.
xx. 37.)

w = ch. ii. 28.
xxii. 17.

Eph. vi. 17.

= here bis
only. Jos. λέγει αὐτῶ Δέξαι σου τὰ × γράμματα καὶ γράψον ὀγδοήκοντα. 8 καὶ ^b ἐπήνεσεν ὁ κύριος τὸν ^c οἰκονόμον τῆς d άδικίας, ὅτι e φρονίμως ἐποίησεν ὅτι οἱ f vioὶ τοῦ

rec (for εαυτ.) αυτων, with AD rel: txt BPRXX.

for eaut., autou DFGMXA N1(txt3a.b) 5. (χρεοφειλετων, so ABDPRN &c.) 1.69.

6. aft 1st ειπεν ins αυτω N 254. for βατους, καδους D1 Scr's b ev-z vulg lat-e $f l \operatorname{Chr}_1$ -mss; καβους D^2 ev-48; βαδους LXN Orig_1 . rec (for 2nd δ δε) και, with Prel [vulg lat-c ff2 l syr] goth wth: txt ABLRN 69 copt.—for ο δε ειπ., ειπ. δε D lat-a $b\ e\ f\ [q]$. rec το γραμμα (because but one sum is mentad), with APR rel: το γραμματειον X Chr₁: cautionem vulg lat- $a\ f\ J$ er: chirografum lat- $e\ [l]$: txt BDLN lat- $b\ c\ ff_2\ q$ copt goth Gaud. (So again in ver 7, but there R vulg also have txt.) γραψον bef ταχεως B lat-e syr-w-ast æth arm. οιη καθισας ταχεως D.

7. ins τω bef ετερω D. om ou to 2nd ειπεν D.gr. rec ins και bef λεγει, with AP rel syr goth æth arm; ο δε D: om BLR 69 vulg lat-b c eff. q Syr copt,

λεγει δε X [lat·a].

8. for 2nd στι, διο λεγω υμιν D; dixit autem ad discipulos suos gat(with mm mt)

δέξωνται—viz. those who are about to be spoken of, the χρεοφειλέται. He has them in his mind. serve, the aim of his scheme is that they may receive him into their houses,give him shelter. This is made use of afterwards in the interpretation, for which see on ver. 9. 5. It is more natural to suppose that these χρεοφειλέται had borrowed, i. e. not yet paid for these articles of food out of the stores of the rich man, than that they were contractors to the amounts specified. τοῦ κ. ἐαυτοῦ, 0f his own lord,-shewing the unprincipled boldness of his plan for saving himself; as we express the same when we say, 'he 6. βάτους] δ robbed his own father.' δὲ βάτος δύναται χωρῆσαι ξέστας ἑβδομήκοντα δύο, Jos. Antt. viii. 2. 9;—the same for liquids as the ephah for solids. Ezek. xlv. 10, 11, 14, where the LXX represent the Heb. בח by χοῖνιξ and κοτύλη.

δέξαι σ. τ. γρ.] The steward, not yet out of office, has all the vouchers by him, and returns each debtor his own bond, for him to alter the figure (not, to make another, which would imply the destruction of the old bond, not its return).

σου is not emphatic, as Wordsworth, who has several times fallen into this mistake: see note, ch. xiv. 26, 27: but entirely unemphatic; almost expletive. ταχ.] καθίσας is graphic. ταχέως implies the hurry with which the furtive business is transacted. The debtors seem to be all together, that all may be implicated

and none may tell of the other.
7. κόρους] δ δὲ κόρος δύναται μεδίμνους ἀττικοὺς δέκα, Jos. Antt. xv. 9. 2. There does not appear to be any designed meaning in the variation of the amount deducted. We may easily conceive a reason, if we will, in the different circumstances of the debtors. 8. δ κύριος -of course, the lord of the steward. The E. V. ought to have been expressed his lord, and there would have been no ambiguity. τ. οκ. της άδ., not 'the steward for his injustice,' but (see reff.) the unjust steward. He is not praised 'for his injustice:' see below.

ότι φρονίμως έπ., because he had acted shrewdly, cleverly for his own interest. The point brought out is not merely the shrewdness of the steward, but his lord, whose injury was wrought by this very shrewdness, praising it: for, our Saviour adds, the sons of this world, — to which category both belonged—he who conceived and he who praised the shrewd $^{\rm f}$ αίῶνος τούτου $^{\rm g}$ φρονιμώτεροι $^{\rm h}$ ύπὲρ τοὺς $^{\rm fi}$ υίοὺς τοῦ $^{\rm i}$ φω- $^{\rm g}$ ch. xii. 42 refl. compar, τὸς $^{\rm k}$ εἰς τὴν γενεὰν τὴν έαυτῶν εἰσιν. $^{\rm g}$ καὶ ἐγὰ ὑμίν $^{\rm gen}$ cen. xii. 39 τὸς $^{\rm k}$ εἰς τὴν γενεάν την εαυτων εισιν. και την σουν λέγω, $^{\rm l}$ έαυτοῖς $^{\rm l}$ ποιήσατε φίλους ἐκ τοῦ $^{\rm m}$ μαμωνᾶ τῆς $^{\rm l}$ εἰε. iv. $^{\rm leb}$.iv. $^{\rm$ d ἀδικίας, "να όταν η εκλίπη, ο δέξωνται ύμας είς τας xil. 13. αἰωνίους $^{\rm p}$ σκηνάς. 10 ο πιστὸς $^{\rm c}$ ν ελαχίστω καὶ $^{\rm c}$ ν πολλ $^{\rm c}$ ρ $^{\rm s}$ ι John xii. 36. $^{\rm s}$ 1 Thess. v. $^{\rm s}$ 1 = ch. xii. 31. Exod. xx. 4, 23. m Matt. vi. 24. vv. 11, 13 only †. 33. Tobit xiv. 11. o ver. 4. o ver. 4. $^{\rm c}$ ν ελαχίστω καὶ $^{\rm c}$ ν σος, 2 Cor. v. 1, 4.)

lat-a b c(e) l. $\phi_{povimatepoi}$ befor viol τ , al. $\tau_{outov} \aleph$. for 2nd $\tau_{\eta v}$, $\tau_{aut\eta v}$

N¹(but corrd eadem manu): ταυτην την Ser's c.

ins autwo P lat-b Syr ath Chr Cyr, [Thdrt,] Ambr.

ness-are more shrewd, είς τ. γ. τ. έαυ., for the purposes of their self-interest, -than the sons of light. But this very The fau. indicates that there is a better and a higher γενεά, the family of light (John xii. 36: Rom. xiii. 12: Eph. v. 8: 1 Thess. v. 5), whose interests require a higher and better wisdom and foresight. It is hardly necessary to add that the discovery of the steward's trick by the master is essential to the parable, as exemplifying the φρονίμως and φρονιμώτεροι. Had the master (as Wordsw.) merely seen the result, that the debtors received him into their houses, the praise could hardly have been put in this form. The aor. $\epsilon \pi o l \eta \sigma \epsilon \nu$ too seems to point at the past device, rather than the permanent 9.] We now pass to the application at once-from the mouth of our Lord Himself. All that is dishonest and furtive in the character of the steward belonged entirely to him as a vids τοῦ αίωνος τούτου: but even in this character there was a point to praise and imitate. And the dishonesty itself is not inserted without purpose-viz. to shew us how little the viol \u03c4. ai. \u03c4. scruple to use it, and how natural it is to them. Now, however, we stand on higher ground: καθαροίς πάντα καθαρά:-in bringing up the example into the purer air which the sons of light breathe, its grosser parts drop off, and the finer only remain.

καὶ ἐγὼ ὑμῖν λ. seems to recognize a necessary difference in the two situations: - although you are sons of the light and the day, and can do no such furtive acts, yet I say to YOU' This view will explain how we may make φίλους έκ τοῦ μαμ. τῆς ἀδ. just as we can make an example for ourselves out of the οἰκονόμος της άδικ.—that which is of itself της άδικίας-which belongs to, is part of a system of, abirla,-which is the very ρίζα πάντων των κακών, the result, and the aptest concretion, of that system of meum and tuum (see ch. xv. 12) which is itself the result of sin having entered into the world. And we are to use this Mammon of unrighteousness to make ourselves, -not palaces, nor barns, nor estates, nor treasures, - but friends; i. e. to bestow it on the poor and needy-(see ch. xii. 33, which is the most striking parallel to our text-compare όταν ἐκλίπη, with θησαυρου ανέκλειπτον there) that when it shall fail,-they, i.e. the φίλοι-(compare the joy in heaven ch. xv. 7, 10, and Baxter's remark cited there by Stier-'Is there joy in heaven at thy conversion, and will there be none at thy glorification?') may receive you into the (or their) everlasting tabernacles. See also ch. xiv. 13, 14. God repays in their name. They receive

us there with joy, if they are gone before us: they receive us there by making us partakers of their prayers, which 'move the Hand that moves the world,' even during this life. Deeds then of charity and mercy are to be our spiritual shrewdness, by which we may turn to our account the ἄδικον μαμωνᾶ,—providing ourselves with friends out of it;—and the debtors are here perhaps to be taken in their literal, not parabolic sense-we are to lighten their burdens by timely relief -the only way in which a son of light can change the hundred into fifty, or fourscore: see Isa. lviii. 6-8.

10-12. Closely connected with the foregoing (against De Wette and Strauss):

πιστός έστιν, καὶ ὁ ἐν ἐλαχίστω ἄδικος καὶ ἐν πολλῶ ἄδι- ΑΒΡΕ κός ἐστιν. ¹¹ εἰ οὖν ἐν τῷ ἀδίκῳ ^q μαμωνᾳ πιστοὶ οὐκ LMPRS retf.

x Rom. iii. 2.

1 Cor. ix. 17.

(John n. 24.)

Wisd. xiv. 5.

2 Matt. xvii. 25.

John x. 5 al.

Prov. xxvii. έγένεσθε, τὸ τ άληθινὸν τίς ύμιν επιστεύσει; 12 καὶ εἰ έν τω τάλλοτείω πιστοί οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμίν δώσει: 13 ούδεις " οίκετης δύναται δυσί κυρίοις " δουλεύειν. 10. u Acts x. 7. Rom. xiv. 4. 1 Pet. n. 18 only. Gen. η γαρ του ν ένα ν μισήσει καὶ του ν έτερου ν άγαπήσει, η ν ένος only. Gen. 1x. 25, 26. v Matt. vi. 24 ν ἀνθέξεται καὶ τοῦ ν ἐτέρου ν καταφρονήσει. οὐ δύνασθε θεω δουλεύειν καὶ ημαμωνά. 14 "Ηκουον δὲ ταῦτα πάντα retf. w 2 Tim. iii. 2 [καὶ] οι Φαρισαίοι, * φιλάργυροι * ὑπάρχοντες, καὶ y έξonly †. (-ρία, 1 Tim. εμυκτήριζον αὐτόν. 15 καὶ είπεν αὐτοῖς Ύμεῖς έστε οί ² διvi. 10. -peiv, 2 Macc. x. 20.) χ Gospp., Luke καιούντες έαυτούς α ενώπιον των ανθρώπων, ο δε θεός only. = ch. xxiii. 50. Acts ii. 30. ni. 2. Phil. ii. 6 al. ο γινώσκει τὰς ο καρδίας ύμων, ὅτι τὸ ἐν ἀνθρώποις ο ὑψηλου d βδέλυγμα ένώπιον τοῦ θεοῦ. 16 ὁ νόμος καὶ οί προii. 6 al. 2007 pack tribin to the first control of
10. for 2nd ελαχιστω, ολιγω D 1 vulg lat-b c e f [i] q. for 2nd εστιν, γινεται D.

12. ημετερον BL lat-e i l Orig, Tert₂: txt ADPRN rel vulg lat-a c f ff₂ g_{1,2} [q] syrr [syr-jer copt] goth [Bas₁] Orig-int₂ Cypr₁. δωσει bef υμιν DLRN 33 latt Syr [syr-jer] æth (Iren?) Orig₁[int₂] Mcion₁·t Cypr₁: txt ABP rel syr goth arm [Bas₁].

13. for 1st η, ει (itacism!) N Scr's f.

14. παντα bef ταντα ΚΠ vulg [lat-q] syr: om παντα D 60. 245 Scr's b ev-H lat-i æth Orig₁.

om 1st και BDLR(ℵ) latt Syr [syr-jer] copt æth arm Orig₂: ins APX rel syr goth.—om οι φαρισαιοι also κ1(ins κ-corr1).

for του θεου, κυριου B. 15. for ανθρωποις, ανθρωπω Β1. rec adds εστιν.

with X rel vss : om ABDKLPRSV2ATR goth ath Ign Constt Thl.

-the 'faithfulness in the least' is the same as the prudence and shrewdness just spoken of ;-in the case of the children of light they run up into one-tis eater & πιστός οἰκονόμος καὶ φρόνιμος, ch. xii. 42; -the ἐλάχιστον = ὁ ἄδικος (see above: not "fallacious," as Wordsw.) μαμωναs = το αλλότριον—the wealth of this present world, which is not the Christian's own, nor his proper inheritance. The πολύ = το άληθινόν = το υμέτερον = the true riches of God's inheritance: of which the earth (see Matt. v. 5) forms a part, which $\delta \theta \epsilon \delta s$ (implied in the $\tau \delta s$ —for there will be none to give it you if you be untrue during this state of probation ;-He will not be your God) shall give to you. The wealth of this world is αλλότριον -forfeited by sin-only put into our hands to try us, and to be rendered an account of. 13. See note on Matt. vi. 24. The connexion here is,-that we must, while put in trust with the ἄδικος μαμωνας, be serving not it, but God. The saying here applies (as Olshausen remarks) admirably to the Pharisees and Publicans: the former were, to outward appearance, the servants of God, but inwardly served Mammon; -the latter, by profession in the service of Mammon, were, by coming to Jesus, shewing that

they inwardly served God.

14-31.] By occasion of the covet-OUS PHARISEES DERIDING HIM, OUR LORD SPEAKS THE PARABLE OF THE RICH MAN AND LAZARUS. The Pharisees were not slow in perceiving that the scope of ταῦτα πάντα was to place this world's goods, and all that the covetous seek after, at a very low price. It will be observed that the sayings which follow, are in reference to matters mentioned during the discourses, or arising out of the character of the Pharisees as commented on in them. δικαιούντες last note, end. ένώπ. τ. άνθρ., a contrast to ήμαρτον ενώπιον σου, ch. xv. 18: and βδέλυν. ἐνώπιον τ. θεοῦ to χαρὰ ἐνώπιον τ. ἀγγ. τοῦ θεοῦ, ch. xv. 10. 16.] See Matt. xi. 12 and note. After προφ. supply προεφήτευσαν, not (Meyer) έκηρύσσοντο, which would be inapplicable to the law and the prophets. The connexion is, - Ye are they that justify yourselves before men; ye are no publicans and sinners,-no poor and needy,-but righteous, and increased with this world's ...πας eις R.

16. rec (for $\mu \in \chi \rho \iota$) $\epsilon \omega s$ (|| Matt), with ADP rel Mcion₂-e Orig₁: txt BLRX**N** 1. 69 Clem₁ Orig₁. aft $\iota \omega \alpha \nu \nu \sigma \iota$ ins $\epsilon \pi \rho \rho \phi \eta \tau \epsilon \nu \sigma \alpha \nu$ (|| Matt) D mm. om $\tau \sigma$ (of $\tau \sigma \tau e$) D¹ (ins D²). om kai $\pi \alpha s$ to $\beta \iota \alpha \zeta \epsilon \tau \alpha \iota$ (homosotel) G **N**¹ (ins **N**³a, adding kai $\beta \iota \alpha \sigma \tau \alpha \iota$ $\alpha \rho \pi \alpha \zeta \sigma \nu \sigma \iota \nu$ $\sigma \nu \tau \nu$).

17. κεραιαν bef μιαν B [syrr] sah.

18. 1st και is repeated by D². rec aft 2nd και ins παs (mechanl repetn), with APN rel syrr goth: om BDL 69 latt coptt (æth) arm Tert₁. om απο ανδρος D 28 Syr copt goth arm.

19. at beg ins $\epsilon \iota \pi \epsilon \nu$ de kai $\epsilon \tau \epsilon \rho a \nu$ $\pi a \rho a \beta o \lambda \eta \nu$ D bodl. om de DX Δ vulg lat-a

goods. But, since John, a kingdom has been preached, into which every one, publicans and sinners too (mas | mavtes, ch. xv. 1) are pressing in. The true relation however of that kingdom to the law is not as ye suppose, to destroy the law (Matt. v. 17), but to fulfil.' Then, as an example, our Lord reiterates the decision which He had before given on a point much controverted among the Jewsthe law of adultery. But this He does, not without occasion given, and close connexion with the circumstances, and with what had before been said. As early as Tertullian, cont. Marc. iv. 34, vol. ii. p. 443, it was remarked, that an allusion was meant here to the adultery of Herod Antipas with his brother Philip's wife, which the Pharisees had tacitly sanctioned, thus allowing an open breach of that law which Christ came to fulfil. To this mention of Herod's crime the μέχρι 'Ιωάννου gave relevance. Still the idea must not be too lightly assumed. Bleek's remark is worth notice, that, had such an allusion been intended, the last words of the verse would have been otherwise expressed. Antipas had not married a divorced woman, but abduced a married woman from her husband. See on Matt. 19-31.] Our Lord, in this closing parable, grasps the whole covetous and self-seeking character of the Pharisees, shews them a case in which it is carried to the utmost, by one who 'made no friends' with the unrighteous Mammon; -- places in contrast with it a case of extreme destitution and poverty,-the very thing which the φιλάργυρος most abhorred; - and then passes over into the region beyond the grave, shewing them the contrast there also—and ending with a mysterious prophetic hint at the final rejection of the Kingdom of God and Himself by those for whom the law and prophets were insufficient to bring them to repentance. And while it does not appear that the $\phi\iota\lambda\alpha\rho\gamma\nu\rho\iota\alpha$ of the Pharisees shewed itself in this particular way, our Lord here grasps the depravity by its root, which is, a godless and loveless self-seeking—saying in the heart, 'There is no God'—and acting accordingly.

The explanation of particular points see below. 19.] $\delta\epsilon$ connects this directly with what goes before; being an answer, not immediately to any thing said by the Pharisees, but to their scoffs at Him ;q. d. 'hear now a parable.' πλ.] Tertullian thought (l. c.) that Herod was meant, and by Lazarus John; and this view has been taken by Paulus and Schleiermacher also: but surely with no probability. Our Lord might hint with stern rebuke at the present notorious crime of Herod, but can hardly be thought to have spoken thus of him. That the circumstances will in some measure apply to these two, is owing, as above in ch. xv., to the parable taking the general case, of which theirs was a particular instance. Zeller (refuted by Bleek in loc.) thinks that the rich man sets forth the Jews and the poor man the Gentiles. In my view, the very name of the poor man (see below) is a sufficient answer to this.

Observe, that this rich man is not accused of any flagrant crimes:—he lives, as the world would say, as became his means and station; he does not oppress

Phote Rev. καὶ $^{\rm P}$ βύσσου, $^{\rm q}$ εὐφραινόμενος $^{\rm r}$ καθ' ἡμέραν $^{\rm s}$ λαμπρῶς. ABDER only 2chron. 20 πτωχὸς δέ τις ὀνόματι Λάζαρος $^{\rm t}$ έβέβλητο πρὸς MPSUV $^{\rm qch.\,xii.\,19}$ reff. Deut. χιν. 26.

Thatt. xxvi. $^{\rm tot.}$ χυν χορτασθῆναι $^{\rm y}$ ἀπὸ τῶν $^{\rm z}$ πιπτόντων ἀπὸ τῆς $^{\rm z}$ τραπέζης $^{\rm tot.}$ θere only $^{\rm tot.}$ τοῦ πλοισίου $^{\rm ch.\,xii.}$ $^{\rm tot.}$ $^{\rm$

⁶ here only t. τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ^a ἐπέλειχον χίξι. 14. Sir. xxix. τὰ ^b ἕλκη αὐτοῦ. 23 ° ἐγένετο δὲ ἀποθανεῖν τὸν πτω-tee Matt. viii. 24 χὸν καὶ d ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν 6 (14. xx. 2 χὸν καὶ 6 ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν

1 see statt viii. 2. Δον καὶ α ἀπενεχθήναι αὐτὸν ὑπὸ τών ἀγγέλων είς τὸν Ματκ vi. 30.

1 Matt. xxv. 17. Acts x. 17 al. Gen. xliii. 19.

1 x eh. ix. 17 l Mt. Ms. Ps. xvi. 15.

2 y here (ch. xv. 16 v. r.) only. Ps. ciii. 13.

2 Matt. xv. 27.

2 h ere only t.

2 Matt. xv. 27.

2 h ere only t.

3 d Matt. xv. 16 v. r.) only. Ps. ciii. 13.

4 Matt. xv. 27.

2 L vi. 1, 6. Acts iv. 5 al. fr.

4 Mark xv. 1 reff. Ilos. x. 6.

4 Mark xv. 1 reff. Ilos. x. 6.

 $b \ e \ f \ [q]$ with arm. ins kai bef evopainomenos D-gr [Syr] goth.

20. rec aft τ_{IS} ins $\eta\nu$, with AP' rel vulg lat- $(b\ c\ [f_2\ g_{1,2}])$ i syrr sah[Treg] goth: om BDLP¹XN 33(appy) lat- $a\ e\ f$ coptt aeth arm Clem₁ Dial₁. rec aft $\lambda\alpha(a\rho\sigma)$ ins os, with AP rel vulg lat- $b\ c\ f\ [f_2\ g_{1,2}\ l\ q]$ syr goth: om BDLXN 33 lat- $a\ e\ f$ i coptt [ath arm] Clem₁ Dial₁. for $\pi\rho\sigma$ s, $\epsilon\iota$ s PF. rec $\eta\lambda\kappa\omega\mu\epsilon\nu\sigma$ s, with KMSUVFII 1: txt ABDPN rel.

21. rec ins $\tau\omega\nu$ $\psi_i\chi_i\omega\nu$ bef $\tau\omega\nu$ $\pi_i\pi\tau_0\nu\tau\omega\nu$ (from Matt xv. 27 || Mark), with A(D) PN^{3a} rel vulg lat-a f g₁ syrr copt-wilk Ephr₁ Chr₁: om BLN¹ lat-b c e ff₂ i l q syr-jer copt-schw[-dz] sah Clem Dial Ambr Gaud.— τ . $\psi_i\chi\omega\nu$ D. rec $\alpha\pi\epsilon\lambda\epsilon_i\chi_0\nu$, with P rel: $\epsilon\lambda\epsilon_i\chi_0\nu$ D 1 Dial₁ (Ephr₁): txt ABLXN 33.

nor spoil other men: he is simply a νίδς τοῦ αἰῶνος τούτου, in the highest form.

πορφ. κ. βύσ., the Tyrian costly purple—and the fine linen (for under clothing) from Egypt. εὐφρ. λαμπ.] Probably the E. V. is right—fared sumptuously: 'epulabatur splendide,' Vulg. Others render it enjoyed himself sumptuously? 20.] The significant name Lazarus (= Eleuzarus = , , Deus auxilium) should have prevented the expositors from imagining this to be a true Perhaps by this name our Lord may have intended to fill in the character of the poor man, which indeed must otherwise be understood to be that of one who feared God. ¿BÉB., was, or had been, cast down, i. e. was placed there on purpose to get what he could of πυλώνα, see on ref. Matt.: it was the portal, which led out of the προαύλιον into the αὐλή. would seem that he did obtain this wish, and that, as in ch. xv. 16, the emil. must mean, he looked for it, willingly took it.

The ἀλλὰ καί seems also to imply, that he got the crumbs: this verse, relating the two points of contrast to the rich man: his only food, the crumbs, with which he longed to fill his belly, but could not:—his only clothing, nakedness and sores, and instead of the boon companions of the rich man, none to pity him but the dogs, who ἐπέλειχον—certainly in pity, not 'dolorem exasperantes' (Bengel)—his sores, as they do their own. Such was the state of the two in this world.

22.] The burial of Lazarus is not men-

tioned, διά τὸ ἀτημέλητον τῆς τῶν πτωχῶν ταφηs, Euthym. This is the only admissible reason. Meyer rejects it as arbitrary, and not consistent with the received notions about Hades, in which not the soul only, but the whole man was after death-believing it to be meant that the angels carried Lazarus bodily into Paradise. But then his interpretation halts, when he comes to the burial of the rich man, whom he makes go down out of his grave into hell. The fact is, that in both cases the material corpse remains on this earth, buried or unburied; while that personality, to which universal consent rightly attributes sensibility to bliss and woe, and the feelings and parts of the body, the man's real self, is translated into the other world. (If, when parts of the body are removed, we still believe that we possess those limbs, and feel pain in them, why may not the disembodied spirit still subjectively exist in, and feel the sensations of, that corporeal system from which it is temporarily separated?) αὖτ.] In the whole of this description, the following canon of interpretation may be safely laid down :- Though it is unnatural to suppose that our Lord would in such a parable formally reveal any new truth respecting the state of the dead,yet, in conforming himself to the ordinary language current on these subjects, it is impossible to suppose that He, whose essence is Truth, could have assumed as existing any thing which does not exist. It would destroy the truth of our Lord's

αβρααμ Τ here only. Prov. xvi. 33. m = ch. viii. 8 reff. n John xiii. 26 bis. Rev. xix. 13 only. Num. xix. 18. o Matt. xxiv. 31 || Mk. Heb. xi. 21 (from Gen. xlvii. 31) only. Deut. iv. 32. p constr., Matt. xvi. 28. Mark v. 30 al. see Winer, edn. 6, § 30. 8. c. and Exod. xii. 22. q here only. Gen. xviii. 4. Exek. xxvi. 19 Ald. only. r here bis. ch. it. 48. Acts xx. 33 only. Is.a. xl. 29. g Gospo, here only. (elsw. in N. T. always w. $\pi \hat{v} \rho$, Acts vii. 30. 2 Thess. i. 8. Heb. i. 7. Rev. i. 14 al2.) Isa. v. 24.

22. εις τον κολπον αβρααμ bef υπο των αγγελων D 142(Sz). rec ins του bef αβρααμ, with 69: om ABDPN rel Mcion₁-e Orig Dial Ephr₁ [Chr₁].

23. om 1st και χ¹ lat-q. rec ins τον bef αβρααμ, with A rel Orig, Ephr, [Chr.]: om BDLXX Orig, Dial. τω κολπω D-gr latt [Syr syr-jer] coptt. aft 2nd αυτου ins αναπανομένον D lat-b c e q arm.

24. ενφωνησας exclamans D lat-a b (e) f. υδατι \aleph : υδατον D^1 .

25. μνησθητι bef τεκνον X.

sayings, if we could conceive Him to have used popular language which did not point at truth. And accordingly, where such language was current, we find Him not adopting, but protesting against it: see Matt. xv. 5. The bearing of the spirits of the just into bliss by the holy angels is only analogous to their other employments: see Matt. xiii. 41: Heb. i. τ. κόλπ. 'Αβραάμ] The above remark does not apply here for this, as a form of speech among the Jews, was not even by themselves understood in its strict literal sense; and though the purposes of the parable require this, ver. 23, no one would think of pressing it into a truth, but all would see in it the graphic filling up of a state which in itself is strictly actual. The expression signified the happy side of Hades, where all the Fathers were conceived as resting in bliss. In Joseph. de Macc. § 13 we have ούτω γὰρ θανόντας ήμᾶς ᾿Αβραὰμ κ. Ἰσ. κ. Ἰακ. ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν. Νο preeminence is signified, as in John xiff. 23; -all the blessed are spoken of as in Abraham's bosom. See also John i. 18.

The death of the rich man last

The death of the rich man last should be remarked; Lazarus was taken soon from his sufferings; Dives was left longer, that he might have space to repent.

κ. ἐτάφη] There can be no doubt that the funeral is mentioned as being congruous to his station in life,—and, as Trench observes, 'in a sublime irony,'—implying that he had all things properly cared for; the purple and fine linen which he wore in life, not spared at

his obsequies. See Meyer's interpretation above. 23. iv 7. 48n] Hades, int, is the abode of all disembodied spirits till the resurrection; not, the place of torment,—much less hell, as understood commonly, in the E. V. Lazarus was also in Hades, but separate from Dives; one on the blissful, the other on the baleful side. It is the gates of Hades, the imprisonment of death, which shall not prevail against the Church (Matt. xvi. 18);—the Lord holds the key of Hades, (Rev. i. 18);—Himself went into the same Hades, of which Paradise is a part.

èv βασάνοις—not eternal condemnation;—for the judgment has not yet taken place; men can only be judged in the body; for the deeds done in the body:—but, the certainty and anticipation of it. ἐπάρας, not necessarily to a higher place, though that may be meant:—see reff. 24.] 'Superbus temporis, mendicus inferni?' Aug. (Trench, Par. in loc.) On πάτερ 'Αβρ. see Matt. iii. 9.

On πατερ App. see Matt. In. 9.

φλογί, not subjective only, though perhaps mainly. The omission of the article before βασάνοις points no doubt to subjective torments;—but where lies the limit between inner and outer to the disembodied? Hardened sinners have died crying 'Fire!'—Did the fire leave them, when they left their bodies?

25.] The answer is solemn, calm, and fatherly;—there is no mocking, as is found in the Koran under the same circumstances; no grief, as is sometimes represented affecting the blessed spirits for the lot of the lost. (Klopstock, cited by Stier, iii. 319, edn. 2: Webmuth ber Himmission of the best of the sum of the lost.

t ch. xv. 27. xxiii. 41. Gal. iv. 5 al. θητι ότι τ ἀπέλαβες τὰ ι ἀγαθά σου ἐν τῆ ζωῆ σου, καὶ ΑΒΝΕΡ Λάζαρος όμοίως τὰ κακά νῦν δὲ ὧδε * παρακαλεῖται, συ ΜΝυΥΧ Num. xxxiv. Ναπ. ταιν. Λαζαρος ομοίως τα κακα νυν ος ωος παρακαλειται, συ MSUVX $\frac{1}{4}$ - ch. xii. 18, $\frac{1}{19}$. Gen. $\frac{1}{4}$ - ch. xii. 18, $\frac{20}{19}$. $\frac{1}{4}$ - ch. xii. κείθεν πρὸς ήμας οδιαπερώσιν. 27 είπεν δὲ d'Ερωτώ σε Col. iii. 14.
2 Chron.
xxix. 10.
x = Matt. xxiii.
35. ch. xi. 51.
Acts xii. 6.
y here only.
2 Kings
xviii. 17
(Num. xvi.
30 Ald.).
only (?). ουν, πάτερ, ίνα πέμψης αὐτὸν είς τὸν οἶκον τοῦ πατρός μου· 28 έχω γὰρ πέντε ἀδελφούς· ὅπως ε διαμαρτύρηται αὐτοῖς, ίνα μη καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον της βασάνου. 29 λέγει δὲ [αὐτῷ] 'Αβραὰμ "Εχουσιν only (?).

here only.

Gen. xxxviii.

12. see ch. ix. g Μωυσέα καὶ τοὺς g προφήτας. h ἀκουσάτωσαν αὐτῶν. 2. see ch. ix. | b Matt. xvii. 20 only. | c Matt. | c Matt. xvii. 20 only. | c Matt. | ix. | l reff. | d = ch. vii. 36 reff. | e Gospp., here only. | Acts ii. 40 al8. | i Thess. iv. 6. | 1 Tim. v. 21. | 2 Tim. ii. 14. iv. 1. | Heb. ii. 6 only. L.P.H. | Gen. xliii. 2(3) A. (B def.) | Exod. xix. 21, | f ver. 23 | reff. | g ch. xxiv. 27, 44. | John i. 46. see ver. 16. | h = Matt. xvii. 5. | Isa. xlviii. 18.

rec aft απελαβες ins συ, with X rel lat-b syr Dial, Chr₂ Orig-int₃; aft τα αγαθα σου A:
om BDGHLΠ¹N 69 vulg lat-a c &c Syr [syr-jer] coptt æth arm Ps-Ath, Ephr, Chr_{sæpe} [Bas₃ Orig-int₁] Thi Cypr₁ Hil Ambr Aug Fulg Paulin. rec (for ωδε) οδε, with 1: txt ABDN rel syrr coptt æth arm. (hie latt [Orig-int₁] Cypr Hil.)

26. * έν πασι BLX, in his omnibus vulg lat-b c [e f.ff2 g12 i l (q) D-lat] copt: επι πασιν ΑΕΧΓΔΛ, επι πασι D[-gr] ΚΜυ[Π Dial, Chr, Ephr]. rec (for ενθεν) εντευθεν (more usual), with ΚΠ 1: om D lat-c e Dial spec: txt ABN rel [Chr, Ephr]. om or B(D) 1: ins AN3a rel copt arm [Dial Chr Ephr].—for last clause, μητε

εκειθεν ωδε διαπερασαι D latt Ambr.

27. rec ουν bef σε, with LXX rel [arm] Dial, Ephr, spec: txt ABD 69 syr. aft πατερ ins αβρααμ DX int Aug.

28. om wa D Dial. τουτον bef τον τοπ. D vulg-clem lat-a c [e ff2 g1 l] Dial:

οιιι τουτ. Λ.

29. for λεγει, ειπεν D lat-a spec. rec om δε, with EGHMSΓΛ lat-e Syr Dial, : et ait vulg lat-b c: txt ABDN rel lat-a syr copt Ephr. om αυτω BLN D-lat [arm] Ephr: ins A D-gr rel latt syrr [syr-jer æth] copt Dial,

μνήσθητι . . .] Analogy aleitet.) gives us every reason to suppose, that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like a map of the past journey before a traveller.

ἀπέλαβες - not sufficiently expressed by 'receivedst,' E. V.:—it is analogous to ἀπέχουσιν, Matt. vi. 2, 5, 16,-and expresses the receipt in full, the exhaustion of all claim on. Those that were good things to thee, Tà ay. Gov, came to an end in thy lifetime: there are no more of them. What a weighty, precious word is this σου: were it not for it, De Wette and the like, who maintain that the only meaning of the parable is, ' Woe to the rich, but blessed are the poor'would have found in this verse at least a specious defence for their view:-though even then tà ày, would have implied the same, in fair interpretation. -not autou-for to him they were not so.

таракал.] See ch. vi. 24. Even if it were not so,-however, and for whatsoever reason, God's decree hath

placed thee there—thy wish is impossible.
χάσμα μέγα] In the interpretation,-the irresistible decree-then truly so, but no such on earth-by which the Almighty Hand hath separated us and you, in order that, not merely so that, none may pass it. In the graphic description, a yawning chasm impassable. ρικται, is fixed for ever. This expression precludes all idea that the following verse indicates the beginning of a better mind in the rich man. 27.] This is the be-lieving and trembling of James ii. 19. His eyes are now opened to the truth; and no wonder that his natural sympathies are awakened for his brethren. That a lost spirit should feel and express such sympathy, is not to be wondered at; the misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body kept down here.

29.] ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ἡήματος χριστοῦ. Rom. x. 17. 'Auditu fideli salvamur, non apparitionibus.' Bengel. This verse furnishes a weighty tes $^{3)}$ ὁ δὲ εἶπεν Οὐχὶ πάτερ ᾿Αβραάμ, ἀλλ᾽ ἐάν τις ἀπὸ i Matt.iii.² reft. νεκρῶν πορευθῆ πρὸς αὐτούς, ἱ μετανοήσουσιν. 31 εἶπεν $^{16}_{1absol., Acts}$ δὲ αὐτῷ Εἰ ^g Μωυσέως καὶ τῶν ^g προφητῶν οὐκ ἀκούουσιν, xi. 14. xi. 14. xi. 14.

s here only t. (-1νός, Rev. xviii. 21.) t Mark ix. 42. Acts xxviii. u Mark ix. 42 reff. v = ch. iv. 35. (Matt. xv. 30 reff.) Gen. xxi. 15. x Matt. v. 29, 30 reff. y = Matt. x. 42. Acts viii. 10 al. r here only +. Tobit iii. 6 al. 20. Heb. v. 2. xii. 1.+ w constr., Matt. xviii. 8, 9 reff.

30. πατηρ D. for απο, εκ DF 1 latt Dial [Ephr] Thl Iren-int,. for πορευθη. αναστη Ν: αναστη και πορ. 69: surrexerit, or resurrexerit (omg πρ. αυτ.) lat-a b c $f_{2}^{i}[l q].$ 31. (ovő', so ABD.)

aft αναστη ins και απελθη προς αυτους D Iren-int.

for πεισθησονται, πιστευουσιν D Ephr.

CHAP. XVII. 1. rec om autou, with E rel lat-e [Damasc,] Tert: ins ABDFLMUXX 69 latt Syr syr-w-ast [æth arm]. elz om του: ins ABDN rel Scr's-mss Orig, Chr. rec μη ελθειν bef τα σκανδαλα (to connect av. εστιν or του with the inf, or to avoid του τα), with AD rel latt Orig, [Chr, (Damase,)]: txt BLXN lat-e. for ουαι δε, πλην ουαι (from Matt xviii. 7) BDLN 1. 33. 69 lat-a b c e ff2 i [q] syr-mg copt: txt A rel vulg lat-f[l] syrr arm [Damasc].

2. for λυσιτελει, συνφερει δε, D[-gr]. rec (for λιθος μυλικος) μυλος ονικος (from Matt xviii. 6), with A rel syrr [æth Damasc₁] Dial: txt BDLR 1. 69 latt syr-mg copt arm Mcion,-t. περιεκειτο and εριπτο $D(εριπτετο D^5)$. rec ενα bef των μικρων

τουτων (from Matt xviii. 6), with ADN32 rel vss: txt BLN1.

timony from our Lord Himself of the sufficiency then of the O.T. Scriptures for the salvation of the Jews. It is not so now.

30, 31.] οὐχί—not, 'they will not hear them :' he could not tell that, and besides, it would have taken away much of the ground of the answer of Abraham :the word deprecates leaving their salvation in such uncertainty, as the chance of their hearing Moses and the Prophets seems to him to imply .- 'Leave it not so, when it might be at once and for ever done by sending them one from the dead.' ham's answer, besides opening to us a depth in the human heart, has a plain application to the Pharisees, to whom the parable was spoken. They would not hear Moses and the Prophets:—Christ rose from the dead, but He did not go to them ;this verse is not so worded, 'they would have rejected Him, had He done so:' the fact merely is here supposed, and that in the very phrase which so often belongs to His own resurrection. They were not persuaded-did not believe, though One rose from the dead. To deny altogether this allusion, is to rest contented with merely the surface of the parable.

Observe, Abraham does not say, 'they will not repent'-but, 'they will not believe, be persuaded:' which is another and a deeper

Luther does not seem to conthing. clude rightly, that this disproves the possibility of appearances of the dead. It only says, that such appearances will not bring about faith in the human soul: but that they may not serve other ends in God's dealings with men, it does not assert. There is no gulf between the earth and Hades: and the very form of Abraham's answer, setting forth no impossibility in this second case, as in the former, would seem to imply its possi-bility, if requisite. We can hardly pass over the identity of the name LAZARUS with that of him who actually was recalled from the dead, but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief.

CHAP. XVII. 1-10.] FURTHER DISCOURSES. The discourse appears to proceed onward from the foregoing.

1. τὰ σκ. is perhaps owing to some offence which had happened; -the departure of the Pharisees in disgust, or some point in their conduct; such as the previous chapter alluded to. ανένδεκτόν ζοτιν = οὐκ ἐνδέχεται, ch. xiii. 33. Matt. xviii. 6, 7, and notes. μικ. τ., perhaps the publicans and sinners of ch. xv. 1; - perhaps also, repeated with

χνι χι. λ. Αστε και 3 2 προςέχετε a έαυτοῖς. ἐὰν ἁμάρτη ὁ ἀδελφός σου, ΑΒΒΕΕ και 3 3 προςέχετε a έαυτοῖς. ἐὰν ἁμάρτη ὁ ἀδελφός σου, ΑΒΒΕΕ και δθ. και τίμησον αὐτῷ, καὶ ἐὰν c μετανοήση, d ἄφες αὐτῷ. Μευν γει c Μαν κιὶι 32, 23 τει c Μαν κιὶι 32, 23 τει c Μαν εὐτι c Επτάκις c ἐπτάκις τῆς ἡμέρας c ἀμαρτήση c εἰς σὲ καὶ πις 1 μει c εἰπτάκις c ἐπτάκις c ἐπτάνις αὶ τόυτεύθητι ἐν τῆ θαλάσση, καὶ ὑπήκουσεν αν ὑμίν. g ch. xxii. 32.
Acts xiv. 15.
Deut. xxx. 2.
h = ch. xii. 31
reff. 7 τίς δὲ ἐξ ύμῶν δοῦλον ἔχων η ἀροτριῶντα ἡ ο ποιμαί-

ch. xii. 31 ff. i Matt. xiii. 31 reff. xiii. 29, xv. 13. Jude 12 only. Jer. i, 10. k here only. 1 Chron. xxvii. 28 al. see ch. xix. 4. i Matt. xv. 13 reff. n 1 Cor. ix. 10 bis only. Deut. xxii. 10. olit., 1 Cor. ix. 7 only. (Matt. ii. 6al.) 1 Kings xxv. 16.

3. rec aft 1st εαν ins δε (from Matt xviii. 15), with A rel syr: om BDLXX 33 latt Syr [syr-jer] copt goth æth arm Clem, spec. αμαρτηση (|| Μαιι) ΒλΔιι ου. ree adds εις σε (|| Mαιι), with D rel vulg-ed lat-c e q syr-ms arm-use [Antch]: om ABLM 1 am(with fuld em forj gat jac mt tol) lat-a b f ff2 g1, i l syrr [syr-jer] copt goth arm-zoh Clem, Damasc, spec. aft και εαι ins μεν Α 67 evv-49-π.

4. rec αμαρτη (repetn from ver 3), with FN rel Clem, Orig,: txt ABDLXΔ vulg [Antch, Damasc,] spec. (αναστηση 69.) ins εαν bef 2nd επτακις (from above) Syr [syr-jer] copt goth æth arm Clem, spec. αμαρτηση (|| Matt) DXΔΠ 69.

4. rec αμαρτη (repetn from ver 3), with TN rel Change (Antch Damase, spec. (αναστηση 69.) ins εαν bef 2nd επτακις (from above) AKΠ lat-b; το D Clem. rec adds της ημερας (from above), with A rel vulg lat-f g_{1,2} syrr goth æth [Antch] spec: om BDLXN mt lat-abeilg syr-jer copt arm Clem Orig, Viet-tun. rec (for προς) επι, with 1(e sil): txt ABDLXAN latt syrr copt arm Clem [Antch].—om προς σε (omd as unnecessary, cf Matx xiii. 15: Luke xxii. 32: Acts iii. 19, al: and then variously reinsd) E rel mt lat-figoth æth Orig, Damase, we shall be a superficient of the particular for αφησεις, αφες DHΛ latt Syr [syr-jer]

5. (ειπαν, so BDLXX.)

6. o de eiper autois, oing kupios, D, simly lat-a b c e ff_2 i [q]. DEGH latt: txt ABN rel. (expte M 248 Scr's g.) rec ειχετε, with aft exevere av ins two oper τουτω μετοβα εντευθεν εκει και μετεβαινεν και (Matt xvii. 20) continuing τη συκαμινα μεταφυτευθητι εις την θαλασσαν D. om ταυτη (D)LXX copt.

7. om eg D-gr L latt. εχων bef υμων δουλον D.

reference to what took place, Matt. l. c. 3, 4.] See on Matt. xviii. 15, 21, The προςέχετε έαυτ. here is to warn them not to be too readily dismayed at σκάνδαλα, nor to meet them in a brother with an unforgiving spirit.

ἐπιτίμ.] 'ἀγάπη begins with ἀληθεύειν,' Stier :- who remarks, that in the Church, as in the world, the love of many waxing cold,-not being strong or warm enough for this ἐπιτίμησον,—is the cause why offences abound. 5.] πρόςθ. ἡμ. πίστ., 'increase our faith,' of the E. V., is not exact: give us more faith, is more literal and simpler. Wordsw.'s rendering, "Give faith in addition to our other privileges, powers, and virtues," is not so probable, seeing 1) that faith is not the crowning item in such a list, but the first and most elementary: and 2) that, had this been intended, it would most probably have been expressed πρόςθ. ήμιν καί This is the only example in the Gospels in which the Apostles are marked out as requesting or saying any thing to the Lord. They are amazed at the greatness of the faith which is to overcome σκάνδαλα and forgive άμαρτήματα as in vv. 3, 4:- and pray that more faith may be added to them.

6. See on Matt. (xvii. 20) xxi. 21. this occasion some particular tree of the sort was close at hand, and furnished the instance, just as the Mount of Transfiguration in the former of those passages, and the Mount of Olives in the latter.

συκάμινος is the mulberry-tree; not very common in Palestine, but still found there. It must not be confounded with συκομορέα, ch. xix. 4, which is the Egyptian fig. Notice the different See note there. tenses with αν: ἐλέγετε αν, ye would say: ὑπήκουσεν ἄν, it would (even while you were speaking) have obeyed. ζώθ.] 'Cum ipsis radicibus, in mari man-sura. Tale quiddam fit ipsis fidelibus.' Bengel. 7-10.] The connexion is,

- 'Ye are servants of your Master; and therefore endurance is required of you,faith and trust to endure out your day's work before you enter into your rest. Your Master will enter into His, but

νοντα, δς εἰςελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εἰθέως pch. xii. 31 reft.

ν παρελθών θ ἀνάπεσε, δ ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ετοίμασον θ ch. xi. 31 reft.

τ τί δ δειπνήσω, καὶ περιζωσάμενος θ διακόνει μοι εως θ. 20. 1 Pet. v. 8.
φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; θ. 1. Cor. xi. 20.

μὴ ἔχει καὶ χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ κοιαταχθέντα; Τουτικη. 1. Τουτι 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ ™ διαταχθέντα (mot k) only. το μεῖν, λέγετε ὅτι δοῦλοι κ ἀχρεῖοί ἐσμεν, ὁ y ἀφείλομεν (mot k) only. τεί. τεί. τοιήσαι πεποιήκαμεν.

11 Καὶ ἐγένετο ² ἐν τῷ πορεύεσθαι [αὐτὸν] εἰς Ἱερουiii. 33. (mot k) only. τεί. τοιλι 35. 37 reil. τοιλι 35. 37 reil. τοιλι 35. 38 reil. τοιλι 35. 38 reil. τοιλι 35 reil. τοιλι 35 reil. τοιλι 36 reil. τοι

rec om αυτω, with A rel goth Cypr, : ins BDLXX ins un bef epei D lat-e l copt. 11. 69 latt Syr-yr-w-ast [syr-jer] copt with arm. (DKMUΔΠ join $\epsilon v\theta$, with $\epsilon \rho e t$: ELL with $\pi a \rho \epsilon \lambda \theta$) rec $a \nu a \pi e \sigma a a$, with AMΔ (1, e sil) 33. 69¹ [Antch₁], $a \nu \pi e \sigma a$ L, $a \nu a \pi a u \sigma a a$ X: $a \nu a \pi e \sigma o \nu$ Γ [(Chr₁)]: txt BDN rel.

8. om $a \nu \chi \iota$ D lat- $a b c (e ?) f f f_2 i l q$ Syr Cypr₁ Ambr. aft $e \tau o \iota \mu$, ins $\mu o \iota$ N lat- $a b c \sigma a \mu$ AVIII 23 [Autch₂].

b f q [copt-ms]. D [Antch₁]. aft ews ins av AKLMXII 33 [Antch,].

9. rec χαριν bef εχει, with A rel vulg lat-b c f ff syrr (goth) arm [Antch,]: txt BDLN lat-a e copt with Cypr, rec aft $\tau\omega$ double ins $\epsilon\kappa\epsilon\iota\nu\omega$ (cf ch xii. 37, and see ch xiv. 31 al), with E rel vulg lat-ef i syr goth (with arm [Antch_1] Cypr Aug: pref KΠ: om ABDLX(R) lat-a b c ff l q copt Ambr.—om τω δουλω also R1(ins R-corr1).

rec aft τα διαταχθεντα ins αυτω, with DX 69 latt Syr copt with Cypr,: om AB 8-corr¹ rel lat-e syr [syr-jer arm] goth Antch₁. (8¹ see below.) ου δοκω, with AD rel vulg lat-b c syrr goth [Antch,]: om BLX ℵ-corr 1 lat-a e [syr-

jer] copt æth arm Cypr. (X1 see below.)

10. om outws to διαταχθεντα (homæotel?) \aleph^1 (ins \aleph -corr!). for a λεγω D. om παντα \aleph -corr!(ins \aleph^3 a) [lat-a b e ff_2 i l Cypr₁]. for παντα to υμιν, οσα λεγω Ι). aft παντα om οτι AX 1 latt (Syr æth?) Bas₁(ins₁) Cypr₂. ins ταυτα A 28. δουλοι U 69 Ser's a o [Bas₁(txt₁) Chr_{sæpe} Antch]: εσμεν bef αχρ. D-gr 220(Sz) Syr Ign Philast. rec ins στι bef ο ωφειλομέν, with X rel syrr: om ABDLX 1 latt [syr-jer] copt with arm Orig, [int,] Epiph, Bas, Antch Cypr,. ωφειλαμεν X1(txt N-corr1.3). 11. om autov BLX.

your time will not yet come; and all the service which you can meanwhile do Him, is but that which is your bounden duty to do,—seeing that your body, soul, and spirit are His.' 7.] εὐθέως in the E. V. is wrongly joined with epei: it corresponds to μετά ταῦτα in ver. 8. 'Construendum; cito accumbe: cito cupiunt accumbere qui missis cæteris officiis fidem sibi summam conferri oportere putant.' 8.] εως φ. κ. π., till I shall have eaten and drunken: see ch. xii. 37, where a different assurance seems to be given. But our Lord is here speaking of what we in our state of service are to expect; there, of what in our state of manumission ('mensæ servos adhibere manumissionis erat species.' Grotius, citing from Ulpian) and adoption, the wonders of His grace will confer on us. Here the question is of right; there, of favour. 9. Our Lord is not laying down rules for

the behaviour of an earthly master to his servants,-but (see above) is speaking of the rightful state of relation between us,

and Him whose we are, and whom we 10.] This shews the sense of the parable, as applying to our own thoughts of ourselves, and the impossibility of any claim for our services to In Rom. vi. 23 (see also the foregoing verses) we have the true ground on which we look for eternal life set before us;—viz. as the gift of God whose servants we are,—not the wages, as in the case of sin, whose we are not. In the case of men this is different; a good servant is $\epsilon b \chi \rho \eta \sigma \tau o s$ (Philem. 11), not $a \chi \rho \epsilon i o s$, i. e. $a u u u \epsilon \chi \rho \epsilon i o s$. The Etym. Mag. See Acts xvii. 25. The case supposed introduces an argument à fortiori: 'how much more, when ye have failed in so many respects.' 'Miser est quem Dominus servum inutilem appellat, Matt. xxv. 30; beatus qui se ipse. Thus closes the series of discourses which began with ch. xv. 1.

11-19. HEALING OF TEN LEPERS. It does not appear to what part of the last journey this is to be referred. There is no

a red., ch. v. 17 σαλήμ, a καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ h Matt. xxiii. Γαλιλαίας. 12 καὶ εἰςερχομένου αὐτοῦ εἴς τινα κώμην ο Matt. xiii. 2 h ἀπτήντησαν [αὐτοῦ] δέκα ο λεπροῦ ἄνδοςς, οῦ ἔστησαν b ἀπήντησαν [αὐτῷ] δέκα ο λεπροὶ ἄνδρες, οἱ ἔστησαν d Heb. xi. 13 d lien, xi. 13 euly. Iss. α πόρρωθεν· 13 καὶ αυτοι ηρων χαχιί. 13 καὶ αυτοι ηρων χαχιί. 13 καὶ είν. 24 ελείν. 25 ελείχατε ελαυτούς τοῖς ἱερεῦσιν. καὶ 1 Κings xxx. Πορευθέντες ε ἐπιδείζατε ελαυτούς τοῖς ἱερεῦσιν. 15 εἶς 1 k.ings xxx. 110ρι4.

1 c.l. v. 5 reff. 2 ye've (2 ye'v έγένετο ε εν τω υπάγειν αυτούς, εκαθαρίσθησαν. 15 είς μαυτους δὲ ἐξ αὐτῶν ἰδῶν ὅτι ἰάθη, ἡ ὑπέστρεψεν ἡμετὰ φωνῆς ΑΒΒΕΚ μεγάλης δοξάζων του θεόν, 16 καὶ 1 επεσεν επὶ πρόςωπον SUVXP παρὰ τοὺς πόδας αὐτοῦ m εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἡν 1.33.69 Σαμαρείτης. 17 η ἀποκριθείς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οί m ch. xviii. 11. John xi. 41. Acts xxvii. 35. Rom. xvi. 4 al. + Judith viii. 25.

rec μεσου, with A rel: txt B(D)LN (1. 69). for δια, ανα 1. 69: om D.

12. υπηντησαν LN 1. 69. 239 Ser's g [Bas, Damasc,]: οπου ησαν (error) D late; et ecce lat-a b c ff2 i l q. om αυτω B(D)L: ins AN rel. ανδρες bef λεπροι D 157(Sz) latt syrr. om οι εστησαν πορρωθεν R1 [Damasc1]. for oi, kai D Syr copt[-sehw-dz]. ανεστησαν ΒΕ.

13. for αυτοι ηραν φωνην λεγοντες, εκραξαν φωνη μεγαλη D (lat-e). ins The bef

φωνην Χ.

14. aft ιδων ins αυτους D 69 (latt) Syr æth arm. aft αυτοις ins τεθεραπευεσθε (but 4th ε marked for erasure) D. for και εγ., εγ. δε D.

15. for ιαθη, εκαθαρισθη D 254 vulg lat-b f l Syr [syr-jer] goth(appy) æth.

μεγαλης bef φωνης D vulg lat-b c [f₂ i l q] copt.

16. ver is written twice by 8¹, but the 2nd copy marked for erasure. παρα, προς D. om $\epsilon \nu \chi \alpha \rho \iota \sigma \tau \omega \nu$ aut ω D, om aut ω A latt(not b q). for και αυτος ην, ην δε D.

17. om 1st δε A. aft einev ins autois D. for ouxi oi, outoi D lat-a b c e ff.

reason for supposing it to have been subsequent to what has just been related :- this is not implied. It may have been at the very beginning of the journey. From the circumstance that these lepers were a mixed company of Jews and Samaritans, διὰ μέσον Σ. κ. Γ . probably means 'between Samaria and Galilee,' on the frontiers of both. Meyer supposes αὐτός to mean 'He for his part'-separate from the others going up to the feast, who would go direct through Samaria. Xen. has διὰ μέσου δὲ βεῖ τούτων ποταμός, i. e. 'between seems to be || with Matt. xix. 1. The journey mentioned there would lead Him διὰ μέσ. Σ. κ. Γ. 12. πόρρωθεν] See Levit. xiii. 46: Num. v. 2. The Rabbinical prescriptions as to the distance are given in Wetstein. Their misery had broken down the national distinction, and united them in one company.

On the nature of leprosy and its significance, see on Matt. viii. 2. of our Lord's first miracles had been the healing of a leper; then He touched him and said, 'Be thou clean:' now He sinks as it were the healing, and keeps it in the

background; - and why so? There may have been reasons unknown to us; but one we can plainly see, and that is, to bring out for the Church the lesson which the history yields. In their going away, in the absence of Jesus they are healed: what need to go back and give Him thanks? Here was a trial of their love: faith they had, enough to go, and enough to be cleansed: but love (with the one exception)-gratitude, they had not. ἐπιδείξ.] See note on Matt. viii. 4.

έν τῷ ὑπ. αὐτ.] i. e. while on their way; -the meaning evidently being that they had not gone far, and that the whole took place within a short time. They had not been to the priests, as some suppose.

15.] The ἰδὼν ὅτι ἰάθη, and

ύπέστ. μ. φ. μεγ. δ. τ. θεόν, set before us something immediate, and, I should be inclined to think, witnessed by the narra-16. αὐτ. ἦν Σαμ.] Strauss supposes (and Hase, but doubtfully) from this, that the whole narrative arose out of a parable about Jews and Samaritans. Such an absurd notion is however not without its use for believers. Every miracle is a parable: our Lord did not

δέκα ἐκαθαρίσθησαν ; οἱ δὲ ἐννέα ποῦ ; 18 οὐχ o εὐρέθησαν o $\stackrel{\text{Matt. i. 18.}}{_{2}\text{ Cor. v. }3}$. h ὑποστρέψαντες p δοῦναι p δόξαν τῷ θεῷ, εἰ μὴ ὁ q ἀλλο- 15 $\stackrel{\text{Isings xiii. 15.}}{_{15}\text{ In ix. 24}}$ γενὴς οὖτος ; 19 καὶ εἶπεν αὐτῷ r ᾿Λναστὰς πορεύου p reif. Ps. lxr.

η πίστις σου σέσωκέν σε. 20 s Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε † ἔρ<math display="block">
α βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν καὶ εἰπεν καὶ εἰπεν
Ωὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ <math>α μετὰ α παρατηρήσεως, toonstr. pres., ver. 30. βασ. Ω1 οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἢ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ $\frac{\text{ver. 30.}}{\text{matt. xi. 3.}}$ θ εοῦ $^{\text{w}}$ ἐντὸς ὑμῶν ἐστίν. $\frac{Ω2}{2}$ εἶπεν δὲ πρὸς τοὺς μαθητὰς $\frac{\text{John iv. 25.}}{\text{vi. 14.}}$ $\frac{1}{\text{u. 2 Cor. viii.}}$

4 al. v here only†. Exod. xii. 42 Aq. (·ρεῖν, ch. vi. 7.) 26) only. Ps. cviii. 22. w = here (Matt. xxiii.

i q [ουχ οι B(Tischelf N. T. Vat.) ev-y]. - aft δεκα ins ουτοι ΑΠ 254 Ser's d p w. om 2nd de AD lat-a b c i l [q] Syr copt Orig-int,

18. for συχ to δουναι, εξ αυτων ουδεις ευρεθη υποστρεφων ος δωσει D, simly latt Ambri.

lat-e $f_2^r g_{1,2}^r i l$ arm. $v\mu\omega\nu$ R¹ Petr.

22. for δε, ουν D 157.

aft μαθητας ins αυτου AX vulg-ed(not am forj) lat-a b c

work mere feats of supernatural power, but preached by His miracles as well as by His discourses. 17.] Were not the ten cleansed? but (of those ten) the nine, where (are they)? 18. ὁ ἀλλογ. οὖτ.] The Samaritans were Gentiles; -not a mixed race, as is sometimes erroneously supposed. They had a mixed religion, but were themselves originally from other countries: see 2 Kings xvii. 24-41. There may have been a reason for the nine Jews not returning,-that they held the ceremonial duty imposed on them to be paramount, which the Samaritan might not rate so highly. That he was going to Mount Gerizim does not appear: from his being found with Jews, he probably would act as a Jew.

19. σέσωκέν σε-in a higher sense than the mere cleansing of his leprosy-theirs was merely the beholding of the brazen serpent with the outward eyes,-but his, with the eye of inward faith; and this faith saved him; -not only healed his

body, but his soul.

20-37.] PROPHETIC ANSWER TO THE PHARISEES. In this discourse we have several sayings which our Lord afterwards repeated in His last prophetic discourse to the four apostles on Mount Olivet; but much also which is peculiar to Luke, and most precious (eine töftliche Perle, De Wette). 20.] The question certainly is asked by the Pharisees, as all their questions were asked, with no good end in view: to entangle our Lord, or draw from Him some direct announcement which might be matter of accusation.

παρατηρ.] with (accompanied with) anticipation, or observation. The cognate verb is used ch. xiv. 1 of the Pharisees 'watching' Jesus. 21. o'dè èp. . . .] Its coming shall be so gradual and unobserved, that none during its waxing onward shall be able to point here or there for a ίδου γάρ] for proof of its coming. behold the kingdom of God is (already) among you. The misunderstanding which rendered these words 'within you,' meaning this in a spiritual sense, 'in your hearts,' should have been prevented by reflecting that they are addressed to the Pharisees, in whose hearts it certainly was not. Nor could the expression in this connexion well bear this spiritual meaning potentially-i. e. is in its nature, within your hearts. The words are too express and emphatic for this. We have the very expression, Xen. Anab. i. 10. 3,—ἀλλὰ καλ ταύτην έσωσαν (οί "Ελληνες) καὶ ἄλλα δπόσα **ἐντὸς αὐτῶν** καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν:—see also John i. 26; xii. 35, both of which are analogous expressions. See the two renderings compared in Bleek's note.

The kingdom of God was begun among them, and continues thus making its way in the world, without observation of men; so that whenever men can say 'lo here or lo there,'—whenever great 'revivals' or 'triumphs of the faith' can be pointed to, they stand self-condemned as not belonging to that kingdom. Thus we see that every such marked event in the history of the Church is by God's own hand as it were blotted and marred, so as

x Matt. ix. 15 reff.
ych. v. 17 reff.
ych. v. 18 reff.
ych. v. 17 reff.
ych. v. 18 reff.
ych. v. 19 reff.
ych. v. 10 reff.
ych. v. 19 reff.
ych. v. 10 reff.
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ych. v. 10 reff.
ych. v. 19 reff.
ych. v. 14 reff.
ych. v. 14 reff.
ych. v. 14 reff.
ych. v. 17 reff.
ych. v. 18 reff.
ych. v. 18 reff.
ych. v. 19 reff.
ych. v.

23. rec trains $\epsilon \kappa \epsilon_i$ and $\omega \delta \epsilon$ (see ver 21), with A(D)R rel: txt B²LN copt.—for $\epsilon \kappa \epsilon_i$, $\omega \delta \epsilon$ B¹(Tischdf). om η D[-gr] KLXΠ¹ 33. 69: for η , $\kappa \alpha_i$ MN Syr with. for $\mu \eta \delta \epsilon$, $\mu \eta \tau \epsilon$ N: om $\alpha \pi \epsilon \lambda \theta \eta \tau \epsilon$ $\mu \eta \delta \epsilon$ B 69. (syr-cu contains Luke xvii. 23 to xxiv. 44.)

24. om 2nd η B(see table) LXTN 1. 69 [arm]: ins ADR rel. rec (for $v\pi\sigma$ $\tau\sigma\nu$) $v\pi'$, with L rel: txt ABDKRIN 33. on ϵ 15 $\tau\eta\nu$ $v\pi'$ ουρανον D Ser's e g ev-y. for λαμπει, αστραπτει D. rec aft $\epsilon\sigma\tau\alpha$ 1 ins $\kappa\alpha$ 1 (to suit $v\pi$ 26: so also rec in Matt xxiv. 27), with D lat-b c e [i] with arm: om ABRN rel vulg lat-a f ff [1] q syrr syrcuc copt goth. on ϵv $\tau\eta$ $\eta\mu\epsilon\rho\alpha$ autou (homovolel, $\pi\sigma\nu$ and $\tau\sigma\nu$) that the clause been added, it $v\pi$ 0 have been ϵv $\tau\eta$ τ 1 τ 2 τ 3 τ 4 τ 4 τ 5 τ 7 τ 8 τ 9 lat-a b c e i with: ins ARN rel vulg lat-f [q] syrr copt goth arm.

25. πολλα παθειν bef αυτον ΑΚΠ lat-e.

26. rec ins του bef νωε, with 1(e sil) Scr's g: om ABDRN rel (Clem₁) Damase Thl. 27. rec εξεγαμιζοντο (Matt xxiv. 38), with AR rel: txt BDLVXN 69¹. for ηλθεν ο, εγενετο D lat-e. for απωλεσεν, ηρεν (Matt) N 248 Scr's g i. rec απαντας (Matt), with ARN rel: txt BDLX.

not to deceive us into thinking that the kingdom has come. So it was at the Pentecostal era:—so at that of Constantine;—so at the Reformation. The meaning 'among you,' includes of course the deeper and personal one 'within each of you,' but the two are not convertible.

22.] This saying is taken up from εντδς ύμῶν ἐστίν. 'He is among you, who is the Bridegroom,—the Son of Man;'—during whose presence ye cannot mourn, but when He shall be taken from you, you shall wish in vain for one of these days of His presence. Stier (iii. 362) thinks this addressed to the Pharisees also, and to apply to their recognizing too late in their future misery the Messiahship of Jesus:—but this does not appear from the text. Meyer tries to prove this interpretation altogether wrong, from the εντ ήμεραις τ. υί. τ. ἀνθ., ver. 26. But the words have the general meaning of the days of the Son of Man's presence, and this extends on to His

future presence, or $\pi \alpha \rho o \sigma i \alpha$, as well. Of course, if they hereafter desired to see one of the days of His presence, it would be a second or future presence.

23. καὶ ἐρ. ὑμ.] 'Ye shall not see one;—therefore do not run after false reports of my coming.' A warning to all so-called expositors, and followers of expositors, of prophecy, who cry idoù ἐκεῖ and ἰδοὺ ὧδε, every time that war breaks out, or revolutions occur. on these verses, 23, 24, Matt. xxiv. 23-27 and notes. 24. ἐκ τῆς . . . ἐἰς τὴν . . .] Supply χώρας . . . χώραν. 25—30.] The events which must precede the coming: and (1) ver. 25, as regards the Lord Himself, - His sufferings and rejection, primarily by this generation,-but in implication, by the world; -and (2) vv. 26-30, which unfold this implication as regards the whole world, which shall be in its state of carelessness and sensuality at that time: see notes on Matt. xxiv. 37-39. The example of the days of Lot

28 ὁμοίως $^{\rm h}$ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ $^{\rm o}$ ἤσθιον, $^{\rm o}$ abs., Matt. $^{\rm o}$ χεί 12. Rer. ἔπινον, $^{\rm o}$ ἠγόραζον, $^{\rm o}$ ἐπώλουν, $^{\rm p}$ ἐφύτευον, ῷκοδύμουν $^{\rm o}$ $^{\rm o}$ χείς 12. Isa. δὲ ἡμέρα ἐξῆλθεν Λωτ ἀπὸ Σοδόμων, ὰκοδύμουν 20 π xini it. Isa. δὲ ἡμέρα ἐξῆλθεν Λωτ ἀπὸ Σοδόμων, ὰβρεξεν πῦρ καὶ τοῦ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας 30 κατὰ τὰ αὐτὰ ἔσται ἢ ἡμέρα ὁ υίὸς τοῦ ἀνθρώπου 8 ἀποκα-λύπτεται. 31 ἐν ἐκείνη τῆ ἡμέρα ὸς ἔσται 1 ἐπὶ τοῦ 11 Isa. Isa. Δύπτεται. 31 ἐν ἐκείνη τῆ ἡμέρα ὸς ἔσται 1 ἐπὶ τοῦ 11 Isa. Isa. Δύματος καὶ τὰ 12 στείνη σὰτοῦς καὶ 12 Ανείνη σὰτοῦς καὶ 13 Εν εκείνη τὰ 13 Ανείνη τὰς 13 Ανεί λυπτεται. Το εκείνη τη ημέρα δς έσται t έπὶ τοῦ $t^{\rm R.l.xvii}$. δώματος καὶ τὰ $t^{\rm N}$ σκεύη αὐτοῦ ἐν τὴ οἰκία, μὴ καταβάτω $t^{\rm Rev, ix. 17}$, $t^$ $\dot{\epsilon}\dot{a}\nu^{-z}$ ζητήση τὴν \dot{a} Ψυχὴν αὐτοῦ \dot{b} περιποιήσασθαι, $\dot{a}\pi^{-1}$ $\dot{a}\pi^{-1}$ Eph. i. ολέσει αὐτήν, καὶ δς ἂν ἀπολέση, ς ζωογονήσει αὐτήν. $\frac{10 \text{ al. }}{\text{matt. }}$ $\frac{10 \text{ al. }}{\text{reff.}}$ $\frac{31}{2}$ λέγω ὑμῖν, ταύτη τῆ νυκτὶ ἔσονται δύο ἐπὶ κλίνης $\frac{29}{2}$ $\frac{10 \text{ cm.}}{\text{cm.}}$ $\frac{32}{2}$ $\frac{10 \text{ cm.}}{\text{matt. }}$ $\frac{32}{2}$ $\frac{10 \text{ cm.}}{\text{cm.}}$ $\frac{32}{2}$ $\frac{10 \text$

w = Matt xii. 44, xxiv. 17 Mk. 2 Pet. ii. 22. Ezek. vii. 13. x ch. iv. 62 reff. y gen., John xv. 20 al. 1 Chron. xvi. 15. acc., Matt. xvi. 9. Isa. xliii. 18. z -- Matt. xii. 46, 47 reff. a Matt. xiv. 26 reff. c Acts vii. 19. 1 Tim. vii. 30 only. Gen. xxxi. 18. Isa. xxxi. 5. c Acts vii. 19. 1 Tim. vi. 13 only. Exod. i. 17, 18, 22. 4 Kings vii. 4 al.

28. rec (for καθως) και ως, with AD rel Clem, Iren-int,: txt BLRXN 69 vulg lat-f i

29. om δε D lat-a e copt-wilk. transp πυρ and θειον ADKMΠ 69: om και θειον lat-a b e.ff2 [i l q] syr-cu [Eus1] Iren-int1. rec απαντας, with ARN rel: txt

BDLAA [Eus,].

30. rec (for τa auta) τa uta, with AN¹ rel vulg lat-b c e f [f₂ i l q]: auta R: txt (cf ch vi. 23) BDKXTN³³¹ lat-a syrr syr-cu copt with Eus $_1$. for η $\eta \mu$. 0 vi. τ . av $\theta \rho$., $\epsilon \nu$ $\tau \eta$ $\eta \mu \epsilon \rho a$ τ ou viou tou av $\theta \rho \omega \pi$ ou η D lat-c f₂ i l, simly lat-b q Aug. λυπτηται Β: -λυπται L: αποκαλυφθη D.

31. om ev D gr lat-e. 31. om $\epsilon \nu$ D gr lat-e. aft oik. ins autov κ . rec ins $\tau \omega$ bef app ADR rel : om BL κ 69 goth. $\epsilon \pi \iota \sigma \tau \rho \alpha \phi \eta \tau \omega$ D. om $\epsilon \iota s \tau \alpha$ κ^{l} (appy). rec ins $\tau \omega$ bef $\alpha \gamma \rho \omega$, with

33. ins δ av hef $\epsilon a \nu \aleph^1$ (marked for erasure by \aleph -corr¹ (appy)^{3a}). for 1st clause, os av θ eangy (ω 070 ν 170 α 1 the ux $\eta \nu$ autou D. rec (for π 6 μ 17) π 6 π 70 π 80 (π 70 π 70 π 80) π 90 (π 70 π 90) π 90 (π 90) π 90) π 90 (π 90) R rel: txt BDLN 69. for απολεση, απολεσει (itacism?) ALR S(Tischdf) ΓΔΛΠ'N. rec adds αυτην (ch ix. 24 al), with A rel [latt syrr copt ath]: om BDRX 1. 33

34. δυο bef εσονται (Matt xxiv. 40) AKMRUΠ 69 lat-q syrr syr-cu goth æth [Bas,]

is added here,—and thereby the sanction of the Lord of Truth given to another part of the sacred record, on which modern scepticism has laid its unhallowed 28. Bornemann joins ὁμοίως with the former verse-but thus the parallelism (see ver. 29, end) is broken. 29.] ἔβρεξεν, impersonal, not ὁ θεδς ἔβρ.

That such an expression as δ θεδς βρέχει is used Matt. v. 45, is no proof that when $\beta \rho \epsilon \chi \epsilon \iota$ is used impersonally the sacred name is to be supplied. Ver. 31 refers immediately to the example of Sodom just related. In Matt. xxiv. 16-18 it finds its place by a reference to the destruction of Jerusalem, see there.

32.] A solemn caution is here added, binding the warning to the example before, - μη ἐπιστρεψάτω-remember her who did. 33.] See on Matt. x. 39, and ch. ix. 24. In connexion here, it leads the way to vv. 34, 35. ζητήση

should be rendered as a futurus exactus, as an aorist conjoined with a future always must be:-shall have sought, i. e. 'during his preceding life,'—shall lose it then. ''ζωογονήσει, vivipariet (Acts vii. 19): an expressive word, derived from animal parturition, bringing forth to air and life what was before concealed in the womb. That day shall come as the pains of labour (&dîves) on a woman in travail (Matt. xxiv. 8): but to the saints of God it shall be the birth of the soul and body to life and glory everlasting. See St. Ignatius ad Rom. c. 6." Wordsw.

34-36.] See on Matt. xxiv. 40, 41. Here, there are two references: (1) to the servants of the Lord in the midst of the world out of which they shall be separated: (2) to the separation of the faithful and unfaithful among themselves.

Ver. 34 indicates a closer relationship than that of mere fellow-workmen, and

d Matt. vi. 24 μιᾶς, ἀ εῗς ε παραλημφθήσεται καὶ ὁ α ἔτερος ἱ ἀφεθήσεται. Qταικαι refl. εΜ. ΔΙ τκίι. 35 ἔσονται δύο ε ἀλήθονσαι ħ ἐπὶ τὸ ħ αὐτό, ἡ α μία ε παρα- ΠΑΒΡΕ (H. L. 11, 39. Judg. λημφθήσεται, ἡ δὲ α έτέρα ἱ ἀφεθήσεται. 37 καὶ ἀπο- ΜΩΝΒυ ΙΙ. 29. Ματτ. νι. 11, 39. Judg. λημφθήσεται, ἡ δὲ α έτέρα ἱ ἀφεθήσεται. 37 καὶ ἀπο- ΜΩΝΒυ ΙΙ. 29. Ματτ. χι. 37 καὶ ἀπο- ΜΩΝΒυ ΙΙ. 29. Ματτ. χι. 37 καὶ ἀπο- ΜΩΝΒυ ΙΙ. 29. Ματτ. χι. 38. "Οπου τὸ ἱ σῶμα, ἐκεὶ καὶ οἱ κ ἀετοὶ ἱ ἐπισυναχθήσονται. ΚΡΙΙΙ. 1 "Ελεγεν δὲ [καὶ] παραβολὴν αὐτοῖς ħ πρὸς λέπλι ΔΙΙΝΙΙΙ. 1 "Ελεγεν δὲ [καὶ] παραβολὴν αὐτοῖς ħ πρὸς λίτι ΙΙ. 1 Κιπες χνι. 10, 12. κ Ματτ. χι. 20. Κεν. 11. 14 οπι. 11. 14 οπι. 11. 14 οπι. 15. Εξε. Ρτον. χι. 17. 16. χι. 11. 14 οπι. χι. 16. Gal. νί. 9. Ερh. iii. 13. 2 Thess. iii. 13 οπι. 12. Γρτον. χι. 11. Τιρου.

Ambr: $\epsilon \sigma$. $\epsilon \pi$. $\kappa \lambda$. μ . δvo D Ser's d. om $\mu \iota as$ B lat-c. rec ins o bef $\epsilon \iota s$ (Matt), with BN (1.69, e sil) [Eus₁]: om ADR rel Bas₁ [Cyr₁]. $\pi a \rho a \lambda a \mu \beta a \nu \epsilon \tau a \iota$ D-gr GK π . for $\alpha \phi \epsilon \theta \eta \sigma \epsilon \tau a \iota$, $\alpha \rho \iota \epsilon \tau a \iota$ DK goth.

35. om ver $(hom \infty otel)$ \aleph^1 (ins \aleph -corr^1) [lat-l]. rec δvo bef $\epsilon \sigma ov \tau a \iota$, with AQR rel vulg lat-f ι [syrr]: txt BDL \aleph -corr^1 [syr-cu]. Steph om η (bef $\mu \iota a$) (so Matt xxiv. 41), with AQ rel copt-wilk arm [Bas₁] Thl: ins BDR \aleph -corr¹ 1. 69 lat-a copt-schw. rec (for η $\delta \epsilon$) $\kappa a \iota$ η (from foregoing and Matt), with ADQ rel latt: txt BLR

X-corr1 69 [Eus,].

[36. elz δυο εσονται εν τω αγρω ο εις παραληφθησεται και ο ετερος αφεθησεται (from Matt xxiv. 40; the futures adapted to the context here. The Ms authority against it is too weighty to suppose an omission through homeotel), with (DU) 33.69 latt syrr syr-cu arm Victorin Ambr₁ Aug₁ Bede: om ABQRS rel lat- g_1 copt goth with Bas₁ Thl Euthym Op₁ Max₁,—om εσονται D Ser's h i evy-H-z vss; for εν τω αγρω, εγρω (sic) D', εν αγρω D-corr^{1 of 2}; om o (bef εις) DU.]

37. om $\alpha \nu \tau \omega$ D. rec (aft $\epsilon \kappa \epsilon_i$) om $\kappa \alpha_i$, with A D-gr QR rel am(with other mss) lat-a c e f i Syr syr-cu goth [ath Cyr]: ins BLUAN 69 vulg-ed lat-b D-lat syr copt arm Eus₁ Bas₁ Thl Ambr₁. rec (for $\epsilon \pi \iota \sigma \nu \nu \alpha \chi \theta$) $\sigma \nu \nu \alpha \chi \theta \eta \sigma \sigma \nu \tau \alpha_i$, with ADR rel latt syrr syr-cu copt Eus [Cyr₁]: txt BLQN arm.—placed in rec aft $\epsilon \kappa \epsilon_i$ (as Matt xxiv.

28), with ADQR rel [latt syrr syr-cu æth Cyr,]: txt BLN 69 ev-y arm.

Chap. XVIII. 1. om και BLMN 69 lat-a b c (copt aeth, appy) $Orig_2$ [Bas₁]: ins ADQ rel vulg lat-e f ff₂ g_{1.2} i syrr syr-cu goth arm [Chr₁ Antch₁]. rec om autous (prob from the generality of the parable that follows), with DEGHA N³³α(but restored) (f, e sil) $Orig_1$ [Eus, Antch₁: Tischdf gives also Bas, Chr₁ Damasc, for the omn, not for the insn]: ins ABQR S(Tischdf) \aleph ¹ rel copt arm $Orig_1$ Bas Chr Damasc. rec εκκακειν, with R rel $Orig_2$ Eus₁ [Bas₁ Damasc₁]: ενκ. AB¹DHΚQ \aleph 69: txt B²LU Δ Π.

sets forth the division of even families in that day.

37.] ποῦ, not 'how?' (Kuinoel) but literal—where shall this happen? The disciples know not the universality of this which our Lord is announcing to them, and which His dark and awful saying proclaims, see note on it, Matt. xxiv. 28.

Observe, there is not a word, except so far as the greater coming includes the lesser, in all this, of the destruction of Jerusalem. The future παρουσία of the Lord is the only subject: and thus it is an entirely distinct discourse from that in Matt. xxiv., or our ch. xxi.

Chap. XVIII. 1—8.] The unjust Judge. This parable, though not perhaps spoken in immediate unbroken sequence after the last discourse, evidently arose out of it:—perhaps was the fruit of a conversation with the disciples about the day of His coming and the mind with which they must expect it. For observe

that in its direct application it is ecclesisatical; and not individual, but by a legitimate accommodation. The widow is the Church; the judge, her God and Father in heaven. The argument, as in the parable of the steward $\tau \eta s$ ddik(as, so in this of the $\kappa \rho \iota \tau \eta s$ $\tau \eta s$ ddik(as, is à fortiori: 'If such be the power of earnest entreaty, that it can win right even from a man sunk in selfishness and fearing neither God nor men, how much more will the right be done by the just and holy God in answer to the continued prayers of his elect:' even though, when this very right is asserted in the world by the coming of the Son of Man, He may hardly find among his people the power to believe it—though few of them will have shewn this unweariedness of entreaty which the poor widow shewed?

1.] πρός, with reference to. πάντοτε] See 1 Thess. v. 17. The mind of prayer, rather than, though of

 2 λέγων Κριτής τις ην ἕν τινι πόλει τὸν θεὸν μὴ φοβού- $^{\circ}$ Ματι. xxi. μενος καὶ ἄνθρωπον μὴ $^{\circ}$ ἐντρεπόμενος. 3 χήρα δὲ ην ἐν τῆ $^{\circ}$ Ποπ. xii. 19. πόλει ἐκείνη, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα $^{\circ}$ Ἐκδίκησόν με ἀπὸ τοῦ $^{\circ}$ ἀντιδίκου μου. 4 καὶ οὐκ ἤθελεν $^{\circ}$ ἐπὶ χρόνον, $^{\circ}$ Θ. xxi. Xi. δι. xii. δι. x με άπο του `αντιοικου μου. και τον θεον οὐ φοβοῦμαι Μαιι. Υ. 25 μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ καὶ τον θεον οὐ φοβοῦμαι Υ. 8 οπλγ. 10. Καιὶ ἄνθρωπον οὐκ ° ἐντρέπομαι, 5 διά γε τὸ * παρέχειν . 1 καικείι. 10. Υ. 1 καιν. 1 αλ. 1 καὶ ἄνθρωπον οὐκ $^{\circ}$ ἐντρέπομαι, $^{\circ}$ οια $^{\circ}$ είτην, ίνα μη $^{\circ}$ κοπον την χήραν ταύτην, $^{\circ}$ ἐκδικήσω αὐτήν, ίνα μη $^{\circ}$ κόπον την χήραν ταύτην, $^{\circ}$ ἐκδικήσω αὐτήν, ίνα μη $^{\circ}$ κοπον $^{\circ}$ Κοπ. νιί. 18 μοι $^{\circ}$ κόπον την χήραν ταύτην, $^{\circ}$ ἐκδικήσω αὐτήν, ίνα μη $^{\circ}$ κοπ. Μετ. χαν. 10 μκ. $^{\circ}$ είτεν δὲ ὁ κύριος $^{\circ}$ Gal. vi. 17. Sir. xxix. 4 'Ακούσατε τί ὁ κριτής * τῆς ἀδικίας λέγει 7 ὁ δὲ θεὸς οὐ καιτ. 22 reff. Ps. cii.
9.
u = here (1 Cor. μη wx ποιήση την xy ἐκδίκησιν τῶν z ἐκλεκτῶν αὐτοῦ τῶν ³ Βοώντων αὐτῶ ^b ἡμέρας καὶ ^b νυκτός, καὶ ^c μακροθυμεῖ ix. ^{27) only t.} Aristoph. Pax

533, πόλεις . . . δαιμονίως ὑπωπιασμέναι.

8 refl.

y = John v. 27. Jude 15.

y as above (x). ch. xxi. 22. nom. xii. 19 al.

a w. dat., here only. (John i. 23 refl.)

b Mark v. 5 refl.

c and constr., Matt. xviii. 28,

29. James v. 7. Sir. xviii. 11. xxxii. (xxxv.) 18. (-μός, Acts xxvi. 3.)

om λεγων D 1 Syr syr-cu Orig₁ Bas₁. for τινι, τη DLX 33[τινι τη].
 elz aft χηρα δε ins τις, with Λ 1 latt copt [Syr syr-cu syr-jer æth arm Hipp₁]: om

ABDQRN rel lat-e syr goth Bas₁ Chr₁ Damase₁.

4. rec ηθελησεν, with E rel: txt ABDLQRXAN 1.33.69 Hipp₁ [Bas₁] Chr₁ Damase₁.

aft χρονον ins τινα D. rec δε bef ταυτα, with ADRN rel syr: txt BLQ. for ειπεν εν εαυτω, ηλθεν εις εαυτον και λεγει D (æth Vig). om 2nd kai D lat-a b c ff_2 i [l q] Syr syr-cu [syr-jer]. for και ανθρωπον ουκ, ουδε ανθρωπον BLXR latt Hipp $_1$: txt ADQR rel [lat-q goth Bas $_1$ Chr $_1$ Damasc $_1$].

5. παρενοχλειν Ν¹ [(Hipp₁)]. κοπους Ε¹GRN¹ 1.69 Ser's c f i s¹. ins απελθων

bef εκδικησω D.

6. om ακουσατε Λ¹ ℵ¹(ins ℵ-corr¹).

7. rec ποιησει, with AEHKLRSA [Mac,] Anteh,: txt BDQN rel [Bas, Chr, Damasc,]. rec (for αυτω) προς αυτον, with AR rel [Mac, Bas, Chr, Antch Damasc,]: txt BLQN lat-e.—βοωντων αυτων, omg των, D-gr. transp ημερας and νυκτος D Ser's c [Mac₁ Antch₁]. rec μακροθυμων, with R(Tischdf, expr) rel lat-a b c f_1 i [/ q] syrr [Damasc₁]: txt ABDLQXΠN 1 lat-e syr-cu goth(appy) arm Chr₁ Antch₂.

course including, the outward act, is here intended. The earnest desire of the heart is prayer. ἐγκακεῖν (= ἐκκακεῖν, rec.: see note 2 Cor. iv. 1)—to languish,—to give up through the weight of overpowering evil. 2.] See Deut. xvi. 18 and Matt. v. 21, 22. τον θ. μη φ. κ. ανθ. τὸν θ. μὴ φ. κ. ἄνθ. μὴ ἐντ.] A common form of expression for an unprincipled and reckless person, see instances in Wetstein. 3. ἐκδίκ.] deliver me from-the justice of her cause being presupposed—this adversary being her oppressor on account of her defenceless situation, and she wanting a sentence from the judge to stop his practices.

4.] ἐπὶ χρ. . . . for some time, not, for α long time.' τλῆτε, φίλοι, καὶ μείνατ' επὶ χρόνον, Il. β. 299:—for a while, E. V. The point of this part of the parable is, the extortion of right from such a man by importunity. His act was not an act of justice, but of injustice; his very ἐκδίκησις was ἀδικία, because he did it from self-regard, and not from a sense of duty. He, like the steward above, was της άδικίας, belonging to, being of, the iniquity which prevails in the world. 5.] εἰς τέλος belongs to ἐρχο-μένη, as in Ε. V., but has a stronger force than there-lest coming for ever, she . . .

ὑπωπιάζη, from ὑπώπιον, the part of the cheek immediately beneath the eyes, signifies literally to smite in the face; -and proverbially (see reff.), to mortify or incessantly annoy. It answers exactly to the Latin obtundo, which Terence has in this sense, 'Ne me obtundas had de re sæpius,' Adelph. i. 2. 33; and al. fr.— Livy, 'Neque ego obtundam, sæpius eadem nequicquam agendo,' ii. 15. The Greek word does not appear to be any where used in this sense;—so that the use of it here may be a Latinism, as Grotius thought. Meyer interprets it literally— 'lest at last she should become desperate and come and strike me in the face.' It has been observed that the Apostles acted from this very motive when they besought the Lord to send away the Syrophænician woman,- 'for she cried after them.' Matt. xv. 23. 6.] On ό κρ. τ. άδ. see above, and on ch. xvi. 9. 7.] The poor d N. T. always έπ' αὐτοῖς; δ λέγω ύμιν ὅτι wx ποιήσει τὴν xy ἐκδίκησιν αὐw. ἐν, Acts χει 7. Rom. των ἐν ἀ τάχει, ε πλην ὁ υίὸς τοῦ ἀνθρώπου ἐλθὼν [†]ἀρα εύρήσει ^g την πίστιν ἐπὶ τῆς γῆς; ⁹ Εἶπεν δὲ καὶ h πρός Deut. xxviii. 20.
ε = Matt. xi. 22. τινας τοὺς ¹ πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ Judg. iv. 9.
f Gal. ii. 7
(ἀσά γς, Αστενίii. 30.
f Gen. xxvi. 9
Ed-vat. (18
Φποισταῖος καὶ, ὁ ἔτερος τελώνης.

10 **Ανθρωποι δύο ¹ ἀνέβησαν εἰς τὸ ἱερὸν προςεύξασθαι, εἶς has a superficient for the superficient formula for καὶ, ὁ ἔτερος τελώνης.

11 ὁ Φαρισταῖος καὶ ὁ ἔτερος τελώνης.

11 ὁ Φαρισταῖος σταθεὶς Φαρισαίος και ὁ έτερος τελώνης. 11 ὁ Φαρισαίος σταθείς ... ο ετεdef. apa ye πρὸς ἐαυτὸν ταῦτα προςηύχετο· m O θεός, n εὐχαριστῶ ΑΒΙΙΕ F)) only. π pos éautou taûta π pos η úxeto· m O θ eós, n e \dot{u} xa ρ iot \dot{u} ABDE 2 1 im. v. 8. h = ch. xii. 41. xix. 9 al. i Mark x. 24 reff. i ch. xxiiii. 11. Rom. xiv. 3, 10 al. L.P. Prov. i. 7. MOSUV 1. 14. Acts iii. 1. Isa, iii. 3. m voc., Matt. xi. 26 reff. n ch. xviii. 16 reff.

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ev autois D.gr latt.

om orı DG 69 1. 33.69 8. ins ναι bef λεγω GMR 69 copt arm Mac₁ Antch₁ Iren-int₁. om στι l¹ lat-b c ff₂ i l Mac₁ Iren-int₁. αρα bef ο υι. τ. ανθ. ελθων D: om αρα 243. tol¹ lat-b c ff_2 i l Mac₁ Iren-int₁. om $\tau\eta\nu$ (bef $\pi\iota\sigma\tau\iota\nu$) D 240-4 arm.

9. om 1st και A rel fuld² lat-b c e l q syr syr-cu coptt goth Bas,: ins BDLMQRXΔX εξουθενουντες B 259 Ser's d g : εξουδ. N. 1. 33 vulg [lat-a f]. aft λοιπους ins ανθρωπους and om την παραβολην ταυτην D.

rec ins o bef ۔s, with AQN rel 10. δυο bef ανθρωποι D latt Syr syr-cu [æth]. [coptt arm Orig₁ Bas₁]: om BDRX. for o ετεροs, εls D lat-c [e ff₂ q] Cypr₁ [Opt].

11. aft 1st o ins δε QX copt. ταυτα bef προς εαυτον BLR³α 1 vulg lat-e [syr-jer] arm Orig₁ Cypr₁: om πρ. εαυτ. R¹ [lat-b c f ff₂ i l q sah æth.—for π ρος, καθ D.] προςηυξατο Δ[Π] 1.

widow in this case (the forsaken Church, contending with her adversary the devil, 1 Pet. v. 8) has this additional claim, in which the right of her cause consists,that she is the Elect of God,-His Beloved. ἡμέρας κ. νυκτός] This answers to the πάντοτε in ver. 1, but is an amplification of it. κ. μακροθυμεῖ and He delays his vengeance in their case :- and He, in their case, is long-suffering. 'Est in hac voce dilationis significatio, quæ ut debitori prodest, ita gravis est ei qui vim patitur.' Grotius. The rec. reading, μακροθυμών, conveys the same meaning, καί being understood as καίπερ. This is perhaps what the E. V. means by 'though He bear long with them,' which is ambiguous as it stands. The μακροθ. has no doubt a general reference also to God's dealing with man: see 2 Pet. iii. 9, 15.

8.] έν τάχει will not bear the meaning 'swiftly,' i. e. 'suddenly, when it comes, but (see reff.) is shortly-soon, speedily, as E. V. And this is no inconsistency with μακροθυμεί: see 2 Pet. iii. 8, 9.

πλην] See the beginning of this note. This can hardly be, as Meyer interprets it, that the painful thought suddenly occurs to the Lord, how many there will be even at His coming who will not have received Him as the Messiah: for ή πίστις, though 'faith' generally, is yet here faith in reference to the object of the parable—faith which has endured in prayer without fainting. Or the meaning may be general and objective; as in reff.

9-14.] THE PHAR SEE AND THE PUBLICAN. This parable is spoken not to the Pharisees, for our Lord would not in their presence have chose 1 a Pharisee as an example: nor concerning the Pharisees. for then it would have been no parablebut to the people, and with reference to some among them (then and always) Tous πεπ. ὅτι εἰσὶν δίκ., who trusted in themselves that they were righteous, and de-spised other men. The parable de-scribes an every day occurrence: the parabolic character is given by the concurrence and grouping of the two, and by the fact that each of these represents psychologically a class of persons.

9.] πρός, to, not concerning: it was concerning them, it is true:-but this word expresses that it was spoken to them. The usage of $\pi \rho \delta s$ in ver. 1 is no example for the sense concerning, for it is not there so used of persons, but with a neuter article and infinitive: εἶπεν πρὸς αὐτοὺς παρ. is too general a phrase, to allow of any other interpretation than the ordinary one, where the context will bear πεποιθ. ἐφ' ἐαυτ., not, 'were persuaded of themselves,' as Greswell renders; but as E. V., trusted in themselves: see reff. 10, 11.] πρὸς ἐαυτόν belongs to προςηύχ. (cf. Mark xiv. 4), not to σταθείς: that would be καθ' έαυτόν, see James ii. 17. He stood (in the ordinary place), and prayed thus with himself, as E. V., - apud animum suum: such a prayer he would not dare to put up aloud (Meyer). The Church has ad-

for ωsπερ, ωs DLQ Orig₃ [Cyr₁ Autch₁]. ο τελωνης bef ουτος ΑΚ[Π] lat-e Cypr₁ Aug₃ Vict-tun.

12. αποδεκατευω ΒΝ1.

13. for και ο, ο δε BGLK 69 lat-e Syr syr-cu coptt [æth Antch₁] Cypr₁ Aug₂ [Victum].

rec εις τον ουρανον bef επαραι, with AD rel vulg lat-α syrr [syr-cu arm Bas₁ Ambr₁] Cypr₁: txt BLQXN 33 lat-b c [ff₂] q [syr-jer æth] coptt goth.

om 2nd εις (as unnecessary; see also ch xxiii. 48, where no εις is insd: it hardly can have been insd to suit Matt xxvii. 30) BDKLQX[II] 1. 33 latt arm Orig₁ Cyr₂ Antch₁ Cypr₁: ins A rel syrr syr-cu coptt goth [Bas₁].

rec (for εαυτου) αυτου, with ADR rel [Bas₁ Antch₁]: om 1: txt B(sic: see table) Q Orig₁.

om ο θεος κ¹.

14. aft vmv ins oth KQU[Π] lat-a b c f ff_2 i l [q] syrr syr-en [syr-jer] coptt Antch₁ Hil. om els tov olkov autov D sah.—eautov BL². rec (for π ap ekelvov) η ekelvos (gloss: π ap' ek. being misunderstood, as e.g. by vulg, which renders it 'ab illo'), with 69 arm [Antch₁]; η γ ap ekelvos (combination of the two, FAP being a mistake for Π AP) APQ rel syr goth Bas₁-ms: μ allo ν 0 μ 0 μ 0 ekelvov tov μ 0 μ 0 μ 0 exelvos (gloss)

mirably fitted to this parable the declaration of thankfulness in 1 Cor. xv. 9, 10 (the two being the Epistle and Gospel for the Eleventh Sunday after Trinity), also made by a Pharisee, and also on the ground 'that he was not as other men :'but how different in its whole spirit and There, in the deepest humility, he ascribes it to the grace of God that he laboured more abundantly than they all ;yet, not I, but the grace of God that was 12. νηστ. δὶς τ. σ. This with me. was a voluntary fast, on the Mondays and Thursdays; the only prescribed fast in the year being the great day of atonement, see Levit. xvi. 29: Num. xxix. 7. So that he is boasting of his works of supererogation. ἀποδ. πάντα Here again, the law perhaps (but cf. Abraham's practice, Gen. xiv. 20; and Jacob's, Gen. xxviii. 22) only required tithe of the fruit of the field, and the produce of the cattle: see on Matt. xxiii. 23. κτώμαι] Not I possess, which would be κέκτημαι-but I acquire; - of all my increase: see Deut. xiv. 22. His speech shows admirably what his πεποίθησις έφ' έαυτῷ was. μακρόθεν-far from the Pharisee; -a contrast in spirit to the other's thanks that he was not as other men, is furnished by the poor Publican in his humility acknowledging this by an act. όφθ.] Another contrast, -for we must here suppose that the Pharisee prayed with all significance of gesture, with eyes and hands uplifted (see Matt. vi. 5). There is a slight but true difference also in σταθείς of the Pharisee-'being put in position' (answering to 'being seated' of the other usual posture), and έστώς of the publican, - 'standing;'-coming in merely and remaining, in no studied place or posture. So Tacitus, Hist. iv. 72, 'stabant conscientia flagitii mæstæ fixis in terram oculis :'- see also Ezra ix. 6. [είς] τ. στ.] See ch. xxiii. 48, 'prædolore animi : ubi dolor, ibi manus.' Bengel. There may be a stress on To bef. apapt., 'me the sinner.' Gresw. But see reff., where, as probably here, the art. is generic. It seems to me that any emphatic comparison here would somewhat detract from the solemnity and simplicity of the prayer (agst. Stier, iii. 384, edn. 2). The To rather implies, not comparison with others, but intense self-abasement: "sinner that I am." Nor are we to find

any doctrinal meanings in λάσθ.: WE know of one only way, in which the prayer could be accomplished: but the

words here have no reference to that, nor

could they have.

14.] The sense is,

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ότι πας ό ι ύψων έαυτον ι ταπεινωθήσεται, ό δὲ ι ταπεινών Ι νωθηf Matt. xxiii. 12 reif. g Matt. vii. 6 ξαυτον ' ύψωθήσεται. h ch. i. 41, 44 reff. 1 Macc. 15 Προς έφερον δε αὐτῶ καὶ g τὰ h βρέφη, ίνα αὐτῶν νψ.... ι άπτηται ιδόντες δε οι μαθηταί κ επετίμων αυτοίς. ...ιδοντες 16 ὁ δὲ Ἰησοῦς προςεκαλέσατο αὐτὰ λέγων Ι΄ Αφετε τὰ ΑΒΒΕΡ

i. 64. i d Mk. Mark vm. 22 al. k Matt. xii. 16 reff. 1 = Mark v. 37 παιδία ἔρχεσθαι πρός με, καὶ μὴ ^m κωλύετε αὐτά· τῶν LMPs reif. m Mt. reff. γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 π ἀμὴν λέγω ΜΙΝ n Matt. v. 18 reff. ύμιν, ος αν μη ο δέξηται την βασιλείαν του θεου ώς 1. 33. 69 o ch. viii, 13. 2 Cor. vi. 1.

παιδίον, οὐ μὴ εἰς έλθη εἰς αὐτήν.

p = Matt. xii. 10 al. q || Mt. reff. r Matt. xxv. 34 reff. Num. xxvi. 55. s = || Mk. reff. t Exop. x. 12-16. Deur. vi. 16-20. 18 Καὶ ρ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε αναθέ, τί ποιήσας ^q ζωήν ^q αιώνιον ^τ κληρονομήσω: ¹⁹ είπεν δὲ αὐτῶ ὁ Ἰησοῦς Τί με ε λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εί μη είς θεός. 20 τὰς ἐντολὰς οίδας, t Μη μοιγεύσης. μή φονεύσης, μή κλέψης, μή "ψευδομαρτυρήσης, τίμα τὸν u || Mt. reff. πατέρα σου καὶ τὴν μητέρα. 21 ὁ δὲ εἶπεν Ταῦτα πάντα

D Syr: txt BLN 1 coptt Orig₁. for 1st εαυτ., αυτον D¹(txt D²). και ο (see ch xiv. 11: Matt xxiii. 12) A 1 latt Syr syr-cu [syr-jer] wth Cypr₂.

 om και D 25(Sz) lat-a b [l] Syr-ed copt goth. om τα D 1. 69. 247 arm Origin for βρεφη, παιδια D.
 απτηται bef αυτων I_d(X).—αψηται P[X].—(αυτων is written over the line by the oright scribe in B: see table.) rec emeriungar (|| Matt prob: cf digest | Mark), with AIdP rel [lat-e Syr]: επετιμουν 69: txt BDGLN 1 [(latt) syr syr-cu copt].

16. rec προςκαλεσαμένος αυτα είπεν, with A rel: προςεκαλείτο αυτα λεγων D[G], txt IN lat-a copt, and, but omg αυτα, B. (ειπεν from | and προςεκ. altered to suit the

κωλυσηται D. 17. aft αμην ins γαρ D 248-521. rec εαν (| Mark), with AIdP rel [Orig.]: txt BDLXN 69.

18. om λεγων (|| Mark) D am.

19. for ειπ. δε αυ. ο ιησ., ο δε ειπεν αυτω DG. rec ins o bef θεος (| Mark), with

A B²(but marked for erasure, so Tischdf) DX^{3a} rel [Orig_{1expr}]: om B¹X¹.

20. aft oidas ins ο δε είπεν ποιας είπεν δε ο ίησους το D'[lat-e]. rec aft μητερα ins σου, times) ου (with futures) D latt. ψευδομαρτυρης B. with N rel lat-a b c Syr syr-cu [syr-jer] copt ath [Orig, Dial,]: om ABDIdKLMPX[II] 33 vulg [lat-e f ff₂ i l q syr] goth arm.
 21. παντα bef ταυτα AI_dK[Π] lat-e [syr].

One returned home in the sight of God with his prayer answered, and that prayer had grasped the true object of prayer,—the forgiveness of sins (so that $\delta\epsilon\delta$) is in the usual sense of the Epistles of Paul, justified before God-see reff.), the other prayed not for it, and obtained it not. Therefore he who would seek justification before God must seek it by humility and not by self-righteousness. ο ὑψῶν ἐαυτ. has been illustrated in the demeanour of the Pharisee ;- ταπεινωθ. in his failure to obtain justification from God: - ταπεινών έαυτόν in that of the Publican; - ὑψωθήσ. in his obtaining the answer to his prayer, which was this justification. Thus the particular instance is bound up with the general truth.

15-17.] LITTLE CHILDREN BROUGHT

TO CHRIST. Here the narrative of Luke again falls in with those of Matthew and Mark, after a divergence of nearly nine chapters: see note on ch. ix. 51. Matt. xix. 13-15. Mark x. 13-16. The narrative part of our text is distinct from the two; the words of our Lord are verbatim as Mark: see notes on Matt. The place and time indicated here are the same as before, from ch. xvii. 11.

15. καὶ τὰ βρέφη—their infants also; not the people came only, but also brought their children. Or, the art. may be merely generic, as in E. V. Bp. points out more distinctly the tender age of the chil-

dren than παιδία.

18-30.] QUESTION OF A RICH RULER: OUR LORD'S ANSWER, AND DISCOURSE THEREUPON. Matt. xix. 16-30. Mark x. ν ἐφύλαξα w ἐκ w νεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν τ act. - μ ½. cl. xi. 25 κει... αὐτῷ Ἐτι ἔν σοι x λείπει πάντα ὅσα ἔχεις πώλησον καὶ γ διάδος πτωχοῖς, καὶ ἕξεις z θησαυρὸν ἐν τοῖς οὐρανοῖς καὶ και. πίνας δεῦρο ἀκολούθει μοι. 23 ὁ δὲ ἀκούσας, ταῦτα b περίλυπος ἐγενήθη, ῆν γὰρ πλούσιος c σφόδρα. 24 ἰδῶν δὲ αὐτὸν ὁ και. μ. 14,5: ii. 15 και. μ. 12 κεί. χι. χι. 25 και. χι. χι. μ. 11 γοοῦς εἶπεν d Πῶς c δυςκόλως οἱ τὰ χρήματα ἔχοντες y καιτ. ii. 11 και. χι. 25 και. χι. χι. 25 και. χι. χι. 25 και. χι. χι. χι. 25 και. χι. χι. χι. 25 και. 25 κα ευκοπω είς την βασιλείαν τοῦ θεοῦ εἰςπορεύονται 25 1 εὐκοπώτερον γάρ ἐστιν ε κάμηλον διὰ $^{\rm h}$ τρηματος $^{\rm i}$ βελόνης $^{\rm j}$ εἰςελθεῖν $^{\rm ki}$ $^{\rm h}$ πλούσιον εἰς την βασιλείαν τοῦ θεοῦ εἰςελθεῖν. $^{\rm 26}$ εἶπον $^{\rm ceff.}$ $^{\rm hatt.}$ $^{\rm ii.10}$ δὲ οἱ ἀκούσαντες $^{\rm k}$ $^{\rm k}$ $^{\rm k}$ $^{\rm k}$ $^{\rm ceff.}$ ή πλούσιον είς την βασιλείαν του θεου είςελθείν. ²⁶ εἶπον ^{collatt. 10} ref. δὲ οἱ ἀκούσαντες ^k Καὶ τίς δύναται σωθήναι; ²⁷ ὁ δὲ εἶπεν ^{d = Matt. xxi.} ²⁰ ref. ^{e)} only t. Τὰ ἀδύνατα 1 παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστιν. (-λος, Mark ...πετρος 2 8 εἶπεν δὲ $[\dot{o}]$ Πέτρος Ἰδοὺ ἡμεῖς m ἀφέντες n τὰ n ἴδια f i.c.h.v. 2 3 η. κυι 2 7 κολουθήσαμέν σοι. 2 9 \dot{o} δὲ εἶπεν αὐτοῖς ᾿Αμὴν λέγω ὑμῖν n 1 Μαετ. ii. 18 only. ὅτι οὐδείς ἐστιν δς m ἀφῆκεν οἰκίαν n γυναῖκα n ἀδελ- n Μτ. reft. here only t. (rayes, Sir. ray). φούς ή γονείς ή τέκνα ένεκεν της βασιλείας του θεού, 30 δς φους η γονεις η τεκνα ενέκεν της ρασικείας του σεου, $\frac{1}{0}$ σ xxvii. 14, 15 ν. τ.) $\frac{1}{0}$ μη $\frac{1}{0}$ απολάβη $\frac{1}{0}$ πολλαπλασίονα $\frac{1}{0}$ ν τ $\frac{1}{0}$ η καιρ $\frac{1}{0}$ τούτ $\frac{1}{0}$ η διάπολαβη $\frac{1}{0}$ πολλαπλασίονα $\frac{1}{0}$ γ αιώνιον. $\frac{1}{0}$ με το $\frac{1}{0}$ π εν απόμετας $\frac{1}{0}$ η εν απόμετας \frac

rec εφυλαξαμην (|| Mark, which our txt more nearly approaches than || Matt), with DI_dP rel: txt ABLN 1 Dial₁. rec aft νεοτητος ins μου (|| Mark), with AI_dPN rel latt [syrr syr-jer æth]: om BD lat-l syr-cu Mcion₁-t Dial₁.

22. rec aft ακουσας δε ins ταυτα, with AIdP rel syr [goth æth arm]: om BDL 1. 33. 69 lat-e Syr syr-cu [syr-jer] copt. (|| Matt Mark) ADI_dLMRAN 1. 33 Dial₁. for ετι, οτι FHVN1. for διαδος, δος ins τοις bef πτωχοις D Scr's f. rec εν ουρανω (| Mark), with IdP rel vulg lat-b c goth [arm Bas,] Dial, : εν ουρανοις (|| Matt) ALRN: txt BD lat-a e copt.

23. aft ταυτα ins παντα ΓΝ. rec εγενετο (more usual form), with ADIdPR rel

[Cyr_i]: txt BLN.

24. om & B. rec ins περιλυπον γενομενον bef ειπεν, with ADIdPR rel [vulg syrr syr-cu &c]: om BLR 1 copt.—ειπεν bef ο ιησους D. rec ειςελευσονται (|| Matt Mark) ε. τ. β. τ. θ., with AldPrel: ε. τ. β. τ. θ. ειςελευσονται DRN 33 lat-a b c: txt BL.

25. rec (for τρηματος) τρυμαλιας (|| Mark), with AP rel: τρυπηματος LR: txt DR. rec (for βελονης) ραφιδος (|| Matt Mark), with APR rel: txt BDLR 1 for 1st ειsελθειν, διελθειν (|| Mark) ADMP 1 latt syr-cu syr(ειsελθ. (69) Clem1. in marg) goth [æth arm] Thl. 2nd ειsελθ. bef εις τ. β. τ. θ. (|| Matt) D vulg lat-b $cfg_{1.2}$ syr-cu [syr-jer] copt æth.

26. ειπαν RN. ακουοντες D-gr L latt.

27. rec εστι bef παρα τω θεω (|| Mark), with A(P)R rel vulg lat-b cf [ff i l q] syr

copt goth Iren-int,: txt B(D) LX 1 lat-a e Jer, -om τω D[P].

28. om & AP rel: ins (|| Matt Mark) BDLRUXX (1. 69, e sil). rec (for ap. τα ιδ.) αφηκαμέν παντα και (| Matt Mark), with APRN rel [syrr syr-cu goth æth]: txt B(D)LN^{3a} syr-mg copt [arm].—τα ιδ. bef αφ. D. at end add τι αρα εσται ημιν (|| Matt) XN3a lat-l.

29. om στι DΔΝ¹ latt [Cypr₁]. οικιας (|| Matt) DH 69 Syr arm-ed. rec η γον. η αδ. η γυν., with AP rel [vss]; so, but insg η αδελφαε aft αδελφους DXΔ Cypr₁: txt BLK copt. [aft τεκνα ins εν τω καιρω τουτω D.] εινεκεν BK.
30. rec (for os ουχι) os ου, with APR rel: εαν D [arm]: txt B(sic: see table) LK 1.

for απολαβη, λαβη (|| Matt Mark) BDM arm : txt APRN rel. D lat-a b c e ff, i [l q] syr-ms-mg Iren-int Cypr, Ambr Aug Bede.

17-31. The only addition in our narra- perhaps of the synagogue: see notes or tive is that the young man was a ruler, - Matt. and Mark.

ΕΤ τ Παραλαβών δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτοὺς t Mark ix. 2 u ch. xxiv. 49 al. Mal. iii. " 'Ιδού άναβαίνομεν είς 'Ιερουσαλήμ, καὶ ' τελεσθήσεται νι, νικ. και 37. πάντα τὰ $^{\rm W}$ γεγραμμένα $^{\rm W}$ διὰ τῶν προφητῶν $^{\rm X}$ τῷ υἱῷ τοῦ $^{\rm Rev. x. 7.}$ Ετα ι. ι. $^{\rm Era i. l.}$ $^{\rm Era i. l.}$ $^{\rm Witt. ii. 5.}$ ἀνθρώπου $^{\rm 32}$ $^{\rm Y}$ παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ $^{\rm Z}$ ἐμπάντα τὰ Ψηεγραμμένα Ψδιὰ τῶν προφητῶν * τῶ νίῶ τοῦ $\frac{4}{4}$ edn. 6 fand Moulton's notep. 265,3]. $\frac{1}{6}$ εγίνωσκον τὰ λεγόμενα. $\frac{1}{2}$ × Matt. $\frac{1}{2}$ × Matt. $\frac{1}{2}$ × $\frac{1}{2}$ · Matt. $\frac{1}{2}$ · Matt. $\frac{1}{2}$ · $\frac{1$ MQRSU 35 Έγένετο δὲ ε ἐν τῷ f ἐγγίζειν αὐτὸν εἰς Ἱεριχώ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ε ἐπαιτῶν 36 ἀκού-17. a ch. xi. 45 reff. b Matt. xxvi. 67 reff. c Matt. x. 17 σας δὲ ὄχλου h διαπορευομένου, i ἐπυνθάνετο i τί είη τοῦτο. 37 κ άπηγγειλαν δε αὐτῶ ὅτι Ἰησοῦς ὁ Ναζωραῖος Ἰπαρ-3. John iii. 10 al. Job ix. 11. 28. Ps. xxvi. 2. b ix. 11. e Matt. xiii. 4 al. Ezek. ix. 8.
g ch. xvi. 3 only. Ps. cviii. 10 only.
k ch. xiii, 1 al. l = Mark vi. 48. Judg. xi. 17. f ch. xix, 29 | Mt. Mk. xxiv. h ch. vi. 1 reff. Gen. xxiv. 02.

31. for πpos autous, autois D vulg lat-c $[f[f_2]i\ l]$. (iepousalym, so BDLR corig.) for $\tau \omega$ viw, $\pi \epsilon \rho \iota$ tou viou D 69 latt syrr syr-cu copt arm Epiph2: $\tau o \nu$ viou (itacism?) A.

32. for παραδ. γαρ, οτι παραδ. D lat-e. om και υβρισθησεται DL lat-a b c ff, i [q] syr[-txt: has it w-ast] arm-zoh. οπ και εμπτυσθησεται (|| Matt) PR arm-zoh. 33. αποκτεινουσιν D-gr.

34. for και αυτοι, αυτοι δε DU late Syr æth. τουτων bef ουδεν D. 2nd και, αλλ' D 1 lat-α b c e f i [q syr-mg-ms] Syr syr-cu. $c [f_2 l q]$ syr-cu copt-dz arm.

35. rec προςαιτων (cf || Mark), with APQR rel: txt BDL Ν Orig. bef εκαθητο π. τ. οδ. (|| Mark) D lat-e Dial.

ins av bef ein DKLMQRX[II] 1.69 Orig. Dial,: 36. παραπορευομένου DX latt. om ABPN rel.

37. for $\alpha\pi$. $\delta\epsilon$ $\alpha\nu\tau\omega$, or $\delta\epsilon$ $\alpha\pi\eta\gamma\gamma\epsilon$ $i\lambda\alpha\nu$ \aleph^1 . va (appros D-gr 1 vulg lat-a (e i l) Origi.

31-34. FULLER DECLARATION OF HIS SUFFERINGS AND DEATH. Matt. xx. 17 -19. Mark x. 32-34. The narrative of the journey now passes to the last section of it,—the going up to Jerusalem, properly so called; that which in Matt. and Mark forms the whole journey. We know from John xi. 54 that this journey took place from Ephraim, a city near the desert.

31.] The dative (commodi) τῷ νἱῷ belongs to γεγραμμένα—as in Ε. V.: see Winer in reff. 32.] The be-trayal is omitted here, which is unacsee Winer in reff. countable if Luke saw Matthew's account, as also the omission of the crucifying, this being the first announcement of it: see a similar omission in ch. ix. 45.

οὐδὲν τούτων 34. Peculiar to Luke. -i. e. neither the sufferings nor the resurrection. All was as yet hidden from them, and it seems not to have been till very shortly before the event itself that they had any real expectation of its happening.

35-43. HEALING OF A BLIND MAN AT THE ENTRANCE INTO JERICHO. Matt. xx. 29-34. Mark x. 46-52, where see I have on Matt. spoken of the discrepancy of his narrative from the two others. The supposition that they were two miracles is perfectly monstrous; and would at once destroy the credit of Matthew as a truthful narrator. If further proof of their identity were wanting to any one, we might find it in the fact that the following expressions are common to Mark and Luke. In Matt. of course they are in the plural, as he has two blind πει. $-\dot{\epsilon}$ κάθητο παρὰ τ. όδὸν ἐπαιτῶν (προσείτης ἐκαθ. π. τ. όδο.) – Ιησοῦς ὁ Ναζωραῖος (-αρηνός) $-\dot{\epsilon}$ πετίμων αὐτῷ ἴνα σιγήση (σιωπ.) $-\dot{\alpha}$ υτὸς (δ) δὲ πολλῷ μᾶλλον ἔκραζεν νίὲ Δ. ἐλέησόν με $-\tau$ ί σοι θέλεις ποιήσω (θ. π. σ.) -κύριε (βαβ. βουνί Mark as usual) Ίνα αναβλέψω-ή πίστις σου σέσωκέν σε. 36. τί είη] Luke generally inserts av-see ch. ix. 46: Acts v. 24; x. 17 al. and var. readings.

έρχεται. 38 καὶ m εβόησεν λέγων Ἰησοῦ n viè n Δανείδ, m John i. 23

ερχεται. 35 και εροησεν λεγων 1ησου τιε Δαυείο, $\frac{1}{\text{ref.}}$ τιε ελέησον με. 39 καὶ οι $\frac{1}{\text{προάγοντες}}$ $\frac{1}{\text{ελέησον}}$ αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν $\frac{1}{\text{γελλι γιολ}}$ $\frac{1}{\text{γελλι γιολλι γιο$ έλέησον με. 40 σταθείς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν P Matt. xvi. 22. ἐλεησον με. ⁴⁰ σταθείς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν P Matt. xi. 22.
ἀχθῆναι πρὸς αὐτόν. τ ἐγγίσαντος δὲ αὐτοῦ ε ἐπηρώκ. Τησεν αὐτὸν ⁴¹ Τί σοι [†] θέλεις ^{† 11} ποιήσω; ὁ δὲ εἶπεν ^{† 2} κ. ^{† 36} κ. υ ἀρχιτελώνης, $^{\rm c}$ καὶ $^{\rm c}$ αὐτὸς πλούσιος $^{\rm c}$ καὶ $^{\rm d}$ έζήτει ἰδεῖν $^{\rm w Matt. xi. 5}$ τον Ἰησοῦν $^{\rm e}$ τίς ἐστιν, καὶ οὐκ ἠδύνατο $^{\rm f}$ ἀπὸ τοῦ ὄχλου, $^{\rm y John \ ix. 24}$ τοτι τῆ $^{\rm g}$ ἡλικία μικρὸς ἢν. $^{\rm d}$ καὶ $^{\rm h}$ προδραμὼν $^{\rm [i}$ εἰς τὸ] $^{\rm ix. 24}$ τοι $^{\rm ix. 24}$ καὶ $^{\rm h}$ προδραμὼν $^{\rm [i}$ εἰς τὸ] $^{\rm ix. 24}$ επίτ. xi. $^{\rm ix. 26}$ του $^{\rm ix. 26}$ επίτ. $^{\rm i$

ἔμπροσθεν κάνέβη ἐπὶ Ισυκομορέαν, ἵνα ἴδη αὐτόν, ὅτι viii.2) only. b here only †. c ch. xx. 28. d = Matt. xii, 46, 47 reff. e Matk. xiii. 7 al. 2 Chron. v. 6. g = ch. ii. 52 (?). Eph. iv. 13 only. (Matt. v. 27 reff.) E ek. xiii. 18. h John xx. 4 only. 1 Kings viii. 11. Tobit xi. 3 only. i = ver. 28. Phil. iii. 13 only. (Poss, Amos vii. 14 Ac. Surum 1 lere only †. (-poss, Amos vii. 14 Ac. Surum 1 only t. (-pos, Amos vii. 14 Aq. Symm.]

38. for και, ο δε D lat-e [f] goth. for ϵB on $\sigma \epsilon \nu$, $\epsilon \kappa \rho \alpha \xi \epsilon \nu$ P. AEK[II] Orig.

39. of $\delta \in D$ lat-e Mcion₁-t. for $\pi poay$, $\pi apayov \tau \in S$ AK[Π lat-a]. $\epsilon \pi \epsilon \tau \iota \mu o u v$ Γ 69. rec $\sigma \iota \omega \pi \eta \sigma \eta$ ($\parallel Mark Matt$), with AQRN rel Orig₁: txt BDLPX Orig₁. for auτos, o (|| Murk) & [lat-a d e]. om πολλω D lat-c [Syr syr-cu].

aft εκραζεν ins ιησου UN 1. 69. υιος D: υῦ (sic) N1.

om προς αυτον D 1 lat-a e ff, i l syr-cu 40. om o ingovs A Dial, .- om o BD. Dial aft 2nd autor ins o infous QX 69.

41. rec ins λεγων bef τι, with AQR X(Treg, expr) rel: om BDLN lat-e copt Dial.

42. for ιησ., αποκριθεις D (Orig.).

for alvov, δοξαν D. for haos, oxhos Q[A] 69 Orig.

for 1st και αυτος, ουτος CHAP. XIX. 2. om καλουμενος DG (latt) Syr syr-cu æth. D late [f]i goth[appy]: $\kappa a\iota$ out os 69. rec (for 2nd aut os) out os, with AQR rel: om LN syr-en [syr-jer] copt goth: txt BKU[Γ] 1. 69.—rec adds $\eta\nu$, with AQRN rel syr en syr-mg [syr-jer] copt goth: om BK[Π] 1. 69 latt arm.—om $\kappa a\iota$ aut os D late.

 εδυνατο Β'Κ[Π].
 προςδραμων (see digest on Matt xxvi. 39) (Ε?)FGHLRVΓ [Π(not R, Tischdf)] Naz-ms: προλαβων D. rec om εις το, with AD rel: ins BLR lat-e. and elz-1633 συκομωραιαν (by itacism?), with E'GKU[Π Cyr,]: -ωμοραιαν A Naz-ms: -ομοραιαν Ε2FHMSVΓΛ: -ομωρεαν DQ: txt BLAR [copt. -κομορ- only remains in R].

for ινα ιδη, του ιδειν X1.

39.] οἱ προάγ. = ὁ ὅχλος Matt. = πολλοί Mark. 43.] Peculiar (except ἡκολούθει αὐτώ, which all three relate) to Luke;his usual way of terminating such narrations, as it certainly was the result of such a miracle: see ch. xiii. 17; ix. 43; v. 26. He, of the three Evangelists, takes most notice of the glory given to God on account of the miraculous acts of the Lord Jesus.

CHAP. XIX. 1-10. ZACCHÆUS THE PUBLICAN. Peculiar to Luke, and indicating that though in the main his narrative is coincident with, yet it is wholly independent of those of Matt. and Mark.

2.] Zakxaios = '21 'pure,' Ezra ii. 9: Neh. vii. 14; also found in the Rabbinical writings, see Lightfoot. He was not a Gentile, as Tertullian supposed, (contr. Marc. iv. 37, vol. ii. p. 451,) but a Jew, see ver. 9. apxit.] Probably an administrator of the revenue derived from balsam, which was produced in abundance in the neighbourhood.

m constr., see ch. v. 19. n = Matt. xiv. 19 reff. o ch. ii. 16 reff. Acts xxii. 18. m εκείνης ήμελλεν διέρχεσθαι. 5 καὶ ώς ήλθεν επὶ τον ABDER τόπον, η ἀναβλέψας ὁ Ἰησοῦς [εἶδεν αὐτόν, καὶ] εἶπεν ΜΩΚ πρὸς αὐτὸν Ζακχαῖε, ° σπεύσας $^{\rm p}$ κατάβηθι $^{\rm q}$ σήμερον γὰρ ΛΙΙΝ έν τῷ οἴκῳ σου $^{\rm r}$ δεῖ με μεῖναι. $^{\rm 6}$ καὶ $^{\rm o}$ σπεύσας $^{\rm p}$ κατέβη, $^{\rm 1.33.69}$ Acts xxii. 18, Gen. xviii. 6. p = Matt. xxiv. 17 al. q Matt. vi. 11 al. Gen. iv. καὶ ε ύπεδέξατο αὐτὸν χαίρων. 7 καὶ ἰδόντες πάντες τδιεr ch. xiii. 33. s ch. x. 38. Acts xvii. 7. James ii. 25 only †. Tobit vii. 8. 1 Macc. γόγγυζον λέγοντες ὅτι " παρὰ " άμαρτωλώ " άνδρὶ εἰςῆλθεν w καταλύσαι. 8 x σταθείς δὲ Ζακχαίος είπεν πρὸς τὸν κύριον Ίδοὺ τὰ γ ἡμίσειά μου τῶν ε ὑπαρχόντων, κύριε, τοῖς vii. 8. 1 Macc. KUI xii. 15 only. tch. xv. 2 only. Exod. xv. 24. u = ch. xi. 37. John i. 40. Acts x. 6. v ch. v. 8. Sir. x. 23. πτωγοίς δίδωμι καὶ εἴ τινός τι εἐσυκοφάντησα, δάποδίδωμι ς τετραπλούν. 9 είπεν δὲ πρὸς ἀὐτὸν ὁ Ἰησοῦς ὅτι σήμερον w = ch. ix. 12 (reff.) only. z = Matt. xix. 21 reff. x = ch. xviii. 11. Acts ii. 14. v. 20 al. y here only. (- σv , Mark vi. 23.) b = ch. x, 35, Matt, v, 26 al. Gen. xlii. 28. a ch. iii. 14 only. Eccl. iv. 1 al. c here only +. (-πλως, 3 Kings vi. 31 [33].)

rec ins δι bef εκεινης, with Λ 1. 69: om AB(D)QN rel.—εκεινη D.

5. for ws haben to ihs., egeneto en tw diercesdai auton D, simly latea b c e f_2^c il q. om δ B. om eiden auton kai (passing from eito eit?) BLR 1 copt wth(appy) arm: ins AQR rel vulg latef syrr (syr-cu) goth, eidon kai (omg auton) D. for pros auton, auton D latea e. specion D-gr A late q copt. for shm. gar, oti shm. D latt wth Iren-gr.

7. rec aparts, with (KM[Π], e sil) 1: txt ABDQR [S(Tischdf)] \aleph rel Thl. (or faringing of 69.) om legislating D latia e f_2^c i l syrici. arbor bet amort. \aleph [latt]. 8. ins o bet cancer D \aleph 1. rec hmish, with E rel Clem, Bas, hmush D 8 : hmish

(retaining τa) ARA 69, $\eta \mu \nu \sigma \sigma \iota$ (- ω itacism for ν) D¹: txt BLQN.— $(\eta \mu \iota \sigma \iota a$ B¹[Q]N.) rec $\tau \omega \nu \nu \pi \alpha \rho \chi \nu \nu \tau \omega \nu$ bef $\mu \omega \nu$, with A(D)R rel latt Clem₁ [Bas₁] Iren-int₁ Cypr₁: txt BLQN 1 copt.—for $\mu \omega \nu$, $\mu \omega \iota$ D¹(txt D⁸) 242-5 Ser's h q r s evv-H-x-y-z. rec $\delta \iota \delta \omega \mu \iota$ bef $\tau \omega \iota s$ $\tau \tau \omega \chi \omega \iota$, with AR rel latt syrr syr-cu goth [copt $\omega \iota$ th arm] Bas₁ Iren-int₁ Cypr: txt (B)DLQN 1. 33 [Antch₁].—om $\tau \omega \iota$ s B 248 Ser's g.

9. ο ιησ. bef προς αυτον D latt. - om ο (bef ιησ.) B. προς αυτους R lat-a b c ff.

4. προδρ. ἔμπρ.] So Jos. Antt. vii. 8. 5, προέπεμψεν έμπροσθεν. συκομορ.] The Egyptian fig, a tree (Pliny xiii. 14: Dioscor. i. 182, cited by Winer) like the mulberry in appearance, size, and foliage, but belonging generically to the fig-trees. It grows to a great size and height: see Winer, Realwörterbuch, under Maulbeerfeigenbaum. See also on ch. xvii. 6. Notice the changes of subject here, ὰνέβη (Ζακχ.) Ίνα ἴδη αὐτόν, ὅτι ϵκείνης ήμϵλλεν (ϵ Ἰησ.) διϵρ. . . . ϵ . ϵσπϵύσας (Ζακχ.). See ch. xv. 15 :—and a curious and characteristic note in Wordsw. 5. The probability is, that our Lord's supernatural knowledge of man (see John i. 48-50) is intended to be understood as the means of his knowing Zacchæus: but the narrative does not absolutely exclude the supposition of a personal knowledge of Zacchaus on the part of some around Him. But of what possible import can such a question be, when the narrative plainly shews us that Jesus saw into his heart? Cannot He who knows the thoughts, call by the name also? μείναι, probably over the $\delta \epsilon \hat{i}$, it is night. See John i. 40. my purpose, or even more, I must;

for especially in these last days of our Lord's ministry, every event is fixed and determined by a divine plan. 7.] The murmurers are Jews who were accompanying Him to Jerusalem, on the road to which Zacchæus's house lay (see ver. 1).

παρὰ άμ. ἀνδρί belongs to καταλῦσαι. His profession in life, and perhaps an unprincipled exercise of his power in it, had carned him this name with his fellow-countrymen. Cf. his confession in the next verse.

8. This need not have taken place in the morning; much more probably it was immediately on our Lord's entrance into the house, while the multitude were yet murmuring in the court, and in their presence. Our Lord's answer, σήμερον . . . τῷ οἴκῳ τούτῳ, looks as if He were just entering the house, not just leaving it; and the σήμ. must be the same with that in ver. 5. σταθείς has something formal and predetermined about it: he stood forward, with some effort and resolve: see on ch. xviii. 11 ff. τὰ ἡμ. . . . πτωχ. δίδ.] See note on ch. xvi. 9. Zacchæus may

well have heard of that parable from one

of his publican acquaintances, or perhaps

repentance may have led him at once to

σωτηρία τω οίκω τούτω d εγένετο, e καθότι και αυτος f viòς d - dat., Mark f 'Αβραάμ ἐστιν. 10 ἢλθεν γὰρ ὁ υίὸς τοῦ ἀνθρώπου ἐπί, ch, iii. 2 ζητήσαι καὶ σῶσαι τὸ 1 ἀπολωλός. 11 ᾿Ακουόντων δὲ 12 κατά, 22 κατά, 23 κατά, 24 κατά σῶσαι τὸ 11 ἀπολωλός. αὐτῶν ταῦτα i προςθεὶς εἶπεν παραβολήν, διὰ τὸ έγγὺς $^{n,35}_{c,c,h,17}$ τει εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι k παραχρῆμα $^{n,35}_{sec,h,17}$ τει $^{n,35}_{col,h,17}$ τει $^{$ ωμελλει μέλλει ή βασιλεία τοῦ θεοῦ 1 ἀναφαίνεσθαι. 12 εἶπεν οὖν g g Ματι. g ηβα g . "Ανθρωπός τις m εὖγενὴς ἐπορεύθη εἰς χώραν n μακρὰν h Ματι. xviii. λαβεῖν ἐαυτῷ βασιλείαν καὶ ο ὑποστρέψαι. 13 καλέσας δὲ i = ch. xx. 11, 12 rest. δέκα δούλους ξαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν ι Αcts xxi. 3 only. Cant.

vi. 4. m Acts xvii. 11. 1 Cor. i. 26 only. Job i. 3. 2 Macc. x. 13 only. $(-\nu \widehat{\omega} \hat{s}, 2$ Macc. xiv. 42. $-\nu \epsilon ta$, Wisd. viii. 3.) n = ch. xv. 13 (reff.). o = ch. ii. 20 reff. p here, &c. (7 times) only. 3 Kings x. 17.

ins εν bef τω οικω AD copt-dz. $i \ l \ [q]$ syr-mg. om εστιν LRN1.

10. απο of απολωλος is repeated in N.

11. rec αυτον bef ειναι ιερουσαλημ, with AR rel: ειν. αυτ. ιερ. Q: ειν. αυτ. εγ. ιερ. D (attempts to escape the harshness of txt): txt BLN. δοκει (sic) N1. autous D: autois N' Ser's d p. μελλει bef παραχρημα D: aft η βασ. τ. θ. .. 12. for ouv, δε DL goth. επορευ**ετο** DH (copt ?). om εαυτω D lat-a b e

g, i l [q] syr-cu copt Lucif,. 13. for εαυτου, αυτου Dr.

this act of self-denial. έσυκοφ. There is no uncertainty in $\epsilon \ell \tau \iota$: it = $\delta \tau \iota$: whatever I have unfairly exacted from any man. See note on ch. iii. 14.

9.] mpos, to him, not 'concerning him.' The announcement is made to him, though not in the second person. σωτηρία, in the stronger sense, salvation.

νίὸς 'Aβ. ἐστιν Not, has become (γέγονεν) a son of Abraham by his repentance (Kuinoel, &c.), but is a son of Abraham: though despised by the multitude, has his rights as a Jew, and has availed himself of them by receiving his Lord in faith and humility. 10.7 For, the greater sinner he may have been, the more does he come under the description of those (sheep) whom the good Shepherd came to seek and save (Matt. xv. 24).

11-27.] PARABLE OF THE MINÆ. Peculiar to Luke. By the introductory words, the parable must have been spoken in the house of Zacchæus, i. e. perhaps in the open room looking into the court, where probably many of the multitude were assembled. A parable very similar in some points to this was spoken by our Lord in His last great prophetic discourse, Matt. xxv. 14-30. Many modern Commentators (Calv., Olsh., Meyer (on Matt.), but not Schleierm. or De Wette) maintain that the two parables represent one and the same: if so, we must at once give up, not only the pretensions to historical accuracy on the part of our Gospels, (see ver. 11,) but all idea that they furnish us with the words of our

Lord any where: for the whole structure and incidents of the two are essentially different. If oral tradition thus varied before the Gospels were written, in the report of our Lord's spoken words, how can we know that He spoke any thing which they relate? If the Evangelists themselves altered, arranged, and accommodated those discourses, not only is the above the case, but their honesty is likewise impugned (see Prolegomena to Gospels). Besides, we shall here find the parable, in its very root and point of comparison, individual and distinct. Compare throughout the notes on Matt.

11.7 The distance of Jericho from Jerusalem was 150 stadia = 18 Euglish miles and 6 furlongs. ὅτι παραχρ.] They imagined that the present journey to Jerusalem, undertaken as it had been with such publicity and accompanied with such wonderful miracles, was for the purpose of revealing and establishing the Messianic kingdom. 12. The groundwork of this part of the parable seems to have been derived from the history of Archelaus, son of Herod the Great. The kings of the Herodian family made journeys to Rome, to receive their βασιλείαν. On Archelaus's doing so, the Jews sent after him a protest, which however was not listened to by Augustus. Jos. Antt. xvii. 11. 1 ff. The situation was appropriate; for at Jericho was the royal palace which Archelaus had built with great magnificence. Jos. Antt. xvii. 13. 1. 13. δέκα] See on Matt. xxv. 1. The giving the uvo to each, is a

πρὸς αὐτοὺς ^q Πραγματεύσασθε, τέν ῷ ἔρχομαι. 14 οἱ δὲ ABDEF q here only. 1 Kings x. 22 (ix. 19) only. * πολίται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν ^t πρεσβείαν MRSLY (-τεία, 2 Tim. ii. 4.) r = John v. 7 οπίσω αυτου λέγοντες Ου θέλομεν τουτον " βασιλεύσαι 1.33.69 retf. see ver. uv έφ' ήμας. 15 καὶ έγένετο Ψέν τω κέπανελθείν αὐτὸν 15. ch. xv. 15. Acts xxi. 39. Acts xxi. 39. Heb. wiii. 11 λαβόντα τὴν βασιλείαν, y καὶ z εἶπεν a φωνηθῆναι αὐτῷ coly τοὺς δούλους τούτους οἶς δεδώκει τὸ ἀργύριον, ἵνα coly εἰκ. 32. Ανοῖ τί b διεπραγματεύσαντο. 16 c παρεγένετο δὲ ὁ πρῶτος coly . 2 Μανοι coly col (-εύειν, Eph. vi. 20.) u ver. 27. ch. i. 13. Gen. λέγων Κύριε, ή d μνα σου δέκα e προςηργάσατο d μνας. 17 καὶ εἶπεν αὐτῶ f Εὖγε ἀγαθὲ δοῦλε, ὅτι g ἐν ἐλαχίστω i. 13. Gen. xxxvii. 8. v ch. xii. 14. w ch. iii. 21 reff. and note. πιστος εγένου, h ἴσθι εξουσίαν i ἔχων k επάνω δέκα πόλεων. 18 καὶ ἢλθεν ὁ δεύτερος λέγων Ἡ ἀ μνᾶ σου, κύριε, ¹ ἐποίησεν x ch. x. 35 only. Gen. γ.6. ii. 21 reff. πέντε d μνας. 19 είπεν δὲ καὶ τούτω Καὶ σὰ k ἐπάνω γίνου Gen. xxiv. 30. = Mark v. 43 reff. ze Mark v. 43 reff. a w. dat., = here only. b here only t. d ver. 13, e here only t. f here only. Ezek. xxvi. 2. see Matt. xv. 21, 23 reff. g see Matt. xvii. 12 reff. h constr., Matt. v. 25. Sir. v. 10, i Matt. vii. 29 reff. k = here bis. John iii. 31 bis only. Job xxxiii. 12.

πραγματευέσθε DΛ 1: $-\tau$ ευσθε U. rec (for εν ω) εως, with E rel: ως 69: txt ABDKLR[I]N 1 Origi.

14. om 1st αυτου D 254 lat-b ff, l Lucif. for απεστειλαν, ενεπεμψαν D1:

επευψ. D-corr.

15. om εν τω DΔ. for αυτω, αυτου (itacism?) DΓ lat-a: om Δ vulg lat-b c ath arm Lucif, om τουτους D 1 latt(not f) wth arm Orig Lucif. rec (for δεδωκει) εδωκε, with AR rel vulg lat-b cf Lucif₁: txt BDLX 1 lat-a e arm. A rel Orig: txt BDLX 33. (R def.) rec ins \(\tau_{is} \) bef \(\tau_{i} \), with AR rel syrr goth arm Lucif.: om BDLN lat-e syr-cu copt æth.—rec διεπραγματευσατο (for -σαντο), with A rel syrr goth arm : txt BDLR& lat-e syr-cu copt (æth) [Orig1].

16. μνας B²EFHKMR²Λ 1. 33. rec προς. bef δεκα, with AR rel syr copt goth: μνας bef πρ. D latt Syr [syr-cu arm] Lucif₁: txt BLN 1 lat-α e. rec προσειργα-

σατο, with B2N32 rel: προςηργασα N1: txt AB1DE1LR.

17. for και, ο δε D lat-e. rec (for ευγε) ευ (from Matt xxv. 21), with ARX rel Syr syr-cu syr-mg-gr [Eus,]: txt BD latt Orig, Lucif,. δουλε bef αγαθε MN 1. 69 lat-c f i l (arm) Eus, Orig-int,.

18. for ηλθεν ο δευτ. λεγων, ο ετερος ελθων ειπεν D. rec κυριε bef η μνα σου, with AD rel latt syrr syr-cu copt goth ath Lucif₁: txt BL R(appy) κ.—μνας (so ver 20) EFHMRΛκ^{3a} 1. 33. πεντε bef εποιησεν D Syr syr-cu.
19. rec γινου bef επανω, with AR rel Orig₁ [Eus₁] Lucif₁: bef και συ D (copt): txt

BLN 1.

totally different thing from giving to one five, to another two, and to a third one talent. The sums given are here all the same, and all very small. The (Attic) mina is 1 of a talent, and equal to about £3 of our money. In Matt. the man gives his whole property to his servants: here he makes trial of them with these small sums (ἐλάχιστον, see ver. 17). πραγμ. $= \frac{\epsilon}{\rho\gamma}a\zeta\epsilon\sigma\theta\alpha$ Matt. $\frac{\epsilon}{\rho}$ ν $\frac{\epsilon}{\rho}$ ς. while I go and return;—till I come. 14.] The nobleman, son of a king, εὐγενής, is the Lord Jesus; the kingdom is that over his own citizens, the Jews. They sent a message after Him; their ery went up to Heaven, in the persecutions of his servants, &c.; we will not have this man to reign over us. The parable has a double import: suited

both to the disciples (οἱ δοῦλοι ἐαυτοῦ).

and the multitude (οἱ πολῖται αὐτοῦ).

15. διεπρ.] what business they had carried on: not, 'what they had gained.' Dion. Hal., iii. 72, has the word signifying 'to arrange a matter,' which however was not then executed. 'The sons of Ancus having often arranged (διαπραγματευσαμένων) a plot to kill Tarquinius' 16-23.] See on Matt. It is observable here, however, how exactly and minutely in keeping is every circumstance. Thy pound hath gained ten pounds; the humility with which this is stated, where no account of ή ίδία δύναμις is taken as in Matt., and then the proportion of the reward, - δέκα πόλεις—so according with the nature of what the Prince went to receive, and the

πέντε πόλεων. 20 καὶ ὁ ἔτερος ἢλθεν λέγων Κύριε, ἰδοὺ $^{\rm m}$ Col.i.5. $^{\rm g}$ των ασου ἢν εἰχον $^{\rm m}$ ἀποκειμένην ἐν $^{\rm n}$ σουδαρίω. $^{\rm 21}$ ἐφο-βούμην γάρ σε, ὅτι ἄνθρωπος $^{\rm o}$ αὐστηρὸς εἶ, $^{\rm p}$ αἴρεις ὁ οἰκ $^{\rm g}$ ἔθηκας καὶ $^{\rm r}$ θερίζεις ὁ οὐκ ἔσπειρας. $^{\rm 22}$ λέγει $^{\rm m}$ Μας. αὐτῷ Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. $^{\rm m}$ Μας. Χ΄. Λετε χίχ. 12 σοὶν εἴθεις ὅτι ἐγὼ ἄνθρωπος $^{\rm o}$ αὐστηρός εἰμι, $^{\rm p}$ αἴρων ὁ οὐκ $^{\rm g}$ καὶ ἄνθρωπος $^{\rm o}$ αὐστηρός εἰμι, $^{\rm p}$ αἴρων ὁ οὐκ $^{\rm o}$ καὶν. 19 σοὶν $^{\rm g}$ εδωκάς μου τὸ ἀργύριον ἐπὶ $^{\rm t}$ τράπεζαν, κάγὼ ἐλθὼν $^{\rm g}$ ελικιν. 19. se δίπεν $^{\rm o}$ τόκ ἃν αὐτὸ $^{\rm w}$ ἔπραξα ; $^{\rm s}$ 4 καὶ τοῖς παρεστώστων $^{\rm m}$ 6 και $^{\rm m}$ 6 σὶν $^{\rm m}$ 6 αὐτοῦς τὸν $^{\rm m}$ 7 αὐτοῦς τὸν $^{\rm m}$ 8 και $^{\rm m}$ 8 αὐτοῦς τὸν $^{\rm m}$ 9 αὐτοῦς τὸν $^{\rm m}$ 9 και λότε τὸν τὰς δέκα $^{\rm m}$ 9 και τοὶν $^{\rm m}$ 9 αὐτοῦς τὸν $^{\rm m$ συν "τοκφ αν αυτο 'επραξα; " και τοις παρεστωσιν, Matt. vi. 26, James v. 1 al. Ruth ii. 4. δείπεν "Αρατε ἀπ' αὐτοῦ τὴν " μνᾶν, καὶ δότε τῷ τὰς δέκα Μυνᾶς. Ψνας τοι χεν καὶ εἶπαν αὐτῷ Κύριε, έχει δέκα " μνᾶς. τοι χεν καὶ τοῦ καὶ εἶπαν αὐτῷ Κύριε, έχει δέκα " μνᾶς. τοι χεν καὶ τοῦ μὴ έχοντος καὶ δ έχει ἀρθήσεται. 27 χπλὴν τοὺς ελθρούς μου τούτους τοὺς μὴ θελήσαντάς με γ βασιλεῦσαι τοι χεν κατασφάξατε αὐτοὺς εξι Τίκοι. (?) Τίκο $y \in \pi^*$ αὐτοὺς ἀγάγετε ὧδε καὶ $z = \pi \alpha \phi$ άξατε αὐτοὺς $z \in \mu^*$ $z = \frac{Theod.}{Macc. x}$ x = Matt. xi. 22 reft. Judg. iv. 9. y ver. 14. z here only. Zech. xi. 5.w ver. 13. x = Matt. xi. 22 reff. Judg. 1v. 9. y ver. 14. a = Matt. v. 16. ch. xiv. 2 al.

20. rec om δ (the word not here implying 'the second'), with A rel: οτερος (sic) N1: txt BDLRN3a 69 ev-y syr-w-ast arm.

21. for εφοβουμην γαρ, στι εφοβηθην D gat(with mm) lat-a b c e ff i Lucif.

for στι ανθρ., ανθρ. γαρ D lat-e. ει bef αυστηρος D lat-e.
22. rec aft λεγει ins δε (Matt xxv. 26), with A rel lat-q [arm]: om BE¹GLMRS¹ UAN 1.69 vulg lat-a syrr syr-cu copt.—for $\lambda\epsilon\gamma\epsilon_i$, o $\delta\epsilon$ $\epsilon\iota\pi\epsilon\nu$ D. for $\epsilon\iota\rho\omega\nu$, $\epsilon\iota\rho\omega$ DF lat-a b c e ff_2 i syrr syr-cu Lucif. for $\theta\epsilon\rho\iota(\omega\nu)$, $\theta\epsilon\rho\iota(\omega)$ lat-a b c e ff_2 i syrr syr-cu Lucif.

23. for και δια τι, δια τι ουν D lat-e. rec το αργυριον bef μου, with DR rel latt Lucif: txt ABLN 33. rec ins την bef τραπεζαν (cf τοις τραπεζιταις Matt), with K Ser's i ev-z: om ABDRN rel. (rec και εγω, with AR rel: txt BDN.) aft ελθων ins ουν χ1. rec επραξα bef αυτο, with DR rel latt syr goth Lucif.: αυτο

ανεπραξα A: txt BLN lat-f.

24. for και τ. παρ. ειπεν, ειπεν δε τ. παρ. D. for apate, ape \aleph^1 . om Thy μναν D lat-α e. for δοτε, απενενκατε D.

25. om ver D 69 lat-b e g₂ syr-cu Lucif₁. $(ειπαν, so BL[\aleph].)$ (In B κε is

written over the line by the origl scribe: see table.)

26. rec aft λεγω ins γαρ (from Matt xxv. 29), with ADR rel syr-cu syr goth: om BLN lat-a Syr copt with. Om vair \aleph^1 (ins \aleph -corr¹). for dotheral, most idetal D. rec aft arbhofetal ins an autov (from Matt xxv. 29), with ADR \aleph^{3a} rel latt syrr syr-cu goth Ephr₁ [Cyr₁]: om BL \aleph^1 Lucif₁. (N.B. lat-b is def from xix. 26 to xxi. 29.)

27. rec (for τουτους) εκεινους, with A(D)R rel latt Syr syr-cu goth [æth] Orig, [Eus,] Lucif₁: txt BKLM[Π]N copt Did₁. $-\epsilon \kappa \epsilon \iota \nu$. bef τ . $\epsilon \chi$. D lat-e. $\theta \epsilon \lambda$ denotes D[-gr] R 1. 69 [lat-e Chr] . $\theta \alpha \sigma \lambda$ denotes D. $\alpha \gamma \alpha \gamma \alpha \tau \epsilon$ D. $\alpha \tau \alpha \sigma \phi \alpha \xi \epsilon \tau \epsilon$ MSN rec om autous, with AD rel latt goth [Eus,]: ins BFLRN 33 ev-y Syr syr-cu

syr-w-ast copt æth Chr3.

occasion of his return. 20. σουδάριον is sudarium, from 'sudor,' one of those Latin words which entered, with Roman habits, into the language of the East. Buxtorf, Lex. Talm. p. 1442, gives an account of various usages of the word in the Targums. Schöttg., in loc., shews by Rabbinical citations that the Jews used the σουδάριον for wrapping and keeping their Ver. 25 is parenthetical, money in.

spoken by the standers-by in the parable, in surprise at such a decision: then in ver.

26, the King answers them. 27.] This command brings out both comings of the Lord,-at the destruction of Jerusalem, and at the end of the world: for we must not forget that even now 'He is gone to receive a Kingdom and return:' 'we see not yet all things put under His feet.'

b = ver, 4.
c · Matt. xx,
17, 18 reff.
d : Mt. Mk.
ch. xvii. 35.
Ps. xxvi. 2.
e ch. xxi, 37.
Acts i, 12 προσθέν μου. 28 καὶ εἰπων ταῦτα ἐπορεύετο δ ἔμπροσθεν, ΑΒΡΕΓ ο ἀναβαίνων εἰς Ἱεροσόλυμα. 29 Καὶ ἐγένετο ὡς ἀ ἤγγισεν ΜΚΒυν είς Βηθφαγή και Βηθανιά πρός το όρος το καλούμενον 1, 35. 60 e Ἐλαιών, ἀπέστειλεν δύο των μαθητών 30 * εἰπων Υπάγετε είς την f κατέναντι κώμην εν ή είςπορευόμενοι εύρήf! Mk. reff. g intr., Matt. xxiii. 2 reff. 2 Kings vii. 1. σετε πώλον δεδεμένου, εφ' ον οὐδεὶς πώποτε ἀνθρώπων h = || Mt. Mk. ch. xui. 15. i Matt. vi. 8 reff. Prov. ς ἐκάθισεν, καὶ h λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν τις ύμᾶς ἐρωτᾶ Διὰ τί ἡ λύετε; οὕτως ἐρεῖτε [αὐτῷ], ὅτι ὁ reff. Prov. xviii. 2. k = Matt. ix. 27 reff. Exod. xxi. 28. l= here (met., 1 Pet. v. 7, from Ps. liv. 22. only κύριος αὐτοῦ ¹χρείαν ¹ ἔχει. ³² ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εύρον καθώς είπεν αὐτοῖς 33 h λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς Τί 22) only. Num. xxxv. h λύετε του πώλου; 34 οι δε είπαν ότι ο κύριος αὐτοῦ 20, 22. m (see ji Mt.) ch. x. 34. Acts xxiii. 24. ί γρείαν ί έγει. 35 καὶ ήγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, 2 Kings vi. 3, n here only. Isa, Iviii. 5, Sir. iv. 27 καὶ ¹ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ^m ἐπεβίβασαν τὸν Ἰησοῦν. 36 πορευομένου δὲ αὐτοῦ η ὑπεστρώνonly. o Märk v. 11 νυον τὰ ἱμάτια αὐτῶν ἐν τῆ ὁδῶ. 37 ἐγγίζοντος δὲ αὐτοῦ ... εγγι-There only. There only. There only is the transfer of η to θ to η to θ . There only is the state of η to η to

at end ins και τον αχρειον δουλον εκβαλετε εις το σκοτος το εξωτερον εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων (see Matt xxv. 30) D.

28. om $\epsilon\mu\pi\rho\nu\sigma\theta\epsilon\nu$ D 40(Sz) lat-a c e ff_2 i l q. anab. de is ierovocalhu D lat-e. 29. [$\nu\epsilon$ of $\epsilon\gamma\epsilon\nu\epsilon\tau$ 0 is omd by B¹.] Bηθσφαγη B[³(Tischdf)] U(Γ 69) goth. rec βηθανίαν, with A D²-gr \aleph^{3a} rel vulg: txt B D¹(and lat) \aleph^1 am lat-e. for τ 0 καλ. $\epsilon\lambda$... $\tau\omega\nu$ $\epsilon\lambda$ αίων καλουμένον D [om $\epsilon\lambda$ αίων B^1 : ins B²(Tischdf)]. rec aft $\mu\alpha\theta\eta\tau\omega\nu$ ins αυτου (|| Mark), with ADR rel vss [Orig-int_]: om BL \aleph lat-e l Orig_1 Ambr_1.

31. for $\epsilon a \nu$, $a \nu$ D. om dia ti luete D late e ff_2 l. add autor \aleph^{3a} (but crased). om autor (cf || Matt Mark) BDFLR \aleph late e e ff_2 i l [q] copt with Origa:

ins A rel vulg lat-a f Syr syr-cu syr(Treg, expr) goth arm Orig-int1.

32. for $\alpha\pi\epsilon\lambda\theta$. $\delta\epsilon$, $\kappa\alpha\iota$ $\alpha\pi\epsilon\lambda\theta$., oing the rest of ver, D.

33. om ver D. (ειπαν, so BLN 33 Orig₂, and in ver 34 BLN Orig₁.)

34. for oi de eipau, apekrithogau D syr-cu. rec om oti, with R rel lat-c e i goth with arm: ins ABDKLM[P] \aleph 69 vulg lat-a f f_2 [l q] syrr syr-cu copt Origo.

35. for hydrou to kai, agagoutes tou pakrou D (lat-e): om FV. eperluu D 1 lat-c e

35. for ηγαγον to και, αγαγοντες τον πωλον D (lat-e): om FV. επεριψαν D 1 lat-e e f ff. i wth. (επιριψ. (one ρ), so AB¹DEGLRΔΝ.) rec εαυτων, with AR rel: txt BDL [Δ]Ν.—τα ιματια bef αυτων D. for επι τον πωλ., επ' αυτον D lat-e e ff g syr-cu (arm). ins και bef επεβιβασαν D 1 lat-e e f ff i Syr syr-eu wth. [επεβισαν Β¹ (Tischdf).]

36. εαυτων ΑΒΚ [RUΠ] 1. οι εν τη οδω D 229(Sz).

37. $\epsilon\gamma\gamma\iota\zeta$ οντων δε αυτων D syr-cu æth. om $\eta\delta\eta$ DMr lat-a e Syr syr-cu æth. $\tau\eta\nu$ καταβασιν D 115(Sz). for $\eta\rho\xi$ αντο, $\eta\rho\xi$ αντο, $\eta\rho\xi$ αντο DLR [S-corr] (Tischdf)]

28.] Not *immediately* after saying these things—see on ver. 5: unless they were said in the morning on his departure.

29-38.] TRIUMPHAL ENTRY INTO JERUSALEM. Matt. xxi. 1-9. Mark xi. 1-10. John xii. 12-19, where see notes.

29.] The name, when thus put, must be accentuated $\partial \lambda a \omega v$, for when it is the genitive of $\partial \lambda a i a$ the article is prefixed (ver. 37). Luke uses this same

expression elsewhere, see reff. Josephus has διὰ τοῦ ἐλαιῶνος ὁρους, Antt. vi. 9. 2. 33.] τινὲς τῶν ἐκεῖ ἑστηκότων said this, as in the probably more concise account of Mark;—οἰ κύριοι αὐτ. is the natural inference as to who they were.

natural inference as to who they were.
37.] πρὸς τ. κ., not merely local,
'at the declivity of,' but expressing the
result of ἐγγίζοντες—just about to descend the Mount of Olives.

ἄπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες ταἰνεῖν τὸν θεὸν reh. ii. 13 reft. φωνῆ μεγάλη περὶ πασῶν ὧν εἶδον δυνάμεων, $\frac{38}{8}$ λέ- $\frac{1}{2}$ reft. ii. 13 reft. γοντες $\frac{10}{12}$ Εὐλογημένος ὁ $\frac{1}{2}$ ερχόμενος βασιλεὺς $\frac{1}{2}$ εν οὐρατι $\frac{1}{2}$ reft. το κυρίου εν οὐρανῷ εἰρήνη καὶ $\frac{1}{2}$ δόξα εν $\frac{1}{2}$ νω ψίστοις. $\frac{39}{2}$ καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὅχλου εἶπαν πρὸς αὐτὸν τοῦς τῶν Φαρισαίων ἀπὸ τοῦ ὅχλου εἶπαν πρὸς αὐτὸν τοῦς καὶ στος γοιωπήσουσιν, οἱ τοῦς καὶ τοῦς κριθεὶς εἶπεν Λέγω ὑμῖν ὅτι ἐὰν οὐτοι $\frac{1}{2}$ σιωπήσουσιν, οἱ τοῦς καὶ τὸν κριθεὸς εἶπεν Λέγω ὑμῖν ὅτι ἐὰν οὐτοι $\frac{1}{2}$ σιωπήσουσιν, οἱ τοῦς καὶ τὸν επὶς εἰνει τὸς εἰνει τ

C COU

UVA 69 Orig_1 . $\pi a \nu$ [for $\sigma \pi a \nu$] D 57. 254. om $\phi \omega \nu \eta$ $\mu \epsilon \gamma a \lambda \eta$ D lat-l. for $\sigma \omega \nu$, $\pi a \nu \tau \omega \nu$ BD [Meth₁]: txt ARN rel Orig. syr-cu.

38. om $\epsilon \rho \chi o \mu$. $\aleph^1[H \text{ lat-} e \ l \ \text{Orig}_1]$. ins o bef basileus B. aft kuriou ins $\epsilon u \lambda o \gamma \eta u \epsilon \nu o s$ o basileus, omg bas. above, D $\text{ lat-} a \ c \ f f_2$ $i \ \text{ wth.}$ rec $\epsilon \iota \rho \eta \nu \eta$ bef $\epsilon \nu$ our and, with ADR rel vss $[\text{Tit}_1]$: txt BLN Orig_1 —our and $\epsilon \nu$ bef $\epsilon \iota \rho \eta \nu \eta$ \aleph^1 .

39. for και τ., τ. δε D lat-e. (ειπαν, so ABDL& Orig₁.)

40. for kai apok., apok. de D. for eiken, degree D. rec adds autois, with ADR rel latt [syrr goth æth]: om BLK copt arm Orig. om oth B¹ 69 lat-a c [e f_2^i i l] Orig. rec siwthsware (gramml emendn), with E rel latt: σ eighsoure D: txt A B(sie: see table) LRAK [Orig.-ed Cyr.], tacebunt fuld lat-e i. rec kekpafortai (common with LXX: of Ps xxvii. 1), with AR rel Orig-ms, [ed.]: kpafortai D Ser's b: txt BLK Orig-ed.

41. rec (for αυτην) αυτη, with E rel Origing Eus: txt ABDHLRΓΔ[Π | 1.69 Iren-

gr, Origgor 3 Bas,.

42. [kai $\gamma \in$] ev $\tau \eta$ $\eta \mu \in \rho a$ [σov] $\tau av \tau \eta$ bef kai σv BLM (with) Orig1: [om kai σv Syr syr-cu:] txt ADR rel latt syr copt goth Iren-gr1 Eus1 Orig-int2. om kai $\gamma \in$ BDLM lat-ef[q] copt goth with Orig[-int2] Iren-int: ins AR rel vulg lat-a (c) i syrr syr-cu arm Eus1. om 1st σov ABDLM 1 lat-efiq syr-cu copt with arm Orig[-int2] Eus2 Bas1 Iren-int1: ins R rel vulg lat-a c syrr goth. om 2nd σov (influence of ch xiv. 32?) BLM Orig1 Iren-int: ins AR rel lat-a syrr syr-cu copt goth with arm Orig1 Eus2 [Bas1 Cyr1], σov D 69 vulg lat-c efi[lq] Eus1 Orig-int2.

τὸ πλῆθ. τ. μ., in the widest sense; = οί ὅχλοι Matt. The δύναμις, which dwelt mostly on their minds, was the raising of Lazarus, John xii. 17, 18:—but as this perhaps was not known to Luke, we must understand him to mean, all that they had seen during their journey with Him. 38.] ἐν οὐρανῷ = ἐν ὑψίστοις, and was probably added by them to fill out the parallelism.

39, 40.] THE PHARISEES MURMUR: OUR LORD'S REPLY. Peculiar to Luke. 39.] These Pharisees could hardly

39.] These Pharisees could hardly in any sense be μαθηταί of Jesus. Their spirit was just that of modern Socinianism: the prophetic expressions used, and the lofty epithets applied to Him, who was merely in their view a διδάσκαλος, offended them. 40.] A proverbial expression—but probably not without reference to Hab. ii. 11.

41-44.] OUR LORD WEEPS OVER VOL. I.

Jerusalem. Peculiar (in this form) to Luke. 41.] Our Lord stood on the lower part of the Mount of Olives, whence the view of the city even now is very striking. What a history of divine Love and human ingratitude lay before him!

When He grieved, it was for the hardness of men's hearts: when He wept, in Bethany and here, it was over the fruits of sin. 42.] εὶ ἔγνως—εἰώθασιν οἱ κλαίοντες ἐπικόπτεσθαι τοὺς λόγους ὑπὸ τῆς τοῦ πάθους σφοδρότητος, Euthym. Perhaps in the actual words spoken by the Lord there may have been an allusion to the name Jerusalem:—'Utinam quæ diceris Jerusalem re ipsa esses Jerusalem ac videres ea, quæ pacem tibi præstare possent.' Wetstein. καὶ σύ, thou also, as well as these My disciples.

[καί γε, et quidem—even: Hartung remarks, Partikellehre i. 397, that this expression is confined to the Attic dialect.

η ηξουσιν ήμεραι η έπι σε ικαί κ περιβαλούσιν οι έχθροί ABCDE h Matt. xxiii. 36 refl. σου ¹ χάρακά σοι καὶ ¹¹¹ περικυκλώσουσίν σε καὶ ¹¹ συνέξου- MRSUY 1 = Matt. xxvi 45. Mark xv. 25 al. k here only. (Matt. vi. 29 reff.' Ezek. iv. 2. σίν σε ο πάντοθεν, 44 καὶ ρεδαφιοῦσίν σε καὶ τὰ τέκνα σου 1.33.09 έν σοί, καὶ οὐκ ٩ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, τ ἀνθ' παρεμβάλών ούκ s έγνως τον καιρον της t έπισκοπης σου. λειν, here v. r. only. 1 here only. Ezek. iv. 2 al. m here only.

45 Καὶ εἰςελθων εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλούντας, 46 λέγων αυτοίς Γέγραπται "Καὶ έσται ό Kings vi. οἶκός μου τοἶκός τπροςευχής ύμεῖς δὲ αὐτὸν ἐποιήσατε w σπήλαιον x ληστῶν.

M here only,
4 Kings vi.
14.
n — here only,
1ch, viii, 45.)
1 Kings
xxiii, 8.
0 Mark i, 45
reff.
p here only,
1sa, iii, 26.
Hos. x, 14 al. 47 Καὶ ^γ ην διδάσκων ² τὸ καθ' ημέραν ἐν τῷ ἱερῷ· οί δὲ ἀρχιερεῖς καὶ οί γραμματεῖς εξήτουν αὐτὸν ἀπ-(-φος, Acts ολέσαι, καὶ οἱ τρώτοι τοῦ λαοῦ, 48 καὶ οὐχ ε εύρισκου Q λαου xxii. 7.) = Matt. xxiv.

43. * παρεμβαλούσιν CILN 33 [Eus_{1 or 2}]: βαλουσιν D: περιβαλουσιν ABR rel. —και βαλουσιν bef επι σε D. [om σοι D lat-α eff_2 Eus₁.] [Orig.]. om 3rd σε \aleph^1 Scr's e [D-lat]. om 2nd of LN1

rec 2nd εν σοι bef λιθον επι λ., with ACR rel 44. om 1st ev ou D 1 Orig, Eus, vulg lat-f syrr syr-cu goth: txt Bisic: see table) DLR 1 ev-y lat-a c [eff, il q] copt æth [arm Orig_1].—ins oln bef ou D late (e) f_2^*i arm. rec (for 2nd $\lambda i\theta o \nu$) $\lambda i\theta \omega$, with

AC rel: $\text{txt BDLRA}^{\intercal}[\Pi]$ **N** 1.33 ev-y Orig₁. om τον CD.—eis καιρον επισκ. σου D. 45. for κ. eiseho, ehdw δε D lat-e. rec aft πωλουνταs ins εν αυτω (|| MattMark), with ADR rel latt syrr syr-cu goth: om BCLX 1. 69 late l copt arm Origarec adds further και αγοραζοντας (|| Matt Mark), with A C(κ. τους a.) DR rel: om ΒΙΝ 1 copt Orig3(ἐν οἶς ἤρξατο ἐκβάλλειν μόνους τοὺς πωλοῦντας, οὐχὶ δὲ καὶ τοὺς αγοράζοντας). add και τας τραπεζας των κολλυβιστων εξεχεεν και τας καθεδρας των πωλουντων τας περιστερας DΛ lat-a $c \ e \ ff_2 \ g_2 \ i \ [l \ q \ ext{wth}]$ syr-w-ast.

46. rec om και, with 81 rel lat-a e ff i: for και, οτι (| Mark) ACDKM[Π] 33 vulg lat-f g, syrr syr-cu copt goth (æth): txt BLRN 1 1. 69 lat-c Origi. $\epsilon\sigma au a$, with AC DN1 rel vulg lat-a (e) $ff_2g_{1,2}$ syrr syr-cu goth: ins BLRN3a 1. 69 lat-c arm $Orig_1$ —ree aft $\pi \rho os \epsilon \nu \chi \eta s$ ins $\epsilon \sigma \tau \nu$, with AC1D rel vulg lat- $a f f f_2 g_{1,2}$ syrr syr-cu goth: κληθησεται C2 lat-e æth [Epiph2]: om BLRN 1. 69 lat-c arm Orig1.

bef auton D 237 Scr's a f ev-y rulg lat-c $efff_2g_{1,2}$ [i l q] Orig $_1$ Epiph $_2$.

47. om $\iota \epsilon \rho \omega$ oi $\delta \epsilon \ \aleph^1 (\text{ins } \Re\text{-corr}^{1,3})$. om 2nd oi $AK^1 \Lambda$. κ 47. om ιερω οι δε κ1(ins κ-corr1.3). κ. οι πρωτ. τ. λ.

bef ε(ητ. αυτ. απολ. D latt syrr syr-cu copt æth arm Orig₁.

But in classic Greek the emphatic word always intervenes between kai and ye, —so καί σέ γε ἐν τούτοις λέγω, Æsch. Prom. 1009: whereas in Latin et quidem 43.] оть is usually found undivided.] declares, not 'the things hidden from thine eyes.' so that it should be rendered, 'namely, that the days shall come,' &c .: but the awful reason which there was for the fervent wish just expressed-for, or χάρακα, a mound with because. The account of its being built palisades. is in Jos. B. J. v. 6. 2. When the Jews destroyed this, Titus built a wall round them (ib. 12. 2),—see Isa. xxix. 2, 3, 4,—to which our Lord here tacitly refers.

44.] ἐδαφ. is used in two meanings:-shall level thy buildings to the foundation, and dash thy children

against the ground: see reff. τέκνα is not 'infants,' but thy children, οὐκ ἀφήσ.] See ref. re. ἀνθ' ὧν] in general. Matt. and note there. Not, 'because of thy sins and rebellions; -those might be all blotted out, hadst thou known, recognized, the time of thy visiting by Me. ἐπισκ. is a word of ambiguous meaning-visitation, either for good or for evil: see reff. It brings at once here before us the coming seeking fruit, ch. xiii. 7-and the returning of the Lord of the vineyard, ch. xx. 16. It is however the first or favourable meaning of ἐπισκοπή that is here prominent.

45, 46. CLEANSING OF THE TEMPLE. See on Matt. xxi. 12, 13: Mark xi. 15-

47, 48. A general description of His

α τὸ τί ποιήσωσιν ὁ λαὸς γὰρ ἄπας ε ἐξεκρέματο αὐτοῦ d see Mark ix.

ροις, 2 καὶ εἶπαν πρὸς αὐτὸν Εἰπὸν ἡμῖν, 1 εν 1 και 1 κ Ίωάννου έξ οὐρανοῦ ἢν ἢ έξ ἀνθρώπων ; 5 οἱ δὲ $^{\rm m}$ συνελο- $^{\rm li}$. Matt. xix. $^{\rm li}$. Yίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν Ἐξ οὐρα- $^{\rm li}$. Sings ii. 9. Λεις νοῦ, ἐρεὶ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ ; $^{\rm G}$ ἐὰν δὲ εἴπωμεν xiii. 9. Λεις xiii. 9. Λεις χνίὶι $^{\rm Sings}$. Έξ ἀνθρώπων, ὁ λαὸς ἄπας $^{\rm n}$ καταλιθάσει ἡμᾶς $^{\rm o}$ πε- $^{\rm ci}$ τε χνίὶι $^{\rm o}$. Τε χνίὶι $^{\rm o}$. πεισμένος γάρ ° ἐστιν Ἰωάννην προφήτην εἶναι. 7 καὶ $\frac{(xxxviii.)}{(xxx)}$ is the only to constr., Acts $\frac{(xxxviii.)}{(xxx)}$ is the only to constr., Acts $\frac{(xxxviii.)}{(xxxviii.)}$ is the order only to constr., Acts $\frac{(xxxviii.)}{(xxxviii.)}$ is the order only to constr., Acts $\frac{(xxxviii.)}{(xxxviii.)}$ is the order of $\frac{(xxxxviii.)}{(xxxxviii.)}$ is the order of $\frac{(xxxxviii.)}{(xxxxviii.)}$ is the order of $\frac{(xxxxviii.)}{(xxxxviii.)}$ is the order of $\frac{(xx$

48. om το DUΓ'Δ 1. 69 arm Origi. aft ποιησωσιν ins αυτω D vulg late f γαρ bef λαος D 69 Orig₁. εξεκρεμετο ακουειν DM 69 copt-ms.—ακ. bef αυτου D 248 &c(not a e) Syr syr-cu syr-w-ast. (ilacism?) ВК Orig: єкрєнато D. ev-y latt [copt].

Chap. XX. 1. for και εχ., εχ. δε D lat-e. rec aft των ημερων ins εκεινων, with ACR rel syr goth arm: om BDLQN 1 latt Syr syr-cu [syr-jer] copt ath Mcion,-e. εν τω ιερω hef τον λαον D late Syr syr-cu. ευαγγελιζομενοι (sic) X1.

rec apxiepeis (so || and ch xix. 47), with BCDLMQRR 1.33.69 vss: txt A [S(Tischdf)]

rel lat-a e goth Thl.

lai-a e goth Thl. om 2nd of AGVΓΔ arm.
2. (είπαν, so BLR\ 69.) rec aft προς αυτον ins λεγοντες (|| Matt), with AQR rel late a syr goth: pref BLN 1 vulg late cf_2 it Syr syr-cu: on Collate f q [syr-jer] copt ath arm. rec (for $\epsilon \iota \pi o \nu$) $\epsilon \iota \pi e$, with ADQ rel: txt BLR \aleph -corr¹³ 1. 33.—om $\epsilon \iota \pi$. $\eta \iota \iota$. (|| Matt Mark) C \aleph ¹(ins \aleph -corr¹³). for $\check{\eta}$, $\kappa \iota \iota$ D late a e Syr. ταυτην bef την εξουσιαν D latt Hil.
3. aft αποκριθεις δε ins ο ιησους C 130(Sz) vulg-clem [lat- $i\ l\ q$] Syr.

om $\pi \rho$. av. 69. $\epsilon \pi \epsilon \rho \omega \tau \eta \sigma \omega$ D Scr's v. rec ins $\epsilon v a$ bef $\lambda \sigma \gamma \sigma v$ ($\parallel Mark$), with CDQ rel [syr-jer] goth (ath); aft $\lambda \sigma \gamma \sigma v$ ($\parallel Matt$) AKMU¹[SII] vulg lat $f g_1$ syr-w-ast arm: om BLRN 1. 33. 69 for (with tol) lat- $a c e f_2^c i q$ Syr copt.

4. ins το bef ιωαννου (|| Mark) DLRN: om ABCQ rel.

5. συνελογιζοντο (imperf as in ||) CDN latt syrr syr-cu [syr-jer]: txt ABQR rel late copt goth. for εαυτ., αυτους Ν' Scr's e. om στι C Scr's h i late ff2 i q syr-cu. rec aft δια τι ins ουν (from || Matt), with ACDKMQ[Π] 1. 33 vulg lat-α ef g1.2 q syr arm: om BR [S(Tischdf)] N rel harl¹(with mm) late ff2 i l Syr syr-cu [syr-cu] jer | copt æth.

 $\vec{6}$. for $\epsilon a \nu \delta \epsilon$, $\kappa a \iota \epsilon a \nu D$ lat-a c [i l q syr-jer] syr-cu. ins $o \tau \iota$ bef $\epsilon \xi$ C¹ syr-cu. for $\epsilon\xi$, and $\tau\omega\nu$ ab D lat-a c $[eff_2]$. rec (for o hads anas) has o hads, with ACQ rel lat-a f ff_2 syr-cu syr [goth] arm, and o hads R: txt BDLN 1. 33 vulg lat-c [i l q syr-jer] Syr copt. - λιθασει(for καταλ.) ημας bef ο λαος απας D. πεπεισμένοι γαρ εισιν D-gr Scr's c latt. for ειναι, γεγονεναι D 69 lat-α c ef ff_2 i l q

employment during these last days, the

particulars of which follow. It is rightly however placed at the end of a chapter, for it forms a close to the long section wherein the last journey to Jerusalem has been described.

CHAP. XX. 1-8.] HIS AUTHORITY QUESTIONED. HIS REPLY. Matt. xxi. 23-27. Mark xi. 27-33, where see notes. (The history of the fig-tree is not in our 1. των ήμ.] of the days, viz. text.) of this His being in Jerusalem.

ἐπέστ. without a dative (see ch. ii. 38) does not signify any suddenness of approach. 2. \ \u00e4-or (to speak more

definitely).

άπεκρίθησαν μη είδεναι πόθεν. 8 καὶ ὁ Ἰησοῦς είπεν ΑΒΟΝΕ p · Matt. iv. αὐτοῖς Οὐδὲ ἐγὰ λέγω ὑμῖν ἱ ἐν κ ποία ἐξουσία ταῦτα ποιῶ. Μακου ΥΡΔΑ 17. Gen. xviii. 27. q Matt. xv. 13 retf. Deut. xx. 6. 9 μήρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύr Matt. xx. 1
reff.

s | Mt. bis |
only. Exod.
ii. 21. Sir.
vii. 25.
t Mt reff.
u s.ch. xxv. 13.
Matt. xxv. 14
only \tau.
reff. r Matt. xx. 1 την. "Ανθρωπος η εφύτευσεν τ άμπελωνα καὶ εξέδετο 1.33.69 αὐτὸν τρεωργοῖς, καὶ ιἀπεδήμησεν χρόνους νίκανούς. 10 καὶ Ψκαιρώ ἀπέστειλεν πρὸς τοὺς τος δοῦλον, ίνα x ἀπὸ τοῦ καρποῦ τοῦ r ἀμπελώνος δώσουσιν αὐτώ, οί δέ τ γεωργοί ς έξαπέστειλαν αὐτον ε δείραντες κενόν. 11 καὶ w without ev (absol., here only , 2 Cor. vi. 2 (from ^απροςέθετο έτερον πέμψαι δούλον οί δὲ κάκείνον ^α δείραντες καὶ δάτιμάσαντες Εξαπέστειλαν κενόν. 12 καὶ Vi. 2 (from Isa. xlix. 8). Gal. vi. 9. 1 Tim. ii. 6. Vi. 15. Tit. i. α προς έθετο τρίτον πέμψαι οί δὲ καὶ τοῦτον ε τραυμα- Ε τοιτον τίσαντες d έξέβαλον. 13 είπεν δε ό κύριος τοῦ τάμπελω- ··· 3 only. with èv, with eV,
Matt. xxiv.
45. 1 Pet. v.
6. Ps. 1 3.
x || Mk. [ch.
xxiv. 42.]
John xxi. 10.
cf. Matt. xxy. νος Τί ποιήσω; πέμψω τον υίον μου τον ε άγαπητόν· Γίσως τούτον [ίδοντες] ε έντραπήσονται. 14 ίδοντες δέ John xxi. 10. αὐτὸν οἱ h γεωργοὶ ἱδιελογίζοντο πρὸς ἀλλήλους λέych. i. 53 reff. z dMt. reff. a = ch. xix. 11. Acts xii. 3 only. Gen. iv. 2. viii. 12. xviii. 29. bdMt. reff. ddd. John ix. 34, 35. xii. 31. Gen. iii. 24. ed Nk. Matt. iii. 17 reff. c Acts xix. 16 only. Ezek. xxviii. 16. ddd. John ix. 34, 35. xii. 31. Gen. iii. 24. ed Nk. Matt. iii. 17 reff. gd Mt. reff. gen. xxxii. 20. 1 Kings xxv. 21 (only 2 gd Mt. reff.

7. om μη ℵ¹(ins ℵ-corr¹·³). aft ειδεναι ins αυτους CD. ins το bef ποθεν D 69.

8. for ο ιησους, αποκριθεις N1.

9. for $\eta \rho \xi \alpha \tau o$, $\epsilon \wedge \epsilon \gamma \epsilon \nu$, and on $\pi \rho o s$ $\tau o \nu$ $\lambda \alpha o \nu$ $\lambda \epsilon \gamma \epsilon i \nu$ D lat-e. $\lambda \epsilon \gamma \epsilon \nu$ bef $\pi \rho$. τ . $\lambda \alpha o \nu$ Q vulg lat-e $f f_2^c$ i l [q] syr copt: om $\lambda \epsilon \gamma \epsilon i \nu$ \aleph^1 (txt \aleph -corr^1) lat-a. rec aft and $\rho \omega \sigma o s$ ins $\tau \iota s$, with $\Delta \iota s$ lat-g, Syr syr-en syr-w-ast [arm]: om BCDQRN rel latt copt goth with Orig. $\alpha \mu \pi \epsilon \lambda \omega \nu a$ bef and $\rho \omega \sigma o s$ equive $\sigma \epsilon \nu$ C: $\alpha \mu \pi$. $\epsilon \phi$. $\alpha \nu \theta$. (|| Mark) D lat-a c f [i l q]: txt $\Delta \iota s$ RQN rel (Orig). ($\epsilon \iota s$ $\epsilon \iota s$ $\epsilon \iota s$ o $\Delta \iota s$ for last rai, and σs $\delta \iota s$ D lat-e. (inanous only on margin in B.)

10. rec ins $\epsilon \nu$ bef kairw, with AR rel; $\epsilon \nu$ $\tau \omega$ CQ copt: om BDLX [33].—for kairw, kairw $\delta \epsilon$ D. τ ovs karrous (retaining apo) Λ ev-y: om X. rec (for $\delta \omega \sigma \sigma \sigma \sigma \nu$) $\delta \omega \sigma \nu$, with CDR rel: $\delta \omega \sigma \epsilon \iota$ 69: txt ABLMQX. om of $\delta \epsilon \gamma \epsilon \omega \rho \gamma \sigma \iota$ and aft $\delta \epsilon \iota \rho \sigma \nu \tau \epsilon s$ ins $\delta \epsilon$ D (syr-cu). rec transp $\epsilon \xi \sigma \sigma \tau \epsilon \iota \lambda \sigma \nu$ and $\delta \epsilon \iota \rho \sigma \nu \tau \epsilon s$, with AC

(D)QR rel: txt BLN.

11. for prosedeto, even \mathbb{R}^1 (txt \mathbb{R} -corr 1): $\epsilon \pi \epsilon \mu \psi \epsilon \nu$ (omg $\pi \epsilon \mu \psi a \iota$) D late. aft prosedeto ins autois Q copt: aft $\pi \epsilon \mu \psi a \iota$ C¹(perhaps) syr. rec $\pi \epsilon \mu \psi a \iota$ bef $\epsilon \tau \epsilon \rho \sigma \nu$, with CQR rel syrr syr-cu (copt) goth with arm: txt ABL[U] \mathbb{R} lat-a e f_2 i [l q], but for $\epsilon \tau \epsilon \rho \sigma \nu$, $\nu \sigma \tau \epsilon \rho \sigma \nu$ (by itacism ois $\tau \epsilon \rho \sigma \nu$) L. (D see above.)

12. rec πεμψαι bef τριτον, with ACQR rel syrr copt goth: txt BLN latt arm.— τριτον επεμψεν, omg [και] προsεθετο, D lat-e (æth). om οι δε D lat-a c e f_2^r i [l]. for και τουτον, κακεινον (|| Mark) AK[Π] latt (syr-mg): txt BCDQRN rel.

for $\epsilon \xi \epsilon \beta a \lambda o \nu$, $\epsilon \xi a \pi \epsilon \sigma \tau \epsilon i \lambda a \nu \kappa \epsilon \nu o \nu (from ver 10) D latef i q.$

13. o de κ . τ . aup. eigen D late. [om $\tau\iota$ wounds B^1 : ins $B^{2\cdot3}$ (Tischdf).] for $\iota\sigma\omega s$, $\tau\nu\chi o\nu$ D. om $\iota\delta o\nu\tau \epsilon s$ (|| Matt Mark) BCDLQN 1. 33 lat-a c ff_2 i l [q] syr-cu syr-mg copt arm Ambr₂: ins AR rel vulg lat-e f syrr goth (wth).

14. om 1st αυτον ΜΝ¹. om οι γεωργοι D lat-e. διελογισαντο (more usual historical tense) AK[Π] latt: txt BCDQRN rel lat-e syrr syr-cu copt. rec (for αλληλουs) εαυτους (|| Mark Matt), with ACQ rel syrr arm-ms: txt BDLRN 1.33

9-19.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. Matt. xxi. 33-46. Mark xii. 1-12. See notes on Matt. for the sense; and for comparison of the reports, on Mark. 9.] The parable was spoken πρόs, to, the people—but (ver. 19), πρόs, at, with reference to, the chief priests and scribes.

Bengel suggests that He addressed it to the people, to guard against interruption on the part of the chief priests.

11.] προς έθ. π., a Hebraism: see reff. Gen., Hebrew and LXX.
14. ἰδόντ. δέ] This is taken up from the τοῦτον ἰδόντες of the verse before, and is emphatic—On the contrary, when they saw

γοντες Ούτός έστιν ό k κληρονόμος αποκτείνωμεν αὐτόν, ki Mk. reff. γοντες Ούτος έστιν ο κληρονομος άποκτείνωμεν αύτόν, k Mk. reft. [ίνα ήμων γένηται ή 1 κληρονομία. 15 καὶ d ἐκβαλόντες m= Matt. x. αὐτὸν ἔξω τοῦ h ἀμπελώνος ἀπέκτειναν. τί οὖν ποιήσει αὐτὸις ὁ κύριος τοῦ h ἀμπελώνος; 16 ἐλεύσεται καὶ m ἀπ- λiν. 1 Josh. xo. λέσει τοὺς h γεωργοὺς τούτους, καὶ δώσει τὸν h ἀμπελώνα ο Μακ κ. 21 reft. άλλοις. ἀκούσαντες δὲ εἶπαν $^{\rm n}$ Μὴ γένοιτο. $^{\rm 17}$ ὁ δὲ $^{\rm p}$ = ch. viii. 9. xviii. 9. ακουσαντές σε είπαν "Νη γενοίτο. 17 ο δέ $^{\text{p}}$ εch. vii. 9. $^{\text{o}}$ έμβλέψας αὐτοῖς εἶπεν $^{\text{p}}$ Τί οὖν ἐστιν τὸ γεγραμμένον $^{\text{p}}$ καὶ τοῦτο, Λίθον ὃν $^{\text{q}}$ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὖτος $^{\text{fl}}$ Νετεί. 7, $^{\text{fs}}$ ἐγενήθη $^{\text{s}}$ εἰς $^{\text{r}}$ κεφαλὴν $^{\text{tt}}$ γωνίας; $^{\text{18}}$ πᾶς ὁ πεσὼν ἐπ $^{\text{ll}}$ Ατε iv. 11, $^{\text{ll}}$ Γετ. ii. 7, $^{\text{fom L.c.}}$ εκείνον τὸν λίθον $^{\text{tt}}$ συνθλασθήσεται, εἰφ ον δ΄ αν πέση, $^{\text{rom L.c.}}$ καὶ $^{\text{lt}}$ καὶ $^{\text{lt}}$ έχήτησαν οἱ γραμματεῖς καὶ οἱ $^{\text{lt}}$ καὶ $^{\text{lt}}$ επι χειρας εν $^{\text{lt}}$ αὐτον τὰς χείρας εν $^{\text{lt}}$ αὐτον $^{\text{tt}}$ αὐτον τὰς χείρας $^{\text{lt}}$ αὐτη τη $^{\text{tt}}$ καὶ εἰφοβήθησαν τὸν λαόν εγνωσαν γὰρ ὅτι $^{\text{tt}}$ πρὸς αἰνς οἰνς εἶπεν τὴν παραβολὴν ταύτην.

αυτούς είπευ την παραβολην ταυτην.

20 Καὶ a παρατηρήσαντες ἀπέστειλαν b ἐγκαθέτους c ὑποκρινομένους έαυτοὺς δικαίους εἶναι, ἵνα d ἐπιλάβωνται d Τηθως ii.
αὐτοῦ e λόγου, f ὅςτε g παραδοῦναι αὐτὸν t h ἀρχ h καὶ t ΜαΙΕ. xxi.
γ ch. xii. 12. t = Rom. x. 21. Heb. i. 7. 8. a ch. vi. 7 reff. t b here only. t Jo xix

syr-mg copt arm. rec ins $\delta \epsilon \nu \tau \epsilon$ bef aporteinomev (from ||), with CDRX rel tol late Syr syr-eu syr-w-ast copt wth(appy) Orig_1: om ABKMQ[Π] 1 latt goth arm. for ινα ημων γενηται, και ημων εσται (|| Mark) C 1 forj lat-c e i [l] q Syr syrη κληρ. bef γεν. L.

15. for εκβαλοντες, λαβοντες (|| Matt Mark) CL. aft αυτον ins εξεβαλον, and aft αμπελωνος ins και (|| Matt) C. om 1st του αμπελωνος Q.

att αμπεκανός has at (|| Mark) D 29 for lat-a c e q.

16. om τους γεωργους \aleph^1 Scr's g. for τουτους, εκεινους 1. 69 lat-f wth: om Mark) D 76. 247 lat-e copt. for $a\kappa$. $\delta \epsilon$, oι $\delta \epsilon$ $a\kappa$. AD lat-e: txt BCQR \aleph rel. (ειπαν, so BDGLQRN 33.)

19. εζητουν (|| Mark) CD vulg lat-c f ff2 i Syr syr-cu copt arm: txt ABRN rel lat-a e syr goth. rec transp γραμματεις and αρχιερεις (|| Matt), with DRN rel latt Syr syr-cu: txt ABC K(Treg, expr) LMU[II] 1. 33 lat-e syr copt goth æth arm. for και εφοβ., εφοβ. δε D lat-e. οι εγνωσαν γαρ \$\frac{8}{2}(ins om ev D latt.

rec την παραβ. ταυτ. bef ειπεν (|| Mark), with ACR rel syr goth arm:

txt B(D)GLN 69 latt Syr copt. - ειρηκεν D.

20. for parthypartes, apoxwrpartes D lat-a c e f ff_ g_1 i l goth wth. apokrivomerous $\aleph^1(\text{txt }\aleph^3)$. om einal D[-gr]. for autou logou, autou logou C: αυτους λογους L: αυτου λογον $K\Gamma$: αυτου των λογων D lat-a c e ff_2 i l (arm): txt AB(sic: see table) N rel. (R def.) rec (for $\omega s \tau \epsilon$) $\epsilon \iota s$ τo (never used by Luke), with A rel: txt BCDLN ev-y. for 1st $\tau \eta$ to $\eta \gamma \epsilon \mu o \nu o s$, $\tau \omega$ $\eta \gamma \epsilon \mu o \nu \iota$ D lat-e syr-cu: om lat-i.—om 2nd τη N evv-H-z.

17. The ouv infers the him negation of μη γένοιτο - How then, supposing your wish to be fulfilled, could this which is written come to pass?' 19.] καί before ἐφοβήθ. is not but: the clause signifies the state of mind in which this their attempt was made: and they did so in fear of the people.

20--26.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CESAR. Matt. xxii. 15-22. Mark xii. 13-17,

where see notes as before. παρατηρ., having watched an opportunity. εγκαθ., see reff., men suborned, instructed and arranged for that purpose. ἐπιλάβ., not the spies, but the chief priests. avrov is not the genitive after hóyou, as in E. V., but after ἐπιλ., as in ἐπιλαμβάνεται αὐτοῦ τῆς ἴτυος, Xen. Anab. iv. 7. 12:—that they might lay hold of him by some saying; = αὐτὸν ἀγρεύσωσιν λόγφ, Mark.

... 81-R.

... TL OUV

τη ι έξουσία του ήγεμόνος. 21 και κ έπηρώτησαν αυτόν ... και ε 1 - ch. xxii. 53. Rev. xii. λέγοντες Διδάσκαλε, οίδαμεν ὅτι Ιορθῶς λέγεις καὶ διδά-10. k Matt. xii. 10 $^{\rm al. fr.}_{1 {\rm th. ii.}}$ $^{\rm al. fr.}_{1 {\rm th. ii.}}$ $^{\rm al. fr.}_{2 {\rm ref.}}$ $^{\rm cr}$ $^{\rm cr}$ $^{\rm cr}$ $^{\rm cr.}$ $^{\rm cr.}$ 9). n | Mk. ch. iv. s πανουργίαν είπεν προς αυτούς 24 Δείξατέ μοι t δη- 81.33. ΤΜ. κ. τοι ναρογιαν είπεν προς αυτους \sim Δείξατε μοι τοη-25. Ακτείν. 17. χ. 34 al. υάριον. τίνος ἔχει $^{\rm u}$ εἰκόνα καὶ $^{\rm v}$ ἐπιγραφήν; ἀποκρι-20. (ἐν ἀλ., θέντες δὲ εἶπαν Καίσαρος. $^{\rm 25}$ ὁ δὲ εἶπεν πρὸς αὐτοὺς $^{\rm u}$. (Ακτε χνίϊ. $^{\rm u}$ Τοίνυν $^{\rm x}$ ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ $^{\rm u}$ Τοίνυν $^{\rm x}$ ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ $^{\rm u}$ ρείι. xxiii. 2. τω θεώ. 26 καὶ οὐκ y ἴσχυσαν z ἐπιλαβέσθαι τοῦ ῥήματος 10 τοι!), Judg. a ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες b ἐπὶ τῆ c ἀποκρίσει 10 ε .ch. 10 αὐτοῦ d ἐσύγησαν. 27 Προςελθόντες δέ τινες τῶν Σαδ-Heb. vi. 10 δουκαίων, οἱ ef ἀντιλέγοντες g ἀνάστασιν f μὴ εἶναι, ἐπηβιστις ε ι ζοις ii. 19. 28 Σαςς ii. 2. 3. Εξην. 28 μέν τινος ἀδελφὸς ἀποθάνη ἔχων γυναῖκα, 6 τινος 28 λένος ἀποθάνη ἔχων γυναῖκα, 6 τινος 29 ς ζοις xii. 16.) ρώτησαν αὐτὸν 28 λέγοντες Διδάσκαλε, Μωυσης έγρα- ... αυτον

for ov, oudevos (Matt Mark) D Aug Promiss. 21. λεγεις bef ορθως D lat-a e. 22. rec ημιν (more usual), with CDP rel vss [Bas₁]: txt ABLN 33. 69. δουναι, διδοναι DM.—φορ. δ. bef καισαρι D vulg[-clem] lat-a q.

for πανουργιαν, πονηριαν (|| Matt) C1D 23. for κατανοησας, επιγνους D lat-e. [lat-a e l]: txt ABC3PN rel Syr. rec at end ins τι με πειραζετε (|| Matt Mark), with ACDP rel [vss Bas,]: om BLN 1 lat-e copt arm.—C adds further υποκριται (from | Matt).

24. rec επιδειξατε (|| Matt), with C rel: txt ABDLMPR 33. 69 [Bas₂]. δηναριον, το νομισμα D Orig-int₁. add οι δε εδειξαν και ειπεν (gloss founded on ||) CL 1. 33. 69 (lat-c) syr copt arm: οι δε εδειξ. αυτω κ. ειπ.(ειπαν Ν1) Ν: om ABDP rel vulg lat-a Syr syr-cu goth æth(Treg) [Bas2]. οm και επιγραφην P: ins την bef επιγρ. D. for αποκριθεντες δε, οι δε (|| Mark) BLN 33 Syr syr-mg copt [Bas,]: αποκριθεντες, omg δε (| Matt), Dr 1 latt: και απ. G Scr'sf: txt ACP rel lat-f syr[-txt] goth [Bas,]. (ειπαν, so BCL 33.)

25. for ο δε ειπεν, ειπεν δε D. rec (for προς αυτους) αυτοις (|| Matt Mark), with ACDP rel: txt BLX 1. 69 lat-e. rec αποδοτε bef τοινυν, with ACP rel vulg lat-c f ff₂ syrr: om τοινυν D lat-a e i l q syr-cu [wth]: txt BLN 69 copt goth arm.
ins τω bef καισαρι C¹DL: om ABC³PN rel [Bas]. (Cf digest on || Matt Mark.)
26. for και ουκ ισχυσαν, ουκ εισχυσαν δε D.
rec for 1st του, αυτου (see ver

20), with AC(D) rel: txt BLX.—for ρηματος, ρημα, and αυτου ρ. bef επιλαβεσθαι, D

27. for αντιλεγοντες, λεγοντες (from | Matt Mark) BCDLX 1. 33 lat-e Syr syrcu copt goth æth: txt AP rel syr (arm). επηρωτων (| Mark) B lat-a syr, επηρωτουν 69.

 $\tau \hat{\eta}$ $\hat{\alpha} \hat{\rho} \hat{\chi} \hat{\eta}$, to the Roman power (genus)— $\tau \hat{\eta}$ $\hat{\epsilon} \hat{\xi}$. τ . $\hat{\eta}$., to the authority of the governor (species). The second article renders the separation of the two necessary.

22.] $\hat{\phi} \hat{\rho} \hat{\rho} \hat{\rho} \hat{\rho} \hat{\nu} = \kappa \hat{\eta} \nu \sigma \nu$, see on Matt.: -differs from τέλος, 'vectigal,' customs duties.

27-40. REPLY TO THE SADDUCEES RESPECTING THE RESURRECTION. Matt. xxii. 23-33: Mark xii. 18-27, and notes.

27. oi avtiléyovtes refers to

των Σαδ., not to τινες. The main subject of the sentence is sometimes put in the nom., even when the construction requires and more examples in Bernhardy, Syntax, p. 68. The use of ἀντιλέγ. μή (or τδ μή) is frequent in Xenophon, see Wetstein: and cf. Thucyd. i. 95, ἀπολύεται τοῦ μὴ ἀδικεῖν,—ii. 49, ἀπορία τοῦ μὴ

καὶ οὖτος ¹ἄτεκνος ἢ, ἵνα ਖλάβῃ ὁ ἀδελφὸς αὐτοῦ ἱ here 3ce only. Την γυναῖκα καὶ ¹ξξαναστήση σπέρμα τῷ ἀδελφῷ αὐτοῦ. $^{\text{lin}}_{\text{ki}}$ Μκ. Gen. 29 έπτὰ $^{\text{m}}$ οὖν ἀδελφοὶ ἣσαν. καὶ ὁ πρῶτος $^{\text{k}}$ λαβὼν $^{\text{lin}}_{\text{int}}$ Αιέκ χυναῖκα $^{\text{n}}$ ἀπέθανεν $^{\text{in}}$ ἄτεκνος, 30 καὶ ὁ δεύτερος 31 καὶ ὁ $^{\text{m}}$ τρίτος $^{\text{k}}$ ἔλαβεν αὐτήν $^{\text{o}}$ ὡς αυίτως δὲ καὶ οἱ ἑπτὰ οὐ $^{\text{p}}$ κατ $^{\text{m}}$ τοι. 26. Τοι. 10. 26. Τοι. 26. 27. 26 έλιπον τέκνα, καὶ ἀπέθανον. ^{32 q} ὕστερον καὶ ἡ γυνὴ ^{21. Sir. xvi.}

Q οι νιοι 31 καὶ είπεν αὐτοῖς ὁ Ἰησοῦς Οί st νίοι τοῦ t αίωνος τούτου Deut. xxviii.

36. Eph. ii. 2. Ezra ii 2. tch. xvi. 8. u here bis (4 Mk. v. r.) only †. v and constr., (ch. xxi. 36 v. r.) Acts v. 41. 2 Thess. 1. 5 only †. (Gen. xxx. 28 compl. ? 2 Macc. xiii, 12 only, but not = .) = Mark x. 30 reit. x here only. v = Acts xxiv. 3. xxiv. 22. xxvii. 3. 2 Tim. ii. 10. Heb. viii. 6. xi. 35 only. 2 Macc. iv. 6. 2 Acts iv. 2. 1 Pet. i. 3. see Matt. xxii. 31 reff. Phil. iii. 11.

28, homeotel in N1 kai to kai (ins N-corr1). ατεκνος bef εχων γυναικα, omg και ουτος, D. rec (for $\bar{\eta}$) αποθανη, with A rel lat-e f i syr goth: on D: txt BLPN^{3a} 1.33 vulg lat-a f_2 g, l [q] (Syr syr-cu) copt (æth) arm, $\eta \nu$ N-corr¹. εξαναστησει (itacism) ΑΕΗΡΓΑ 69.

29. transp ησαν to beg, addg παρ ημείν and omg ουν, (|| Matt) D. aft noav ins

παρ ημιν (D) X-corr 245-9 lat-c ff l [q] wth.

30. rec aft και ins ελαβεν, and aft ο δευτερος ins την γυναικα και ουτος απεθανεν

ατεκνος, with AP rel syrr syr-cu: om BDLN lat-e.

31. om $\epsilon \lambda a \beta \epsilon \nu \ a \nu \tau \eta \nu \ (\parallel Matt)$ D lat- $a \ e$ copt wth [arm]: $\epsilon \lambda a \beta o \nu \ \aleph^{3a}$, is written twice in AE[H]V $\Gamma \Lambda$ goth. on $\delta \epsilon \kappa \alpha i$ D. elz ins $\kappa c \epsilon \lambda (\pi o \nu)$, with GHKMP $^2\Gamma[\Pi]$ 1. 69: om ABD \aleph rel lat- $e \ f f_2 \ i \ q$ copt wth. om δε και D. elz ins και bef ου κατ-

also rec in || Mark), with AP rel latt syrr syr-cu copt goth ath arm: txt (|| Mark) BDLN 1. 33.

33. rec om η γυνη, and places εν τη bef ουν (see || Matt), with ADPN^{3a} rel [vulg lat-f q syrr copt]: om η γυνη ουν Ν¹ [lat-a e ff i l syr-cu]: txt BL (lat-a) syr-mg. om αυτων Ν¹ [lat-a e ff 2]. for γινεται, εστσι (|| Matt Mark) DGLN 1. 33 latt Syr syr-cu copt æth arm: txt ABP rel syr goth.

34. rec aft και ins αποκριθεις (from || Matt: see also in || Mark), with APR rel syr goth ath arm: om BDLN latt Syr syr-cu copt. for αυτοις, προς αυτους D lat-e. om ο ιησ. D lat-e i. aft τουτου ins γεννωνται και γεννωσιν D mm lat-a syr-cu syr-mg(stating "not in greek"). rec εκγαμισκονται, with QR rel: εικγαμιζονται ΑΚΜΡÜΓΔ[Π] 69 [Bas₁]: γαμουνται D: txt BLN 33 Clem₁ Orig₁

35. rec εκγαμισκονται: εκγαμιζονται ΑΡ rel [Bas,]: γαμιζονται DLQRΔΝ 1. 33

Clem₁: txt B 240-4.

36. rec ουτε, with QRN rel [Bas,]: txt ABDLP.

ήσυχάζειν. See also Herod. i. 68: Soph. (Ed. Tyr. 57. 28. καὶ οῦτος] See 29.] ouv, well thench. xix. 2. i. e. 'as an example of this law,' 31. The où κατ. τέκ. coming before και ἀπέθ. is by a mixture of constructions-and they had no children by her, and died, leaving none :- not merely

from the emphasis being on the leaving no

children (as in Meyer). It is meant to

express the absence of offspring before their death, and after. viol] Peculiar to Luke, and important. For this present state of men, marriage is an ordained and natural thing; but in To alwr ekelve, which is by the context the state of the first resurrection (nothing being said of the rest of the dead, though the bare fact might be predicated of them also), they who are

αποθανείν έτι δύνανται, α ισάγγελοι γάρ είσιν και buioi ABDE a here only †. b Matt. v. 9 είσιν ¹⁾ θεοῦ, τῆς ἀναστάσεως ⁸ υίοὶ ὄντες. ³⁷ ὅτι δὲ ^c ἐγεί- ΜΡΩRS retf. ρονται οί ενεκροί καὶ α Μωυσης ε εμήνυσεν ε επὶ της ε βά- ΔΙΙΝ 30. Ι (στ. χ. 2 νοης τ. 2 Μαςς. ii. τ. καὶ θεὸν Ἰακώβ· ³⁸ θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζών-γι II, xiv. των πάντες γὰρ αὐτῶ ἱζῶσιν. 39 ἀποκριθέντες δέ τινες 37 only.

f = || Mk, only. των γραμματέων είπαν Διδάσκαλε, καλώς είπας. 40 ούκ-20, compare έν, Rom. xi. έτι γαρ ετόλμων κεπερωτάν αὐτὸν οὐδέν. 41 Είπεν δε 14 . Ας το τίν 18 πρὸς αὐτοὺς 1 Πῶς λέγουσιν τὸν χριστὸν εἶναι 18 18 Δανεὶδ 18 Εχαι, 18 $^{$ 33, 30 0 11 1/2 2 1 1

for δυνανται, μελλουσιν D.gr lat-a e syr-mg Tert1. om και υιοι εισιν (homæotel) with (D)PQR rel [Bas₁]: om ABL(\aleph). — $\tau\omega$ $\theta \varepsilon\omega$ (itacism?) D.— $\theta \varepsilon\omega$ bef 2π 0 decove bef 2π 0. The ins of 2π 1 of 2π 2 for 2π 3. om 1st 2π 2 decove bef 2π 3. om 1st 2π 3 decove bef 2π 4 decove bef 2π 5. The rec ins 2π 5 decove bef 2π 6 decove de

38. νεκρων bef ουκ εστιν, omg δε, D.

39. for $\gamma \rho \alpha \mu \mu \alpha \tau \epsilon \omega \nu$, $\sigma \alpha \delta \delta \sigma \omega \kappa \alpha \omega \nu$ Q. ($\epsilon \iota \pi \alpha \nu$, so BDLQR.) add 40. rec (for $\gamma \alpha \rho$) $\delta \epsilon$, with ADPQR rel syr goth [arm]: txt BLR 33 copt. add autw N.

41. aft λεγουσίν ins τίνες ΑΚΜ[Π] syr-w-ast. rec transp είναι and υίον, with APQR rel am lat-a c ff2 i syr copt goth arm Tert1: om eivai D: viov bef δαυείδ G: txt BLN.

42. for και αυτος, αυτος γαρ (see digest || Mark) BL R(Treg, expr) ℜ 1.33 lat-l copt [Cyr₁]: και αυτος γαρ Q: txt ADP rel latt syrr syr-cu goth. for βιβλω, τη βυβλω ins των bef ψαλμων DP 69.

found worthy to obtain that state of life and the resurrection from the dead, are no longer under the ordinance of marriage: for neither can they any more die; i. e. they will have no need of a succession and renewal, which is the main purpose of marriage. 36.] The lσάγγ. γάρ εἰσιν is alleged, not as shewing them to be ἀπαθεῖς κ. ἀφιλήδονοι (Euthym.), but as setting forth their immortality. viol θ. is here used, not in its ethical sense, as applied to believers in this

world,-but its metaphysical sense, as denoting the essential state of the blessed after the resurrection:- 'they are, by their resurrection, essentially partakers of the divine nature, and so cannot die.' When Meyer says that the Lord only speaks of the risen, and has not here in His view the 'quick' at the time of His coming, it must be remembered that the 'change' which shall pass on them (1 Cor. xv. 51-54) shall put them into precisely the same ἀφθαρσία as the risen (compare ibid. ver. 42). 37. kai M., that very Moses, whom you allege as shewing by inference the contrary. 38.] On πάντ. у. адт. 5. see on Matt. vv. 31-33: but we have in this argument even a further generalization than in Matt. and Mark.

There, it is a covenant relation on which the matter rests: here, a life of all, living and dead, in the sight of God,-so that none are annihilated,-but in the regard of Him who inhabiteth Eternity, the being of all is a living one, in all its changes. 39, 40.] Peculiar to Luke;—implied however in Matt. ver. 34, and Mark ver. 28.

41—44.7 QUESTION RESPECTING CHRIST AND DAVID. Matt. xxii. 41-46: Mark xii. 35-37, where see notes. Luke omits the question of the lawyer, which occurred immediately on the gathering together of the Pharisees after the last incident. This question of our Lord seems to have followed close on that, which (and not that in vv. 27 ff. here) was their last to Him, Mark xii. 34. 41.] πρὸς αὐτούς, i. e. the Scribes. The same thing is signified by πως λέγουσιν οί γρ. in Mark. In Matt. the question is addressed to the Pharisees. I mention these things as marks of the independence of the accounts. The underlying fact is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah. Hence the three accounts diverge.

42.] On έν βίβλω ψαλμ., Wordsw. says,

.. 4.pwτοκλι-

σιας ...

...λημψ

ο Είπεν Κύριος τῷ κυρίφ μου Κάθου ρέκ δεξιῶν μου ⁴³ εως ο Psa. cix. 1. p Matt. xx. 21. 23 reft. αὐτοὺς 46 s Προςέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεΐν έν ^t στολαίς, καὶ ^u φιλούντων ^v ἀσ- reif. s Matt. vii. 15 πασμούς ἐν ταῖς τὰγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς τεἰς τεἰς τοιναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις ⁴τ οῖ πρωτοκλισίας ἐν τοῖς δείπνοις ⁴τ οῖ πρωτοκλισίας τῶν γροῶν, καὶ προφάσει. Τῶν γροῶν, καὶ προφάσει. Τῶν γροῶν, καὶ προφάσει. ² κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν, καὶ ³ προφάσει ^b μακρὰ προςεύχονται. οὖτοι λήμψονται ^c περισσότερον ^{*} d κρίμα. ΧΧΙ. 1 e 'Αναβλέψας δὲ είδεν τοὺς f βάλλοντας είς τὸ ς γαζοφυλάκιον τὰ δώρα αὐτῶν πλουσίους.

only. ch. 2. 29, 41, 44. xi. 43. 1 Cor. xvi. 21. Col. iv. 18. 2 Thess, iii.

for $\epsilon_{i\pi e \nu}$, $\lambda \epsilon \gamma \epsilon_i$ ($\parallel Mark \rangle$) D lat-a c ff_2 . rec ins o bef $\kappa \nu \rho \iota os$ also in $\parallel Matt Mark$, which cf), with APQRN rel [Cyr]: om BD. rec ins o bef kupios (corrn to LXX: so

43. for αν θω, τιθω D. for υποποδιον, υποκατω (|| Matt Mark) D lat-a c e ff2

i l [q] Syr syr-cu copt.

44. om ovv (\parallel Mark) D Ser's b¹ lat-a i goth $\lceil \text{Cyr}_1 \rceil$. rec kuplov bef autov (\parallel Matt), with DPX rel latt (syr) $\lceil (\text{Tert}_1) \rceil$: txt ABKLMQRU[Π] 33 lat-f copt goth arm Cyr. καλει bef αυτου κυριου R Syr copt. for καλει, λεγει D-gr. om και D lat-c e ff, i l Syr syr-cu arm. rec v ios bef αυτου (so also in || Mark: from || Matt), with DPQRR rel latt $[Cyr_1]$: txt $ABKM[\Pi]$ 1 copt.

45. rec (for προς αυτους) τοις μαθηταις αυτου, with APRN rel [latt &c]: τοις μαθηταις BD arm: txt Q. (An eccl lection begins at sixev: mpos autous was therefore variously

specified, τοις μαθηταις αυτου being borrowed from Matt xxiii. 1.) 46. εν στολαις bef περιπατειν (|| Mark) AGLR 1. 33. 69 arm.

47. κατεσθιοντες PX, κατεσθοντες (|| Mark) D: txt ABQRN rel syrr [Bas,]. μακραν A¹(арру) LX. om και D latt. προςευχομένοι (| Mark) DPR 69 lat-e: txt ABQN rel copt.

CHAP. XXI. 1. rec τα δωρα αυτων bef εις το γαζοφυλακιον (after || Mark), with APQ. rel latt syr-en syr copt æth arm [Bas,]: txt BDLXX 1.33.69 lat-e Syr [syr-jer] Orig, ins τους bef πλουσιους D.

2. rec kai bef tiva, with DP vulg lat-a e f Syr syr-cu syr-w-ast copt arm: aft A rel: om kai BKLMQX $\Gamma(\text{Treg})$ & 33 lat-c ff. i [l q syr-jer] with Orig. Bas. (The unusual position of kai may have occasioned its transposa and omn.) om $\epsilon \kappa \epsilon \iota$ D 44(Sz) latt Syr syr-cu æth Origa.

"added here as conveying information necessary to Gentile readers." This might be well, did the words occur in the Evangelist's narrative: but surely not, when they are in a discourse of our Lord. If His words were so loosely reported as this, where is any dependence on the accuracy of the Evangelists?

45-47.] DENUNCIATION OF THE CRIBES. Matt. xxiii. 6, 7. Mark xii. 38-40, with which latter our text almost verbally agrees: see notes there.

45. This particular, ἀκούοντ. δὲ π. τ. λ.,

is only in Luke.

CHAP. XXI. 1-4.7 THE WIDOW'S MITES. Mark xii. 41-44, where see notes.

 ἀναβλέψας] Our Lord as yet has been surrounded with His disciples (see ch. xx. 45), and speaking to them and the multitude. He now lifts up His eyes, and sees at a distance, &c.

πλουσ. belongs to τους βάλ., and οντας is not to be supplied, nor a comma put after γαζ. It was not the rich only, which that would imply—but δ ὅχλος (Mark), who were casting gifts in.

δύο λεπτά, 3 καὶ εἶπεν 1' Αληθώς λέγω ύμιν ὅτι ἡ χήρα ... αληθώς k . ch xii. 59 οτίς τ. (-πτος, Gen. ή πτωχή αύτη πλείω πάντων [†] έβαλεν ⁴ άπαντες γὰρ ABDE xh. 3, &c.) 1 - ch. ix. 27 ούτοι έκ του m περισσεύοντος αυτοίς f εβαλον είς τὰ MOSUN retf. δώρα, αύτη δὲ ἐκ τοῦ "ύστερήματος αὐτῆς ἄπαντα τὸν n (-ησις, Mk.) here only in ο βίον ον είχεν ⁶ έβαλεν. ⁵ Καί τινων λεγόντων περὶ 1.33.69 Jung10.

o | Mk. reff.
Cant. viii. 7.
p here only.
(Lev. xxvii.
28, 29 v. r.)
- 12 with είπεν 6 τ Ταῦτα à s θεωρεῖτε, t έλεύσονται ήμέραι έν αίς οὐκ ιι ἀφεθήσεται λίθος ἐπὶ λίθω δς οὐ ν καταλυθήσεται. 7 έπηρώτησαν δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ ^w σημείον ὅταν μέλλη ταῦτα κοσμείν) 2 Macc. 1x, 16 only, 9 ch. x1, 25 4 Mt. 1 Tim. ii. 9. Ezek. xxiii. 41. γίνεσθαι; 8 ο δε είπεν * Βλέπετε μη γπλανηθητε πολλοί ..πολλοι γαρ έλεύσονται ε έπὶ τῷ ὀνόματί μου λέγοντες [ὅτι] γαρ Q. ^a έγω είμι· καὶ 'Ο καιρὸς ^b ήγγικεν. μη πορευθητε t Matt. ix. 15 reff. Jer. xvi. 14. u ¹. Judg. ii. 23. x ¤ Mt. reff. y º. Matt. xxii. 29. John vii. a ellips., ¹ Mk. John vii. 58. xvii. 5, 6, 8. Deut. v 3 Mt. reff. 47. Isa. xh. 10. xxxii. 39.

λεπτα bef δυο (|| Mark) BLQXN 33 vulg lat-c f Syr syr-cu [syr-jer] copt Orige: txt

πλειονα L: txt DQX.

4. for aπavτεs, πavτεs (| Mark) BDΔN Orig, : txt AQ rel [Bas,]. δωρα ins του θεου, with ADQ rel latt syrr [arm Bas₁]: om BLXN i syr-cu syr-jer copt. for απαντα, παντα (|| Mark) BDLQXN 33. 69 Orig₁: txt A rel [Bas₁].

5. for καλοις, μεγαλοις (but txt restored) 8-corr1. κεκοσμηται bef και αναθ. D. αναθεμασιν ADXN 1: txt BQ rel syr-mg-gr.

6. om & DL lat-a c ff_2 i [l] q syr-cu ath arm. ins $\omega\delta\epsilon$ (\parallel Matt) before x 1. 33 lat-e syr-cu ath arm: aft $\lambda i\theta\omega$ BLN 69 copt: aft $\lambda i\theta\omega$ ins $\epsilon\nu$ $\tau oi \chi\omega$ $\omega\delta\epsilon$ D lat-a c ff_2 i l q: om AQ rel vulg lat f [g_{1,3}] syrr. for λιθω, λιθον LXN^{3a} 1. 33. 69.
7. aft αυτον ins οι μαθηται (|| Matt) D 252-marg. om ουν D 1 latt Sy

om our D 1 latt Syr syr-cu

for σταν to γινεσθαι, της σης ελευσεως D.

8. om oti (so | Matt: cf D in | Mark) BLXX lat-c ath (Mcion,-t): txt AD rel [latt] copt. om o καιρος ηγγικέν μη Ν1. rec aft μη ins our, with A rel vulg lat- $f(g_{1,2}l^2)$ syr: om BDLXX lat- $a c e f_2 i [l \text{ syr-jer}]$ syr-cu copt [æth] arm.

4.] εis τὰ δῶρ., among (into) the gifts; not quæ donarent (Beza), 'as,' or, 'for, gifts,' which would require the omission of the article:—nor so that $\tau \hat{\alpha} \delta \hat{\omega} \rho = \tau \delta$

yas. 5-36. PROPRECY OF HIS COMING. AND OF THE TIMES OF THE END. Matt. xxiv. 1-51 (xxv. 1-46). Mark xiii. 1-37. See notes on both, but especially on Matt. Meyer says truly in loc. that there is no trace in Luke of the discourse being delivered on the Mount of Olives—but he adds, that it belongs to the discourses in the temple, which begin ch. xx. 1, and that therefore Luke alone mentions $\partial u \partial \eta \mu \alpha \tau \alpha$. He seems to have overlooked the *break* at ver. 7, corresponding to the change of scene. All three speak of the opening incident as happening while He was departing from

the temple; and Matt. and Mark, of the enquiry being made afterwards, on the Mount of Olives,—i. e. in the evening, when He had retired thither (ver. 37).

5.] Meyer has made the same mistake here, and spoken of the $\tau w \acute{\epsilon}s$ as those to whom the discourse was delivered. The ἀναθήματα were many and precious. Tacitus, Hist. v. 8, calls it immensæ opulentiæ templum: and Jos., B. J. v. 5. 4, gives an account of the gilding, and golden vines (presented by Herod the Great) with bunches of grapes as large as a man, &c. in the temple: see also Autt. xv. 11. 3. 6.] ταῦτα ἃ θ.,—absolute: see reff. 7.] That Luke's account alone gives us no trace of a different scene or a different auditory, is a proof of its independence of the others; for how could any rational writer have omitted

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^c οπίσω αὐτῶν. ⁹ όταν δὲ ἀ ἀκούσητε πολέμους καὶ c = Matt. iv. ε ἀκαταστασίας, μὴ ¹ πτοηθήτε· 5 δεὶ γὰρ ε γενέσθαι ταῦτα 3 Kings xiz. $^{\rm e}$ άκαταστασίας, μη $^{\rm t}$ πτοηθήτε· $^{\rm e}$ δεί γαρ $^{\rm e}$ γενεσθαι ταυτα $^{\rm tot}$ πρώτον, $^{\rm c}$ άλλ' οὐκ εὐθέως το $^{\rm h}$ τέλος. $^{\rm tot}$ τότε $^{\rm e}$ λεγεν $^{\rm tot}$ $^{\rm c}$ λείς. $^{\rm tot}$ ελεγεν $^{\rm tot}$ $^{\rm tot}$ ελεγεν $^{\rm tot}$ ελείς. $^{\rm tot}$ ελεγεν $^{\rm tot}$ ελείς. $^{\rm tot}$ ελείς. $^{\rm tot}$ ελεγεν $^{\rm tot}$ ελείς. $^{\rm tot}$ ελεγεν $^{\rm tot}$ ελείς. $^{\rm tot}$ ελεγεν $^{\rm tot}$ ελείς $^{\rm tot}$ ελεγεν $^{\rm tot}$ πρώτον, άλλ΄ ούκ ευθεως το τελος. αὐτοῖς 'Έγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ ε here only in Gospp. βασιλείαν, 11 σεισμοί τε μεγάλοι καὶ 11 κατὰ τόπους 11 σεισμοί τε μεγάλοι καὶ 11 κατὰ σημεῖα ἀπ' iii. 10 only. 1 λοιμοί και λιμοί ἔσονται, ^m φόβηθρά τε και σημεία ἀπ' ούρανοῦ μεγάλα ἔσται. 12 πρὸ δὲ τούτων πάντων n ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ ο διώξουσιν, $^{\mathrm{p}}$ παρα-διδόντες εἰς [τὰς] συναγωγὰς καὶ $^{\mathrm{q}}$ ψυλακάς, $^{\mathrm{r}}$ ἀπαγομές νους $^{\mathrm{s}}$ ἐπὶ βασιλεῖς καὶ ἡγεμόνας, $^{\mathrm{t}}$ ἔνεκεν τοῦ $^{\mathrm{t}}$ ὀνόματός $^{\mathrm{l}}$ μου. $^{\mathrm{l}3}$ μ ἀποβήσεται [δὲ] ὑμῖν $^{\mathrm{v}}$ εἰς μαρτύριον. $^{\mathrm{l}4}$ ψ θέτε $^{\mathrm{l}4}$ μίπ. reff. οῦν ἐν ταῖς καρδίαις ὑμῶν μὴ $^{\mathrm{x}}$ προμελετᾶν $^{\mathrm{y}}$ ἀπολογησενείς καὶ δώσω ὑμῖν στόμα καὶ σοφίαν, $^{\mathrm{g}}$ οὐ $^{\mathrm{grain}}$ εκει (λειδενείς) εκεινείς $^{\mathrm{l}4}$ καὶ $^{\mathrm{l}5}$ εἰς κανὶ δενεινείς $^{\mathrm{l}6}$ καὶ $^{\mathrm{l}6}$ εκεινείς $^{\mathrm{l}6}$ καὶ $^{\mathrm{l}7}$ εκεινείς $^{\mathrm{l}8}$ καὶ $^{\mathrm{l}8}$ εκεινείς $^{\mathrm{l}8}$ καὶ $^{\mathrm{l}8}$ εκεινείς $^{\mathrm{l$

Prov. xxvi. 28. Tobit iv. 13 (not in 8)

9. for $\pi \tau \circ \eta \theta \eta \tau \epsilon$, $\phi \circ \beta \eta \theta \eta \tau \epsilon$ D lat-q. rec ταυτα bef γενεσθαι (|| Matt), with BLX rel lat- $a \in [l (c f i q)]$: txt ADX.

10. om τοτε ελεγεν αυτοις D lat-a e ff, i l Syr syr-cu. aft εγερθησεται ins γαρ

D evv-H-y₁-z lat-a c e ff_o i l Syr syr-cu. (e π ', so ADLXN 1. 33.) 11. om τ e AL am[with forj] D-lat. (e π ', so ADLXN 1. 33.) rec κατα τοπους bef και (cf ||), with AD rel latt [syrr syr-eu]: txt BLX 33 copt wth arm. rec transp λοιμοι and λιμοι (λιμοι coming aft the verb in ||), with ADLN rel lat-e syrr [syr-jer arm] copt: om λοιμοι και X ev-y [æth]: om και λιμοι 69: txt B (130-57, Sz) latt syr-cu Mcion₁-t. φοβητρα, with ALN rel: txt BD. απ' ουρ. bef σημεία B: απ' ουρανου bef και σημεία D latt [syr-cu]: μεγαλα bef απ' ουρανου LN 33. 69 arm (all corrns: txt is characteristic): txt A rel Tert ...

12. rec απαντων (with Ser's 1 m n s, e sil): txt ABDN rel Ser's-mss. υμας, επ αυτους X1(txt X corr1). rec om τας (see | Mark), with A rel: ins BDX. rec (for απαγ.) αγομενους, with A rel: txt BDLX 1 lat-e. єчена D Ser's g.

13. om δε BDN1.

14. rec (for θετε) θεσθε (gramml corrn), with B2 rel Orig₁: txt AB1DLMRX[Π]κ 33. om ουν κ¹ [Cypr₂]. rec (for εν τ. κ.) εις τας καρδίας, with R rel Orig₁: txt ABDLX 1. 33 latt Cyr₁ Did₂ Cypr. προμελετωντες D.

15. υμιν bef δωσω D.

so interesting a matter of accurate detail, if he had been aware of it? our, on account of what our Lord had said, ver. 6.

8.] δ κ. ήγγ, i.e. the time of the Kingdom. They are the words, not of our Lord, but of the πολλοί: see on Matt. vv. 4, 5. 10.] τότε έλ. αὐτ. perhaps implies a break in the discourse which the other reports do not notice.

11.] ἀπ' οὐρ. belongs to both φόβηθ. and σημ.: so does μεγάλα. φόβηθρα cannot stand alone, especially with TE Kai.

12. Why the words πρὸ δὲ τ. π. should have made any difficulty, I am at a loss to imagine. The prophecies of vv. 7, 8 in Matt., -ver. 8 in Mark, -and vv. 10, 11 here,—are a parenthetical warning of what shall happen before the τέλος. And then having stated, ἀρχὴ ἀδίνων ταῦτα,—

these things shall be the very beginning of the actual pangs themselves (see note on Matt.), the prophetic chronology is resumed from $o \tilde{v} \pi \omega \tau \delta \tau \epsilon \lambda \sigma s$ in all three accounts; here, by distinct statement, πρὸ δὲ τούτων πάντων: in Mark by implication, βλέπετε δὲ ὑμ. ἐαυ. παρ. ὑμ., by which δέ, the following words are thrown back to the βλέπετε before:—in Matthew by the gathering up of the parenthetical announcements as πάντα ταῦτα, and thus casting them off, as the apxh ώδίνων belonging to the τέλος, before the discourse proceeds with the TOTE taken up from ver. 6. The whole difficulty has arisen from not rightly apprehending the force of adivav, as the death-throes of the end. 13.] els mapt., viz. of your faithfulness, and (Mark) abrois, 'against

δυνήσονται ^z αντιστήναι ή a αντειπείν άπαντες οί b αντι-Z Millt, v. 30. Acts vi. 10 al. Jer. xxvii. (1.) 24. n Acts vi. 14 only. Esth. viii. 8. b ch. xiii. 17 reff. κείμενοι ύμι. 16 παραδοθήσεσθε δε καὶ ύπο γονέων καὶ άδελφων καὶ συγγενών καὶ φίλων, καὶ ο θανατώσουσιν d έξ ύμων, 17 καὶ έσεσθε μισούμενοι ύπὸ πάντων ο διὰ τὸ reff.
c || Mk. 2 Cor.
vi 9. Exod. ο ονομά μου. 18 καὶ τ θρίξ εκ της κεφαλης ύμων ου μη vi. 9. Exod iv. 15 B. 2 Kings viii. άπόληται. 19 έν τη ε ύπομονη ύμων h κτήσεσθε τὰς i ψυχὰς d = Matt. d = Matt. xxiii. 34. ch. xi. 49. 3 Kings x. (ix. 22. e John xv. 21 reff. Acts xxvii. 34. 1 Kings xiv 45. Dan. iii 27 ύμων. 20 όταν δὲ ἴδητε k κυκλουμένην ύπὸ 1 στρατοπέδων 'Ιερουσαλήμ, τότε γνωτε ότι ^m ήγγικεν ή ⁿ ερήμωσις αὐτῆς. 21 τότε οἱ ἐν τῆ Ἰουδαία φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν C τοτε μέσω αὐτης ο ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς ρχώραις μη ΑΒΟDE εἰςερχέσθωσαν εἰς αὐτήν. 22 ὅτι ٩ ἡμέραι τ ἐκδικήσεως MRSUV Dan. iii. 27. g Rom, n. 7. v. 3, 4. Jer. xvii. 13. αὐταί εἰσιν, $^{\rm s}$ τοῦ $^{\rm t}$ πλησθῆναι πάντα τὰ γεγραμμένα. $^{\rm HS}_{\rm LIS}$ h Matt. x. 9 reff. 23 οὐαὶ ταῖς " ἐν " γαστρὶ " ἐχούσαις καὶ ταῖς " θηλαζούσαις Heb. x, 39, James i, 21 έν έκείναις ταις ημέραις έσται γάρ ν ανάγκη μεγάλη έπὶ της γης καὶ ὀργή τῷ λαῷ τούτῳ, 24 καὶ × πεσούνται p = ch. xii. 16. plur., r ch. xviii. 7, 8 reff. v = || Mk. (reff.)

rec anteipein oude antiothnal, with X rel lat-f Syr wth; anteipein η antiothnal AKM $R[\Pi]$ 1: txt BL% 69 lat-e f arm $Orig_1$.—om η anteipein D lat-a c f_2 i syr-eu copt-dz Cypr... rec (for apantes) pantes, with ADR% rel $Orig_1$ [Cyr.]: txt BL.

16. συγγενεων Α 1.

19. ree κτησασθε, with DRN rel [Cyr₁]: txt AB 33 latt syrr syr-cu copt[-sehw-dz

wth | arm Orig, Mac, Tert,.

20. rec ins $\tau\eta\nu$ bef ifroudalm (to shew that ifr. is the accusative), with AL rel Orig, Eus₃: om BDRN Orig₂ Eus₁-ms. ifroudalm bef upo stratomedur D [Eus₇-mss]. for $\gamma\nu\omega\tau\epsilon$, $\gamma\nu\omega\sigma\epsilon\sigma\theta\epsilon$ DX lat- ϵ Orig₁ Eus₁: $\gamma\iota\nu\omega\sigma\kappa\epsilon\tau\alpha\iota$ R Eus₂-ms(txt₁ in ed), $\gamma\iota\nu\omega\sigma\kappa\epsilon\tau\epsilon$ 1 Eus₁. $\eta\gamma\gamma\iota\sigma\epsilon\nu$ A 1 Orig₃.

21. ins μη bef εκχωρ. D tol.

22. om εισιν κ. rec πληρωθηναι, with CX: txt ABDR rel.

23. rec aft oval ins $\delta \epsilon$ (\parallel Matt Mark), with ACRN rel vulg lat-f syrr syr-cu copt [with arm] Eus,: om BDL lat-a c e ff_2 i [l q]. $\theta \eta \lambda \alpha \zeta o \mu \epsilon \nu a$ s D-gr [$\epsilon \nu \theta \eta \lambda \alpha \zeta o \nu a$ s I. rec ins $\epsilon \nu$ bef $\tau \omega$ $\lambda \alpha \omega$, with E rel syr with Eus,: om ABCDKLMRX[Π] λ 1. 33. 69 latt copt arm Eus.

them:' the dativus incommodi. 15.] Luke only. ἀντειπ. corresponds to στόμα, άντιστ. το σοφία. 16.] καί— 'non modo ab alienis,' Bengel. έξ ύμ., of the Apostles. One of the four who heard this discourse was put to death, Acts xii. 2. 13.] Not literally, but really true; not corporeally, but in that real and only life which the disciple of Christ possesses. 19.7 By your endurance (of all these things), ye shall acquire (not, possess, which is only the sense of the perf. κέκτημαι) your souls: this endurance being Ged's appointed way, in and by) which your salvation is to be put in your possession. κτήσ. as

εὐρήσει, Matt. xvi. 25 – σῶσαι, ch. ix. 24. 20.] κυκλ., not circumdari, but participial, graphically setting forth the

scene now before them, as it should then appear. On the variation of expression from Matt. and Mark, see note on Matt. ver. 15. 21.] αὐτῆς belongs to the αὐτῆς of ver. 20, and signifies not Judæa, but Jerusalem. ταῖς χώρ. the fields

- not 'the provinces:' see reff.

22.] ἐκδικ, a hint perhaps at ch. xviii. 8. The latter part of the verse alludes probably to the prophecy of Daniel, which Luke has omitted, but referred to in ἡ ἐρήμωσις αὐτῆς, ver. 20.

23.] ἐπὶ τ. γ., general; τῷ λ. τούτῳ, particular. The distress on all the earth is not so distinctly the result of the divine anger, as that which shall befall this nation.

24.] A most important addition, serving to fix the meaning of the other two Evangelists,—see notes there,—and carrying

μενων ...

ν στόματι ^γ μαγαιρας καὶ ^π αίγμαλωτισθήσονται είς τὰ εθνη γ Heb. xi. 31 πάντα, καὶ Ἱερουσαλὴμ $\frac{1}{2}$ έσται $\frac{1}{2}$ πατουμένη ὑπὸ $\frac{1}{2}$ έθνων, $\frac{1}{2}$ και, $\frac{1}{2}$ επ. \ddot{a} χρι οὖ c πληρωθώσιν d καιροὶ $\dot{\epsilon}$ θνών. 25 καὶ $\ddot{\epsilon}$ σονται 2 Tim. \dot{m} . c σημεία $\dot{\epsilon}$ ν ήλίω καὶ σελήνη καὶ f αστροίς. καὶ $\dot{\epsilon}$ πὶ της 3 Kings vin. e σημεία εν ήλίω καὶ σελήνη καὶ 'ἄστροις, καὶ ἐπὶ τῆς γῆς εσυνοχὴ ἐθνῶν ħ ἐν ἱ ἀπορίᾳ κ ἤχους θαλάσσης καὶ b ch. x. 10 τeff.

1 σάλου, 26 m ἀποψυχόντων ἀνθρώπων π ἀπὸ φόβου καὶ κιν. 20. xix.

2 προςδοκίας τῶν ρ ἐπερχομένων τῆ q οἰκουμένη αἱ γὰρ χίνι. 3. χίν. 15 κ. xii. 3.

1 δυνάμεις τῶν οὐρανῶν s σαλευθήσονται. 27 καὶ τότε c Mark i. 15. όψονται τὸν τυίὸν τοῦ τ ἀνθρώπου ι ἐρχόμενον ἐν ι νεφέλη F αρχο- ν μετὰ δυνάμεως καὶ δόξης πολλής. 23 άρχομένων δὲ d ν μετὰ δυνάμεως καὶ δόξης πολλής. Α αρχομενών σε 6. 18ν. ΧΙΙΙ. τούτων γίνεσθαι ^W ἀνακύψατε καὶ ^X ἐπάρατε τὰς κεφαλὰς ¹ Reds vii. 43 (from Amos ύμων, ⁹ διότι ² εγγίζει ή ^a ἀπολύτρωσις ύμων. ²⁹ καί εἶπεν παραβολὴν αὐτοῖς Ἰδετε τὴν ^b συκῆν καὶ πάντα 12 οπν. L.B

24. ins εν bef στοματι DR latt syrr syr-cu Eus2: om ABCN rel. $B^1\Delta$: ρομφαιας D. rec παντα bef τα εθνη, with ACD rel vulg lat-c e f f_2 i syr-cu syr [ath] arm Eus,: txt BLRN lat-a copt. (axpis CDR 69 [Eus].) rec om ου, with A rel Eus₁: ins BCDLRN 33. 69 Eus₁. ins και εσονται bef καιροι εθνων B: aft καιροι L syr-mg copt-ms: om ACRN rel vss Eus₂.—om καιροι εθνων D.

25. rec (for εσονται) εσται (gramml corrn), with ACR rel Eus,: txt BDX. σεληνης R. for 2nd εν, και D harl Syr, και εν \aleph . rec (for ηχουσης, with D rel (æth) Eus₁: txt ABCLMRX \aleph 1. 33. 69 latt syrr copt arm Tert₁.

26. ins των bef ανθρωπων R. $\epsilon \pi \alpha \rho \chi o \mu$. \aleph^1 . for $\tau\omega\nu$ ουρανων, $\alpha\iota(\eta D^1)$ $\epsilon\nu$

τω ουρανω D lat-a c ff l Ambr₁.
27. νεφελαις C 239-43-7-54 Ser's c k lat-c e f i l Syr syr-cu syr-mg Tert₁ Ambr₁. for μετα δυναμ. κ. δοξης πολλης, και δυναμει πολλη κ. δοξη D æth.

28. ερχομενων D-gr 13(Sz). om 1st υμων D lat-i Tert,.

on the prophetic announcements, past our own times, even close to the days of the end. πεσοῦνται . . aἰχμ., viz. this people. ἔσται πατ.] See Rev. xi. 2. The present state of Jerusalem. Meyer maintains that the whole of this was to be consummated in the lifetime of the hearers, on account of the ἀνακύψατε, &c. ver. 28. What views of the discourses of our Lord must such an expositor have!

πληρ. καιροί έθν.] Who could suppose that καιροί ἐθνῶν should have been interpreted (by Meyer) the appointed time until the Gentiles shall have finished this judgment of wrath-to be ended by the παρουσία, within the lifetime of the The καιρ. ἐθν. (see reff.) are the end of the Gentile dispensation, just as the kaipos of Jerusalem was the end, fulfilment, of the Jewish dispensation:-the great rejection of the Lord

by the Gentile world,—answering to its type, His rejection by the Jews,-being finished, the kaipo's shall come, of which the destruction of Jerusalem was a type. καιροί = καιρός: no essential difference is to be insisted on. It is plural, because the έθνη are plural: each Gentile people having in turn its kaipos. 25, 26.] The greater part of these signs are peculiar to Luke. ἀπορία ήχους, despair on account of the noise-so Herodian (see Mey.) iv. 14. 1, $\epsilon \nu$ ἀπορία τοῦ πρακτέου. By no possibility can ἤχους be gen. after $\sigma \eta \mu \epsilon \hat{\imath} \alpha$, as Wordsw.: the καί after ἄστροις having since its occurrence taken up a new subject in apposi-tion. καί bef. σάλου—'vocem an-gustiorem annectit latiori.' Kypke, Observy. in loc. The same may be said of the καί bef. προςδοκ. in ver. 26. 28.] ἀπολ., i. e. the completion of it

c = here (Acts τὰ δένδρα. 30 ὅταν ο προβάλωσιν ήδη, βλέποντες d ἀφ' ABCDE $\frac{1}{2}$ xix. 33) only. (Prov. xxvi. [Fighk] Fighk] Fig έαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ ° θέρος ἐστίν. ΜRSUV e only. Gen. ότι έγγύς έστιν ή βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω 1.33.69 f = Matt. v. 18 reff. Ps. lxxxix. 5. Jer. viii. 20. g ch. xvii. 3 reff. ύμιν ὅτι οὐ μὴ [†]παρέλθη ἡ γενεὰ αὕτη ἔως αν πάντα γένηται. 33 ο οὐρανὸς καὶ ή γη ιπαρελεύσονται, οί δὲ λόγοι μου οὐ μη ^f παρελεύσονται. ^{34 g} προςέχετε δὲ $^{\text{reff.}}_{\text{h}}$ λόγοι μου ού μὴ $^{\text{t}}$ παρελευσονται. $^{\text{sk}}$ προςεχετε οε $^{\text{43 reff.}}_{\text{t}}$ $^{\text{23 reff.}}_{\text{t}}$ $^{\text{18.}}$ έαυτοῖς, μήποτε $^{\text{h}}$ βαρηθῶσιν ὑμῶν αἱ καρδίαι $^{\text{i}}$ έν $^{\text{k}}$ κραιk here only t.

(-λαν, lsa.

xxix. 9.)

1 Gospp., here
only. Rom.
xiii. 13. Gal.
v. 21 only.
L.P. Hag. πάλη καὶ Ιμέθη καὶ m μερίμναις n βιωτικαῖς, καὶ ο ἐπιστῆ έφ' ύμας ραίφνίδιος ή η ήμέρα έκείνη 35 ώς τ παγίς. s έπειςελεύσεται γὰρ ἐπὶ πάντας τοὺς tκαθημένους ἐπὶ 1.6. π. Ματι Χιϊ. πρόςωπον πάσης τῆς γης. ω μηνουντικών ταῦτα πάντα 22 τεθ. π. 1 (cor. vi. 3,4 V καιρῷ δεόμενοι ἵνα W κατισχυσητε X ἐκφυγεῖν ταῦτα πάντα πίντα τοῦ Σον ναὶ Σον ταθῆναι Z ἔμπροσθεν τοῦ 6 only. see ch. xx. 1 reff. a υίοῦ τοῦ a ἀνθρώπου. p 1 Thess. v. 3

37 6 Ην δὲ τὰς τημέρας ἐν τῶ ἱερῷ διδάσκων, τὰς δὲ

30. aft προβαλωσιν ins τον καρπον αυτων D lat-e syr-cu. om ηδη βλεποντες αφ' εαυτων D(but aft γινωσκ. ins ηδη D1) syr-cu: om βλεποντες latt Syr: aft βλεπ. ins αυτων X1 (om X-corr1).—for αφ εαυτ., απ αυτων [L] X3a(but txt restored) [Syr (syr) γινωσκετε is repeated by χ¹. [add ηδη D¹(and εγγυς bef 2nd ηδη DLR 33: aft το θερος M 69 lat-e: syr-jer copt arm : εφ εαν. F]. syr-jer copt atm. εφ.
lat.] for στι, διστι Α. εγγυν bef 2nd ηδη DLK 35: αιτ το σερυν.
om ηδη ΚΧ[Π] vulg lat-a c Syr syr-cu [æth arm]: εγγυν εστιν ηδη το θερον κ [syr-jer].
31. att ουτων ins ουν R. om γινομενα D (|| Matt) lat-a.
32. om αν Dκ 33. ins ταυτα bef παντα (|| Matt Mark) D 69 lat-l (Syr) syr-cu

33. for 1st παρελευσονται, παρελευσεται (|| Matt) CK[Π] 1 lat-a e q.

23d. παρελευσονται) παρελθωσι (|| Matt), with ACR rel: txt BDLN 33 copt.
34. om δε DN 1. 69 lat-l æth Iren-int₂. rec βαρυθωσιν, with D H(Treg, expr)
69 [Meth₁ Bas₁ Cyr₁]: txt ABCRN rel Bas₁ Cyr₁. αι καρδιαι bef νμων ABX 69
latt Iren-int: txt CDRN rel copt Meth₁ Epiph₁ [Bas₂ Cyr₁]. rec transp επιστη
and αιφνιδιοs, with C rel syr arm [Bas₁]; αφ. επ. εφ νμ. A Syr copt [Bas₁] Iren-int₁
(but heaven to copt graph in symplotic algor): om εφ μμα N: txt BDLRN latt syr.en (both appy to put aφ. in emphatic place): om εφ υμας X: txt BDLR latt syr-cu with (Meth,) Mcion,-t. - εφνιδιος (itacism) A D(ενιφνίος D1, εφνίος D-corr) FKLMXΔ [CN], equidius Rr[II] 1. 33. 69 with Bas or 2. om n DV.

35. rec γορ bef επειςελευσεται, putting a colon at end of ver 34, with ACR rel vulg lat.f syrr syr-cu [syr-jer] arm Eus₁ [Bas₁] Iren-int₁: txt BDLN lat-a b c e ff₂ i copt Meth₁ (Cyr₁) Mcion₁-t.—rec επελευσεται, with ACR N-corr rel Eus₁ [Bas₁]: ελευσ. 67-9 Ser's p ev-H1: txt BDN lat-a e. (The double compound is characteristic of Luke.)

της γης bef πασης AKU²[Π]. om παντας D.

36. rec (for $\delta \epsilon$) our (so || Mark), with ACR rel vulg lat-b c f ff [i l q syr-jer-ms] syrr syr-cu copt ath arm: txt BDN lat-a e copt-ms. rec (for κατισχυσητε) καταξιωθητε, syr-th copt ath arm: txt BDK lat-a e copt-ins. The (for all 2007) equations, with ACDR rel latt syrr syr-th arm Ter_1 : txt BLXX 1. 33 [syr-jer] copt ath. The property arms defraina ACM lat-a e is yr [syr-jer] $Tert_1$: om tauta C^3RR^1 yel am: txt BDLX ΔR^{3a} 1. 33. 69 yulg lat-b c f $[f_2^{b}lq]$. for stably all f_3 for syr-on [wth]: om 37. $\delta i\delta a \sigma \kappa \omega \nu$ before f_3 in Eq. (19) f_3 for ιδασκων G: txt ACDRN rel lat-a syr copt. om τας δε νυκτας εξερχομενος D.

by My appearing. 34-00. 1 δμών to Luke. 34.] ξαυτοῖς and ὑμών thoughts to are emphatic, recalling the thoughts to

themselves, after the recounting of these outward signs. 35.] There is meaning in καθημ.,—sitting securely.

^c νύκτας έξερχόμενος ^d ηὐλίζετο ^e εἰς τὸ ὅρος τὸ καλού- d Matt. xxi. 17

...αυτον αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

37 616-

ABCDE FGHKL MRSUV γομένη ^k πάσχα^{, 2} καὶ ἐζήτουν οι ἀρχιερεῖς καὶ οι γραμ- h ch. xxi. 8 κτα. 1. 09 ματεῖς ¹ τὸ πῶς ^m ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν [t Mk. reff. k] Mt. reff. κ | M

ηυλησετο D1: ηυληζετο D-corr1: διηλιζετο A. εις το opes bef ηυλ. D. 38. for ιερω, ορει C1(perhaps) U. ακουειν αυτου bef εν τω ιερω D. (at end 13. 69. 124. 346 ins John vii. 53-viii. 11.)

CHAP. XXII. 1. $\eta \gamma \gamma_i \sigma \in V$ DL lat-b $e g_i i \lceil l \rceil q$.

2. οι δε αρχιερεις και γραμματεις bef εζητουν (omg 1st και and 2nd or and insg δε) D om το D 254. for ανελωσιν, απολεσωσιν D. εφοβουτο $D^1(\text{txt D-corr}^{1 \text{ or } 2})$.

for γαρ, δε D 254 vulg lat-b c ff₂ g₁ i [q] wth arm.

3. rec ins δ bef σατανας, with U copt Eus₁: om ABCDP R[appy] & rel Orig₁.

ins τον hef ιονδαν D. rec επικαλονμένον (more usual), with ACPR rel Orig₁ Eus₁: ισκαριωδ D-gr, -ριωθ txt BDLXR 69 syr-ms copt arm. (om τον καλουμένον G.) lat-a D-lat syr-cu Orig. aft αριθμου ins εκ D¹[-gr].

4. aft αρχιερευσιν ins και τοις γραμματευσιν (prob a mere mechanl addn; as Mey) C P(onig τοις) lat-a b c e ff₂ i l [q] syrr syr-cu with arm Eus.: om ABDRN rel vulg lat-f [syr-jer] copt.

rec ins τοις bef στρατηγοις, with C (S, e sil) UΛ Eus₁: om

36. 7 σταθ., to be set, i. e. by the angelssee Matt. ver. 31-before the glorified Son of Man.

37, 38. Peculiar to Luke. These verses close the scene of our Lord's discourses in Jerusalem which began ch. xx. 1. It does not appear, as Meyer will have it, that Luke believed our Lord to have taught Lake believed our Lord to have taught after this in the temple. Nothing is said to imply it—a general closing formula like this applies to what has been related.

38.] ωρθρ. is literal,—not figurative, 'came eagerly,' as De Wette, &c. think, from several places in the LXX. There is no occasion for a figure Luke relates nothing of any visits to Bethany. He has the name, incidentally only, in ch. xix. 29 and ch. xxiv. 50, where see note. On the whole question regarding the history of the woman taken in adultery (see digest), compare notes, John viii. 1 ff.

CHAP. XXII. 1, 2.7 CONSPIRACY OF THE JEWISH AUTHORITIES TO KILL JESUS. Matt. xxvi. 1—5. Mark xiv. 1, 2. The account of Matt. is the fullest: see notes there. The words here give us a mere compendium of what took

place. 3-6.] COMPACT OF JUDAS WITH THEM TO BETRAY HIM. Matt. xxvi. 14-16. Mark xiv. 10, 11. Our account is strikingly peculiar and independent of the others. The expression els $\hat{\eta}\lambda\theta$. Sè σατ. is found in John xiii. 27,-and certainly in its proper place. Satan had not yet entered into Judas,—only (John xiii. 2) put it into his heart to betray our Lord. 4.] καὶ στρατηγοῖς is peculiar to Luke: the others have merely the chief priests. On orpar., see Acts iv. 1. The Levitical guard of the temple would be consulted, because it had been of late especially in the temple that our Lord

λόγησεν, καὶ ἐζήτει ε εὐκαιρίαν t τοῦ παραδοῦναι αὐτὸν ...δουνα s || Mt. (reff.) " άτερ ν όχλου αὐτοῖς. 7 Hλθεν δὲ ή ήμέρα των Ψ άζύμων, Ε [av]eh. x. 19. Acts xxvii. 20. Rom. xv. 23. 1 Cor. ix. 10 al. ή έδει * θύεσθαι τὸ * πάσχα· 8 καὶ ἀπέστειλεν Πέτρον καὶ τοις... ικ. 10 al.

υ νετ. 35 onlyτ. 1 Γωάννην εἰπὼν y Πορευθέντες έτοιμάσατε ἡμῖν τὸ πάσχα, ...τωαν Ε.

2 Μας. κτί.

15 only.

ν = Αείs κκίν. ἵνα φάγωμεν.

9 οἱ δὲ εἶπαν αὐτῷ Ποῦ θέλεις έτοιμάσω- θεντες...

18. 18. w ver. 1. x Mk. reff. y Matt. ii. 8 al. Josh. xxiii. μεν; 10 ο δε είπεν αὐτοῖς Ἰδοὺ εἰςελθόντων ὑμῶν εἰς την πόλιν ^z συναντήσει ύμιν ἄνθρωπος ^a κεράμιον ύδατο; Γ[κερα]-Ισικ. την πολίν - συναντησεί υμιν ανυρωπος - κεραμίον υσατος Γικερα]. 16 (2 ch. ix. 37. 16 Αστάζων 16 άκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν τιι. 1, 10 cnly. Num. 17 καὶ ἐρεῖτε τῷ $^{\circ}$ οἰκοδεσπότη τῆς οἰκίας ... της F. ABCDE ακιίίι, 16 18 Ακογεί σοι $^{\circ}$ άδιδάσκαλος Ποῦ ἐστιν τὸ $^{\circ}$ κατάλυμα, ὅπου GHKL MPRSU Jea. v. 10, $^{\circ}$ Ιεα. v. 10, $^{\circ}$ Ιεα. v. 10, $^{\circ}$ $^{\circ}$ Τάσχα μετὰ τῶν μαθητῶν μου $^{\circ}$ φάγω; $^{\circ}$ $^{\circ}$ λάκεῖνος ΥΧΓΔΑ (ΔΥΧΙ). $^{\circ}$ (xxxx.) 5 ύμιν δείξει ε ανάγαιον μέγα h εστρωμένον έκει i ετοιμά- 1.69 θης. τη δείξει ε ἀνάγαιον μέγα η ἐστρωμένον ἐκεῖ ἱ ἑτοιμά- 1.69 Μκ. Ματ. iii 11. σατε. 13 ἀπελθόντες δὲ εὖρον καθως εἰρήκει αὐτοῖς, F [aν] 81. e $\|$ Mk. ch. ii. 7 only. 1 Kings ix. 22. f $\|$ Mk. reff. g $\|$ Mk. only t. h = $\|$ Mk. Acts ix. 34 only. (Matt. xxl. 8 reff.) Ezek. xxiii. 41. i abs., $\|$ Mk. ch. ix. 52. Gen. xiii. 16.

for $\tau \circ \upsilon$ mapaδουναι, ινα παραδω (|| Matt) P. rec αυτοις bef $\alpha \tau \in \rho$ οχλου, with P rel lat-c fff, [q] syrr syr-cu copt with arm Eus₂: om autois D vulg lat-a e l: txt ABCLN lat-b i [l].

7. om $\dot{\eta}$ AC Δ . for $\tau\omega\nu$ a $\zeta\nu\mu\omega\nu$, $\tau\omega\nu$ $\pi\alpha\sigma\chi\alpha$ D lat-a b e ff_2 i l Syr syr-cu.

rec ins εν bef ή, with APN rel latt Eus, : om BCDL.

8. ins τον bef πετρον D.

aft ετοιμασωμέν ins σοι DP gat lat-c e ff, sah æth; 9. (ειπαν, so BCDLN.)

σοι φαγειν το πασχα (|| Matt) B syr-mg-ms.

10. om αυτοις D lat-e. for ειςελθοντων, ειςερχομένων D. υπαντησει CLX: απαντησει D 29. 248 Ser's g [Orig₁]: txt ABPRN rel. βασταζων bef κεραμιον υδατος D: om υδατος \aleph^1 (ins \aleph^3 b). rec (for ϵ is $\eta \nu$) οῦ, with D rel Syr syr-eu(appy): ου ϵ αν ($cf \parallel Mark$, οπου αν) AKMPR[Π]: txt BCL \aleph latt syr [syr-jer coptt] arm, $\epsilon \nu$ η X.

om ooi (|| Matt Mark) DUX lat-q Syr syr-cu. 11. aft oikias ins Leyoutes &.

aft καταλυμα ins μου CN sah arm.

12. for Kakelvos, ekelvos D Orig. (avayatov, so ABDEGHKLMPR S-marg $V[\Delta\Pi^{\dagger}]$ \aleph : anageon C 1.) for μ ega, oikon D sah. Kakel LXX vulg lat-f i æth arm-ed.

13. rec ειρηκέν, with APR rel: txt BCDL 869 lat-a. (ειπέν X 240-4-8 Scr's g evvfor autois, autos DI [-gr](txt D-corr1).

had become obnoxious to them (see ver. 53 and ch. xxi. 37, 38). 5, 6.] The words συνεθ. and ἐξωμολ. here seem clearly to imply that the money was not now paid, but afterwards, when the treachery was accomplished ;- see note on Matt. xxvi. 15. $\tilde{\mathbf{a}}_{\tau \epsilon \rho} \tilde{\mathbf{o}}_{\chi} \lambda$. $= \kappa \alpha \tau \alpha \omega \omega \alpha$ Theophyl., or perhaps $\chi \omega \rho ls \theta o \rho \dot{\nu}$ Bov, Euthym.

7-14.] PREPARATION FOR CELE-BRATING THE PASSOVER. Matt. xxvi. 17-19. Mark xiv. 12-16. Our account is the fullest of the three, related however nearly to Mark's. 7.] ήλθεν is not 'appropringualitat,' but 'venit.' On this whole subject see notes on Matt. xxvi. 17, and John xviii. 28. η έδει, the legal time of the Passover being sacrificed. So the narrators in the three Gospels evidently intend. 8, 9. It was a solemn mes-

sage, and for it were chosen the two chief In the report of Matthew, the suggestion is represented as coming from the disciples themselves. The question, $\pi \circ \hat{\mathbf{v}} = \theta \in \lambda$. was asked, but only in

reply to the command of our Lord.

10.] There can, I think, be no question that this direction was given in super-human foresight, just as that in ch. xix. 30: see also 1 Sam. x. 2—8, and Matt. xvii. 27. This person carrying water would probably be a slave, and the time, towards evening, the usual hour of fetching in water. 11, 12.] The οἰκοδεσπ. was a man of some wealth, and could not be identical with the water-carrier (see notes on Matt.). κατάλ. is not here, as in ch. ii. 7, an inn, but a room set apart at this season of the feast, by residents in Jerusalem, in which parties

καὶ ἡτοίμασαν τὸ πάσχα. 14 Καὶ ὅτε ἐγένετο ἡ k ὅρα, k — Matt. 1 ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὰν αὐτῷ. 15 καὶ εἶπεν πρὸς 15 καὶ εἶπεν πρὸς 15 καὶ 15 καὶ εἶπεν πρὸς 15 εἰτ. 15 εἰτ. 15 αὐτοὺς $^{\rm m}$ Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ $^{\rm f}$ πάσχα $^{\rm f}$ φαγεῖν $^{\rm meonstr., John}$ μεθ' ὑμῶν $^{\rm m}$ πρὸ τοῦ με $^{\rm o}$ παθεῖν $^{\rm 16}$ λέγω γὰρ ὑμῖν ὅτι οὐ $^{\rm mio.}$ χχιίί. 18. Κατ. $^{\rm constr.}$ $^{\rm constr.}$...€πιθυμια R. μη φάγω αὐτὸ εως ^p ότου ^q πληρωθη εν τη βασιλεία τοῦ 30. ...βασι. μη φαγω αυτό εως νότου ππληρωση εν τη βασίλεια 100 30. λ εια P. θ εοῦ. 17 καὶ τ δεξάμενος ποτήριον τ εὐχαριστήσας εἶπεν τ κι s reff. Acts τ ii. τ Acts τ iii. τ 15 al. Λάβετε τοῦτο καὶ $^{\rm t}$ διαμερίσατε εἰς ἐαυτούς· $^{\rm 18}$ λέγω γὰρ $^{\rm 15\,al.}$ - $^{\rm lsec. note}$ νμῖν, οὐ μὴ $^{\rm u}$ πίω $[^{\rm v}$ ἀπὸ τοῦ νῦν] ἀπὸ τοῦ $^{\rm w}$ γενήματος $^{\rm th. Heb.}$ $της × ἀμπέλου ἔως οὖ ἡ βασιλεία τοῦ θεοῦ ἔλθη.

19 Καὶ <math>^{p}_{q}$ ch. xx. 8 reft. $^{p}_{q}$ ch. john ii. 29. 2 Cor.

x. 6 al. r = ch. ii. 28. xvi. 6. Eph. vi. 17. Jer. xxxii. (xxv.) 28. sabsol., here (bis) & 0. Matt. xv. 36 + Mk. al. Wisd. xviii. 2. t ch. xi. 17, 18 reff. Judg. v. 30. u w. από here only. ἐκ, η Mt. reff. v ch. v. 10 reff. x John xv. 1 reff.

14. rec ins δωδεκα bef αποστολοι (see ||), with ΛCPRN3b rel vulg lat-f q syrr [syrjer] copt with arm Epipha: om BDN1 lat-a b c e ff i l syr-cu sah.—οι δωδεκα, omg αποστολοι, Ι.ΧΧ3α.

16. om οτι C¹(perhaps) DX. rec ins ουκετι bef ου μη (from Mark xiv. 25), with CP rel vulg lat-c e syrr syr-cu [syr-jer] ath arm [Orig₁]: for ου, ουκετι D: txt rec (for αυτο) εξ αυτου (from ||), ABC1HLN 1 lat-a coptt. φαγομαι D. with AC2P rel lat-f syr-txt [syr-jer] wth arm: απ' αυτου (from below) D 69: txt B C'(appy) LN 1 latt syr-mg coptt Epiph, [Orig-int,]. for πληρωθη, καινον βρωθη D. 17. ins το bef ποτηριον (see ver 20) ADKMU[Π]: om BCLN rel coptt.

τουτο Ν¹ [vulg lat-e]. οπ και D[-gr lat-e] syr-cu syr-jer coptt. rec (for εις εαυτους) εαυτους (from John xix. 24: Ps xxi. 18), with AD rel syr: αλληλους Ν¹: txt BC(L)MN3a 1. 69 latt arm. - autois L.

18. rec aft υμιν ins οτι (Matt xxvi. 29 | Mark), with AR rel latt syrr syr-cu syr-jer rec om απο του νυν, with AC rel Syr [coptt arm]: om BCDGL 1 mt lat-e æth. Iren-int: ins bef ου μη πιω DG 1 lat-e, syr-cu arm: txt BKLM[Π]N lat-e, syr-syr-jer coptt wth. (rec γενν., with K (S, e sil): txt ABCDN rel.) rec (for ou) οτου, with ελθη bef η β. τ. θ. D [Syr syr-cu syr-jer]. AD rel: om C1(appy): txt BC1FLX 1.

coming from the country might eat the Passover. The question therefore would be well understood; - and the room being ἐστρωμένον, and as Mark adds, ἕτοιμον, would be no matter of surprise.

14.] The ωρα was evening, see above on

ver. 10, and Matt. xxvi. 20.

15-18.] Peculiar to Luke. The desire of our Lord to eat this His last Passover may be explained from ch. xii. 50: not merely from his depth of love for His disciples, though this formed an element in it, -see John xiii. 1 sq. The yap in ver. 16 gives us the leading reason. 15. παθείν] This is the only instance in the Gospels, of the absolute use of máoxw, as in the Creed, 'He suffered.' We have several times πολλὰ παθεῖν, ch. ix. 22; xvii. 25: Matt. xvi. 21 al. ταῦτα παθεῖν, ch. xxiv. 26, and ούτως παθείν, ditto ver. 46.

16. The full meaning of this declaration is to be sought in the words τοῦτο τὸ πάσχα. It was that particular Passover, not merely the Passover generally-though of course that also,-that was to receive its fulfilment in the kingdom of God. And to this fulfilment our Lord alludes again in ver. 30, ίνα έσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῆ βασιλεία μου. It is to

this marriage supper of the Lamb, that the parable Matt. xxii. 1-14 in its ultimate application refers: nor can we help thinking on the faithless Apostle at this very

supper, in ib. vv. 11—13: see notes there.
17.] Some (e. g. De Wette) suppose that it is here implied that our Lord did not drink of the cup Himself. But surely this cannot be so. The two members of the speech are strictly parallel: and if He desired to eat the Passover with them, He would also drink of the cup, which formed a usual part of the ceremonial. This seems to me to be implied in δεξάμενος: λαβών is the word used by all afterwards, when He did not partake of the bread and wine. This most important addition in our narrative, amounts I believe to a solemn declaration of the fulfilment of the Passover rite, in both its usual divi sions,-the eating the flesh of the lamb, and drinking the cup of thanksgiving. Henceforward, He who fulfilled the Law for man will no more eat and drink of it. I remark this, in order further to observe that this division of the cup is not only not identical with, but has no reference to, the subsequent one in ver. 20. That was the institution of a new rite; -this the abro-

19. aft $\lambda \epsilon \gamma \omega \nu$ ins $\lambda \alpha \beta \epsilon \tau \epsilon$ A. om ϵis B¹(sic: see table): ins $\Delta B^2 CDN$ rel. 19, 20. om τo $\nu \pi \epsilon \rho$ ver 19 to end of ver 20 D lat-a b e ff_2 i l: lat-b e read instead vv. 17, 18, omg them above: similarly syr-cu substitutes vv. 17, 18 for ver 20.

20. rec ως αντως bef και το ποτηριον (aft $\parallel 1$ Cor), with A rel [vulg lat-c $f g_{1,2} q$ syrr &c Bas,]: txt BLR copt [syr-jer]. (εκχυννομένον, so AB¹ΕLUΔ[ΤΠ]Κ.)

21. om μετ' εμου D 57 Syr.

22. rec (for $\sigma\tau i$) kai, with A rel vulg lat-c [b e f ff_2 i l q] syrr syr-cu [syr-jer æth arm]: om lat-a i D-lat Orig1: txt B D-gr LTR coptt. rec μ ev bef ν os (|| Matt Mark), with A rel: μ ev bef σ vios D: om μ ev \aleph^1 : txt BLTR³ D-lat coptt. rec τ 0 for τ 0 and τ 0 wrish τ 0 and τ 0 lat-f syrr syr-cu coptt with: txt BDGLTR 69 latt [syr-jer] arm Orig. om τ 0 and τ 0 lat-e syr-cu Tert1.

23. for kai autoi, autoi $\delta \epsilon$ D late f sah. om $\tau \delta$ DL sah(appy) Origites $\epsilon \xi$ autow D 1421(Sz) late a be e if e if e if e is successible autow B in the same $\epsilon \xi$ autow D 1421(Sz) late a be e if e if e if e is successible autom B in the same $\epsilon \xi$ in the

μελλων bef τουτο DL 241-5.

gation of an old one, now fulfilled, or about to be so, in the person of the true Lamb of God. This is generally supposed to have been the first cup in the Passover-meal, with which the whole was introduced. On the possible connexion of this speech of our Lord with the celebration of the Passover at this particular time, see note on Matt. xxvi. 17.

After these verses, in order of time, follows the washing of the disciples' feet in John xiii. 1—20, referred to in our ver. 27.

19, 20.] Institution of the Lord's Supper. Matt. xxvi. 26-29. Mark xiv. 22-24. 1 Cor. xi. 23-25. See notes on Matthew. 20. τὸ ὑπὲρ ὑμῶν ἐχυννόμενον] These words cannot be said of ποτήριον, 'nam poculum plenum non effunditur, sed bibitur' (Bengel), but are said πρὸς τὸ σημαινόμενον, which is the wine poured out from the grapes (τὸ γέννημα τῆς ἀμπέλου) and represents the Blood poured out from the Lord's Body. Here follows, in Matt. ver. 29, Mark ver. 25, a second declaration, respecting not drinking any more of this fruit of the vine.

21-23.] ANNOUNCEMENT OF A BE-

TRAYER. See notes on Matt. xxvi. 20—25. I would not venture absolutely to maintain that this announcement is identical with that one; but I own the arguments of Stier and others to prove them distinct, fail to convince me. The expression πλην ίδού bears marks of verbal accuracy, and inclines us to believe that this announcement was made after the institution of the cup, as here related. 'Notwithstanding this My declaration of love, in giving My Body and Blood for you, there is one here present who shall betray Me.'

èπὶ τ. τρ., viz. in dipping into the dish with the Lord. πορεύεται] A somewhat similar πορεύεσθαι to this occurs ch. xiii. 33; but that is used of our Lord's ministerial progress; this of His progress

through suffering to glory.

24—30.] DISPUTE FOR PRE-EMINENCE. OUR LORD'S REPLY. Without attempting to decide the question whether this ineident is strictly narrated in order of time, or identical with one of those strifes on this point related Matt. xviii. 1; xx. 20, I will offer one or two remarks on it as it here stands. (1) Its having happened at this time is not altogether unaccountable.

MILWY ...

w see ch. xii. 21, 38. x comp., Sir. i. 4. y = Acts xv. 22 al. 1 Chron. xvi. 5. x. 45 reff. dch. iv. 13. viii. 13. James i. 2. Deut. iv. 34. x. 16 (from Jer. xxxviii. [xxxi.] 33). ix. 16, 17 only. Gen. xv. 18. (f 2 Kings ix. 11, 13.

24. om $\kappa a \bowtie 127(Sz)$ [gat(with mm tol) lat- $a \ b \ c \ e \ f_2 \ i \ l \ q$] Orig₁. \bowtie see seavous $\bowtie 1$ [see seavous $\bowtie 1$ T(Tischdf) 69]. om autwr, and for doker sival, at sin D lat- $a \ f$ Syr syr-cu (coptt).

25. for εξουσιαζοντες αυτων, αρχοντες των εξουσιαζουσιν αυτων και (sic) X1.

26. rec γ ενεσθω, with A rel [Bas₁]: txt BDLTN 1 [Damasc-ms₁]. om 2nd c D 69. for νεωτερος, μικροτερος D vulg lat- α c f_2 i l. διακονος D.

27. for ver, $\mu \alpha \lambda \lambda o \nu \eta$ o avakethenos egw gar en $\mu \epsilon \sigma \omega$ umwn $\eta \lambda \theta o \nu$ oux ws o avakethenos a $\lambda \lambda^i$ ws o diakonwn kai umeis $\eta \nu \xi \eta \theta \eta \eta \tau \epsilon \epsilon \nu$ th diakonia mou ws o diakonwn D. ins o bef $\mu \epsilon \iota \zeta \omega \nu R^i$. The eight bef $\epsilon \nu$ $\mu \epsilon \sigma \omega$ umwn, with A rel [lat-a b e q Bas, Chr_1 Originate]: omethen D(as above): the BLTR vulg lat-c f f?, [i l] Eus,

28. om υμεις δε εστε D.

29. διατιθημι Λ 1. aft υμ. ins διαθηκην Α. om μου Dr 248 lat-e.

30. rec εσθιητε, with A D-corr¹ QN rel Eus, : txt BD¹T.

They had been just enquiring among themselves (ver. 23), who among them should do this thing. May it not reasonably be supposed, that some of them (Judas at least) would be anxiously employed in self-justification, and that this would lead, in some part of the table, to a dispute of the kind here introduced? The natural effect of the Lord's rebuke would be to give rise to a different spirit among them, and the question "Lord, is it I?" may have been the offspring of this better mind; -but see note on Matt. vv. 20-25. (2) It is surprising to find the very declaration of our Lord on the former strife related in this Gospel (ch. ix. 46-48), repeated as having been made at this Paschal meal, - by John (xiii. 20). May not this lead us to suppose that there has been a transposition of some of the circumstances regarding these various contentions among the Apostles, and that these words occurring in John may possibly point to a strife of this kind? (3) The ἐγώ εἰμι έν μέσφ ύμῶν ὡς ὁ διακονῶν is too clear an allusion to the washing of their feet by the Lord, to have escaped even those Commentators who are slow to discern such hints (e. g. De Wette). The appeal,

if it had taken place, is natural and intelligible; but not otherwise. (4) The diction is repeatedly allusive to their then employment: ἀνακείμενος — διατίθεμαι — ἔσθειν καὶ πίνειν – ἐν τῆ βασιλεία μου—all these have reference to things present, or words spoken, during that meal.

I therefore infer that the strife did happen at this time, in the order related here.

25.] See on Matt. xx. 25. The expression here of έξουσ. αὐτ. εὐεργ. καλ. also seems to be connected with what had just taken place. 'Among them, the εὐεργέται are those who ἐξουσιάζουσιν αὐτῶν—but among you, I, your εὐεργέτης (see vv. 19, 20, ὑπὲρ ὑμῶν, bis), do not so, but am in the midst of you as your servant.'

Ptolemy εὐεργέτης at once occurs to us;—numerous other examples are given by Wetstein. 26.] οὕτως, i. e. ἔσεσθε.

27.] Compare John xiii. 13—17.
28.] These words could hardly have been spoken except on this occasion, when τὸ περὶ ἐμοῦ τέλος ἔχει, ver. 37.

29, 30.] See above, and note on Matt. xix. 28, see also Rev. ii. 27. The word βασιλείαν belongs to both verbs—not, 'I appoint to you (as my Father hath appointed to me a kingdom) that ye

om 2nd μov D am(with forj [ing] tol) lat-e l syr-cu. ree $\kappa a\theta \iota \sigma \eta \sigma \theta \epsilon$, with H: $\kappa a\theta \epsilon \xi \eta \sigma \theta \epsilon$ D-gr: $\kappa a\theta \eta \sigma \epsilon \sigma \theta \epsilon$ AB*GLQ[Π^1] \mathbb{N} 1. 69 (- $\sigma \theta a\iota$ AL): $\kappa a\theta \iota \sigma \sigma \theta \epsilon$ (see Matt xix. 28) X rel: txt B¹T, $\kappa a\theta \eta \sigma \theta a\iota$ B(as corrected by origl scribe, see table) Δ . (The - $\sigma \theta a\iota$ is too obvious an itacism to bring the infin seriously into question, as in Mey, ins $\delta \omega \delta \epsilon \kappa a$ bef $\theta \rho ov$. (|| Matt) X (D \mathbb{N}^{3a} $i\beta$) lat-a bf[lq syr-jer] syr-cu syr-w-ast sah arm Orig_1; aft $\theta \rho ov$. 69 lat-c [ff_2 mm]. $\theta \rho ov ovs$ (|| Matt) D 69. om τas D¹(ins D-corr¹?). τas $\delta \omega \delta \epsilon \kappa a$ $\theta v \lambda as$ bef $\kappa \rho \iota v v v \tau \epsilon s$ BT lat-i.

31. rec at beg ins $\epsilon_i\pi\epsilon$ $\delta\epsilon$ o kupios (to mark the supposed beginning of a new sub-

ject), with ADQN rel [Bas.]: om BLT coptt. om 2nd σιμων Ν.

32. $\operatorname{rec} \ \epsilon \kappa \lambda \epsilon_i \pi \eta$, with AQ $\operatorname{rel} : \operatorname{txt} \ \operatorname{BDKLMTUX[\Pi]} \bowtie 1 \ [\operatorname{Bas}_2 \ \operatorname{Chr}_{\operatorname{swpe}} \ \operatorname{Cyr}_1]$. for $\kappa a\iota \ \sigma \upsilon \ \pi \sigma \tau \in \epsilon \pi \iota \sigma \tau \rho \epsilon \psi as$, $\sigma \upsilon \ \delta \epsilon \in \pi \iota \sigma \tau \rho \epsilon \psi o \upsilon \ \kappa a\iota \ \operatorname{D} \ \operatorname{lat} - e \ \operatorname{Gelas}$. rec $\sigma \tau \eta \rho \iota \xi \sigma \upsilon$, with $\operatorname{D} \ \operatorname{rel} \ [\operatorname{Bas}_1] : \operatorname{txt} \ \Delta \operatorname{BKLMQT[\Pi]} \bowtie 1$. (X doubtful, see Treg.)

33. for o de eimen, eimen de A lat-a b f ff i [l] q.

&c.,' but, I appoint to you, as my Father hath appointed to me, a kingdom, that ye &c. ἐπὶ τῆς τρ.] See above, ver. 21, and note on ver. 16.

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31-34. APPEAL TO PETER: HIS CON-FIDENCE, AND OUR LORD'S REPLY. (See Matt. xxvi. 30-35: Mark xiv. 26-31: John xiii. 36-38.) The speech appears to proceed continuously. There are marks in these words of our Lord, of close connexion with what has gone before. His way which the Father διέθετο to Him, is to His kingdom—but it is through πειρασμοί. To these, who have been with Him in these trials, He διατίθεται βασιλείαν,but His way to it must be their way, and here is the $\pi \epsilon i \rho \alpha \sigma \mu \delta s$,—the sifting as wheat. The sudden address to Simon may perhaps have been occasioned by some remark of his, - or, which I think more probable, may have been made in consequence of some part taken by him in the preceding strife for precedence. Such sudden and earnest addresses spring forth from deep love and concern awakened for another. 31. ἐξητήσ.] Not only 'hath desired to have you,' E. V., but hath obtained you;—'his desire is granted.'

ύμας—all. This must include Judas, though it does not follow that he was present—the sifting separated the chaff from the wheat, which chaff he was, see Amos ix. 9. 32.] ἐγὰ δὲ ἐδ. π. σοῦ] As Peter was the foremost (the rest are here addressed through him), so he was in the greatest danger. It must not be

supposed that our Lord's prayer was not heard, because Peter's faith did fail, in his denial: ἐκλίπη implies a total extinction which Peter's faith did not suffer.

Though the bus included Judas, he is not included in the prayer: see John xvii. 6—12. We may notice here, that our Lord speaks of the total failure of even an Apostle's faith, as possible.

έπιστρέψας There can, I think, be little doubt that this word is here used in the general N. T. sense, of returning as a penitent after sin, turning to God; and not in the almost expletive meaning which it has in such passages as Ps. lxxxiv. 6, δ θεός, σὺ ἐπιστρέψας ζωώσεις ήμας (although even here it may have a somewhat similar sense to the above—see Joel ii. 14: Acts vii. 42). στήρισον] The use of this word and the cognate substantive thrice by Peter in his two epistles (see reff.), and in the first passage in a connexion with the mention of Satan's 33, 34. temptations, is remarkable. Whether these words are in close connexion with the preceding, may I think be doubted. They may represent the same reply of our Lord as we have recorded in John xiii. 38. One thing seems clear, without any attempt at minutely harmonizing: that two announcements were made by our Lord to Peter of his future denial, occasioned by two very different professions of his. One, -during the last meal, i. e. before going out, and occasioned by Peter's professed

Πέτρε, οὐ η φωνήσει σήμερον τ ἀλέκτωρ ἕως τρὶς ε ἀπαρνήση η ε ε ε ν. ω, ξη οπίς. [μη] εἰδέναι με, 35 καὶ εἶπεν αὐτοῖς "Οτε ἀπέστειλα ὑμᾶς τhere. &c. τ ἄτερ $^{\rm u}$ βαλλαντίον καὶ $^{\rm v}$ πήρας καὶ $^{\rm w}$ ὑποδημάτων, μη πινὸς $^{\rm x}$ ὑστερήσατε; οἱ δὲ εἶπαν Οὐθενός. 36 εἶπεν οὖν $^{\rm s}$ ε καὶ $^{\rm w}$ ὑποῖς 'Αλλὰ νῦν ὁ ἔχων $^{\rm u}$ βαλλάντιον $^{\rm y}$ ἀράτω, ὁμοίως ε Τομίν, ε ε σαὶντοῖς 'Αλλὰ νῦν ὁ ἔχων $^{\rm u}$ βαλλάντιον $^{\rm y}$ ἀράτω, ὁμοίως $^{\rm u}$ Τομίν, ε ε τομίν, ε ε τομίν ε ε τομίν ε ε τομένεις του ε του ε τομένεις του ε του ε τομένεις του ε του ε τομένεις του ε τομένει του ε τομένεις του ε τομένει του ε τομένει του ε τομένει του ε τ καὶ $^{\rm v}$ πήραν $^{\rm v}$ καὶ ὁ μὴ $^{\rm z}$ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ $^{\rm with}$ μής καὶ $^{\rm a}$ ἀγορασάτω μάχαιραν. $^{\rm 37}$ λέγω γὰρ ὑμῖν ὅτι τοῦτο $^{\rm 2}$ Μαςς xit. Is only.

x. 4, xii, 33 only. Job xiv, 17 only. v ch. ix, 3 reff. w Matt. x. 10. ch. x. 4. Exod. xii, 11. x = Rom. iii, 23. Eccl. vi. 2. y = ch. x. 3. xix, 21. Mark xv. 24. z ellips., ch. iii, 11. 1 Cor. xi. 22. a Matt. xiii, 44. 2 Chron. xxxiv. 11.

34. rec aft ov ins μη (see John xiii. 38), with AD rel: om BLQTXX. εως) πριν η (from || Mark), with Λ rel syr-txt ach [arm]: πριν (|| Matt) Q 251: εως ου (|| John) ΚΜΧ[Π]; εως οτου D: txt BLTΝ 69 latt Syr syr-mg [syr-jer] coptt. με bef απαρνηση ΒLΤΝ 69: με bef ειδεναι Q 1 lat-f; με απαρνηση μη ειδεναι με D syr-cu: txt Λ rel vulg syrr sah. οm μη BLMQTΧ[Π¹]Ν 1 copt: ins ΛD rel

Syr syr-cu [syr-jer æth] sah arm.
35. (βαλλαντιου, so ABDQ [T(Tischdf)] * &c.)

35. (βαλλαντιου, so ABDQ [T(Tischdf)] & &c.) μηρας κ¹(txt κ³³ or earlier).

for τινος, τι κ¹. (ειπαν, so BDL [T(Tischdf)].) (rec ουδενος, with DL T[Alf]UΛΝ 1(e sil) Orig [Chr]: txt ABQ [T(Tischdf)] rel.)

36. for ουν, δε BL [T(Tischdf)] κ³³ 69 coptt: txt AQ T[Alf] rel [syrr arm].—ο δε ειπεν Dκ¹ lat-ε [syr-jer Chr]. οπ αντοις D 1 lat-ε δε eff.; i [arm]. ανει D. πωλησαι D: πωλησει EGHSVΔΛ 69 arm [Chr_(txt)]. αγορασει DEFHSUVΓΛ 69 Chr. Thl.

37, οπ νων D lat-δ. regime στι hot στοις with [MALF] αν [MALF] 37. om υμιν D lat-b. rec ins ετι bef τουτο, with T[Alf] rel vulg lat-a c e i syrr

readiness to go to prison and to death (= to lay down his life) for and with the Lord:—the other,—on the way to the Mount of Olives, after the declaration that all should be offended, and occasioned by Peter's profession that though all should be offended, yet would not he. Nothing is more natural or common than the repetition, by the warm-hearted and ardent, of professions like these, in spite of warning : -and when De Wette calls such an interpretation eine Nothhulfe, all that we can say is to disclaim any wish to clear up difficulties, except by going into their depths and examining them honestly and diligently. If the above view be correct, I conceive that the account in John of this profession and our Lord's answer, being in strict coherence, and arising out of the subject of conversation, must be taken as the exact one: and Luke must be supposed to have inserted them here without being aware of the intermediate remarks which led to them. This is the only place in the Gospels where our Lord addresses Peter by the name Hétpe. And it is remarkable as occurring in the very place where He forewarns him of his approaching denial of Himself.

35-38. FOREWARNING OF PERILS AT HAND. Peculiar to Luke. The meaning of our Lord in this much controverted passage appears to be, to forewarn the Apostles of the outward dangers which will await them henceforward in their mission :- unlike the time when He sent

them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for sustenance, yea and even of the sword itself for defence. This they misunderstand, and point to the two swords which they have, -for which they are rebuked 35.] See ch. ix. 3; x. (see below). 4; also Matt. x. 9. 36. a a peir was the very word used in the prohibition be-There is a question what should be supplied after μη έχων. Very many authorities make μάχαιραν understood (as in E. V.);—but the simpler construction and better sense is to place μη έχων in contrast with exwv, he who has a purse, &c., and he who has none, let him &c., see reff. Thus the sense will be complete -for he who has a purse, can buy a sword, without selling his garment. μάχαιρα must be here used in the sense of a sword, -compare ver. 49:- and not a knife to eat with, which some have understood. The 'sword of the Spirit' (Olshausen and others) is wholly out of the question. The saying is both a description to them of their altered situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be necessary. It forms a decisive testimony, from the mouth of the Lord Himself, against the views of the Quakers and some other sects on these points. But it does not warrant aggression by Christians, nor, as some R. Catholics (see the bull "Unam sanctam" of

b = Matt. xxiv. τὸ γεγραμμένου b δεῖ c τελεσθηναι d έν ἐμοί, c τὸ Καὶ μετὰ ABDEF ι ἀνόμων ε έλογίσθη· h καὶ γὰρ ι τὸ περὶ έμοῦ k τέλος k έχει. MOSTU 38 οί δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ώδε δύο. ὁ δὲ εἶπεν

i. 9 2 Pet. ii. 8 only.
i. 10 i. 12 i. 10 i. 12 i. 10 ii.
i. 8 only.
i. 8 only.
i. 8 only.
i. 8 only.
i. 9 only.
i. 10 i. 10 i. 10 ii. 10 iii. 10 ii. 10 iii. 10 ii. 10 iii. 10 ii. 10

syr-cu arm: om ABDHLQ [T(Tischdf)] XX 1 lat-b f coptt [syr-jer] wth. for 2nd τo , $\sigma \tau_1$ A lat-a c e ff_2 i [l D-lat] Ambr₁. ins $\tau \omega \nu$ bef $a \nu o \mu \omega \nu$ D. om 2nd $\gamma a \rho$ D lat-a e e ff_2 i [l] syr-cu: ins A B(sic: see table) \aleph rel syr coptt. rec (for τo bef $\pi \epsilon \rho \iota$) τa , with A rel Syr syr-mg [wth arm]: txt BDLQ(T) \aleph 1 lat-b syr-cu syr [syr-mg [m] jer | coptt. - το bef γαν Τ.

38. (ειπαν, so BDLQ [T(Tischdf) N.) ιδου bef κυριε D: om κυριε X1. δυο

bef μαγαιραι ωδε D em. for ικανον εστιν, αρκει D.

39. $\epsilon\pi o \rho \epsilon \nu \epsilon \tau o$ D evv-H₂-Z₂-48₂. (kai (bef oi $\mu a \theta \eta \tau a i$) is written over the line by the origh scribe in B: see table [om kai V 69 wth].) rec aft oi $\mu a \theta \eta \tau a i$ ins autov (| Matt), with Q rel lat-a b c Syr syr-cu [syr-jer] sah æth: om ABDLM2T[\Delta2] \ 1 vulg lat-q syr copt arm.

om de T. om Tou D. ειςελθητε D ev-y latt: 40. γενομένοις Τ. εμπεσειν 69: ελθειν Δ-gr. (ειςελθειν is written over the line by the oright scribe in B:

see table: Tischdf says by B2(appy)3.)

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41. for και αυτος, αυτος δε D sah. for $\alpha\pi\epsilon\sigma\pi\alpha\sigma\theta\eta$, $\alpha\pi\epsilon\sigma\pi\alpha\theta\eta \aleph^{1}(txt \aleph-corr^{1-3})$ Ser's n: $\alpha\pi\epsilon\sigma\tau\alpha\theta\eta$ D: $\alpha\pi\epsilon\sigma\tau\eta$ G 157(Sz) lat-c f l.

Boniface VIII., cited in Wordsw. ad loc.), spreading the gospel by the sword.

37. The connexion is this: 'Your situation among men will be one of neglect and even of danger;-for I myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.' By the very form of the expression it is evident, that the sword alluded to could have no referthe sword anidet to could have no reference to that night's danger, or the defending Him from it. το περὶ έμ. τέλος ἔχει] The prophecy cited closes the section of Isaiah, which eminently predicts the Lord's sufferings (ch. lii. 13—liii. 12). τὸ περὶ ἐμοῦ—supply γεγραμμένον, or perhaps more generally, 'determined in the counsel of God.'

τέλος έχει does not merely mean 'must be fulfilled,' which would be an assertion without any special reference here-but (as E. V.) have an end; -are coming to the completion of their accomplishment. So τετέλεσται, John xix. 30. Two of them were armed,-either from excess of zeal to defend Him, excited by His announcement of His sufferings during this feast,-or perhaps because they had brought their weapons from Galilee as protection by the way. The road from Jericho to Jerusalem (see ch. x. 30) was

much infested with robbers :- and it was the custom for the priests, and even the quiet and ascetic Essenes, to carry weapons when travelling. Chrysostom (Hom. in Matt. lxxxiv. vol. vii. p. 797) gives a curious explanation of the two swords: εἰκὸς οὖν καὶ μαχαίρας εἶναι ἐκεῖ διὰ τὸ ἀρνίον. This certainly agrees with the number of the disciples sent to get ready the Passover: but it has nothing else to recommend it. They exhibit their swords, misunderstanding His words and supposing them to apply to that night. Our Lord breaks off the matter with ikavov corte,-'It is enough;' not 'they are sufficient;'—but, It is well,—we are sufficiently provided—'it was not to this that My words referred.' The rebuke is parallel with, though milder than, the one in Mark viii. 17,-as the misunderstanding was somewhat similar.

39-46.] CHRIST'S AGONY AT THE MOUNT OF OLIVES. Matt. xxvi. 36-46. Mark xiv. 32-42. John xviii. 1. For all comment on the general narrative, see notes on Matthew. Our account is compendious, combines the three prayers of our Lord into one, and makes no mention of the Three Apostles being taken apart from the rest. On the other hand it inR -ερει καὶ t θεὶς τὰ t γόνατα προςηύχετο 42 λέγων Πάτερ, "εἰ ι Mark xv. 10 βούλει $^{\text{v}}$ παρενεγκείν τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ $^{\text{w}}$ πλὴν $^{\text{unposion. ch.}}$ μὴ τὸ $^{\text{v}}$ θέλημά μου ἀλλὰ τὸ σὸν $^{\text{v}}$ γινέσθω. $^{\text{d3}}$ γ ὤφθη $^{\text{vision. cell.}}$ δὲ αὐτῷ ἄργιελος ἀπ' οὐσυροῦ $^{\text{vision. cell.}}$ $^{\text{unposion. ch.}}$ $^{\text{wision. cell.}}$...αυτον δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ εὐνισχύων αὐτόν. 44 καὶ τομ. Ματι. τομ. Ματι. τομ. 10. Acts. xxi. 4. y Matt. xvii. 3 al. Exod. iii. 2. z = here only. 2 Kings xxii. 40 al. intr., Acts. ix. 19 only. Gen. xiviii. 2.

προςευγετο D: προςευξατο T: προςηυξατο Γκ [Damase,].

42. $\mu\eta$ to general 1. Hossiegita 1. The manages of the parameter of the property of the prop be so.) rec το ποτηριον bef τουτο (|| Matt Mark), with AR rel latt [syrr syr-cu Dion Damase] Orig Bus; txt BDLQT N-corrl lat-f ff coptt.—τουτο τ. π. τουτο Νι. rec γενεσθω, with B2(sic: see table, not as Tischdf) DEXA 69 [Constt]]: txt

QR [S(Tischdf)] T rel [Bas-2-mss, Damasc-ms], yew. AB\\(^{1}\Delta M\).

Vv. 43, 44 om BRT-N-corr\(^{1}124\) lat-f copt-wilk sah-woide arm-mss, and A(which has nevertheless the Ammonian section marked) 69(but ins "with all known evange-listaria" (Seriv) aft Matt xxvi. 39) Hil, Jer\(^{1}1\): in D\(^{1}A\) rel(and the mass of cursives) latt syrr syr-cu syr-jer copt-schw\(^{1}A\) ash-ms(Zoega) ath arm Just, Iren\(^{1}A\) gr Hipp\(^{1}1\) Dion\(^{1}1\) Eus\(^{1}1\)-canonical Arius-in-Epip\(^{1}1\). Tit-bostr Chr\(^{1}1\) &e, but in L the Ammonian section and Eusebian canon are wanting, and in ESV\(^{1}1\) \(^{1}1\) 24. 36. 161-6. 274 they are marked with asterisks, and in Γ 123. 344 Ser's do with obeli. (The chief details of the patristic evidence are as follows :-

I. On the side of the omission. HILARY, after saying that Luke subjoins the two facts as above, adds Nec sane ignorandum a nobis est et in gracis et in latinis codicibus complurimis, vel de adveniente angelo vel de sudore sanguinis nil scriptum The verses are not commented reperiri (de Trinitate, lib x. 41, vol ii. p. 349). upon in CYRIL's homilies on this Gospel, edited in the Syriac by Rev. R. Payne Smith [now Dean of Canterbury]. JEROME says In quibusdam exemplaribus tam gracis quam latinis invenitur scribente Luca "Apparuit illi angelus" &c. (cont. Pelag. lib ii.

16, vol ii. p. 760).

II. In support of the passage. JUSTIN MARTYR (cont. Tryph. 103, p. 199) ἐν γὰρ τοις απομνημονεύμασι α φημι ύπο των αποστόλων αὐτοῦ και των ἐκείιοις παρακολουθησάντων συντετάχθαι, ὅτι "ἱδρὼς ὡςεὶ θρόμβοι" κατεχεῖτο αὐτοῦ εὐχομένου καὶ λέγοντος IRENÆUS (lib iii. cap 22, p. 219) οὐδ' τω Ίδρωσε θρόμβους αίματος. POLYTUS (cont. Noet. cap 18, p. 828) αγωνιών ίδροι, και ύπ' αγγέλου ενδυναμούται δ ενδυναμών τους είς αὐτον πιστεύοντας; and again (quoted in Theod as given by Tregelles) ὅτε " ὡτεὶ θρόμβοι αἴματος" εἰπών, οὐ θρόμβους ίδρῶτος ἀπεφήνατο αἴματος, and lower down, τοιοῦτόν ἐστι κὰκεῖνο τὸ εἰρημένον, ὡς ἄγγελος ἦν παρεστηκὼς τῷ σωτήρι καὶ ἐνισχύων αὐτόν. ΕΡΙΡΗΑΝΙΤ (Ancoratus 31, vol ii. (iii., Migne) p. 36) άλλὰ καὶ "ἔκλαυσε" κείται ἐν τῷ κατὰ Λουκάν εὐαγγελίω (usually but erroneously referred to ch xix. 41) ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις καὶ κέχρηται τῆ μαρτυρία ὁ ἄγιος Είρηναῖος ἐν τῷ κατὰ αἰρέσεων πρὸς τοὺς δοκήσει τὸν χριστὸν πεφηνέναι λέγοντας. ορθόδοξοι δε αφείλοντο το ρητον φοβηθέντες και μη νοήσαντες αὐτοῦ το τέλος και το ίσχυρότατον και γενόμενος έν άγωνία ίδρωσε, και έγένετο ὁ ίδρως αὐτοῦ ως θρόμβοι αίματος, και ώφθη άγγελος ένισχύων αὐτόν.)

43. for απ', απο του DQU 69 copt-dz.

επησχυων L.

serts the very important additional details of vv. 44, 45, besides the particularity of ως ελ λίθου βολήν, ver. 41. is not to be rendered 'utinam,' but 'si,' and the sentence is broken off at emov: thus rendering the meaning equivalent to a wish. Some suppose παρενεγκείν to be an inf. for an imperative, but incorrectly.

43.] The principal testimonies of the Fathers, &c. against and for vv. 43, 44, are collected in the digest. With the early and weighty evidence there cited in favour of the passage, it is impossible that it should have been an apocryphal insertion. It was perhaps, as Epiph. states of ἔκλαυσε, expunged by the orthodox, who imagined they found in it an inconsistency with the divine nature of our Lord. We have reason to be thankful, that orthodoxy has been better understood The strengthening by means of the angel is physical-and the appearance likewise. See an interesting reply to the scoffs of Julian on this point, in Theodore of Mopsuestia, in loc. ed. Migne, p. 723. It is strange how Olshausen can

 a here only $^{+}$. $\gamma \epsilon \nu \acute{o} \mu \epsilon \nu \circ \varsigma \acute{e} \nu \stackrel{a}{} \acute{a} \gamma \omega \nu i a \stackrel{c}{} \stackrel{c}{} \epsilon \kappa \tau \epsilon \nu \epsilon \circ \tau \epsilon \rho \circ \nu \stackrel{c}{} \tau \rho \circ \eta_{e} \chi_{e}$ 2 Ματα. 10 $^{$ ισης το τους το τους το τους το τους μαθητὰς εὐρεν 8 καὶ ἀναστὰς ἀπὸ τῆς προςευχῆς, ελθων σης τους μαθητὰς εὐρεν 8 κοιμωμένους αὐτοὺς h ἀπὸ τῆς τρει 16 τους μαθητὰς εὐρεν 8 κοιμωμένους αὐτοὺς h ἀπὸ τῆς 16 τους εἰπεν αὐτοῖς 16 καθεύδετε; 16 ἀναστάντες -νία or -νεία, Judith iv. 9.) & here only. Gen. iii. 19. 2 Macc. ii. 27 λύπης, 46 καὶ είπεν αὐτοῖς Τί καθεύδετε; ἱ ἀναστάντες ...και προςεύχεσθε ίνα μη κειςέλθητε είς Ι πειρασμόν.

47 Έτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος MRSTU VXΓΔΑ

44. γεναμένος Ν. rec (for και εγεν.) εγενετο δε, with DQ rel: txt VXX 1 Scr's c latt Syr syr-cu [syr-jer] copt-dz[-schw æth (arm)] Epiph₁. om o **R**. for ωse_i , ωs D [Epiph₁]: ωs at Λ . rec $\kappa \alpha \tau \alpha \beta \alpha \nu \nu \nu \tau s$, with DQ rel [forj mm lat-b e i syr æth]: txt XR vulg lat-a e f g g g copt-dz[-schw syr-jer arm]. $\tau \eta s$ $\gamma \eta s$ QU.

45. for $\tau \rho o s$, $\epsilon \pi \iota$ D. elz aft $\mu a \theta \eta \tau a s$ ins $\alpha \nu \tau \nu \nu$, with 1 latt Syr syr-cu syr-w-ast

coptt æth : om ABDQRTN rel lat-f [syr-jer] arm. rec αυτους bef κοιμωμενους

(|| Matt Mark), with AQR rel latt syrr syr-cu: txt BDLTX 69. **46.** om τ ι D. εις πειρασμον bef εις ελθητε D.

47. rec aft ετι ins δε, with DEHSVΓΔ lat-b c e [ff2 i] arm: om AB R(appy) TN rel vulg lat-l q syr copt. aft οχλος ins πολυς D syr-cu. for λεγομενος, καλουμενος aft loudas ins lokaplwe D [(lat-l)]. for π ponpxeto, π ponyev D 1. 69 Syr. rec (for αυτους) αυτων: αυτοις ΓΛ Scr's c f ev-y: txt ABD[T] \aleph rel. for last clause, και εγγισας εφιλησεν τον ιησουν D lat-a b c e f_2 i syr-cu copt-mss [(wth arm)].

add τουτο γαρ σημειον δεδωκει αυτοις ον αν φιλησω αυτος εστιν (|| Matt Mark)

DEHX 69 lat-b c syrr æth arm.

48. rec (for ιησ. δε) ο δε ιησους (|| Matt), with ADR rel: txt BLTXX. for

have so far deceived himself as to imagine that ἄφθη αὐτῷ can imply a merely inward and spiritual accession of strength from above. It is strange likewise that the analogy of the ministration of angels in the Lord's former temptation should not have occurred to those modern Commentators who have objected to this circumstance as improbable. strengthening probably took place between the first and the second prayer; and the effect of it is the ἐκτενέστερον προςηύχετο of ver. 44, and the entire resignation expressed in the second and third prayer of Matthew's narrative.

44. The intention of the Evangelist seems clearly to be, to convey the idea that the sweat was (not fell like, but was) like drops of blood; -i. e. coloured with blood,-for so I understand the wsei, as just distinguishing the drops highly coloured with blood, from pure blood. Aristotle, speaking of certain morbid states of the blood, says, έξυγραινομένου δε λίαν νοσοῦσιν γίνεται γαρ ίχωροειδές, και διορροῦται, οὕτως ὥςτε ήδη τινες ίδισαν αἰματώδη ίδρῶτα, Hist. Anim. iii. 19. To suppose that it only fell like drops of blood (why not drops of any thing else? and drops of blood from what, and where?)

is to nullify the force of the sentence, and make the insertion of almatos not only superfluous but absurd. We must not forget, in asking on what testimony this rests, that the marks of such drops would be visible after the termination of the agony. An interesting example of a sweat of blood under circumstances of strong terror, accompanied by loss of speech, is given in an article by Dr. Schneider in Casper's Wochenschrift for 1848: and cited in the Medical Gazette for December of that year. τῆς λύπης—the effect of anxiety and watching. The words may possibly express an inference of the Evangelist (Meyer): but I would rather understand them as exactly describing the cause of their sleeping.

47-53.] BETRAVAL AND APPREHENSION OF JESUS. Matt. xxvi. 47-56. Mark xiv. 43-52. John xviii. 2-11. Our narrative is here distinguished even more than before by minute and striking details (see on the whole the notes to Matt.). The first of these is the address to Judas ver. 48, calling the traitor by name, and setting before him the whole magnitude of his crime in the very words in which the treason had

ABDE GHKL IIN

Ἰούδα, ^p φιλήματι τὸν ^q υίὸν τοῦ ^q ἀνθρώπου παραδίδως; ^{p. ch. vii. 45} reff. Cant. L 49 ιδόντες δὲ τοί περί αὐτὸν τὸ ε ἐσόμενον, εἶπαν Κύριε, ελιαι. 20 t εἰ υν πατάξομεν νω ἐν ν μαχαίρη; 50 καὶ υ ἐπάταξεν κ εἶς reff. Markiv. 10 τις έξ αὐτῶν τοῦ ἀρχιερέως τον οουλον, και ταφενία $\frac{3}{3}$ πιι. κιν. οὖς αὐτοῦ τὸ δεξιόν. $\frac{51}{1}$ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν $\frac{3}{1}$ Ματί. κιι. 10 reft. ch. $\frac{1}{1}$ Ματί. κιν. $\frac{3}{1}$ Ατίν. * τις έξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον, καὶ γ ἀφεῖλεν τὸ « ch. xii. 55. 2 Εᾶτε 3 εως τούτου. καὶ ἀψάμενος τοῦ 5 ωτίου ἰάσατο 3 κίν. 3. Λετε 3 αὐτόν. 52 εἶπεν δὲ Ἰησοῦς πρὸς τοὺς c παραγενομένους 3 κίμςι. 27. Ματ. xxvi. 31 reff. 6 αὐτὸν ἀρχιερεῖς καὶ d στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσ- 6 επὶ 6 ληστὴν ἐξεληλύθατε f μετὰ μαχαιρῶν 6 Ματ. xiv. 31 reff. καὶ g ξύλων. 53 h καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ 7 κίμαν ἡ 4 εξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλὰ αὕτη ἐστὶν 7 Μπ. Μκ. 1 κίμων ἡ 8 ωρα καὶ ἡ 1m ἐξουσία τοῦ mn σκότους. 43 reff. absol, here only. ύμων ή κώρα καὶ ή lm έξουσία τοῦ mn σκότους.

18. b | Mt. (Mk. v. r.) John xviii. 26 only. Deut. xv. 17. only. 2 Macc. iv. 34. (see ch. viii. 9 reff. John viii. 2 al.) d ver. 4 reff. xxi. 13 ||. John x 1, 8. Ezek, xxii. 9. f ||. Acts xxiv. 18. h || Mt. reff. || 1 = bere only. (Matt. viii. 3 reff.) Jer. xxviii. (lii.) 25. l = ch. xx. 20. Rev. xii. 10. m Col. i. 13. n = Eph. v. 8, 11. vi. 12. o Matt. xxvi, 48 retf.

αυτω, τω D. om ιουδα X1.

49. for εσομένον, γενομένου D 106(Sz) lat-ff2 Syr syr-mg copt arm. (ειπαν, so BDLTXR.) rec ins αυτω bef κυριε, with AR rel latt syrr syr-cu: om BLTXR lat- ff_2 i l q coptt.—for κυριε, τω κυριω D. (μαχαιρη, so B^1DLTR .) 50. rec τον δουλον bef του αρχιερεωs (from ||), with ADR T[Alf] rel latt: txt BL

[T(Tischdf)] \$\ 69. αφειλατο D. rec αυτου bef το ous (from ||), with AR rel; αυτου το ωτιον DK: txt BLTN 69.

51. om $\delta \epsilon$ A sah $\lceil -ms \rceil$. om & B. for αψαμενος to αυτον, εκτεινας την χειρα ηψατο αυτου και απεκατεσταθη το ous αυτου D lat-a $eff_2(i\ l)$. rec alt ωτιου ins

aυτου, with A rel: om BLRTN [1 arm].

52. rec ins o bef ιησους, with R T[Alt] rel: om AB [T(Tischdf)] N.—om ο ιησ. D 1 32. Fee his σ det ηρούν, with Π [AII] ref: oil AB [Π(Heinth)] Π . Oil σ the D I late syr-cu arm. for $\epsilon \pi$, $\pi \rho o s$ GHRΔ Ω 1. for $\epsilon \rho o v$, λαού D. for $\epsilon \xi \epsilon \lambda \eta \lambda v - \theta \alpha \tau \varepsilon$, $\epsilon \xi \eta \lambda \theta \alpha \tau \varepsilon$ ($\epsilon \eta o v$) BDLRTN 69: -θετε KMX[Π] 1 Orig. Eus Bas-sel: txt A rel. 53. ins το bef καθ ημέραν D. $\epsilon v \tau \omega$ $\epsilon \rho \omega$ bef $\mu \epsilon \theta'$ $\nu \mu \omega v$ D 248 Ser's h ev-H [copt]. $\epsilon \xi \epsilon \sigma \tau \iota \nu \alpha \tau \varepsilon$ ($\alpha \lambda \lambda \alpha$, so DEGL T[AII] UΔΛ.) rec $\nu \mu \omega v$ bef $\epsilon \sigma \tau \iota \nu$,

with A rel: om υμων X1 ev-48: om εστιν H: txt BDGKLMRTX[Π]X3a. 2nd ή D Ser's g. for του σκοτους, το σκοτος D-gr.

54. om και εισηγαγον DΓ 1 vulg lat-a b e f ff2 i l Syr syr-cu æth (Eus). aft ει ηγαγον ins αυτον, with X rel syr-w-ob coptt æth: om AB(D)KLMRT[Π] & 1 latt Syr [arm] Orig, Eus,.

lately (Matt. ver. 45: Mark ver. 41) and so often (Matt. xxvi. 2; xx. 18; xvii. 22) Another is in ver. been announced. 49, where the disciples seeing τὸ ἐσόμενον, ask Κύριε, εἰ πατάξ. ἐν μαχαίρη; which question refers to, and is the filling up of their misunderstanding of our Lord in ver. 38. Again ver. 51 is peculiar to 51. | έατε εως τούτου I understand as addressed, not to the disciples, but to the multitude, or rather to those who were holding Him; -His hands were held,-and He says, Suffer, permit me, thus far: i. e. to touch the ear of the wounded person. If this interpretation be correct, it furnishes an additional token of the truthfulness of our narrative-for the previous laying hold of Jesus has not been mentioned here, but

in Matthew (ver. 50) and Mark (ver. 46). 53.] There is an important addition here to the other reports of our Lord's speech; — ἀλλὰ . . . σκότους. It stands here instead of the declaration that this was done that the Scriptures might be fulfilled (Matt. ver. 56: Mark ver. 49). The inner sense of those words is indeed implied here—but we cannot venture to say that our report is of the Our Lord here dissame saying. tinguishes between the power exercised over Him by men, and that by the Ecil One:-but so as to make the ¿ξουσία which rules over them to be that of darkness-while His own assertion of this shews that all was by the determinate counsel and foreknowledge of God. In the word σκότος there is also an allusion

την οικίαν του άρχιερέως. ο δε Πέτρος ηκολούθει μαpeh viii. 13. xxiii. 49 only. 'elsw. κρύθεν 55 η περιαψάντων δε πύρ εν μέσω της ταύλης καὶ s συγκαθισάντων ἐκάθητο ὁ Πέτρος t μέσος αὐτῶν. on xxi. 16, there only t.

Marc. nii.

Marc. nii.

The Phalar.

Ep. v. p. 28

(said of the 56 ίδοῦσα δὲ αὐτὸν ^μ παιδίσκη τις καθήμενον ^ν πρὸς τὸ ...καθην φῶς καὶ ν ἀτενίσασα αὐτῷ εἶπεν Καὶ οὖτος σὺν αὐτῷ ἢν. ΑΝΙΙΕ 57 ο δε κηρυήσατο [αὐτον] λέγων Οὐκ οἶδα αὐτον, γύναι. MSTCV bull), περιή· ψαμεν, ως 57 ο ος 8 ηρνησατο [αυτον] πεγων συτ συτ αυτον 18 αντὸς ὑπεξ- 58 καὶ 9 μετὰ 92 βραχὺ έτερος ἰδών αὐτὸν έφη Καὶ σὺ 18 έξ χι.ω πρασθαί. r Matt. xxvi. 3 αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη "Ανθρωπε, οὐκ εἰμί. 59 καὶ r Matt. xxvi. 3 retf. s intr., here (tr., Eph. ii. 6) only, Exod. xviii. b διαστάσης c ώςεὶ ώρας μιᾶς ἄλλος τις d διϊσχυρίζετο λέγων ε'Επ' άληθείας καὶ οὖτος μετ' αὐτοῦ ην, καὶ γὰρ 13. t = John 1. 26 Γαλιλαίος έστιν. 60 είπεν δὲ ὁ Πέτρος, "Ανθρωπε, οὐκ έβλεψεν τῷ Πέτρω· καὶ κύπεμνήσθη ὁ Πέτρος τοῦ λόγου z of time, Acts v. 34. xxvii. 28 (Heb. ii. 7, 9, from Ps. viii. 5?) only. (John vi. 7. Heb. xiii. 22 only.) Isa. lvii. 17.

1. 24. Acts xxi. 8 and freq.
1. 24. Acts xxi. 15 only +
2 ver. 4!.
2 ver. 4!.
2 ver. 4. (reff.).
3 ver. 34 (reff.).
4 h Matt. vii. 6 al.
5 iMark x. 21 reft.
2 fch. 1. 64 reff.
2 fch. 1. 64 reff.
2 fch. 1. 64 reff.
3 fch. 1. 64 reff.
4 pass, here only. John xiv.
2 fc. 2 Tim. ii. 4. Tit. iii. 1. 2 Pet. 1. 12. 3 John 10. Jude 5 only. Wisd. xviii. 22 (only?). (-μνηστες 2 Tim. i. 5.)

ree τον οικον, with ADR rel: txt BKLMT[Π]% 1 Orig₁ Eus₁. aft ηκολ. ins αυτω D 69 em lat-b [eff_2i l q Syr syr-cu syr-w-ast æth arm] copt (sah). ins απο bef μακροθέν DΛ.

57. om 1st auton (|| Matt Mark) B D-corr-gr KLMSTX[Π]R 1 lat-a b c f f_2 l Syr syr-cu coptt with arm: ins A D¹(and lat) rel vulg syr. rec gival bef our oida auton, with A rel latt syrr syr-cu; om gival D: txt BLTXR coptt (with) arm.

58. aft $\beta \rho \alpha \chi v$ ins $\pi \alpha \lambda i \nu$ K-corr¹ on \hat{N}^{3a}). for $\epsilon \phi \eta$ kai σv $\epsilon \hat{\epsilon}$ aut $\omega \nu$ ϵi , $\epsilon i \pi \epsilon \nu$ τo aut o D syr-cu. om $\pi \epsilon \tau \rho o s$ D (lat-a b ff_2 i [l q]). rec (for 2nd $\epsilon \phi \eta$) $\epsilon i \pi \epsilon \nu$, with A(D) rel: txt BKLMT[Π]R 69.

59. [διαστησας D.] For λεγων επ' αληθειας, επ' αληθειας λεγω D. om ην \aleph^1 (ins \aleph -cori 1).

60. for 8, τι DN, quid latt. aft ετι ins αυτου (but erased) N-corr¹. rec

ins o bef αλεκτωρ, with sah: om ABDTN rel Ser's-mss copt arm.

61. for $\kappa ai \ \sigma \tau \rho$., $\sigma \tau \rho$. $\delta \epsilon$ D sah. ins $\pi \epsilon \tau \rho os$ bef $\kappa \nu \rho$. (but marked as if thought to be an interpolation) T. for $\kappa \nu \rho \iota os$ D Scr's chev-z Syr syr-txt copt[-wilk: $\kappa \nu \rho \iota \epsilon$ T(Tischdf)]. om $o \ \pi \epsilon \tau \rho os$ D 157(Sz) gat. for $\lambda o \gamma o \nu$, $\rho \eta \mu a \tau os$ (|| $Matt \ Mark$) BLTXx: txt AD rel.

to the time—midnight. Compare with this declaration of the power of darkness over Him, the declaration, in ch. iv. 13, that the devil left Him ἄχρι καιροῦ.

650

54.] Matt. xxvi. 57. Mark xiv. 53. John xviii. 13. Our narrative leaves it undecided who this high-priest was,—inasmuch as, ch. iii. 2, Annas and Caiaphas are mentioned as high-priests. From John we find that it was Annas; who having questioned Jesus, sent Him bound to Caiaphas, before whom His trial took place. Luke omits this trial altogether—or perhaps gives the substance of it in the account (vv. 66—71) of the morning as-

sembly of the Sanhedrim. See notes on Matt.

55-62.] Peter's three denials of Jesus. Matt. xxvi. 69-75. Mark xiv. 66-72. John xviii. 17, 18, 25-27. See throughout, table and notes in Matthew.

58. ἔτερος] In Matt. it is ἄλλη,—
in Mark ἡ παιδίσκη. 61.] See extract
from Robinson's notes on Matt. ver. 69.
If, as there supposed, the trial was going
on in an open chamber looking on the
court (αλλή), the look might well have
been given from a considerable distance.
We need not enquire, how our Lord could
hear what was going on round the fire in

τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν βἀλέκτορα βφωνησαι Γινιταιος σήμερον, βἀπαρνήση με τρίς. 62 καὶ ἐξελθὼν ἔξω [ὁ $^{\text{m}}$ = here only. 10 all 12 kings $^{\text{m}}$ $^{\text{m}$ Πέτρος] ἔκλαυσεν 1 πικρώς.

63 Καὶ οἱ ἄνδρες οἱ ^m συνέχοντες αὐτὸν ⁿ ἐνέπαιζον ^{sxxii, 29 sl. (c. xxxii, 29 sl. (c. xxxii, 29 sl. (c. xxxii), 20 sl. (} αὐτῶ ο δέροντες. 64 καὶ η περικαλύψαντες αὐτὸν η ἐπηρώ- 17. Μαιτ. xxi. 35 των λέγοντες τ Προφήτευσον, τίς ἐστιν ὁ ς παίσας σε; ρεθ. Μκ. Ης 65 καὶ ἕτερα πολλὰ τ βλασφημοῦντες ἔλεγον τοῦ ς αὐτόν. 50 3 κιας 66 Καὶ ὡς ἐγένετο ἡμέρα, 7 συνήχθη τὸ 70 πρεσβυτέριον τοῦ 70 τοιν. λαού, άρχιερείς τε καὶ γραμματείς, καὶ κάπήγαγον αὐτὸν, είς τὸ ^γ συνέδριον αὐτῶν λέγοντες Εἰ σὺ εἰ ὁ χριστος, ⁸ in Mt. refl.

11. 4 Kings xix. 4, 6, 22.

w Acts xxvi. 5. 1 Tim. iv. 13 only +. Sus. 50 Theod. A only.

here only. Matt. xxvi. 3, 59 al. Prov. xxii. 10.

γ Luke,

rec om σημερον (| Matt aft \pi\(\nu\) ins \eta B. om oti D lat-a b c e ff, i arm. Mark), with AD rel latt Syr syr-cu [arm]: ins BKLMTX[∏] 8 (69 fuld lat-b f l) syrτρις bef απαρνηση με D [syr-cu]. w-ast copt sah-woide-txt (æth). μη ειδεναι με D.

62. om ο πετρος (see || Matt Mark) BDKLMTX[Π]K 1 syr-cu coptt arm: ins A rel

vulg lat- $c f g_{1,2} q$ syrr æth.

63. for και οι, οι δε D lat-c sah [om οι T(Alf: om 2nd οι, Tischdf)]. rec (for αυτον) τον ιησουν, with A rel Syr syr-cu syr-txt ath: txt BDLMT [[] k latt Syr-ms syr-ing coptt arm. ενεπεζαν Χ¹. om δεροντες D 69 lat-a b e [i q] Syr. 64. om αυτου (but see below) Χ. rec aft αυτον ins ετυπτον αυτου το προςωπον

64. om autor (but see below) N. και (for αυτον, αυτου το πρ. from | Mark, then united with txt, ετυπτον being insd to account for παισας below), with A rel vulg lat f syrr; αυτου το προςωπον 1; αυτου το προςωπον ετυπτον αυτον και D 131(Sz) lat-a q arm [ath]: txt BKLMT[Π] R lat-b c e rec aft επηρωτων ins αυτον, with AN rel: om B(D)KLMTX[Π] $f_2^{r} i l$ copt. lat-b. for $\epsilon\pi\eta\rho\omega\tau\omega\nu$ $\lambda\epsilon\gamma\sigma\nu\tau\epsilon s$, $\epsilon\lambda\epsilon\gamma\sigma\nu$ D (lat- $b_{1}ff_{2}q$) Syr syr-cu.

65. for $\epsilon \tau \epsilon \rho a$, alla D. for autou, eautous D-gr. 66. $\eta \mu \epsilon \rho a$ be $\epsilon \gamma \epsilon \nu$. X 1 lat-(a) c [(coptt) Orig1]. for arx. $\tau \epsilon$, kai arx. D 116(Sz) lat-a b c: om $\tau \epsilon$ EGHSUPAL [arm: om arx. $\tau \epsilon$ V]. rec any aryou, with A rel: rec εαυτων, with AΔ: txt BDTN rel sah Orig,. txt BDKTN 69 syr-mg Orig,. om et DL.

the court, as some Commentators have done. But even were such an enquiry necessary, I see no difficulty in answering it. The anathemas of Peter, spoken to οί παρεστώτες with vehemence, and the crowing of the cock,—were not these audible? But our Lord needed not these to attract His attention.

63-65. HE IS MOCKED. Luke does not, as some Commentators say, place this mocking before the trial in Caiaphas's house, but in the same place as Matt. vv. 67, 68, and Mark ver. 65, viz. after what happened there. The trial he omits altogether, having found no report of it. How those who take this view of Luke's arrangement can yet suppose him to have had Matt. and Mark before him while writing, I am wholly at a loss to conceive.

66-71.] HEARING BEFORE THE COUN-CIL. (Probably) Matt. xxvii. 1. Mark xiv. 1. It seems probable that Luke here gives us an account of a second and formal judgment held in the morning. The simi. larity of the things said at the two hearings may be accounted for by remembering that they were both more or less formal processes in legal courts, one the precognition, the other, the decision, at which the things said before would be likely to be nearly repeated. έγ. ήμ.] Some trace of a meeting of the Sanhedrim after daylight I believe our Evangelist to have found, see Matt. xxvii. 1—and to have therefore related as then happening, the following account of what really took place at the former meeting.

λέγοντες - but first took place the μαρτυρία referred to in ver. 71; and the person who said this was the highpriest, and with an adjuration, Matt. ver. 63. The ordinary rendering is the most natural and correct: If thou art (not if thou be) the Christ, tell us. The others, 'Tell us whether thou be the Christ;' and, 'Art thou the Christ? tell us' (see the question in ver. 49), are forced

rec ειπε, with A rel: txt BLTX .- om ειπον ημιν D.

67. for ειπεν δε, ο δε ειπεν D. οιη υμιν χ¹ ev-z sah.

68. rec aft $\epsilon a \nu \delta \epsilon$ ins $\kappa a \iota$, with A T[Alf] rel vulg lat-f syr copt: om BL [T(Tischdf)] \aleph Syr with arm Cyr, om $\delta \epsilon$ also D lat- $a \delta f f_2 i q$. om $\mu \omega \iota \eta$ apolus $\eta \tau \epsilon$ (homosotel?) BLTN copt: om η apolus $\eta \tau \epsilon$ 1 for sah: ins AD rel vss.

69. rec om δε, with E rel Syr copt-dz sah: ins ABDLTXX vulg lat-a b e f i l [q]

syr-w-ast copt ath arm Cyr,.

70. (ειπαν, so BLTN.) for δε, ουν ΑΚΜ[Π] 1.69. om ουν DΚΑ 69 lat-a

syr-cu sah-ms. for προς αυτους εφη, ειπεν αυτοις D.

71. ($\epsilon_{l}\pi a \nu$, so BDLRTXN.) rec creav bef ecomen marturias (\parallel Matt Mark), with ADN rel: txt BLT.— μ arturow (\parallel Matt Mark) D 69 suh. η kousamen yar, omg autoi, D lat-a b c e [i l].

Chap. XXIII. 1. apastantes D 239-47 Syr syr-cu sah. for apan, pan R: olon L.—om apan to planes auton D. rec phages (gramml corrn), with (but e sil) 1 Ser's c d g o q r s: txt ABDRT's rel syrr syr-cu coptt arm. om ton D (157, Sz). 2. rec europhen, with AB2 D5(and lat) R T[Alf] \aleph rel: euron D-gr: txt B¹L [T(Tischdf)] X 1. rec om phon, with A rel Mcion2-e Eus_1 Cyr_1 Thdrt_1: ins (perhaps a reminiscence of ch vii. 5) BDHKLMRT[Π] \aleph 69 latt syrr syr-cu coptt

68.7 I believe these and unusual. words to have been said as a formal protest on the part of our Lord against the spirit and tendency of the question asked Him, before He gives an answer to it: and as such, I regard them as an original and most valuable report.— 'It is with no view to examine and believe, that you ask this question: nor, were I to attempt to educe from your own mouths my innocence, would you answer Me [or release Me]. I am well aware of the intention of this question: BUT (πλήν, Matt. ver. 64) the time is come for the confession to be made: - ἀπὸ τοῦ νῦν κ.τ.λ.' On $\hat{\alpha}\pi\hat{o}$ τ . ν . = $\hat{\alpha}\pi^{*}$ $\check{\alpha}\rho\tau\iota$, see notes on Matt. $\kappa\alpha\theta$. $\check{\epsilon}\kappa$ δ . τ . $\delta\nu\nu$. is common to all Three: only Luke adds τοῦ θεοῦ. 70. We find o viòs T. O. used as synonymous with ὁ νί. τ. ἀνθ. καθ. ἐκ δεξ. τῆς δυν. τοῦ θ., i.e. with the glorified Mes-

70.] We find ὁ νίὸς τ. θ. used as synonymous with ὁ νί. τ. ἀνθ. καθ. ἐκ δεξ. της δυν. τοῦ θ., i.e. with the glorified Messiah. On ὑμ. λέγ.... see note on Matt., ver. 64. 71.] How would it have been possible that these words should

have been said, if no $\mu\alpha\rho\tau\nu\rho l\alpha$ had been brought forward at this examination, and if the very same question had been asked at the termination of the former one?

CHAP. XXIII. 1-5.7 HE IS ACCUSED BEFORE PILATE. Matt. xxvii. 2, 11--14. Mark xv. 1-5. John xviii. 28-38. Our account, not entering at length into the words said, gives a particular and original narrative of the things transacted at this interview. 2. This charge was intended to represent the result of their previous judgment, ευραμεν; -whereas, in fact, no such matter had been before them : but they falsely allege it before Pilate, knowing that it was the point on which his judgment was likely to be most severe. The words themselves which they use are not so fulse, as the spirit, and impression which they convey. The κωλύοντα φ. Κ. διδ. was, however, false entirely (see ch. xx. 22 ff.); and is just one of those instances where those who are determined

Καίσαρι η διδόναι, [καὶ] λέγοντα ξαυτὸν χριστὸν βασιλέα η = ch. xx. 22 reff. 6 εἶναι. 3 δ δὲ Πιλάτος ἢρώτησεν αὐτὸν λέγων Σὰ εἶ r = 0 (and plur, ch. xxii. 70) δ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη r = 0 καὶ τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη r = 0 καὶ τὸνς τὸνς ἀρχιερεῖς r = 0 τοὺς ἀρχιερεῖς r = 0 τοὺς ὅχλους Οὐδὲν εὐρίσκω r = 0 αὐτιον ἐν τῷ ἀνθρώπr = 0 Ναες. vi. δ r = 0 Ναες. vi. δ καὶ τοὺς ὅχλους Ουδεν ευρισκω "αιτιον εν τω ανορωπω ι succession τούτω. 5 οἱ δὲ t ἐπίσχυον λέγοντες ὅτι u ἀνασείει τὸν u Μακ χν. u λαόν, διδάσκων v καθ' ὅλης τῆς Ἰουδαίας, [καὶ] w ἀρξά- v κιὶ v λαέν v t Απὶ t τῆς Γαλιλαίας x έως ὧδε. t Πιλάτος δὲ t Μακτι χτ. t ἀκούσας [Γαλιλαίαν] y ἐπηρώτησεν εἰ ὁ ἀνθρωπος Γαλι- x κατκ xiv. 54. λαΐός z ἐστιν, 7 καὶ a ἐπιγνοὺς ὅτι ἐκ τῆς b ἐξουσίας y John ii. 7. Chron. Ἡρώδου z ἐστίν, c ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα χ Ματι. ΧΙΙ. 10

Gospp. elsw. Acts (i. 6 v. r.) v. 27. xxiii. 34. Rom. x. 20, from Isa. lxv. 1. 1 Cor. xiv. 35 only. z constr., John i. 40 reff. a = ch. vii. 37 reff. b = Eph. ii. 2. 4 Kings xx. 13. c vv. 11, 15. Acts xxv. 21. Philem. 11 only †.

with arm Aug. rec καισαρι bef φορ., with AR T[Alf] rel syr Eus, Thdrt: διδοναι bef καισαρι D: txt BL [T(Tischdf)] N latt Syr syr en Constt, φορον ΑΚΜR[Π] syr om 2nd και A R(appy) rel lat-a c coptt [Thdrt₁]: ins BLTN coptt Eus, Thdrt. om 2nd $\kappa a\iota$ A R(appy) rel lat-a c coptt [Thdr vulg lat-b e f [f_2^i i l q] syrr syr-cu [arm].—for [$\kappa a\iota$] $\lambda \epsilon_I$, $\lambda \epsilon_I$, $\lambda \epsilon_I$, $\delta \epsilon$ D. autov BGT.

3. rec επηρωτησεν (|| Matt Mark), with AD rel: txt BRTN. om o (bef Basileus) T[Alf]. for apokribeis autw equ, apekribu autw $\lambda \epsilon \gamma \omega \nu$ D (1 lat-a), for

N lat-b c e i l [q]. for ιουδαιας, γης D. om και ADR rel [latt copt-schw-dz sah]: ins BLTN am(with em [forj] fuld ing) syrr syr-cu copt[-wilk and ms].

6. for πiλ. δε ακ., ακουσας δε ο πίλατος D lat-c. οτη γαλιλαίαν BLTK copt: ins ADR rel vss.—pref την D. for ο ανθρωπος γαλιλαίος, απο της γαλιλαίας ο ανθρωπος D lat-a b e f_2^r i [q].—(\acute{o} is written over by the origl scribe in B: see

7. for και επιγν., επιγν. δε D. ins τον bef ηρωδην B [T(Tischdf)].—for προς to 2nd αυτον, τω ηρωδι οντι αυτω D: for και, κατ X (but corrd).

to effect their purpose by falsehood, do so, in spite of the fact having been precisely the contrary to that which they assert.

3.] This question is related in all four Gospels. But in John the answer is widely different from the distinct affirmation in the other three, amounting perhaps to it in substance-at all events affirming that He was 'a King'—which was the form of their charge. I believe therefore that the Three give merely the general import of the Lord's answer, which John relates in full. It is hardly possible, if Jesus had affirmed the fact so strongly and barely as the Three relate it, that Pilate should have made the avowal in ver. 4-which John completely explains. 4.] The preceding question had been asked within the prætoriuma fact which our narrator does not adduce, - representing the whole as a continuous conversation in presence of the Jews: see John, ver. 38. We may remark (and on this see Matt., ver. 18: Mark, ver. 10) that Pilate must have known well that a

man who had really done that, whereof Jesus was accused, would be no such object of hatred to the Sanhedrim. knowledge was doubtless accompanied (as the above-cited verses imply) with a previous acquaintance with some of the sayings and doings of Jesus, from which Pilate had probably formed his own opinion that He was no such King as His foes would represent Him. This is now confirmed by His own words (as related by John); and Pilate wishes to dismiss Him, finding no fault in Him. Possibly they thought of the matter mentioned ch. xiii. 1, in introducing Galilee into their charge. έπίσχ. they strengthened, redoubled, the charge -or perhaps intransitive, they became

6-12.] HE IS SENT TO HEROD, AND BY HIM RETURNED TO PILATE. Peculiar to Luke: see remarks on ver. 12. Pilate, conscious that he must either do the duty of an upright judge and offend the Jews, or sacrifice his duty to his popu-

for ταυταις, εκειναις D latt [syr-cu copt-wilk-schw]: αυταις X1.

8. om $\delta \in \mathbb{N}^1$ [sah-woide-txt]. rec (for $\epsilon \xi$ ikaww chown $\theta \epsilon \lambda \omega v$) $\theta \epsilon \lambda \omega v$ $\epsilon \xi$ ikawou, with AR rel; $\theta \epsilon \lambda \omega v$ $\epsilon \kappa$ ikawou chowou $HM[\Pi]$ 1: $\epsilon \xi$ ikawou chowou $\theta \epsilon \lambda \omega v$ X 69: txt B(DL)TR lat- ϵ —om $\theta \epsilon \lambda \omega v$ L.— $\theta \epsilon \lambda \omega v$ idea autou bef $\epsilon \xi$ ikawou chowou D lat-b e f i syr-cu. rec aft akouelv ins polya, with AR T[Alf] rel latt syrr [arm]: om BDKLM [T(Tischdf) $\Pi | R$ 1 syr-cu coptt with. $\epsilon \lambda \pi i \zeta \epsilon v$ T.

9. om 1st δε GN1. om αυτον T. for ουδεν, ουκ & Scr's p. for ουδεν

απεκρινατο αυτω, ουκ απεκριθη αυτον ουδεν D lat-e. – απεκριναντο (sic) \aleph^1 .

12. for ver, οντές δε εν αηδία ο πίλατος και ο ηρωδης εγένοντο φίλοι εν αυτή τη ημέρα D lat-c. rec transp ηρωδης and πίλατος, with A(D) rel syrr copt arm: txt BLT8

larity, first attempts to get rid of the matter altogether by sending his prisoner to Herod, on occasion of this word Galilee. This was Herod Antipas, tetrarch of Galilee and Peræa (see ch. iii. 1 and note on Matt. xiv. 1), who had come up to keep the feast. 7. ἀνέπεμψεν] "Propriam Romani juris vocem usurpavit. Nam remittitur reus qui alicubi comprehensus mittitur ad judicem aut originis aut habitationis. Itaque Pilatus Herodi, ut Tetrarchie ejus loci unde esse Jesus dicebatur, potestatem permisit Jesum abducendi in Galilæam, ibique, si vellet, cognoscendi de ejus causa: ut fieri inter Romanos provinciarum rectores solebat." Grotius. So Vespasian, in judging the inhabitants of Tarichææ (Jos. B. J. iii. 10. 10), allowed Agrippa to dispose of those 8, 9.7 The έκ της έαυτου βασιλείας. reason of our Lord's silence is sufficiently shewn, in the account of Herod's feelings at seeing Him. "Noluit Christus miraculis et sermonibus, ut non ad auditorum curiositatem aut propriam jactantiam, ita nec ad suam ipsius a morte liberationem uti." Drusius. 10.] The accusations,

of worldly kingship and of blasphemy, would probably be here united, as Herod was a Jew, and able to appreciate the latter. 11.] στρατ. are the body-guard in attendance upon Herod.

έσθῆτα λαμπρ.] Variously interpreted:—either purple, as befitting a king,—and why should this not be the very χλαμός κοκκίνη afterwards used by Pilate's soldiers (Matt. xxvii. 28; Ιμάτιον πορφυροῦν, John xix. 2)?—οτ white, as λαμπρ. is rendered by some (but see note), Acts x. 30.

12.] The cause of the quarrel is uncertain: apparently something concerning Herod's power of jurisdiction, which was conceded by Pilate in this sending Jesus to him, and again waived by Herod in sending Him back again. From chap. xiii. 1, Pilate appears to have encroached on that jurisdiction. The remarks of some Commentators about their uniting in enmity against Christ (so even, recently, Wordsworth), are quite beside the purpose. The present feeling of Pilate was any thing but hostile to the person of Christ; and Herod, by his treatment of Him, shews that he thought Him beneath

τῆ ἡμέρ $a^{-\kappa}$ μετ' ἀλλήλων $^{\gamma}$ προϋπῆρχον γὰρ ἐν ἔχθρ $a^{-\kappa}$ $\stackrel{\text{Matt. xx.}}{\stackrel{\text{N}}{\stackrel{\text{O}}}{\stackrel{\text{O}}}{\stackrel{\text{O}}{\stackrel{\text{O}}{\stackrel{\text{O}}{\stackrel{\text{O}}{\stackrel{\text{O}}}{\stackrel{\text{O}}{\stackrel{\text{O}}}{\stackrel{\text{O}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}{\stackrel{\text{O}}}}}}{\stackrel{\text{O}}}{\stackrel{\text{O}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}{\stackrel{\text{O}}}{\stackrel{\text{O}}}{\stackrel{\text{O}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}\stackrel{\text{O}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}{\stackrel{\text{O}}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}\stackrel{\text{O}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}{\stackrel{\text{O}}}}\stackrel{\text{O}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}{\stackrel{\text{O}}}}{\stackrel{O}}}{\stackrel{O}}}{\stackrel{\text{O}}}}{\stackrel{O}}}{\stackrel{O}}}{\stackrel{O}}}{\stackrel{O}}}{\stackrel{O}}}{\stackrel{O}}}{\stackrel$

οευσας οὺν αὐτον 1 ἀπολύσω. [17 m ἀνάγκην δὲ $^{\text{c}}$ m εἶχεν $^{\text{c}}$ (1.L.). Isings xx. $^{\text{c}}$ 1 ἀπολύειν αὐτοῖς $^{\text{n}}$ κατὰ ἑορτὴν ἕνα.] $^{\text{c}}$ 18 ο ἀνέκραγον δὲ $^{\text{c}}$ ενν. 4, 22. $^{\text{c}}$ (2.5) lonly. $^{\text{c}}$ (2.5) const., here only. (Matt. xxiii. 29 xxv. 25. xxvi. 21. $^{\text{c}}$ (2.6) const., here only. (Matt. xxiii. 27 eff. vi. 9. Heb. xii. 6, 7, 10. 2 Chron. x. 11. Prov. xix. 18. $^{\text{c}}$ 1 Matt. xviii. 27 reff. $^{\text{c}}$ (2.6) const., here only. (Matt. xxiii. 27 eff. $^{\text{c}}$ (3.6) const., ii. 9. 1 Cor. xii. 37. Heb. xii. 27, Jude 3 only. $^{\text{c}}$ 1 Matt. xviii. 27 reff. $^{\text{c}}$ m ch. xiv. 49. ch. iv. 33. viii. 28 only. Judg. vii. 20.

vulg lat-a b eff_2 syr-cu sah æth. προυπηρχοντο \aleph^1 . rec εαυτους, with Λ rel: txt BLT \aleph .

13. for πιλ. δε συγκαλεσαμένος, ο δε πιλατός συνκαλέσας D. ins πάντα bef τον

λαον D lat-c syr-cu.

14. $\pi \rho o s \eta v e \gamma \kappa a$ (sie) T[Alf].— $\kappa a \tau \eta v e \gamma \kappa a \tau e D$. for kai idov e $\gamma \omega$, ka $\gamma \omega$ de D. avarrives bef e $\nu \omega \pi i o v$ umu ν D Syr syr-cu copt. ouder ν B [T(Tischdf)] 1. for en $\tau \omega$ and $\rho \omega \pi \omega$ to aution, aition, en autio ν D [sah]. om $\omega \nu$ to autiou ν .—om kat 1 Latt.

15. * ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς (to suit ver 11?) BKLMT[Π] * 69 lat. f coptt: ανεπεμψα γαρ υμας προς αυτον AD rel latt (syrr syr-cu).— υμας 69 gat (with mm) syr-mg. om ιδου D Scr's e syr-cu. πεπραγμένον bef εστιν D latt.

ins εν bef αυτω DXΓ 69 lat-c.

17. om ver ABKLI[Π] fuld lat-a copt-dz sah: ins XN rel vulg lat-b c e f [$g_{1,2}$ l q] syrr copt-wilk wth-ms, and (aft ver 19) D syr-cu wth-ed. (The evidence of the best Greek mss (N excepted), if taken alone, would lead to the erasure of the verse as an interpolation founded on the other Gospels. But 1, the words are very different from those in $\|\cdot\|$: 2, they contain an idiom in Luke's manner, avagan eixev, which an interpolator would hardly have substituted for the $\|\cdot\|$: 3, they might have been erased here as occurring too soon, and insd aft ver 19 as in D, and thus have dropped out: 4, the words ANAIKHNAE and ANEKPATONAE may have occasioned own by homewotel.) κατα εορτην bef απολυείν αυτοις D. for ενα, ινα \aleph^1 (corrd eaden manu).

18. rec ανεκραξαν, with AD rel: txt BLTN lat-α Cyr, om δε T1 69 [sah].

his judicial notice. This remission of Jesus to Herod seems not to have been known to either of the other three Evangelists. It is worthy of notice that they all relate the mocking by the soldiers of Pilate, which Luke omits,—whereas he gives it as taking place before Herod. This is one of the very few cases where the nature of the history shews that both happened.

John, if he composed his Gospel with that of Luke before him, have here given us a narrative in which so important a fact as this is not only not related, but absolutely cannot find any place of insertion? Its real place is after John ver. 38;—but obviously nothing was further from the mind of that Evangelist, for he represents Pilate as speaking continuously.

13—25.] FURTHER HEARING BEFORE PILATE, WHO STRIVES TO RELEASE HIM, BUT ULTIMATELY YIELDS TO THE JEWS. Matt. xxvii. 15—26. Mark xv. 6—15. John xviii. 39, 40. Our account, while entirely distinct in form from the others, is in substance nearly allied to them. In a few points it approaches John very nearly, compare ver. 18 with John ver. 40, also ἕνα ver. 17, with John ver. 39. The second declaration of our Lord's innocence by Pilate is in John's account united with the first, ver. 38. In the three first Gospels, as asserted in our ver. 14, the questioning takes place in the presence of the Jews: not so, however, in John (see xviii. 28).

15.] ἐστὶν πεπ. αὐτῷ—is done by him—not 'to him,' see ch. xxiv. 35, ἐγνώσθη

p here only t. P παμπληθεί λέγοντες Alpe τοῦτον, Ιάπόλυσον δε ήμιν (-θής, 2 Macc. x. τον Βαραββάν, 19 όςτις την διὰ στάσιν τινὰ γενομένην 2 Ματε. 2 Χια 2 Ατε. 2 4 2 4 4 4 4 4 4 4 4 4 5 6 4 7 7 7 7 7 7 7 8 8 8 8 8 8 8 8 8 8 8 8 8 8 9 q = Matt. xxiv. 39. Acts xxi. 36. Isa. lvii. 1. vconstr. w. aor. part., here δε ο Πιλάτος ν προςεφώνησεν θέλων απολύσαι τον Ρλατος Ἰησοῦν. ²¹ οἱ δὲ ^w ἐπεφώνουν λέγοντες Σταύρου σταύ- Τ. ΑΒDEF only. s = | Mk. ver. 25. Acts 25. Acts
xxiv. 5.
Prov. xvii.
14.
t here only.
see ver. 25.
u = John iii.
25 reff.
v Mutt, xi. 16
reff. ρου αυτόν. 22 ο δε τρίτον είπεν προς αυτούς Τί γαρ σηκι κακου ἐποίησευ οὖτος; οὐδὲυ ^y αἴτιου θανάτου εὖρου ΧΡΔΑΝ έν αὐτῷ· ² παιδεύσας οῦν αὐτὸν ἀπολύσω. 23 οἱ δὲ ^a ἐπέκειντο φωναῖς ^b μεγάλαις ^c αἰτούμενοι αὐτὸν σταυreff.
w Acts xii, 22.
xxi, 34.
xxii, 24
only + Esdr.
ix, 47, 2 Macc.
i, 23 only.
w Mark xiv.
41 reff.
y ver. 4 reff.
z ver. 16 reff.
a - here only.
(Liohn xi. 38 ρωθήναι, καὶ ακατίσχυον αί φωναὶ αὐτῶν [καὶ τῶν ἀρχιερέων]. 24 καὶ Πιλάτος ε ἐπέκρινεν γενέσθαι τὸ Γαίτημα αὐτῶν, 25 ἀπέλυσεν δὲ τὸν διὰ ε στάσιν καὶ φόνον h βεβλημένον heis φυλακήν, ον ητούντο, τον δε Ίησούν i παρ- ces την έδωκεν τῶ k θελήματι αὐτῶν. 26 Καὶ ώς 1 ἀπήγαγον " (John xi. 38 reff.) b Matt. xxiv. αὐτόν, ^m ἐπιλαβόμενοι Σίμωνά τινα Κυρηναΐον ἐρχό- 33 επιb Matt. xxiv.

31 al. c constr., Acts iii. 14 (vii. 46). 3 Kings xix. 4. d Matt. xvi. 13 ch. xxi. 36 only. Exod. Λαβομεxvii. 11. e here only †. 2 Macc. iv. 47 only.
i. 17. g = ver. 19. h Matt. v. 25 al. i Matt. xvi. 12. Ezek. xxiii. 28.

4 John i. 13. 2 Pet. i. 21. Sir. viii. 15. l = Matt. xxvi. 57. ch. xxi. 12. xxii. 26. Ep. Jer. 18. abs., Acts
xii. 19. m constr., ch. ix. 47 reff.

απανπληθει $T: \pi \alpha \nu \pi \lambda$. [ADEHMΔ] \aleph . αιρε τουτον twice in D. om τον A rel Thl: ins BDLTX \aleph 1. 69 Original Cyr.

19. $\operatorname{rec} \beta \epsilon \beta \lambda \eta \mu \epsilon \nu o s \epsilon \iota s \phi \nu \lambda \alpha \kappa \eta \nu$, with $\operatorname{AD}(1)\operatorname{rel}: \beta \epsilon \beta \lambda \eta \mu \epsilon \nu o s \epsilon \nu \tau \eta \phi \nu \lambda \alpha \kappa \eta X X - \operatorname{corr}^{1,3}: \epsilon \nu \tau \eta \phi \nu \lambda \lambda \lambda$. (only) $X^{\dagger}: \beta \lambda \eta \theta \epsilon \iota s \epsilon \nu \tau \eta \phi \nu \lambda \alpha \kappa \eta BL(T)$.—(ins $\tau \eta \nu 1: \operatorname{om} \tau \eta T \Gamma Alf I$.)

20. rec (for $\delta \epsilon$) our, with X rel syr; txt ABDLTX latt Syr coptt. aft $\pi \rho o s \epsilon - \phi \omega \nu \eta \sigma \epsilon \nu$ ins autous BL [T(Tischdf)] X Aug; autous D; $\pi \rho o s$ autous 69 vulg lat-b c $e f f f_2 g_1 l$: om AP T[Alf] rel syrr arm.

21. for επεφωνουν, εκραξαν D lat-c. [om λεγοντες D.] rec (for σταυρου σταυρωσον σταυρωσον (from || Mark), with AP rel: txt BDR Coisl-oct-marg

Orige Eus, Cyr. for autov, tov D1(txt D5).

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23. for $\epsilon \pi \epsilon \kappa$., $\epsilon \kappa \epsilon \iota \nu \tau o$ **K**. for $\sigma \tau \alpha \nu \rho \omega \theta \eta \nu \alpha \iota$, $\sigma \tau \alpha \nu \rho \omega \sigma \alpha \iota$ B.— $\sigma \tau \alpha \nu \rho \omega \theta \eta \nu \alpha \iota$ befauton D. om $\kappa \alpha \iota$ $\tau \omega \nu$ arcief $\epsilon \omega \nu$ (homeotel?) BLK vulg lat-a b e ff $g_{1,2}$ l coptt: ins ADP rel lat-c f syrr syr-cu arm.— $\tau \omega \nu$ is written twice by D¹.

24. rec (for και) ο δε, with AP rel lat-f syrr sah arm: txt BLN vulg lat-a b e ff2

syr-cu copt æth.—for κ . π . $\epsilon\pi\epsilon\kappa\rho$., $\epsilon\pi\epsilon\kappa\rho\epsilon\iota\nu\epsilon\nu$ $\delta\epsilon$ δ ϵ $\epsilon\iota\lambda\alpha\tau\delta$ δ .

25. rec aft απελυσεν ins αυτοις (|| Matt Mark), with KM[Π] 1. 69 vulg lat-b c &c Syr syr-cu syr-w-ob æth arm: om ABDPN rel lat-a coptt. for δια to φονον, ενεκα φονου D. rec ins την bef φυλακην, with ACP rel coptt: om BDFKN 69 arm Orig1.

26. for kai ws, ws de D. for appropriation appropriate B Ser's cf. rec simmos those kurphaiou tou eprometrou (prob gramml corrn, and tou mistake from the precedge), with Ser's g(e sil), and (omg tou) AP rel Ser's-mss: 69 combines both (-va tina -aiou, -evou): txt B(CDL)XX 33 (om tina L, tina bef simmum (|| Mark) CD).

aὐτοῖs.

16.] 'Hic cæpit nimium concedere Piiatus,' Beugel. If there be no fault in Him, why should He be corrected at all?—the Jews perceive their advantage, and from this moment follow it up.

23.] κατίσχυον—got the upper hand, prevailed: see reff.

25. $\tau \delta v \delta$. σ . κ . τ . λ .] The description is inserted for the sake of contrast;—see Acts iii. 14. Iake omits the scourging and mocking of Jesus. It is just possible

that he might have omitted the mocking, because he had related a similar incident before Herod; but how shall we say this of the scourging, if he had seen any narratives which contained it? The break between vv. 25 and 26 is harsh in the extreme, and if Luke had any materials wherewith to fill it up, I have no doubt he would have done so.

26-33.] He is led forth to Crucifixion. Matt. xxvii. 31-34. Mark Q -elv

TOLS ...

μενον απ αγρου, " επέθηκαν αὐτῷ τὸν σταυρὸν φέρειν " John xix. 2. Acts xt. 28. Εχού, xxii. 10 τοῦ λαοῦ, καὶ γυναικῶν, αὶ $^{\rm p}$ ἐκόπτοντο καὶ $^{\rm q}$ ἐθρήνουν αὐτὸν. $^{\rm 28}$ στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς εἶπεν $^{\rm r}$ Θυ- γατέρες Ἱερουσαλήμ, μὴ $^{\rm s}$ κλαίετε $^{\rm t}$ ἐμέ, $^{\rm u}$ πλὴν $^{\rm t}$ ἐφ΄ επιὶ τὰ τέκνα ὑμῶν, $^{\rm 29}$ ὅτι ἰδοὺ $^{\rm r}$ ἔρχονται $^{\rm v}$ ἡμέραι ἐν αἶς ἐροῦσιν Μακάριαι αἱ $^{\rm w}$ στεῖραι, καὶ αἱ $^{\rm w}$ κοιλίαι αὶ οὐκ $^{\rm y}$ ἐγέννησαν, καὶ $^{\rm z}$ μαστοὶ οἱ οὐκ $^{\rm w}$ επέρονταν, $^{\rm const}$ επίς. 3. $^{\rm p}$ Επιαχείς. 30 τότε $^{\rm h}$ ἤοξονταν $^{\rm const}$ και $^{\rm const}$ $^{\rm$ μενον ἀπ' ἀγροῦ, η ἐπέθηκαν αὐτῶ τὸν σταυρὸν φέρειν η John xix. 2. 30 τότε b ἄρξονται λέγειν τοις ὅρεσιν Πέσατε sw. en. here " έθρε Ψαν.

for φερειν, αιρειν (see ||) **κ**-corr¹: om κ¹: txt κ³a. επεθηκεν Χ1. απο D. 27. for αυτω πολυ πληθ., το πληθος αυτω D. γυναικες D 243 lat-c f Syr syr-cu. rec aft at ins kat, with C3P rel syr: om aι & [L(αι κοπτ. for αι εκοπτ.)] 69. om ABCIDLXN 33 latt Syr syr-cu coptt æth arm. αυτον bef και εθρηνουν D [syr-cu].

28. rec ins o bef iησ., with ACDP 83a(but erased) rel: om BL84.—om iησ. also Γ. ο ιησ. bef προς αυτας C ev-y [Syr-ins syr-cu]; ο ιησ. είπεν bef προς αυτας D Ser's c [arm]. om επ, εφ, and επι D lat-b [a e f_2 l] Ambr. aft εμε ins μηδε πενθείτε

for πλην, αλλ' D latt Ambr Jer Leo. D.

29. om $\iota \delta ov$ D 69 lat-a $b \in f_2[l]$ syr-cu with arm Leo. ημεραι bef ερχονται CXX sah: ελευσονται ημεραι D 69 latt. om 1st aι (homæotel) R. rec om 2nd αι (homæotel), with ADP rel arm: ins BCXN 1. 69 coptt. μαζοι C, μασθοι D1FGΓ. rec (for εθρεψαν) εθηλασαν, with AP rel vulg lat-f syrr syr-cu with: εξεθρεψαν C2D 1: txt BC1LN syr-mg.

rec πεσετε, with ABC2DPN1 rel: txt C1LQXΔN3a [Cyr3-p]. 30. αρξωνται ΑΡΔ 33.

xv. 20-23. John xix. 16, 17. Our account is original-containing the affecting narrative vv. 27—32, peculiar to itself. 26. ἐρχόμενον ἀπ' ἀγρ.] See on Mark. ὅπισθεν τ. Ἰη. is peculiar to Luke, and a note of accuracy.

27. These were not the women who had followed Him from Galilee, but the ordinary crowd collected in the streets on such occasions, and consisting, as is usually the case (and especially at an execution), principally of women. Their weeping appears to have been of that kind of wellmeant sympathy which is excited by any affecting sight, such as that of an innocent person delivered to so cruel a death. This description need not of course exclude many who may have wept from deeper and more personal motives, as having heard Him teach, or received some benefit of healing from Him, or the like.

28.] στραφείς—after He was relieved from the burden of the cross. This word comes from an eye-witness. future course was not one to be bewailedsee especially on this saying, Heb. xii. 2,δς αντί της προκειμένης αὐτῷ χαρᾶς ύπέμεινεν σταυρόν, αἰσχύνης καταφρονήσas. Nor again were His sacred sufferings a mere popular tragedy for street-bewailing; the sinners should weep for them-VOL. I.

selves, not for Him. έφ' έαυτάς . . . καὶ ἐπὶ τὰ τέκνα ὑμῶν] See Matt. ver. 25, where the people called down the vengeance of His blood on themselves kal έπὶ τὰ τέκνα ἡμῶν. Many of those who now bewailed Him perished in the siege of Jerusalem. Those who now were young wives, would not be more than sixty when (A.D. 70) the city was taken. But to their children more especially belonged the miseries of which the Lord here speaks. 29. ἔρχονται ἡμ.] Between this and then would be time for that effectual weeping, which might save both themselves and their children: see Acts ii. 37, 38,-but of which few availed themselves. These few are remarkably hinted at in the change to the third person, which excludes them- ἐροῦσιν, i.e. not 'men in general,' nor 'My enemies,'-but 'the impenitent among you,-those who weep merely tears of idle sympathy for Me, and none of repentance for themselves; -those who are in Jerusalem and its misery, which My disciples will not be.' On the saying itself, compare the whole of Hosea ix., especially vv. 12-16. 30.7 This is cited from the next chapter of Hosea (ref.). It was partially and primarily accomplished, when multitudes of the

cch.iii.5 (from Isa. xl. έφ' ήμᾶς, καὶ τοῖς ο βουνοῖς ο Καλυψατε ήμᾶς: 31 ὅτι εἰ 4) only. 1 Kings x, 13, e έν τῶ f ὑγρῶ g ξύλω ταῦτα ποιοῦσιν, e ἐν τῷ h ξηρῶ τί γένηται: 32 ήγοντο δε καὶ έτεροι * δύο ί * κακούργοι σύν d Matt. viii. 24 αὐτῷ k ἀναιρεθῆναι. 33 Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν ... $^{\text{cep}}$ $^{\text{ABCDE}}$ reff.
e Matt. xvii. 12.
ch. xxii. 37.
John xiv. 30.
1 Cor. ix. 15.
f here only.
Judg. xvi. 7,
8. Job viii. καλούμενον 1 Κρανίον, έκει έσταύρωσαν αὐτον και τους FGHKL ι κακούργους, ^m ου μεν ⁿ έκ ⁿ δεξιών ^m ου δε έξ ° άριστερών. Χι¹Δα

34 ο δε Ίησους έλεγεν Πάτερ, ράφες αὐτοίς οὐ γὰρ 1. 33. 69

| 10 only | 12 only | 13 only | 14 only | 15 only | 15 only | 15 only | 16 only | 17 only | 17 only | 17 only | 18
p = Matt. vi. 12 reff.

8. Job v. 16 only. =

31. em 1st τω BC: ins ADPQN rel. ξυλαω (but corrd) X1. for TauTa. τουτο C Ambra. for γενηται, γενησεται DK2A: γινεται EFS ev-y.

32. * κακούργοι δύο Βκ coptt: δυο κακ. ACDPQ rel [latt &c].

33. rec απηλθον, with A rel [Damase,]: txt BCDLQN 33.69 latt Syr syr-cu syr-mg. for καλουμένον, λέγομένον (|| Matt) CGXA Mcion,-e. $-\eta\lambda\theta\alpha\nu$ I). for αριστερων, ευωνυμων (|| Matt Mark) CILQ 33. 69. κακουργους ins ομου D.

34. om o δε to ποιουσιν B D¹(and lat) X-corr¹(but restored) lat-a b copt-dz sah: ins

Jews towards the end of the siege sought to escape death by hiding themselves in the subterranean passages and sewers under the city . . . οὐς δ' ἐν τοῖς ὑπονόμοις ἀνηρεὐνων, καὶ τὸ ἔξαρος ἀναβρηγνύντες ὅσοις μὲν ἐνετύγχανον ανεῖλον. εύρέθησαν δὲ καὶ ἐκεῖ νεκροὶ πλειους δις-χιλίων, Jos. B. J. vi. 9. 4. But the words are too solemn, and too often used in a more awful connexion, for a further meaning to escape our notice: see Isa. ii. 10, 19, 21, and Rev. vi. 16, where is the striking expression ἀπὸ τῆς ὀργῆς τοῦ apriou-of Him who now was the victim about to be offered. And the whole warning-as every other respecting the destruction of Jerusalem-looks through the type to the antitype, the great day of His wrath. Now, έρχονται ήμέραι—then ήλθεν ή ήμέρα ή μεγάλη της ὀργης αὐτοῦ, Rev. vi. 17. It is interesting to see how often David, who had passed so long in hiding among the rocks of the wilderness from Saul, calls the Lord his Rock (see Ps. xviii. 2, 46; xlii. 9, &c.). They who have this defence, will not need to call on the rocks to hide them.

31. This verse—the solemn close of our Lord's teaching on earth-compares His own sufferings with that awful judgment which shall in the end overtake sinners, the unrepentant human kind-the dry tree. These things-ταῦτα-were a judgment on sin ;-He bore our sins ;-He,the vine, the green tree, the fruit-bearing tree, - of Whom His people are the branches, - if He, if they in Him and in themselves, are so treated, so tried with sufferings,-what shall become of them who are cast forth as a branch and

are withered? Read 1 Pet. iv. 12-18; -ver. 18 is a paraphrase of our text. Theophylact's comment is excellent: ei ταῦτα ποιοῦσιν ἐν ἐμοὶ ἐγκάρπφ καὶ ἀειθαλεί καὶ ἀειζώφ διὰ τὴν θεότητα, τί γένηται έν ύμιν ακάρποις και πάσης δικαιοσύνης ζωοποιου έστερημένοις; The explanations which make the greentree = the young, and the dry = the old (Bengel), -or the green-tree = the women, comparatively innocent, the dry = the guilty (Baumgarten-Crusius), at the destruction of Jerusalem-seem to me unworthy of the place which the words hold, though the latter agrees with the symbolism of Ezek. xx. 47, compared with xxi. 4. 32.] The digest shews that the reading έτεροι κακούργοι δύο has diplomatically almost as great claims to be the true one as that in the text: and if we take the probabilities of alteration into account, it has even stronger claims. Of course it can bear but one meaning -two other malefactors. That this should have been substituted for ETEPOL δύο κακούργοι, which may mean two other, malefactors (as rendered in E. V.), is simply inconceivable; that the transposition took place vice versa, is highly probable. This having now appeared by the additional evidence of the Codex Sinaiticus, it is impossible to annotate as was done in my earlier Editions.

33-49. THE CRUCIFIXION, MOCK-ING, LAST WORDS, AND DEATH OF JESUS. Matt. xxvii. 35-50. Mark xv. 24-37. John xix. 18-30; with however some particulars inserted which appear later in the 34.7 Spoken appaother Gospels. rently during the act of the crucifixion, or οἴδασιν τί ποιοῦσιν. q διαμεριζόμενοι δὲ τὰ ἰμάτια αὐτοῦ q k Mt. reft. r έβαλον r κλήρους. 35 καὶ εἰστήκει ὁ λαὸς θεωρῶν. s έξει 10 Jon. 11 Jon. 17 68 εμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες "Αλλους ἔσωσεν, 86 καὶ καὶ 11 Jon. 17 68 καὶ 68 καὶ 68

[AC] D¹º-marg QN¹ rel vulg lat-e efff2 syrr syr-eu [syr-jer æth arm] copt Eus Euscanon hom-Clem₁ Constt₁ Chr_sæpe [Thdrt2 Damase₁] Iren-int₁ Orig-int₁ Hil₁ Ambr Jer. (The non-occurrence of the words in the other Gospels had probably something to do with the omission: the citation of them by Irenæus and their occurrence in the ancient versions seems to prove that we have here a grave error in Cod. I at. or in the MS from which it was derived.) for ing., kopios Q syr-mg. for electe, einer AKM[Π syr-eu]. om pater A. demensions of semeployto D sall. for elealor, baloutes ($\|$ Matt Mark) D lat-e. rec klapov (from Matt Mark John), with BCDQN rel lat-b e [Syr syr-mg æth]: txt AX 1.33 vulg lat-a e ff2 syr[-txt syr-jer] arm Augespr (Lucas dicendo sortes quamvis nonnulli codices sortem reperiantur habere).

35. for θεωρων εξεμυκτ., ορων εμυκτηρ:ζον D. aft δε ins αυτον D 1. 69 latt syrr syr-cu arm Eus₁.—om 2nd και D**R** 1 lat-α c. om οι αρχοντες D. rec aft αρχοντες ins συν αυτοις (to shew, aft ||, that the people also derided Him), with A rel vulg lat-f syr-cu syr Eus₁: om BCDLQXR 33. 69 lat-b c e ff₂ l Syr [syr-jer] copt æth. for λεγοντες, και ελεγαν αυτω D æth.

immediately that the crosses were set up. Now first, in the fullest sense, from the wounds in His Hands and Feet, is His Blood shed, εἰς ἄφεσιν ἀμαρτιῶν (Matt. xxvi. 28), and He inaugurates His intercessional office by a prayer for His murderers, — ἄφες αὐτοῖς. This also is a fulfilment of Scripture, Isa. liii. 12;—where the contents of our verses 33, 34 are remarkably pointed out.

His teaching ended at ver. 31. His High-Priesthood is now begun. His first three sayings on the Cross are for others: see ver. 43: John xix. 26, 27.

πάτερ He is the Son of God, and He speaks in the fulness of this covenant έγω ήδειν ότι πάντοτέ μου άκούεις: -it is not merely a prayer-but the prayer of the Great Intercessor, which is always heard. Notice that though on the Cross, there is no alienation, no wrath of condemnation, between the Father and άφες αὐτοῖς—who are here the Son. intended? Doubtless, first and directly, the four soldiers, whose work it had been to crucify Him. The molovour points directly at this: and it is surely a mistake to suppose that they wanted no forgiveness, because they were merely doing their duty. Stier remarks, "This is only a misleading fallacy, for they were sinners even as others, and their obedient and unsuspecting performance of their duty was not without a sinful pleasure in doing it, or at all events formed part of their entire standing as sinners, included in that sin of the world, to which the Lord here ascribes His Crucifixion" (vi. 403, edn. 2). But not only to them, but to them as the representatives of that sin of the world, does this prayer apply. The nominative to ποιούσιν is οἱ ἄνθρωποιmankind,-the Jewish nation, as the next

moving agent in His death,-but all of us, inasmuch as for our sins He was bruised. ού γάρ οίδασιν τί ποιουσιν, primarily, as before, spoken of the soldiers,-then of the council, who delivered Him up, see John xi. 49, δμεῖς ούκ οίδατε οὐδέν,-then of all, whose sin is from lack of knowledge of the truth, of what sin is, and what it has done-even the crucifixion of the Lord. But certainly from this intercession is excluded that one sin-strikingly brought out by the passage thus cited as committed by him who said it, viz. Caiaphas, and hinted at again by our Lord, John xix. 11-and perhaps also by the awful answer Matt. xxvi. 64, σù είπας—'thou saidst it'viz. in prophecy, John xi. 49: see also Matt. xxvi. 25,-and on the sin alluded to, Matt. xii. 31: 1 John v. 16. that between the two members of this prayer lies the work of the Spirit leading to repentance—the prayer that they may have their eyes opened, and know what they have done: which is the necessary subjective condition of forgiveness of sins, see 2 Tim. ii. 25, 26. 35.] The insults of the people are by no means excluded, even with συν αυτοις omitted: nay they are implied, by the de kal which To find a discrepancy with follows. Matt. and Mark here, is surely unfair (Meyer, De Wette): - the people's standing looking on, does not describe their mind towards Jesus: Luke reports no more than he had before him: and the inference may be drawn that those whom he has related to have cried out an hour ago, 'Crucify him,'—would not have stood by in silence. On ver. 48, see note there. in silence. οί ἄρχοντες are the chief priests

and members of the Sanhedrim: Matt.

J v 2

σωσάτω έαυτόν, εἰ οὐτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ t 1 Pet. ii. 4, 6, from Isa. xxviii. 16. see Matt. t ἐκλεκτός. 36 u ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται ...evexxiv, 22 reff. u ver. 11. v Matt. xxvii. 34 reff. προςερχόμενοι, ^ν όξος προςφέροντες αὐτῶ ³⁷ καὶ λέγοντες Ε $^{\text{Matt. xxvii.}}$ $^{\text{Matt. xvii.}}$ $^{\text{Matt. xvii.}}$ $^{\text{Matt. xvii.}}$ $^{\text{Matt. viii.}}$ $^{\text{Matt. viii.$ Εί σὺ εἰ ὁ Εβασιλεὺς τῶν ΕΙουδαίων, σῶσον σεαυτόν. 38 ην δε καὶ x επιγραφή επ' αὐτῶ [y γράμμασιν Έλληνικοῖς R γραμκαὶ 'Ρωμαϊκοῖς καὶ 'Εβραϊκοῖς], 'Ο " βασιλεὺς τῶν " 'Iou- ABCDE δαίων ούτος. 39 εξς δὲ τῶν εκρεμασθέντων εκακούργων MQRSU δ έβλασφήμει αὐτὸν Οὐχὶ σὰ εἶ ὁ χριστός; σῶσον σεαυτὸν ΙΙΝ καὶ ήμᾶς. 40 ἀποκριθεὶς δὲ ὁ ἔτερος ε ἐπιτιμῶν αὐτῶ ἔφη Οὐδε φοβή σὺ τὸν θεόν, ὅτι ἐν τῶ αὐτῶ d κρίματι εί; 41 καὶ ήμεῖς μὲν εδικαίως εάξια γὰρ ὧν ἐπράξαμεν f = Matt. iii. 8. Acts xxvi.

for ouros, vios BD: for xpiotos, vios 69. for εστιν, εl D lat-c. bef του θεου, with AC3Q rel; both bef and aft X1: ο εκλεκτος bef του θεου C1 lat-c ff :: του θεου ει χριστυς εί ο εκλεκτος D: txt BL X-corrl-3 1 (69) [syr syr-jer coptt arm] Eus, - (B does not om & as Mai ed 1: see table.)

36. rec ενεπαίζον (conforming to εξεμυκτηρίζον above), with ACDQ rel vss: txt BLN sah. om kai N. rec ins kat bef ogos, with C3Q rel vulg lat-b c e f syrr with arm : om ABC'LN lat-a coptt .- aft ogos ins Te D. προςεφερον and om

αυτω D[-gr] (lat-b eff_2 [lq syr-jer sah(appy)]).

31. om και D am[with fuld ing forj em] lat- $b [eff_2 l q]$ copt-dz sah. aft λεγοντες ins χαιρε D lat-c syr-cu. om 1st $\epsilon \iota$ (error, supposing it repeated? $\epsilon \iota$ συ $\epsilon \iota$) A 1 lat-a e ff2. —om ei ov ei D lat-c. om σωσον σεαυτον and ins περιθεντες αυτω και ακανθινον στεφανον D (lat-c syr-cu).

38. ins η bef επιγραφη (|| Mark) CDGSU. rec ins γεγραμμενη bef επ' αυτω (|| Matt), with C3 rel syrr syr-cu with arm; aft επ' αυτω C1X 33. 69: ins επιγεγραμμένη bef επ' αυτω (|| Mark) ADQ lat-b: om BLN coptt. οπ γραμμασιν ελληνικοις και ρωμαικοις και εβραικοις (gloss founded on \parallel John?) BC'L \aleph^{3a} (but restored) latasyr-cu coptt: ins $A(D)QR(\aleph^1)$ rel latt syrr with arm.—om και (twice: $as \parallel John$) $D\aleph^1$.

rec outos, subjoining εστιν, bef o βασιλευς των ιουδαιων (Matt), with AQR rel vulg lat-b [f q] syrr syr-eu copt ath arm Orig₁: om out C lat-c: txt BDL× lat-a e ff_2 .—add $\epsilon \sigma \tau \nu$ D lat-e ff_2 .—(B does not om δ as Mai ed 1: see table.)

39. om $\kappa \rho \epsilon \mu a \sigma \theta \epsilon \nu \tau \omega \nu$ D ev-z₁. rec aft $\alpha \nu \tau \omega \nu$ ins $\lambda \epsilon \gamma \omega \nu$, with ACQR× rel [vss]

Origint: om B(D)L lat-1. - om further ouxi to end of ver D. rec (for ouxi) & (see ch iv. 3 and || Matt), with AC3QR rel [vulg lat-c f q syrr Orig-int,]: txt BC1LX lat-a b ff syr-cu [syr-jer] coptt æth arm.

40. rec επετιμα and (for εφη) λεγων (to avoid the two participles αποκριθεις and επιτιμων), with AC3DQR rel latt syr (æth) arm: (επετιμησεν E1 syr-cu:) txt BC1LXX for ονδε, οτι ου D: ου GR1 ev-47 [lat-c f Orig-int, Aug, Vict-tun,]. for ει, εσμεν C1 syr-cu syr-jer coptt æth Chr5. at end ins και ημεις εσμεν D.

41. om και C1 coptt.

ver. 41. τ. θ. ὁ ἐκλ., either the Christ of God, His elect one,—or, the elect Christ of God; I prefer the former: but either way, χρ. τ. θεοῦ must be taken together, not as in rec. 36. A different incident from that related Matt. ver. 48: Mark ver. 36: John vv. 28, 29. It was about the time of the mid-day meal of the soldiers, - and they in mockery offered Him their posca or sour wine, to drink with them. 38.7 See on Matt. ver. 37. ἐπ' αὐτῷ, over Him, on the pro-

jecting upright beam of the cross. 39-43. Peculiar to Luke. Matthew and Mark have merely a general and less precise report of the same incident.

All were now mocking; the soldiers, the rulers, the mob: - and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.

40. Bengel supports the notion that this penitent thief was a Gentile. But surely this is an unwarranted assumption. What should a Gentile know of Paradise, or of the kingdom of the Messiah as about to come? The silence of the penitent is broken by the huas of the other compromising him in the scoff. alludes to the multitude-Dost thou too not fear God ? ότι-(as thou oughtest to ς ἀπολαμβάνομεν οὖτος δὲ οὐδὲν hi ἄτοπον i ἔπραξεν. 42 καὶ g ch. xvi. 25 ἔλεγεν Ἰησοῦ μυήσθητί μου, ὅταν ὅταν ὅτλθης ἐν τῆ βασιλεία h vert καν το σου. 43 καὶ εἶπεν αὐτῷ $^{\rm k}$ ᾿Αμήν σοι λέγω, σήμερον μετ $^{\rm ceff.}$ 2 Thess. ii. ϵ μοῦ ἔση ϵ ν τ $\hat{\omega}$ ¹ παραδείσω. ⁴⁴ Καὶ ἢν [ἤδη] ^m ως ϵ ὶ ^{iy. 8.} ^{iy. 8.} ^{y. 12} ¹² Cor. xii. 4. Nev. ii. 7 only. Gen. ii. 8 and fr. ^{iy. 8.} ^m = ch. i. 86. xxii.

for απολαμβανομέν, απελαβαμέν C. for ατοπον, πονηρον D.

42. rec ins τω bef inσου, with AC3QRN32 rel: om BC1LN1 coptt.—for ελεγεν inσου, στραφείς προς τον κυρίον είπεν αυτω D. rec aft μου ins κυρίε (addn. from inσου being mistaken for dative), with AC2R rel lat-b [q] syrr with arm Eus, Orig-int, Hil2: bef μνησθητι Q [vulg] lat-e e f ff₂ l syr-cu Hil]: om BC¹DLM'\ lat-a syr-jer coptt Origint₁]. om σταν ελθης [D, see below) Q [Chr₂ Bas-sel₁]. for εν τη βασιλεία, εις την βασιλείαν (see note) BL vulg [lat-e e f ff₂ l Originit₄] Hil Ambr: txt Λ ('QR\) rel [lat-a b q] Orig. Eus, [Chr]. $-\epsilon \nu \tau \eta \eta \mu \epsilon \rho a \tau \eta s \epsilon \lambda \epsilon \nu \sigma \epsilon \omega s \sigma \sigma \nu$, omg $\sigma \tau a \nu \epsilon \lambda \theta \eta s$, D.

43. rec aft αυτω ins ο ιησους, with AC(D)QR rel [latt syrr syr-eu &e]: om BLR lat-e1 coptt.—for και το λεγω, αποκριθεις δε ο ιηπους ειπεν αυτω τω επλησοντι(επιπλ. 1)4) θαρσει rec λεγω bef σοι, with AC3QRX rel latt syrr syr-cu coptt æth: txt BC'L arm.

do), seeing that 41. hueis He classes himself with the other in condemnation, but not in his prayer afterἄτοπον, unseemly. is a remarkable testimony to the innocence of Jesus from one who was probably executed for his share in those very tumults which He was accused of having 42.] The thief had heard of the announcements which Jesus had made,—or at all events of the popular rumour concerning his Kingdom. His faith lays hold on the truth that this is the King of the Jews in a higher and immortal sense. There is nothing so astounding in this man's faith dogmatically considered, as De Wette thinks; he merely joins the common belief of the Jews of a Messianic Kingdom, in which the ancient Fathers were to rise, &c.,—with the conviction, that Jesus is the Messiah. What is really astounding, is the power and strength of that faith, which, amidst shame and pain and mockery, could thus lift itself to the apprehension of the Crucified as this King. This thief would fill a conspicuous place in a list of the triumphs of faith supplementary to Heb. xi. βασ.] The Vulgate, which is followed by Luther,—and the E. V.,—renders this as if it were είς την βασ. (see var. readd.), which is a sad mistake, as it destroys the force of the expression. It is in thy Kingdom—with thy Kingdom, so $\xi \lambda \theta \eta$, $\xi \nu$ $\tau \hat{\eta}$ $\delta \delta \xi \eta$ $\alpha \delta \tau \sigma \hat{\nu}$, Matt. xxv. 31, which we (E.V.) have translated rightly. The above mistake entirely loses ελθης-making it merely 'comest into,' just as we say to 'come into' an estate: whereas it is the chief word in the clause, and έν τῆ β. σου its qualification, at Thy coming in Thy

Kingdom. It will be seen that there is no necessity for supposing the man to have been a disciple, as some have done.

It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest, and King: as Prophet, to the daughters of Jerusalem ;- as Priest, interceding for forgiveness; -as King, acknowledged by the penitent thief, and answering his prayer. 43. aunv σοι λέγω The Lord surpasses his prayer in the answer; the αμήν σοι λέγω, σήμερον, is the reply to the uncertain όταν of the thief. σήμερον] this day: before the close of this natural day. The attempt to join it with σοι λέγω, considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely something worse than silly: see below.
μετ' ἐμοῦ ἔση can bear no other meaning than thou shalt be with Me, in the ordinary sense of the words, 'I shall be in Paradise, and thou with Me.' ἐν τῷ παρ.] On these words rests the whole exegesis of the saying. What is this PARADISE? The word is used of the garden of Eden by the LXX, Gen. ii. 8, &c., and subsequently became, in the Jewish theology, the name for that part of Hades, the abode of the dead, where the souls of the righteous await the resurrection. It was also the name for a supernal or heavenly abode, see reff. N. T. The former of these is, I believe, here primarily to be understood; -but only as introductory, and that immediately, to the latter. By the death of Christ only was Paradise first opened, in the true sense of the word. He Himself, when speaking of Lazarus (ch. xvi. 22), does not place him in Para-

ώρα έκτη, καὶ σκότος εγένετο εφ' όλην την γην έως ώρας n Matt. xxiv. 29 reff. Mt. Mk. ενάτης. 45 καὶ η εσκοτίσθη ὁ ήλιος, καὶ ο εσχίσθη τὸ $^{\circ}$ - Mt. Mt. ένάτης. $^{\circ}$ - καὶ $^{\circ}$ εσκοτίσθη ὁ ἢλιος, καὶ $^{\circ}$ εσχίσθη τὸ $^{\circ}$ - καὶ $^{\circ}$ - φωνήσας $^{\circ}$ φωνή $^{\circ}$ - γ - τασιμα... $^{\circ}$ - καὶ $^{\circ}$ $^{\rm S}$ μεγάλη $^{\rm O}$ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου $^{\rm t}$ παρα- ΑΒισως $^{\rm gen}$ $^{\rm GHKL}$ $^{\rm gen}$ $^{\rm S}$ Acts xvi. 28. Rev. GHKL s Acts xvi. 28. Rev. GHKL MPQRS UVXFA q = Acts i. 18. Gen. xv. 10. t ch. xii. 48 reff. Psa. xxx. 5.

1. 33. 69

woa bef wser & 253. om 2nd Kai X1.

45. for και εσκοτισθη ο ηλιος, του ηλιου εκλειποντος B C1(appy) syr-mg coptt(appy) Orig("in quibusdam exemplaribus"), so, but -λιπ-, LR [Orig_]: om C'(uppy) 33: txt AC³(D)QR rel latt syrr syr-cu [syr-jer] æth (arm) Orig-int₁("secundum pleraque exemplaria") Mcion₁-e.—for και εσκ., εσκ. δε D.—(Origen (iii. 923) says Et forsitan ausus est aliquis quasi manifestius aliquid dicere volens pro "Et obscuratus est sol" ponere "Deficiente sole:" existimans quod non aliter poluissent fieri tenebræ nisi sole deficiente. This is confirmed by the "Acta Pilati" (ed Tischdf A.xi. 2) ἔκλειψις ἡλίου γέγονεν κατὰ τὸ εἰωθός.) for και εσχισθη, εσχισθη δε (in pursuance of former alteration) BC¹LN 1. 33: txt AC³QR rel latt syrr syr-cu arm.—om last clause (but see next ver) D.

46. ο ιησ. bef φωνη μεγαλη C(D) Syr syr-cu [syr-jer æth] coptt.—μεγαλη bef φωνη D-gr. rec (for παρατιθέμαι) παραθησομαι (from LXX), with L rel [Dial₁]: παρατιθήμι D¹(παρατιθέιμι D⁴) R 1 Constt₂ Ath₁ Bas₁ Epiph₁ Thdrt₄ Thl: txt ABCKMPQ

dise, but in Abraham's bosom-in that place which the Jews called Paradise, but by an anticipation which our Lord did not sanction. I believe the matter to have been thus. Our Lord spoke (as Grotius has remarked) to the thief so as He knew the thief would understand Him; but He spoke with a fuller and more blessed meaning than he could understand then. For that day, on that very evening, was 'Paradise' truly 'regained'-opened by the death of Christ. We know (1 Pet. iii. 18, 19, where see note; iv. 6) that our Lord went down into the depths of death,-announced His triumph (for His death was His triumph) to the imprisoned spirits, -and in that moment-for change of state, to the disembodied, is all that change of place implies—they perhaps were in the Paradise of God,—in the blessed heavenly place, implied by the word, 2 Cor. xii. That this is not fulness of glory as yet, is evident;—for the glorified body is not that the state of the state o yet joined to their spirits,—they are not yet perfect (Heb. xi. 40); but it is a degree of bliss compared to which their former degree was but as imprisonment.

This work of the Lord I believe to have been accomplished on the instant of His death, and the penitent to have followed Him at his death-some little time after-into the Paradise of God. That our Lord returned to take his glorified Body, was in accordance with His design, and He became thereby the first-fruits of the holy dead, who shall like Him put on the body of the resurrection, and be translated from disembodied and imperfect bliss in the Paradise of God, to the perfection

of glorified humanity in His glory, and with Him, not in Paradise, but at God's 44-46. Our account right hand. is very short and epitomizing-containing however, peculiar to itself, the last word The impresof our Lord on the cross. sion conveyed by this account, if we had no other, would be that the veil was rent before the death of Jesus; - but the more detailed account of Matthew corrects this.

45. The words ἐσκοτ. ὁ ἥλ. are probably added to give solemnity to the preceding, assigning its reason; so that the gloss του ήλ. ἐκλείποντος shews a right apprehension of the words. It can hardly be, as Mey., that the earth was darkened till the ninth hour, and then the sun be-46. The use of came dark also. φωνη μεγάλη shews that this was the cry to which Matt. and Mark allude. The words are from the LXX, varying however from the common reading παραθήσομαι, and giving the verb in the present, which is also the rendering of the Hebrew (אַפַקּיד).

These words have in them an important and deep meaning. They accompany that, which in our Lord's case was strictly speaking the act of death. It was His own act-not 'feeling the approach of death,' as some, not apprehending the matter, have commented; but a determinate delivering up of His spirit to the Father. - παρέδωκεν τὸ πνεῦμα, John: see John x. 18-οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, άλλ' έγω τίθημι αὐτὴν ἀπ' έμαυτοῦ. None of the Evangelists say 'He died:' although that expression is ever after used of His death stated as one great fact : - but it is, ἀφηκεν τὸ πν., Matt.; ἐξέπνευσεν, Mark, Luke; παρέδωκεν το πνεύμα, John.

... γι'ω-

TTOL ()

τίθεμαι τὸ ^u πνεῦμά μου. τοῦτο δὲ εἰπὼν ^v ἐξέπνευσεν. <math>= 1 Mt. J.τιθεμαι το "πνευμα μου. τουτο δε ειπων "εξεπνευσεν. " = [M. J. Acts vii. 50, 47 ίδων δὲ ὁ ἐκατόνταρχος τὸ γενόμενον " ἐδόξαζεν τὸν γι Mk. bis θεὸν λέγων "Οντως ὁ ἄνθρωπος οὖτος δίκαιος ἢν. 48 καὶ web. ν. 25, 26 reft. ταύτην, ¹⁾ θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ ^c στήθη α ύπέστρεφον. 49 είστηκεισαν δὲ πάντες οί ε γνωστοὶ αὐτω $^{\rm f}$ μακρόθεν, καὶ γυναῖκες αἱ $^{\rm g}$ συνακολουθοῦσαι αὐτῷ ἀπὸ $^{\rm i}$ Matt. iii. τῆς Γαλιλαίας, ὁρῶσαι ταῦτα. $^{\rm 50}$ Καὶ ἰδοὺ ἀνὴρ $^{\rm h}$ ὀνόματι Ἰωσήφ, $^{\rm i}$ βουλευτὴς $^{\rm k}$ ὑπ- $^{\rm int}$ Matt. iii. half. Sould have $^{\rm int}$ Matt. iii. half. Isola sould have $^{\rm int}$ Matt. iii. half. Isola sould half. Arabili
55. xxviii. 1. Mark iii. 11 al6. ch. x. 18 al5. John ii. 23 al22. Acts iii. 16 al13. Rev. xi. 11, 12. Epp., Heb. vii. 4. 1 John iii. 17 only. John vii. 20 (18) B. Ps. kxiii. 9. C John xiii. 25 reff. dch. ii. Coreff. e = ch. ii. 44 (reff.). f ch. xxii. 53 reff. f. xxii. 53 reff. g Mark v. 37. xiv. 51 only. Num. xxxii. 11 Ald. (συνεπακ. AB.) 2 Macc. ii. 4 only. pres. part., Mark ii. 4. vi. 14. h. 1. 5 al. fr. 1 Mk. only. Job iii. 14. xii. 17 only. kch. xvi. 14 reff.

 $U[X\Pi]$ 33 $Just_1$ Orig₁ Thdot Eus_2 Cyr-jer₁. rec (for τουτο δε) και ταυτα, with AC^3QR rel vulg lat- ff_2 syr arm: και τουτο $KMP[\Pi]$ 69 lat-b e l q [D-lat] copt-[wilkdz ath Bas₁] Ambr₁: om δe L Syr sah: txt BC¹ D[-gr] \aleph lat-c copt-schw. (om clause X.) $\epsilon \xi \epsilon \pi \nu (...) \sigma \epsilon \sigma \theta a \Omega$. at end ins (omg last clause of ver 45) $\kappa a \iota \tau o \kappa a \tau a$ πετασμα του ναου εσχισθη D.

ν δε, και D. τα γενομενα R ev-48 Orig-iut2; το γεγονος C1: φωνη-rec εδοξασε, with ACPQ rel vulg lat-a f Syr syr-cu [syr-jer] copt-dz sah 47. for ιδων δε, και D. Orig-int₂: txt BDLR& lat-c e ff₂ q copt Cyr. aft LEYWV ins OTI K. ην bef ο ανθρωπος ουτος D [sah æth Orig-int,].

48. (συνπαραγενομένοι, so ABICDELPQRAN.) for οχλοι to ταυτην, επι θεωρεια οχλοι D lat-c. for επι, εις X: om 69. rec θεωρουντες (joining it to foregoing), with PQ rel vulg lat-a b D-lat: txt BC D-gr LRXX 33 lat-c syrr syr-eu.—om θεωρ. τα rec ins εαυτων bef τα στηθη (reminiscence of ch xviii. 13, where see γενομενα Α. digest), with C2QR rel; αυτων UXΓ 69; ins εαυτων bef στηθη P: om ABC1DLN 1 aft στηθη ins και τα μετωπα D. υπεστρεφαν D.

49. rec (for 1st αυτω) αυτου, with CDRN rel latt syr copt: txt ABLP 33. aπo bef μακροθεν (from | Matt Mark) BDLX 1. 33 latt coptt: om ACPR rel. aft kai ins ai B sah. rec συνακολουθησασαι, with ADP rel: συνακολουθησαι Δ: txt BCLRXN 33.

The πνευμα here is the Personality -the human soul informed by the Spirit, in union: not separated, so that His soul went to Hades, and His spirit to the Father (Olshausen). Both are delivered into the hand of the Father-by Whom quickened (but ζωοποιηθείς πνεύματι of 1 Pet. iii. 18 is to be rendered 'quickened in the spirit'-by the Father is understood in ζωοποιηθείς) He worked His great victory over death and Hell. See again 1 Pet. iii. 18, 19, and notes, and Rom. viii. 10, The latter part of the verse in Ps. xxxi., 'for Thou hast redeemed me, O Lord, thou God of truth,' is not applicable here. The whole Psalm is not strictly prophetic, but is applied by the Lord 47-49.] Our account, as well as that of Mark, ascribes the impression made on the centurion to that which took place at the death of Jesus, -i. e. ὅτι οὖτως ἐξέπνευσεν. Something in the manner and words convinced him that this man was the Son of God; which expression he uses doubtless with reference to what he had before heard,

but especially to the words just uttered— " Father, into Thy hands I commend my spirit." Luke has not expressed the words exactly the same,—but the E. V. has wrongly and ungrammatically rendered what he relates the centurion to have said. and made 'a righteous man' (Luke) stand in the place of 'the Son of God' (Mark); -whereas they only give the general sense of the persuasion of the centurion. Truly, this man was innocent :- and if innocent (nay, more, δίκαιος, just, truthful), He was the Son of God, for He had asserted it. 48.] Peculiar to Luke. τὰ γενόμενα are the darkness and other prodigies, after which we have no more raillery :- men's tempers are changed, and we here see the result. τύπτοντές . . . a sign of self-accusation, at least for the time,-which is renewed on the preaching of Peter, Acts ii. 37. 49. See on Matt. and Mark.

50-56.] BURIAL OF THE BODY OF JESUS BY JOSEPH OF ARIMATHÆA. Matt. xxvii. 57-61. Mark xv. 42-47. John xix. 38-42. See notes on Matt.

άρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 οὖτος οὐκ ἦν $^{...}_{\rm R}$ I here only. = Exod. ¹ συνκατατεθειμένος τῆ ™ βουλῆ καὶ τῆ η πράξει ο αὐτῶν, (- Beous, $\frac{2 \text{ Cor. vi. 16.}}{m = A \text{ cts}}$ ἀπὸ ᾿Αριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς $\frac{p}{m}$ προςεδέχετο $\frac{p}{a \text{ cas.}}$ εxxii. $\frac{12}{27}$ $\frac{12}{6}$ εκτίκ. $\frac{12}{27}$ $\frac{12}{7}$ $\frac{12$ o indef. pron., Joan viii. 44 reff. q ητήσατο τὸ σῶμα τοῦ Ἰησοῦ. 53 καὶ τ καθελών s έν- ...και ετύλιξεν αὐτὸ ^t σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν ^u μνήματι

q = Matt. ημερα ην ηταμασκευης, και σαρρατον επεφωσκεν. Γομερατον Επ

n Mark v. 3,5 σαν αρωματα κτων γερεπείς.

here only.

Deut. iv. 49 only. (-εύειν, Exod. xxxiv. 1, 4. -ευτήριον. Ps. lxxiii. 6.)

Matt. xix, 22 reft.

y | Mt. reft.
 x no art., John v. 9.

A Matt. xxiii. 10 nly. Joh

Acts xii. 17 only. Jer. xvii. 16. 1 Macc. vi. 23 only.

c = Acts i. 21, iz. 39, x. 23, xxi. 16

d Matt. vi. 1 als. (Mark xv. 11, 14 only.) ch. v. 27, vii. 21. John i. 14 als.

Acts i. 11 al2. Paul, Rom. xv. 24 only. 1 John v. 1. al2. 2 Chron. xxii. 6. 2 Macc. ii. 4 ii. 36 only.

ver. 46.

**here (bis & h. Mk. John xix. 40 only. 4 Kings xx. 13

g Matt. xxii. 7 reft. Exod.

xxx. 25.

**mathematical control of the
om και (bef δικαιος) B sah.

51. συνκατατιθεμενος (for -τεθειμενος) CDLXΔΝ 1. 69: txt ABP rel.—(συνκ., so ABICDHLPAN 33.) rec ins και bef προςεδεχετο, with A rel syr; και αυτος (|| Matt Mark) KMPUX[II] arm: om BCDLN 1. 33. 69 vulg lat-a b efff2 l coptt.rec aft προσεδεχετο further ins και αυτος, with A rel vulg lat-f ff syr æth: om BCDL ΓΝ [KMPUXII] 69 lat-a b e l Syr syr-cu copt.

52. for ουτος, και D(above the line) æth.

53. rec aft καθελων ins αυτο, with AP rel lat-o syrr syr-cu [coptt arm]; αυτον U Set's e lat-q: om BCDLN 33. 69 latt. for auto, to swill store the first synt syntex [copic and of precedg), with AP rel late: on 1. 69 late arm: txt B(sic: see table) CDN vulg lat-a b $ff_2[lq]$. for $\mu\nu\eta\mu\alpha\tau\iota$ $\lambda\alpha\xi\epsilon\nu\tau\omega$, $\mu\nu\eta\mu\epsilon\iota\omega$ $\lambda\epsilon\lambda\alpha\tau\nu\eta\mu\epsilon\nu\omega$ (\parallel Mark) D. rec (for ouders ouders ouders ouders (\parallel John), with X rel syn-cu arm Orig-int,: ouderouse ouders Λ : ouders ouders ouders Λ : ouders ouders ouders Λ : ouders ouders ouders Λ : ουδεις D Orig: txt ABL 1 syrr. add και θεντος αυτου επεθηκεν τω μνημειω λιθον ον μογις εικοσι εκυλιον D lat-c sah: και προςεκυλισε λιθον μεγαν επι την θυραν του μνημειου (|| Matt Mark) U copt æth-mss.

54. for ver, ην δε η ημερα προσαββατου D: so lat-c, adding cenæ puræ. (for παρασκευης) παρασκευη, with AC2P rel lat- ff_2 Eus; txt BC1LN vulg [lat-a b e l q]. om και (bef σαββατον) AC2P rel lat-c sah: ins BC1LΛN 1. 33. 69 latt Syr

syr-cu syr-w-ob copt arm Eus₁. 55. κατηκολουθησαν D lat-c ff_2 syrr. rec ins και bef γυναικες; αι BLPX 1. 33. 69 [syrr] syr-cu coptt; δυο D lat-a b e ff_2 q: om ACN rel Eus₂. rec αυτω bef εκ της γαλιλαιας, with AC²P rel vss Eus₃: om αυτω C¹(appy) D lat-c æth: txt BLN Eus₁. -for εκ, απο D lat-c f Eus₃. ins και bef εθεασαντο D lat-c [Syr]. αυτου, omg και ως ετεθη το σωμα, D.

56. om δε C1 æth: και υποστρ. C2 vulg lat-b c e f ff2 Syr syr-cu Mciona-e.

51. οὖτος] Peculiar to Luke. The meaning is, he had absented himself, and taken no part in their (the council's) determination against Jesus. 53.] Notice the similarity of our οὐκ ἦν οὐδείς οῦπω κείμενος to St. John's οὐδέπω οὐδείς ἐτέθη. 54.] παρασκευή-'the day before the sabbath,'-which now έπέφωσκεν, drew on ;-a natural word, used of the conventional (Jewish) day beginning at sunset. There is no reference to the lighting of candles in the evening or on the sabbath. Lightfoot (in loc.) has shewn that such use of the word was common among the Jews, who called the evening (the beginning) of a day אור, 55. Only Mary Magda-'light. lene and Mary, the mother of Joses ('the other Mary,' Matt.),-Mark. They bought their spices, &c. in the short time before sunset. The $\mu \acute{\epsilon} \nu$ before $\sigma \acute{\alpha} \beta$. answers to $\delta \acute{\epsilon}$, ch. xxiv. 1, which ought therefore to continue the sense, as I have punctuated it in the text.

σαν κατὰ τὴν i ἐντολήν, [XXIV.] i τῆ δὲ k μια τῶν i Matt. xix. 17. σαι à ήτοίμασαν ^f αρώματα. ² εύρον δὲ τὸν λίθον ο ἀποσαι ὰ ἡτοίμασαν ¹ αρωματα. ~ ευρον οε τον πυον απο- Επεπί. 2.7 κεκυλισμένον ἀπὸ τοῦ ^p μνημείου. ³ εἰςελθοῦσαι δὲ οὐχ ^{Acts v. 21} only. Esth. v. εὖρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. 4 καὶ ἐγένετο q ἐν τῶ vето F. τ άπορείσθαι αυτάς περί τούτου, εκαί ίδου άνδρες δύο t ἐπέστησαν αὐταῖς ἐν u ἐσθῆτι v ἀστραπτούση. 5 w ἐμφόβων $^{neff.}_{o+Mi. Mk. (bis}$

Εκλ.νου- δὲ γενομένων αὐτῶν καὶ × κλινουσῶν τὸ πρόςωπον εἰς τὴν

xiii. 9 only.

p. ch. xi. 44 reff. Isa, xxvi. 19.

p. ch. xi. 44 reff. Isa, xxvi. 19.

p. ch. xii. 44 reff. Isa, xxvi. 19.

t. ch. ii. 9 reff. xx. 1.

u. ch. xxii. 39.

11 reff. (-ησις, Acts i. 10.)

v. ch. xiii. 24 (reff.) only.

w. ver. 37.

Acts x. 4. xxii.

y. xxiv. 23. Rev. xi. 13 only +. Sir. xix. 24. 1 Macc. xiii. 2 b {εκφ. AN} only.

x John vii.

x John vii.

om κατα την εντολην D.

Chap. XXIV. 1. for $\tau \eta$ de $\mu \iota \alpha$, $\mu \iota \alpha$ de D. ophou (sic) ACX. (rec βαθεος, with EKP (S, e sil) UV[\Pi^2 Dion_1 Eusalie]: txt ABCDN rel Eus_1.) bef ηλθον Β θαν Β'] L(N) Dion₁ [Eus₂]: txt A(CD) rel vulg lat-f [ff₂] syrr syr-cu coptt [Eus₁] Tert₁.—for ηλθον, ηρχοντο D.—for μνημα, μνημείον (|| Mark John) C'FX ΔX Eus₂. om αρωματα D lat-α b c e ff₂ l syr-cu sah. rec at end adds Kai τινες συν αυταις (harmonistic insn, cf Mark xvi. 1, and our ver 10), with AC3D [rel] lat-fq (syrr syr-cu) wth-pl arm Eus; om BC1LX 33 latt copt wth-rom Dion, Eus, Aug.

2. for ευρ. δε, ελογιζοντο δε εν εαυταις τις αρα αποκυλισει τον λιθον ελθουσαι δε ευρυν

(see || Mark) D late sah. for απο, εκ C¹H Eus₁.
3. rec (for ειςελθ. δε) και ειςελθ. (|| Mark), with AC³ rel vulg late f q syrr syr-cu with arm: txt BC¹DLN 1. 33 lat-a b c e ff_2 l coptt Eus2. oin tou kupiou ingou D lat-a b e ff_2 l Eus1: oin tou kupiou 42 lat-f Syr syr-cu. (Tischdf (ed 7) followed D &e, but they do not carry weight enough alone to decide: besides (1), το σωμα is not used absolutely in Luke's narrative; and (2), o kupios invovs is a very common expression with our Evangelist—see Acts i. 21; iv. 33; vii. 59; viii. 16; xi. 20 &c [in ed 8 he reads as in txt].)

4. for και εγ., εγ. δε C copt-dz sah. rec διαπορεισθαι, with A rel [Eus,], διαποpew 1: txt BCDLX. for τουτου, αυτου D Eus₁. om και D vulg lat-a cfff₂ syr-cu coptt. ree δυο bef ανδρες, with D lat-b c e ff2 [l q vulg syr-jer] Syr syr-cu Eus6: txt ABCN rel lat-af syr coptt arm Eus. for επεστησαν, παρειστηκεισαν C1.

rec (for εσθητι αστραπτουση) εσθησεσιν αστραπτουσαιs, with AC rel syr [syr-jer

arm] coptt; εσθησεσιν λευκαις L: txt BDN latt Orig Eus.

5. for εμφοβων to κλινουσων, ενφοβοι δε γενομεναι εκλειναν D lat-c. προςωπον, τα προςωπα (altern to suit the other plurals: cf αυτων of C1 &c) BC1DGL XIΠ 1. 33 syrr syr-cu [syr-jer arm]: txt AC3 rel latt copt. (om το Δ.)—add αυτων C1 D-lat coptt [arm].

CHAP. XXIV. 1-12.7 THE WOMEN COMING TO THE SEPULCHRE LEARN THAT HE IS RISEN, AND ANNOUNCE IT TO THE APOSTLES, BUT ARE NOT BELIEVED. Matt. xxviii. 1-10. Mark xvi. 1-8. John xx. 1-10. See notes on Matt. 1.] τρθρ. βαθ., deep dawn, i. e. just beginning to dawn (in Plato, Crito, § 1, we have οὐ πρὰ ἔτι ἐστίν; πάνυ μὲν οὖν. πηνίκα μάλιστα; ὅρθρος βαθύς) = σκοτίας ἔτι οὕσης, John, and τῆ ἐπιφωσκ. εἰς μίαν σαβ., Matt., and λίαν πρωί, Mark; but not ἀνατείλαντος τοῦ ἡλ., Mark also: see notes there. βαθέως may be an old form of the gen. as rendered above, or the adv.

ηλθον-the same women as those afterwards mentioned (ver. 10) who told the Apostles the intelligence. The reference is to yuvaîkes altives, &c. ch. xxiii. άρώματα, which (ch. xxiii. 56) they had made ready before the sabbath; in Mark xvi. 1, had bought the evening before, διαγεν. τοῦ σαβ. 2. This agrees with the more detailed account in Mark; -and, as regards the majority of the women, may also with that in Matt. :but not as regards the two Maries.

4.] ἐπέστ. does not determine the position of the angels. It is merely came upon them under ordinary circumstances ;- appeared to them, in a supernatural connexion: see reff. On the two angels here, see note on Mark ver. 5; to which I will just add, that the Harmonistic view, as represented by Greswell [Diss. vi., vol. 3], strangely enough puts together the angel in Matthew,

γην, είπαν πρὸς αὐτὰς Τί ζητείτε τὸν ζώντα γ μετὰ τών y ch. xi. 7. xv. 29, 30. $\frac{x \times 29, 30}{x \times 11.37}$, $\frac{30}{100}$ $\frac{x \times 29, 30}{y \times 10.37}$ $\frac{x \times 10.37}{y \times 10.37}$ $\frac{1}{100}$ $\frac{x \times 10.37}{y \times 10.38}$ $\frac{1}{100}$ $\frac{x \times 10.36}{y \times 10.38}$ $\frac{1}{100}$ $\frac{x \times 10.38}{y \times 10.38}$ $\frac{1}{100}$ \frac υεκρών; 6 οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη. μνήσθητε ώς άμαρτωλών, καὶ σταυρωθήναι, καὶ τῆ τρίτη ἡμέρα ἀνα-ΑΒΡΕΕ Mark xvi. 10. c see note. d plur., Matt. vi. 28. John xx. 31. 1 Cor. x. 11. Rev. i. 19. iii. 2. Ps. cxliv. 10. Winer, edn. 6, 58. 3. a. c ch. i. 15 reff. f = Matt. iii. 16. Acts ii. 3. here only †. στήναι. 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, 9 καὶ ΜΝΙΙΧΧ PAAH α ύποστρέψασαι ἀπὸ τοῦ μνημείου δ ἀπήγγειλαν ταῦτα πάντα τοῖς ενδεκα καὶ πᾶσιν τοῖς λοιποῖς. 10 [ἦσαν δὲ] 1. 33. 69 ή Μαγδαληνή Μαρία καὶ Ἰωάννα καὶ Μαρία [ή] · Ἰακώβου καὶ αί λοιπαὶ σύν αὐταῖς [αί] ἔλεγον πρὸς τοὺς Acts 11. 3. g here only τ. (-ρώδης, 2 Macc. xii. άποστόλους ταῦτα. 11 καὶ ἀ ἐφάνησαν ε ἐνώπιον αὐτῶν Ι. -λους f ώςεὶ g λήρος τὰ ρήματα ταῦτα, καὶ h ἡπίστουν αὐταῖς, ταυτα... 44.)
h ver. 41 reff.
i Mark vii. 24
reff.
k = Matt. xxi. 12 ο δε Πέτρος ι άναστας έδραμεν κ έπι το μνημείον, καί 19. ch. xii. 5.

ins oι δε bef ειπ. D lat-c. (ειπαν, so BCDL& Meion,-e.)

6. om ουκ to ηγερθη D lat-a b e ff l. (αλλα, so BLXN 33: om (|| Matt) C1 lat-g. Syr.) aft μνησθητε ins δε D. for ωs, οσα D lat-c ff Syr syr-cu Mcion-e2-t1. 7. om λεγων D lat-c ff ath. rec στι δει bef τον υιον τοι AC3DN3a rel vss [Mcion2-e] Tert1: txt B C (appy) LR lat-a syr-cu. rec οτι δει bef τον υιον του ανθρωπου, with οιη αμαρτωλων

9. om απο του μνημειου D lat-a b c e ff, l arm. παντα bef ταυτα DN rel lat-c:

om παντα syr-cu sah æth: txt ABGLM (S, e sil) 1. 33 [latt Cyr,] Eus₁.

10. om ησαν δε AD [Γ(sic, Tischdf)] syr-cu copt[-wilk] wth: for ησαν, ην ΚU[Π] 1.69 vulg lat-a b f ff q copt-[schw-]dz sah: txt BK rel lat-c Syr syr-w-ast arm Eus-(μαριαμ (1st) κ 1.) μαρια bef η μαγδαληνη D latt coptt. rec om 2nd η, with EFGH²LA copt: ins ABDN rel syr sah Eus. (The insu may be from Matt xxvii. 56: Mark xvi. 1: without the art, it is more in Luke's manner, see ch vi. 16: om 2nd at ABDEFGHL[M]ΓΔΝ¹ lat-b e ff2 q syr-cu [ath]: ins XN a rel vulg lat-a c f Syr syr-w-ast copt arm. for τους, αυτους D1-gr.

11. rec (for ταυτα) αυτων, with AIe rel lat-f syr arm: txt BDLN latt Syr syr-cu

syr-mg [syr-jer] coptt (æth) Eus1.

angels in Luke: see Acts i. 10.

12. om ver D [fuld] lat-a b e l syr-jer(ins in marg) Eus-canon (see note).

ανδρες - to all appearance; the Evangelist does not mean that they were such, as clearly appears from what follows. 5.] τὸν ζῶντα, simply the living,—Him who liveth, as addressed to the women; but Olshausen's view of a deeper meaning

and the angel in Mark, and makes the two

in the words (Bibl. Com. ii. 47) should be borne in mind; -τὸ κυρίως ζην παρά μόνω κυρίω τυγχάνει, Orig. in Joan. tom. ii. 11, vol. iv. p. 71. 6, 7.] See ch. ix. 22; xviii. 32. The mention of Galilee is remarkable, as occurring in the angelic speeches in Matt. and Mark in quite another connexion. Here it is said to the women, as being from Galilee, see ch. xxiii. 55-and meaning, 'when He was yet with you.' 9. See note on 10.] It seems as if the Mark ver. 8. testimony of one of the disciples who went to Emmaus had been the ground of the whole former part - perhaps of the whole

-of this chapter. We find consequently this account exactly agreeing with his report afterwards, ver. 23, 24. Joanna was the wife of Chuza, Herod's steward, ch. viii. 2. On Μαρία [ή] 'Ιακώβου, and the questions connected with it, see Prolegg. to Vol. IV. ch. ii. § i. 4. It will be observed (see var. readd.) that the omission of the second al (as in Lachm.), will make this verse mean: 'It was Mary, &c.; also the rest with them told the Apostles these things.' 11.] ἐφάνησαν, a plural, with τὰ ἡήμ., is not without meaning. The δήματα were the (perhaps slightly differing) accounts of 12.] This verse canmany persons. not well be interpolated from John xx., for the only reason for the insertion would be, to tally with ver. 24, and in that case it certainly would not mention Peter alone. That Cleopas says, ver. 24, some of [them that were with] us went, &c. must not be pressed too much, although it does

P Kat

autot...

p Mark v. 14. ch. viii. 35, 56. Esth. iv. 4. q Matt. xxx. 22 reff. r = Matt. xxx. 8 reff. Ezek. xxii. 5. u Mark x. 32 reff. v ver. 4. w Mark ix. 10 reff. x red., ch. viii. 1 al. Gen. xxxii. 30.

om κειμενα μονα \aleph^1 : ins \mathbf{l}_c rel: om κειμενα (homwotel?) $\mathbf{B}\aleph^{3b}$ 243 syr-eu coptt Eus,: μονα bef κειμενα L vulg lat-c [ff_2 ath] arm: om μονα (homwotel?) \mathbf{A} \mathbf{K} \mathbf{I} \mathbf{I}

13. for kai to πορένομένοι, ησαν δε δυο πορένομένοι εξ αυτών D lat-e. aft ησαν ins δε (D) \aleph^1 (om \aleph -corr 1 (?) 3). εν αυτη τη ημέρα bef ησαν $\aleph(\aleph)$.—τη αυτη ημ. \aleph .—for ημέρα, ωρα ΛG . ins εκατον bef εξηκοντα $I_c \aleph^1 N^1 [\Pi] \aleph$ fuld lat- g_1 syr-mg-ms syr-jer. for η ονομα εμμαούν, ονοματι ουλαμμαούν D.

14. for και αυτοι ωμ., ωμ. δε D lat-c e (sah). for αλληλους, εαυτους D: om Λ

lat-a b ff_2 [l]. om $\tau \omega \nu$ D¹(ins D¹).

15. $(\sigma \nu \nu (\gamma \tau \epsilon \nu \nu, so AB^{\dagger}DGLNP\Delta E.)$ om 3rd $\kappa a \iota$ B¹ lat-c e syr-cu sah. ($\kappa a \iota$ is written over in B, possibly only secunda manu: see table.) for autos, autous B¹ [Tischdf ascribes $\kappa a \iota$ autos to his B²]: om D lat-a c e syr-cu sah ath.

certainly look as if he knew of more than one (see note there). The similarity in diction to John xx. 5, 10 $(\pi\alpha\rho\alpha\kappa\dot{\psi}\alphas)$ $\delta\lambda\dot{\epsilon}\pi\epsilon\iota$ $\tau\dot{\alpha}$ $\partial\theta\delta\nu\iota\alpha$ $\kappa\epsilon\dot{\iota}\mu\epsilon\nu\alpha$, and $\dot{\alpha}\pi\dot{\eta}\lambda\theta$. $\pi\rho\delta s$ $\dot{\epsilon}\alpha\nu\tau$., being common to the two passages) indicates a common origin, and, if I mistake not, one distinct from the rest of the narrative in this chapter. The meaning of $\pi\rho\delta s$ $\dot{\epsilon}\alpha\nu\tau\dot{\nu}$, as belonging to $\dot{\alpha}\pi\dot{\eta}\lambda\theta\epsilon\nu$ and not to $\theta\alpha\nu\mu\dot{\alpha}\zeta\omega\nu$, is fixed by the expression in John, l. c.

13-35.] JESUS APPEARS TO TWO OF

THE DISCIPLES AT EMMAUS. Peculiar to Luke:—the incident (but from another source) is alluded to in the fragmentary addition to Mark xvi. (ver. 12). 13.] έξ αὐτῶν, not of the Apostles—the lastmentioned were οἱ ἕνδεκα καὶ πάντες οἱ λοιποί, ver. 9: see also ver. 22, ἐξ ἡμῶν. One of them, ver. 18, was called Kleopas (= Κλεόπατρος, probably a different name

(= Κλεόπατρος, probably a different name from Κλωπᾶς, John xix. 25 (τὸπ): see note on Matt. x. 3). Who the other was, is idle to conjecture. Origen, in several places, calls him Simon; apparently from having read λέγοντες in ver. 34, and referring ἄφθη τ. Σ. to the present appearance. Epiphanius says it was Nathanael; Theophylact, Luke himself. This may snew what such reports are worth. Wieseler (Chron. vol. i. p. 431) believes the two to have been, James the son of Alphæus or Clopas or Cicopas (but see above) journeying with his father, and the appearance on the road to Emmaus to be

the same as ἄφθη Ἰακώβφ, 1 Cor. xv. 7.

Our narrative seems to have been from the report of Cleopas. 'Εμμαούς] Joseph., B. J. vii. 6. 6, mentions this Emmaus as sixty stades from Jerusalem. There were two other places of the same name: (1) a town afterwards called Nicopolis, twenty-two Romau miles from Jerusalem, where Judas Maccabæus defeated the Syrian general Gorgias: see 1 Macc. iii. 40—57. (2) Another Emmaus is mentioned Jos. B. J. iv. 1. 3, πρὸ τῆς τιβεριάδος—where he adds, μεθερμηνευσμένη δὲ 'Αμμαοῦς θερμὰ λέγοιτ' ἄν, ἔστι γὰρ ἐν αὐτῆ πηγὴ θερμῶν ὑδάτων πρὸς ἄκεσιν ἐπιτήδειος. This was the case also with the other places of the name. Our Emmaus is now called Cubeibi (?).

15.] καὶ ἐγέν. . . . καὶ . . . , the ordinary construction. The last καὶ does not mean 'also.' αὐτὸς Ἰη.] Jesus Himself, of whom they had been speaking. But this expression forbids the supposition that He was here, strictly speaking, èv ξτέρα μορ $φ\dot{η}$, as we find it less precisely expressed in Mark xvi. 12. The reason why they did not know Him was (ver. 16), that their eyes were supernaturally influenced, so that they could not :- see also ver. 31. No change took place in Himnor apparently in them, beyond a power upon them, which prevented the recognition just so much as to delay it till aroused by the well-known action and manner of His breaking the bread. The cause of this was the will of the Lord himself, who would not be seen by them till the time

Ἰησοῦς y ἐγγίσας z συνεπορεύετο αὐτοῖς· 16 οἱ δὲ οφ- ABDEF y ch. xii. 33 reif. z ch. vii. 11. θαλμοὶ αὐτῶν ^a ἐκρατοῦντο ^b τοῦ μὴ ^c ἐπιγνῶναι αὐτον. Lun'es ch. vii. 11. Θαλμοί αυτών «εκρατούντο «του μη επιγνώναι αυτον. LMN 15 Mark x. 1 ουίν. 25. Mark x. 1 ουίν. 25. Διας xi. 8-λ. Βάλλετε πρὸς ἀλλήλους περιπατοῦντες[; καὶ ἐστάθησαν] 1.33.69 = here only. υπαικίναι και βαλλετε προς αλληλους περιπατουντες[; και έσταθησαν] $\frac{1}{1}$ ε here only $\frac{1}{1}$ $\frac{1}$ xx. 6. = Matt. xiv. ούκ έγνως τὰ γενόμενα έν αὐτη έν ταῖς ἡμέραις ταύταις; 35 retf. d -- Mark vi. 19 καὶ εἶπεν αὐτοῖς Ποῖα; οἱ δὲ εἶπον αὐτῶ ἱ Τὰ περὶ ...οι F. e here only †. 2 Macc. xi. 13 'Ιησοῦ τοῦ Ναζαρηνοῦ, δς ἐγένετο κ ἀνὴρ προφήτης 1 δυναonly. f Matt, vi. 16 τος εν Ι έργω καὶ Ιλόγω m εναντίον τοῦ θεοῦ καὶ παντός ...θεον only. Gen. xl. 7. Sir. xxv. 23 only. τοῦ λαοῦ, 20 ὅπως τε η παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ 1° Han. 1. 10 heod. g = 1 Cor. xiv. 36. Col. iv. 11. 2 Tim. iv. 11. h Heb. xi. 9 only. Gen. xii. 10. xvii. 8. Exod. vi. 4. i ch. xxii. 37. Acts xxiv. 10. Phil. i. 27. ii. 19, 20 al. k Acts iii. 14. Judg. vi. 8. l Acts vii. 22. m Mark ii. 12 reff. n ch. xii. 58 reff.

rec ins o bef ino., with DNP rel: om ABLN. (Ie def.) at end X1 adds w (sic. but

marked for erasure).

17. for $\epsilon i \pi \epsilon \nu$ $\delta \epsilon$, o $\delta \epsilon$ $\epsilon i \pi \epsilon \nu$ D lat-c e $Orig_1$. om $\pi \rho os$ autous D. αλληλους, εαυτους vos D. rec (aft περιπ.) και εστε, with A Ie [appy] MP rel; κ. εστησαν L; και εσταθησαν B**Χ**: om D Cyr₁.—(και εσται (= και εστε), followed by an erasure of five letters, A1.)

18. rec ins δ bef εις, with A rel: om BDE1LNPAN 1. 69 [arm]. (Ic def.) -τις X. add εξ αυτων IeP 33. 69 gat lat-a b f ff2 l [D-lat] syrr syr-cu syr-jer copt-wilk sah æth arm Cyr₁. rec (for ονοματι) ω ονομα, with ADP rel [latt]: txt BLNXX μονοις (ι over the line) D-gr. rec ins εν bef ιερουσαλημ, with lat-b. (Ie def.) Λ 69 latt Orig₁ Sevrn₁ Hil₁: om AB D-gr I_eNPR rel Cyr₁ Thl. om Kai D lat-a b c e ff2 [l] Syr syr-cu. ins ταυτα bef ουκ Ν.

19. for και ειπεν αυτοις, ο δε ειπεν αυτω D. om οι δε ειπον αυτω D.-ειπαν rec ναζωραίου, with ADNP rel Orig₁[-ed Huet]: txt BI_eLN Orig₁[ed transp εργω and λογω DN Syr æth. ins εν bef λογω A lat-c. BL 33. Delarue].

for $\epsilon \nu a \nu \tau \iota \iota \iota \nu$, $\epsilon \nu \omega \pi \iota \iota \nu$ D lat- $c \ e \ l$ Aug₁.

20. for $\sigma \pi \omega s \ \tau \epsilon$, ωs D lat- $a \ b \ c \ e \ f \ [l]$ copt [Aug₁(txt₁)]. αυτον bef παρεδωκαν ΑΚΡ[Π] 1. 69 latt; τουτον παρ. D.

when He saw fit. έγγίσας—from behind: see ver. 18, where they take Him for an inhabitant of Jerusalem. 17. He had apparently been walking with them some little time before this was said.

άντιβάλλειν λόγους implies to dispute with some earnestness: but there is no blame implied in the words. Possibly, though both were sad, they may have taken different views :- and in the answer of Cleopas we have that of the one who was most disposed to abandon all hope.

18. μόνος παρ.] They took Him (but we must not think of a peculiar dialect as giving that impression) for one who had been at Jerusalem at the feast:-and asked, Dost thou lodge alone at Jerusalem?

παροικ. (with or without ἐν, see reff.) in the LXX is to sojourn in—not to dwell in. 19-24.] Stier well remarks, that the Lord here gives us an instructive example how far, in the wisdom of love, we may carry dissimulation, without speaking untruth. (See the citation

from Jer. Taylor below, on ver. 29.) He does not assert, that he was one of the strangers at this feast at Jerusalem, nor does He deny that he knew what had been done there in those days, but He puts the question by, with What things ?

ci δè είπ.] Either, one spoke and the other assented; or perhaps each spoke, sometimes one and sometimes the other; -only we must not break up these verses and allot an imagined portion to each. They contain the substance of what was said, as the reporter of the incident afterwards put it together. ôs êy. àv. πρ. κ.τ.λ. See a similar general description of Him to the Jewish people, Acts ii. 22. They had repeatedly acknowledged Him as a Prophet: see especially Matt. xxi. 11, 46. The phrase Suv. ev loyous K. Epyois occurs of Moses, ref. Acts.

έγένετο, was, not became (or was becoming), as Meyer renders it. They speak of the whole life of Jesus as a thing past.

20.] ὅπως depends on οὐκ ἔγνως,

ταυτην

οἱ ἄρχοντες ἡμῶν εἰς ο κρῖμα θανάτου καὶ ἐσταύρωσαν ο ch. xx. 47 μικ. xxiii. αὐτόν. 21 ἡμεῖς δὲ ἡλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων το τους τρίτην ταύτην ἡμέραν τ ἄγει $[\sigma$ ήμερον] s ἀφ' οῦ ταῦτα ἐγένετο. 22 t ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν [σκ. xxiii. 40, Death. 218 cm. 18] ε ενοί. Ταῦτα ἐγένετο. 22 t ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν [σκ. xxxii. 41] [σκ. xxxii. 11] [σκ. xxii. 11] [σκ. x ...τριτην τοις τρίτην ταύτην ήμέραν τάγει [σήμερον] s άφ' οδ ταυτα εγενετο. 25 αλλα και γυνιικές τίνες εξ ημων (πχχι.) 11. (πχχι.) 12. γ εξέστησαν ήμᾶς, ω γενόμεναι χ ορθριναί γ επὶ τὸ μνημεῖον, (πρωσις, (h. 168.) 23 καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ γ εhere only. (Νει. ν 18. 3 Μας. 1. 22. γ οπτασίαν ἀγγέλων έωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. τ (Ματ. χι. 36 οιλ. 21 καὶ αἰπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ χ Μας. 11. 16 εῦρον οὕτως καθώς αὶ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ t Ματ. χι. 36 οιλ. 25 καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς Ω c ἀνόητοι καὶ ν τι. Αεις κιίι. 21 οιδιν. 15. (π. Δεις κιίι. 23 οιλ.) (π. Δεις κιίι. 25 οιλ.

x here only. (-pos, ver. 1. -ptos, Job xxix. 7. -ptoeto, ch. xxi. 38.)

x ch. 1. 22 ver.

b ch. vi. 31 a.l. Eccl. v. 14.

c here only in Gospp. elsw. Paul Rom. i. 14. Gal. vii. 1, 3. 1 Tim. vi. 9. Tit. iii. 3) only. Prov. xxii. 28.

d Jumes 1. 19 bis only r. see Exod vi. 10. e constr., Acts xxii. 15. 1 Cor. xvi. 4. f constr., Hom. iv. 18. Num. xiv. 11. w. pers., Rom. ix. 38 (from Isa. xxvi. 16 AN) al.

g = Matt. xxiv. 6 refr.

21. $\epsilon \lambda \pi \iota \zeta \circ \mu \epsilon \nu \ P \Delta \Lambda[\Pi] \Re 69$: $\eta \lambda \pi \iota \zeta \circ \mu \epsilon \nu \ X$: $\eta \lambda \pi \iota \zeta \circ \mu \epsilon \nu \ B^{\dagger}(sic: see table)$. εστιν, ην D latte e Aug Ambrst. rec om και, with ANP rel vss: ins BDIAX 1. 33 syr-mg arm. om ταυτην D 42 Ser's g latt syr [Aug₂]. om αγει Ν¹. om σημέρον BD11[L] & 1 Syr syr-cu copt arm: σημέραν (sic) bef αγει D1. for εγενετο, γεγονεν 1).

γεναμεναι B Scr's f. rec for (ορθριναι) ορθριαι, 22. om εξ ημων D æth.

with P rel: txt ABDK'LΔ[Π]% 1.

23. ηλθαν B. om 2nd και D lat-c e Syr syr-cu coptt æth.

24. ins εκ bef των D latt syrr syr-cu [arm Aug₁]. for καθωs, ωs D. ins και bef ai, with APN rel syr copt : om BD latt Syr syr-cu [syr-jer] sah æth arm. ειπον bef aι γυναικες D lat-c e Syr syr-cu [syr-jer]. ειδομεν D lat-e.

for autous, eautous A. om Tov 25. for και αυτος, ο δε D lat-c e. πιστευειν D.

26. for ουχι, οτι D Dial,

ἡμῶν Therefore the two disciples were Jews, not Hellenists, as some have supposed. That "they say our, not as excluding, but as including the stranger," as alleged in some former Editions, is not a safe view from the evidently exclusive use of hueis in the next verse. παρέδωκαν, to Pilate. 21.] ήλπ. is a word of weakened trust, and shrinking from the avowal that they

believed' this. λυτροῦσθαι-in the theocratic sense-including both the spiritual and political kingdom: see ch. i. 68, 69, 74, 75, and compare Acts i. 6.

 $\sigma \hat{\boldsymbol{\nu}} \boldsymbol{\nu} \boldsymbol{\pi}$. $\boldsymbol{\tau}$., rightly rendered in E. V. beside all this: see reff. ayer, not impersonal (as al. and recently Wordsw.), nor to be supplied with a nom. case θεός or δ ήλιος, &c., but spoken of Jesus. He is now in the third day, since &c. This is the usage of later Greek :and the words are spoken not without a reference, in the mind of the speaker, to His promise of rising on the third day.

22.] alla kai, but, moreover-

readd. ἐξ ἡμῶν—' disciples, as we are.' The Apostles are distinguished presently as οἱ σὰν ἡμῖν, ver. 24. 23.] This agrees exactly with Luke's own narrative, but not with Matthew's, in which they had seen the Lord Himself. There seems however to be some hint that the women had made some such report in the αὐτὸν δὲ οὐκ είδον said below of the τινές των σύν ήμιν. 24. ἀπηλθόν τινες See ver. 12 and note. It is natural, even in accordance with ver. 12, that the antithesis to Tivés before, and the loose way of speaking to a stranger, who (they believed) was not acquainted with any among them, might cause them here to use Twes, without any reference to Peter being accompanied. But what wonder, if the reports of such a day of anxiety and confusion were themselves disjointed and confused? 25.7 avontol, without under-

Δ Matt. xx. 8 στον καὶ εἰςελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 καὶ h ἀρξάμενος ABDEC και και το τον και εξεκοτεί την συζαν αυτούν 1 προφητών k διερμή- 2 Ρευνκ και και 1 Μωυσέως και ἀπὸ πάντων τῶν 1 προφητών k διερμή- 2 Ρευνκ 1 Γολαιις 1 Θιαν 1 Είνις 1 Θιαν 1 οπίν. (-νευ-τής, 1 Cor. Γπρος εποιήσατο η πορρώτερου πορεύεσθαι, 29 καὶ τπαρ-εβιάσαντο αὐτὸν λέγοντες Μείνον μεθ' ἡμῶν, ὅτι επρὸς ι έσπέραν έστιν και " κέκλικεν ήδη ή ήμέρα. και είς ηλθεν

cn. x. 1 ren.

phere [John viii. 6 v. r.] only, = 1 Kings xxi. 13 (Job xix. 14. Sir. xxiiv. [xxxii.] 30) only, = 2 Kings xxi. 13 (Job xix. 14. Sir. xxiiv. [xxxii.] 30) only, = 3 here only, Num. ix. 3.

tActs iv. 3. xxiii. 23 only. Gen. i. 5, &c. ii. 12 only. Judg. xix. 11 A Aid. compl. Jer. vi. 4. (Matt. viii. 20 reft.) v Matt. iii. 13 reff.

w Matt. xiii. 4 al. Ezek. ix. 8.

ct. viii. 30 ix. 14. xiv. 5 only 1 Kings xxi. 11. Judith xii. 15.

27. ins $\eta \nu$ bef αρξαμενος D gat(with mm) lat-a b c e $f r_2$ g_2 Aug₁. om 2nd απο D latt. rec (for διερμηνευσεν) διηρμηνευεν, with EHK (SV, e sil) [Π]: διερμηνευεν A rel: txt BLUN3a. - ερμηνευείν D: και διερμηνευείν Ν1. aft αυτοις ins τι ην LN 33. om πασαις DN lat-g₁ copt-ms.
 33. 69: txt A B(sic: see table) N rel. elz (for εαυτ.) αυτου, with DELMVX

rec προςεποιειτο, with P rel lat-a syrr: txt ABDLN 1 vulg lat-b 28. ηγγικαν Β. rec πορρωτερω, with DLP X(-τερωτερω X1) rel: $c \ e \ f \ f_2 \ g_1$ [syr-cu syr-jer]. txt AB.

29. παρεβιαζοντο ΜΡ. om εστιν D forj(with mm tol) lat-a b c e ff2 l Syr.

rec om ηδη, with ADP rel gat lat-e [l] syr-cu sah æth arm: ins BLR 1. 33 latt Syr syr-w-ob copt. om tou (bef meivai), and for our autois, met autwr D.

standing; -βρ. τ. κ. sluggish-in disposition - to believe: these were both shewn in their not having apprehended, from the fulfilment of the sufferings and death of Christ, the sequel of that death, 26. παθείν καὶ the resurrection. elseλθ. The sufferings were the appointed way by which Christ should enter into His glory. $\pi \alpha \theta \epsilon i \nu \kappa \alpha l \epsilon i s \epsilon \lambda \theta = \pi \alpha \theta \delta \nu \tau \alpha \epsilon i s \epsilon \lambda \theta$. It was not the entering into His glory, but the suffering, about which they wanted 27.] ἀρξάμ. belongs to persuading. both the following clauses, and cannot, as Stier would take it, stand by itself, leaving àπό in both clauses to be construed with διερμ. A similar expression is found Acts iii. 24. He began with Moses first;-He began with each as He came to them. τὰ π. ἐαυτοῦ] De Wette remarks, "It were much to be wished that we knew what prophecies of the death and triumph of Jesus are here meant. There are but few that point to the subject." But I take the τὰ περὶ ἐαυτοῦ to mean something very different from mere prophetical passages. The whole Scriptures are a testimony to Him: the whole history of the chosen people, with its types, and its law, and its prophecies, is a shewing forth of Ilim: and it was here the whole, - magai ai yp.,-that He laid out before them. This general leading into the meaning of the whole, as a whole, fulfilled in Him, would be much more opportune to the place, and the time occupied, than a direct

exposition of selected passages. The things concerning Himself (E. V.) is right: not, 'the parts concerning Him-Observe the testimony which this verse gives to the divine authority, and the Christian interpretation, of the O. T. Scriptures: so that the denial of the references to Christ's death and glory in the O.T. is henceforth nothing less than a denial of His own teaching. παρεβ., they constrained Him. It is not implied that He said any thing to indicate that He would go further-but simply, that He was passing on. "Our blessed Saviour pretended that He would pass forth beyond Emmaus: but if he intended not to do it, yet He did no injury to the two disciples, for whose good it was that He intended to make this offer: and neither did He prevaricate the strictness of simplicity and sincerity, because they were persons with whom He had made no contracts; to whom He had passed no obligation; and in the nature of the thing, it is proper and natural, by an offer, to give an occasion to another to do a good action: they lived at Emmaus; merely in the same 30.] I believe quarters with us. that there was something in the manner of His breaking the bread, and helping and

κλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον y εὐλόγησεν y Matt. xiv. 10. καὶ z κλάσας a ἐπεδίδου αὐτοῖς· 31 αὐτῶν δὲ b διηνοίχθησαν 1 Kings iz. 13. καὶ c ἐπέγνωσαν αὐτόν· καὶ αὐτὸς d ἄφαντος 2 Matt. xiv. 10. 2 Matt. xiv. 10. 31 Jer. xvi. 31 Jer. xvi. οἱ ὀφθαλμοἱ, καὶ επεγνωσαν αυτον και αυτος τιφαιτος εξαιτος εξένετο ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς ἀλλήλους Οὐχὶ n Matt. vii. 9, 10 reft. ή καρδία ἡμῶν εκαιομένη ῆν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν b εxοd. xiii. 2. εν τῆ ὁδῷ, ὡς f διήνουγεν ἡμῖν τὰς g γραφάς; 33 καὶ h ἀναστάντες αὐτῆ τῆ ώρα i ὑπέστρεψαν εἰς Ἱερουσαλήμ, 35 Luke only. εν ελεί το εκοι. Ματ γιὶ. 35 Like only. εν ελεί το εκοι. Ματ γιὶ. 35 εκοι. 3 καὶ εὖρον κήθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, και τοῦς σὲν αὐτοῖς, και τοῦς και ίστος. καὶ εὖρον $^{\rm k}$ ήθροισμένους τοὺς ενοεκα και τους στι $^{\rm m}$ ἄφθη $^{\rm c}$ $^{\rm c}$ $^{\rm der. 16.}$ $^{\rm m}$ $^{\rm three only t.}$ $^{\rm der. 16.}$ $^{\rm three only t.}$ $^{\rm der. 16.}$ $^{\rm three only t.}$ $^{\rm three only t.}$

f vv. 31, 45. g ver. 27. h Mark vii. 24 reff. i.ch. ii. 20

here only. 1 Kings vii. 5. Num. xx. 2 Β. (συνηθρ. Λ. συν., Acts xii. 12. xix.
l ch. xxii. 47 reff. m.ch. xxii. 43. Matt. xvii. 3 al. Exod. iii. 2.

30. om μετ αυτων D lat-e syr-cu. ins και bef λαβων X. om τον D 131(Sz) οιιι κλασας D. προς εδιδου D: εδιδου X.

31. for 1st clause, λαβηντων δε αυτων τον αρτον απ' αυτου ηνυγησαν οι οφθ. αυτ. D lat-c e (Orig₁). $\delta i \eta \nu \nu \gamma \eta \sigma a \nu (= -\nu o i \gamma -) \aleph^1$. om kai $\epsilon \pi \epsilon \gamma \nu \omega \sigma a \nu a \nu \tau o \nu (passing)$

from Kai to Kai) X1(ins X-corr1.3).

(ειπαν, so BLN 33.) 32. for και, οι δε D sat-c e. for αλληλους, εαυτους for ημων καιομένη ην, ην ημων κεκαλυμμένη D'lat-c i. to 1 lat-e e syr-cu Orig₃: ins APN rel vss Orig_{sæpe}. for ελαλει, ελαλησεν A. ree ins και bef 2nd ωs, with AP rel vulg lat f f syrr [Orig₃]: om BDLN 33 lat-a b esyr-cu coptt. for διηνοιγέν, ηνυγέν D.

33. aft αναστ. ins λυπουμενοι D lat-c e sah. rec συνηθροισμένους, with AP rel

Cyr₁: txt BDN 33 Eus₁. 34. $\lambda \epsilon \gamma o \nu \tau \epsilon s$ 1). rec hyerbh o kurios bef outws, with A rel vulg syr: txt BDL FR 1 lat-a c f Syr syr-cu [syr-jer copt] with arm [Eus, Chr,]. ins τω bef σιμωνι R.

giving it to them, which was his own appointed means of opening their eyes to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the Lord's Supper. Neither of these disciples was present at its institution (but see Wieseler's conjecture, which is at all events worth consideration, in note on ver. 13); and certainly it had never been celebrated since. With this simple consideration will fall to the ground all that Romanists have built on this incident, even to making it a defence of administration in one kind only. See Wordsw., who gives, in reply, a solution as artificial and unwarranted as the argument of the R. Catholics: shewing the danger of departing from the plan sense of Holy Scripture in search of fanciful allusions. The analogy of such a breaking and giving with His institution of that holy ordinance becomes lost, when we force the incident into an example of the ordinance itself. The Lord at their meal takes on Him the office of the master of the house (which alone would shew that it was not their house, but an inn), perhaps on account of the superior place which His discourse had won for Him in their estimation :- and as the Jewish rule was, that "three cating 'together were bound to give thanks"

(Berac. 45. 1, cited by Meyer), He fulfils this duty. In doing so, perhaps the wellknown manner of His taking bread, &c., perhaps the marks of the nails in His hands, then first noticed, or these together, as secondary means,-but certainly His own will and permission to be seen by them, opened their eyes to know Him.

31.] ἄφαντος, not αὐτοῖς, which would imply His Body to have remained, but invisible to them : but ἀπ' αὐτῶν, implying, besides the supernatural disappearance, a real objective removal from them.

32. Was there not something heart-kindling in His discourse by the way, which would have led us to suppose that it was none but the Lord Himself?' not that they did suppose it,—but the words are a sort of self-reproach for not having done so. Compare Matt. vii. 29. έλάλει ήμιν, as Bengel remarks, is more than συνελάλει ήμ.:--He spoke to us, not merely, 'with us,' as E. V. 33.] 'Jam non timent iter nocturnum, quod antea dissuaserant Bengel. The whole ignoto comiti.' eleven were not there-Thomas was not present, if at least the appearance which follows be the same as that in John xx. 19, which there seems no reason to doubt. Some have derived an argument from this incompleteness in their number, for the

35 καὶ αὐτοὶ η ἐξηγούντο τὰ ἐν τῆ ὁδῶ, καὶ ὡς ἐγνώσθη n John i. 18 reff. Judg. vii. 13. o dat., 2 Cor. xii. 20. ο αὐτοῖς ἐν τῆ ^p κλάσει τοῦ ἄρτου.

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσω p Acts ii. 42 only +. q ch. x. 5. John xx. 19, αὐτῶν, καὶ λέγει αὐτοῖς ^q Εἰρήνη ὑμῖν. ^{37 r} πτοηθέντες δὲ καὶ ε εμφοβοι γενόμενοι εδόκουν τηνεθμα " θεωρείν. ...θεωch. xxi. 9 only. Deut. xxxi. 6. 88 καὶ εἶπεν αὐτοῖς Τί $^{\circ}$ τεταραγμένοι ἐστέ, καὶ διὰ τί $^{\text{per P.}}$ (-nois, 1 Pet iii. 6.)
s ver. 5 reff.
t = John iv. 24
reff. Ψ διαλογισμοί × ἀναβαινουσιν ἐν τῆ καρδία ὑμῶν; 39 ἴδετε ΜSUVX τὰς χειράς μου καὶ τοὺς πόδας μου, ὅτι ἐγώ εἰμι αὐτός. u ch. xxiii. 48 reff. n. xxiii. 48 eff. v Matt. ii. 3. Mark vi. 50. John xii. 27. xiii. 21 al. Esth. vii. 6. al. = ch. ix. 46. Phil. ii. 14. 1 Tim. ii. 8. Sir. ix. 15. x = Acts vii. 23. Isa. lxv. 16. w Matt. xv. 19

35. for ωs, οτι D lat-c e.

36. rec aft autos ins o infous (beg of eccl lection), with A rel am syrr copt arm; aft εστη P vulg-ed lat-ff2; ο κυριος H lat-c: om BDLN lat-a b e syr-cu sah Ambr. for $\epsilon\sigma\tau\eta$, $\epsilon\sigma\tau a\theta\eta$ D. om ka to view D late a b eff. l. (Possibly from || John: but as the whole is nearly related to that narrative, and the authority for the own weak, Tischdf (ed 7 [and 8]) is certainly not justified in expunging it.) at end add $(from \parallel John) \epsilon \gamma \omega \epsilon \iota \mu \iota \mu \eta \phi \rho \beta \epsilon \iota \sigma \theta \epsilon GP$ vulg lat- $cf g_{1,2}$ syrr [syr-jer] copt[-wilk] with arm Ambr Aug.

37. for πτοηθ. δε, αυτοι δε πτοηθεντες D.—for πτοηθεντες, θροηθεντες B: φοβη-

for πνευμα, φαντασμα D Mcion,-t.

38. for 1st και, ο δε D lat-c e. for δια τι, τι (mechanl repetn) BΛ2 Mcion,-t: ινατι DL Dial₁. rec (for τη καρδια) ταις καρδιαις, with AN rel vulg lat-f syrr syr-cu [syr-jer] copt [Cyr₁] Tert₁ Hil [Aug₁]: txt BD gat(with mm) lat-a b c e f₂ t sah æth. 39. transp τas χ. and τους π. κ. rec αυτος bef εγω ειμι, with A rel am[with fuld ing tol] syr Eus, Thdrt, Hit: αυτος bef ειμι D vulg lat-c e ff [arm Tert]: txt BLA 33 lat-a b f i Dial, [Ath, Cyr,] Ambr.

second of the travellers being also an Apostle: see above on ver. 13. Who these of συν αυτοίς are, we learn from 34. This appearance Acts i. 14. to Simon (i. c. Peter-the other Simon would not be thus named without explanation: see ch. v. 3 ff.) is only hinted at here,—but is asserted again, 1 Cor. xv. 5, in immediate connexion with that which here follows. It is not clear whether it took place before or after that on the way to Emmaus. 35. And they—the travellers, distinguished from the othersnot 'they also,' for thus we should leave the clause without a copula. κλ. We can hardly after έγνώσθη exclude that sense of in, which gives that which follows a share in the instrumentality: being the element, in and by means of which. The example cited by De Wette, èv τη ἀναστάσει, Matt. xxii. 28, for the sense, 'during the breaking,' &c. does not apply, inasmuch as in that case there is no verb: John xiii. 35 is far more to the point, and almost decides for the other sense. That this should have been so, does not exclude the supernatural opening of their eyes: see above, on ver. 31.

36-49. APPEARANCE OF JESUS TO THE DISCIPLES. Mark xvi. 14. John xx. 19-23. The identity of these appearances need hardly be insisted on. On Mark's

narrative, see notes there. That of John presents no difficulties, on one supposition, -that he had not seen this of Luke. The particulars related by him are mostly additional, but not altogether so. έστη ἐν μέσφ-while they were speaking of these things,-possibly not entirely crediting the account, as seems hinted at in Mark xvi. 13,-the Lord appeared, the doors being shut, in the midst (John xx. 19 and notes). εἰρ. ὑμ., the ordinary Jewish salutation, שלום לכם, see ch. x. 5, but of more than ordinary meaning in the mouth of the Lord: see John xiv. 27.

37. On account of His sudden appearance, and the likeness to one whom they knew to have been dead. is a ghost or spectre—an appearance of the dead to the living; not exactly as φάντασ-μα, Matt. xiv. 26, which might have been any appearance of a supernatural kind.

38.] διαλογ., not merely 'thoughts,' as E. V., but questionings. 39.] There seems to be some doubt whether the reference to His hands and feet was on account of the marks of the nails, to prove His identity,-or as being the uncovered parts of His body, and to prove His corporeity. Both views seem supported by the text, and I think both were united. The sight of the Hands and Feet, which they recognized as His, might at once con-

μοζον-

TWV (i.

Ν πνευ- y ψηλαφήσατέ με καὶ ἴδετε, ὅτι t πνεῦμα σάρκα καὶ z ὀστέα t Λεις xvii. 27. Heb. xii. 18. 1 John i. 1 only Gen. y ψηλαφήσατέ με καὶ ἴδετε, ὅτι † πνεϋμα σαρκα και ουνα $\dot{\epsilon}$ (Heb. xii. 18. οὐκ ἔχει $\dot{\epsilon}$ καθὼς ἐμὲ $\dot{\epsilon}$ θεωρεῖτε ἔχοντα. $\dot{\epsilon}$ καὶ τοῦτο σοίς, Gen. xi $\dot{\epsilon}$ εἰπὼν $\dot{\epsilon}$ ($\dot{\epsilon}$ εἰπὼν $\dot{\epsilon}$ εἰπὼν $\dot{\epsilon}$ εδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. Ματι xiii. 27. John xix. 36, from Num. ix. 12. [13. xi]. 26. xi] καὶ $\dot{\epsilon}$ ($\dot{\epsilon}$ τῆς χαρᾶς καὶ $\dot{\epsilon}$ ($\dot{\epsilon}$ $\dot{\epsilon}$ $\dot{\epsilon}$ $\dot{\epsilon}$ ($\dot{\epsilon}$ $\dot{\epsilon}$ θαυμαζόντων είπεν αὐτοῖς "Εχετέ τι βρώσιμον ε ενθάδε; 42 οἱ δὲ ʰ ἐπέδωκαν αὐτῷ ἰχθύος ἱ ὀπτοῦ μέρος [καὶ ਖ ἀπὸ $\frac{1}{100}$, Gen. $\frac{1}{100}$ μελισσίου $\frac{1}{100}$ καὶ λαβὼν $\frac{1}{100}$ ενέπτον αὐτῶν $\frac{1}{100}$ εκει. $\frac{1}{100}$ μελισσίου $\frac{1}{100}$ καὶ λαβὼν $\frac{1}{100}$ ενέπτον αὐτῶν $\frac{1}{100}$ εκει. $\frac{1}{100}$ 1 μελισσίου ^m κηρίου]. 43 καὶ λαβὼν ⁿ ἐνώπιον αὐτῶν

om με D vulg lat-a b syr-cu syr[has it]-w-ob syr-jer Hil. for oti, to D-gr. οστα ουκ εχει και σαρκας D. ins και bef σαρκα B1 Iren-int. σαρκας D N1(but corrd) [Dial, Iren-int,]. for θεωρ., βλεπετε D.

40. om ver D lat-a $b \in f_2^*$ l (see above on ver 36. Had this been interpolated from || John, we certainly should have found $\pi o \delta as$ by some altered to $\pi \lambda e v \rho a v$, either here

only, or in ver 39 also). for επεδειξεν, εδειξεν (from | John, where there is no var) BGHLNXN 1. 33 Cyr Damasc Thl: txt A rel [Chr.].

41. for αυτων, αυτω A. και θαυμαζοντων bef απο της χαρας A latt(not gat lat-f) om autois D vulg lat-a b l. for ενθαδε, ωδε N1.

42. for oι δε, και D lat-e syr-cu. οπ και απο μελισσιου κηριου (homæotel: KAIA to KAIA) ABDL[Π]Ν lat-e copt-dz Clem, Orig, Eus, Epiph, Ath, Cyr,: ins N rel [latt] Syr syr-cu syr-w-ast [syr-jer] copt æth arm Ps-Just, [Cyr,].

43. for autwin, paitwin A. alteraryer ins kai ta epilouta edwken autois $K[\Pi^1]$ vulg late c l syr-cu syr-w-ob syr-jer copt[-wilk] ath arm Aug_1.

44. for eipen de, kai eipen D vulg late a c f f f e l q syr-jer] Syr ath. rec (for pros autous) autois, with ADN rel late a e: txt BLXN 33 vulg late b c f f f f g. rec om μου, with & rel latt syrr [syr-jer] copt-schw[-dz arm] Iren-int, [Cypr,] Aug,: ins ABDKLNX[II] 33 copt[-wilk] wth Hil.

vince them of the reality of the appearance, and the identity of the Person. The account of John confirms the idea that He shewed them the marks of the nails, both by His side being added, and by the expressions of Thomas which followed. The same seems also implied in our ver. 40.

The assertion of the Lord must not be taken as representing merely 'the popular notion concerning spirits' (Dr. Burton); He who is the Truth, does not speak thus of that which He knows, and has created. He declares to us the truth, that those appearances to which He was now likened by the disciples, and spirits in general, have not flesh and bones. Observe σάρκα κ. ὀστέα —but not αίμα. This the resurrection Body probably had not,—as being the animal life: see notes on John vi. 51, and John xx. 27. 41.] ἀπὸ τῆς χ., from their joy: the joy which they felt. Wetstein quotes Livy, xxxix. 49, vix sibimet ipsi præ necopinato gaudio credentes. 42.] This was done to convince them further of his real corporeity. The omission of the words kal κηρίου in the best MSS. is remarkable: see var. readd. It may possibly have arisen from an idea in some transcriber that this meal is the same as that in John xxi. 9. The words could hardly have been an interpolation. 44. Certainly, from the recurrence of $\delta \epsilon$, which implies immediate sequence, Luke, at the time of writing his Gospel, was not in possession of records of any Galilean appearances of the Lord, nor indeed of any later than this one. That he corrects this in Acts i., shews him meantime to have become acquainted with some other sources of information, not however perhaps including the Galilæan appearances (see Prolegg. to Luke, § iv. 2).
The following discourse apparently

contains a summary of many things said during the last forty days before the ascension; -they cannot have been said on this evening; for after the command in ver. 49, the disciples would not have gone away into Galilee. Whether the Evangelist regarded it as a summary, is to me extremely doubtful. Knowing apparently of no Galilæan appearances, he seems to relate the command of ver. 49, both here and in the Acts, as intended to apply to the

ούς ελάλησα πρός ύμας έτι ων σύν ύμιν, ότι δεί πληρω- Ευμας...

for ετι ων, εν ω ημην D Iren-int. πλησθηναι D1(txt D2). ψαλμοι X1 (corrd X-corr1[?].3a). 1st και, εν τοις & [και τοις B copt: και εν τοις L].

45. συνειναι Β1.

46. rec aft γεγραπται ins και ουτως εδει (εδει was substd for γεγραπται, from ver 26, then both readings were adopted and united by kai), with AC2N rel vulg lat-f q [syrr] Cypr₁ Aug₁: om BC¹DLN gat(with mm) lat-ā b c e ff₂ l copt æth [syr-jer] Hil₁, τον χριστον bef παθείν D latt copt Iren-int Cypr Hil. οm εκ νεκρων D.

47. for 2nd και, εις BN [Syr] copt. for εις, ως επι D lat-c e. μενον, with AC3 rel syrr, -νων DΔ2 syr-mg-ms ("from one greek ms"): -νος S ev-17 lat-a c l Aug₁: -νην 1: txt BC¹LNXN 33 copt æth.

48. at beg ins και D. rec aft υμεις ins δε, with AC2DN rel latt syr Aug: om rec ins εστε bef μαρτυρες, with ΛC3N rel am[with fuld] BCILN mt [syr-jer] copt. for ing mt tol lat-a b c e f syrr copt arm: aft μαρτυρες C1 vulg-ed lat-ff: om BD

49. om ιδου D latt Syr copt, for και ιδου εγω, καγω LX 33: εγω bef ιδου 1. (for $\epsilon \xi \alpha \pi \sigma \sigma \tau$.) $\alpha \pi \sigma \sigma \tau \epsilon \lambda \lambda \omega$, with ACDNN¹ rel: txt B (L[$-\epsilon \lambda \omega$]) X Δ N³a 33.

πατρος D.

whole time between the Resurrection and the descent of the Holy Ghost. ούτοι oi A., 'behold the realization of the words,' οΰς ἐλ.] See ch. xviii. 31—33; xxii. 37: Matt. xxvi. 56 al.; but doubtless He had often said things to them on these matters, which have not been recorded for us. So in John x. 25, we have perhaps a reference to a saying not re-This threefold division of the O. T. is the ordinary Jewish one, into the Law (הוֹרָה), Prophets (נביאִים), and Hagiographa (פתובים)—the first containing the Pentateuch; the second Joshua, Judges, the four books of Kings, and the Prophets, except Daniel; the third the Psalms, and all the rest of the canonical books,-Daniel, Esther, Ezra, and Nehemiah being reckoned as one book, and the Chronicles closing the canon.
47. ἀρξάμενοι] See reff. The substance

of the preaching of the Gospel literally corresponded to this description—see Acts ii. 38: μετανοήσατε, καὶ βαπτισθήτω έκαστος ὑμῶν ἐπὶ τῷ ὀν. Ἰησοῦ χρ. εἰς ἄφεσιν ἀμορτιῶν,—were the words of the first sermon preached at Jerusalem.

48. ὑμεῖς From what follows, Acts i. 22, if these words are to be taken in their strict sense, they must have been spoken only to the Apostles ;-they may however have been more general, and said to all present.

49.] This promise is explained (Acts i. 5) to be the baptism with the Holy Ghost, -and the time is limited to 'not many days hence.'

έγω έξαποστ. The procession of the Holy Spirit from the Son is clearly here declared, as well as that from the Father. And consequently we find Peter, in Acts ii. 33, referring back to these very words, in ascribing the outpouring of the Spirit to the now exalted Saviour. In that verse, the $\epsilon \gamma \omega$ of this is filled up by $\tau \hat{\eta}$ $\delta \epsilon \xi_i \hat{a} \tau o \hat{v} \theta \epsilon o \hat{v} \psi \omega \theta \epsilon i s$ —the proper supplement of it here also. The promise itself is not found in the three Gospels, but expressly and frequently in John αποστέλλω, is not = a future, but implies that the actual work is done, and the state brought in, by which that sending is accomplished;—viz. the giving of the

Ίερουσαλήμ ^tμετὰ χαρᾶς μεγάλης, 53 καὶ ήσαν ^u διὰ hach

rec aft πολει ins ιερουσαλημ (gloss), with AC2 rel latef q syrr [syr-jer] with arm Chr₁: om BC DLR latt copt Gaud Vig Promiss Fulg. for ου, οτου D 1. rec om BC DLX latt copt Gaud Vig Promiss Fulg. for ου, οτου D 1. rec δυναμεν bef eξ υψους, with AC D rel latt syrr [syr-jer] ath Chr, [Cyr-jer, Thdrt,]: txt

BC¹LN 1. 33 Eus. [Cyr-jer] Aug. 50. on $\epsilon \xi \omega$ BC¹LN 1. 33 lat-a e Syr [syr-jer] copt arm [Cosm₁] Aug.: ins AC³D rel vulg lat-b c [f ff₂ l q] syr ath [Aug.]. on $\epsilon \omega$ s D vulg lat-b c e ff₂ l. rec (for $\pi \rho o s$) $\epsilon \iota s$, with AC³ rel vulg lat-b c f ff₂ l [q Aug.]: txt BC¹DLN 1 lat-a [Cosm.]. for $\kappa \alpha \iota \epsilon \pi$, $\epsilon \pi$. $\delta \epsilon$ D. on autou D lat-ff₂.

51. απέστη D. οιι και ανεφέρετο εις τον ουρανον (homæotel: -νκαι to -νκαι. Το exclude the words, as Griesh, Tischelf, is rash in the extreme, in the known inaccuracy, in this matter, of DN) DN¹ lat-a b e ff_2 l Aug₁.

52. om προσκυνησαντες αυτον (homeotel: αυτοι to αυτον) D lat-a b e ff_2 l Aug₁.

(μεγαληs is written on margin in B by the origl scribe.)

πασα έξουσία έν οὐρανῷ κ. ἐπὶ γῆς, Matt. xxviii. 18. No stress need be laid on καθίσατε: see reff. The word 'Ispovo. is probably interpolated by some who, believing these words to represent the Galilæan discourse, placed it here for an explanation: or perhaps Acts i. 4 gave occasion to it. This command must have been (historically) uttered after the return from Galilee: see above. ένδύσ. Though the verb is used in the O. T. (see Judg. vi. 34: 2 Chron. xxiv. 20: 1 Chron. xii. 18) of inspiration by the Spirit, it here has its full meaning, of abiding upon and characterizing, as a garment does the person: this, as Stier remarks, was the true and complete clothing of the nakedness of the Fall. 50.] The Ascension appears to be related as taking place after the above words were spoken-but there is an uncertainty and want of specification about the narrative, which forbids us to conclude that it is intended as following immediately upon them. This however can only be said as taking the other Gospels and Acts i. into account :if we had none but the Gospel of Luke we should certainly say that the Lord as-cended after the appearance to the Apostles and others on the evening of the day of His resurrection. έξήγ. [έξω], i. e. probably, after the words έν τη πόλει just occurring, outside Jerusalem, as in ref. Mark: but the έξω might only apply

to the house in which they were, see the other reff., and Matt. xxvi. 75.

εως πρὸς B. Not quite to the village itself, but over the brow of the Mount of Olives where it descends on Bethany: see Acts i. 12. (The synonymousness of these two expressions may shew that the same is meant, when, Mark xi. 11, our Lord is said to have gone out at night to Bethany, and, Luke xxi. 37, to the Mount of Olives.) 51.] Sicory—not, 'He went a little distance from them previous to His ascension,'—as Meyer would interpret it; but the two verbs belong to one and the same incident,-He was parted from them and borne up into heaven. We need not understand, 'by an angel,' or 'by a cloud,' nor need ἀνεφ. be middle; the absolute passive is best. tense is imperfect, signifying the continuance of the going up during the προςκυν. of the next verse. The more particular account of the Ascension is given Acts i. 9-12, where see notes. That account is in perfect accordance with this, but supplementary to it.

52. προςκ.] This had been done before by the women, Matt. xxviii. 9, and by the disciples on the mountain in Galilee. This however was a more solemn act of worship, now paid to Him as exalted to God's right 53. δια παντός, continually, -not 'all their time;'-daily, at the hours of prayer: see Acts i. 13, 14; iii. 1.

παντός εν τω ίερω [alvoυντες καὶ] w εύλογουντες του ABCDE Luke only, exc. Rom. xv. $\theta \epsilon o \nu$. 11 (from Ps. exvi. I.) FHEL 1,77113 1, 33, 69

ΚΑΤΑ ΛΟΥΚΑΝ.

53. om εν τω ιερω A1. om airourtes kai (homæotel: the eye passing, before copying, from -ουντες to -ουντες) BC'LX: ins AC'(D) rel vss. om και ευλογουντες (homeotel) D bodl(with gat) lat-a b e f_2^r l copt Aug. rec at end adds aunv, with ABC² rel vulg(with am ing tol) lat-c f syrr ath: om C¹(appy) DL[Π^1] \aleph 1. 33 fuld(with forj) lat-a b e ff. l syr-jer copt arm.

SUBSCRIPTION: ευαγγελιον κατα λουκαν Α2CKLSUΔΛ[Π] Ν 33: ευαγγ. κ. λ. επληρωθη αρχεται κατα μαρκον D: om $A^{1}FMX\Gamma$ 69: εναγγ. κ. λ. εξεδοθη μετα χρονους $\overline{\iota}$ ε της του χῦ αναληψεως KS: txt B.

A few words must be appended here on a point which has been much stirred in Germany, even among the more orthodox Commentators; THE HISTORIC REALITY OF THE CIRCUMSTANCES OF THE ASCEN-SION. On those among them who doubt the fact of an Ascension at all, I have nothing to say, standing as I do altogether on different ground from them.

The Lord Himself foretold His Ascension, John vi. 62: xx. 17:-it was immediately after His disappearance from the earth expressly announced by the Apostles, Acts ii. 33, 34; v. 31:-and it continued to be an article of their preaching and teaching, 1 Pet. iii. 22: Eph. ii. 6; iv. 10: 1 Tim. iii. 16. So far should we have been assured of it, had we not possessed the testimonies of Luke, here and in the Acts:-for the fragment superadded to the Gospel of Mark merely states the fact, not the manner of it. But, to take first the a priori view, -is it probable that our Lord would have left so weighty a fact in His history on earth, without witnesses ! And might we not have concluded from the wording of John vi. 62, that our Lord must have intended an ascension in the sight of some of those to whom He spoke, and that the Evangelist himself gives that hint, by recording those words without comment, that he had seen Then again, is there any thing in the bodily state of our Lord after His resurrection which raises any even the least difficulty here? He appeared suddenly, and vanished suddenly, when He pleased; when it pleased Him, He ate, He spoke, He walked, but His Body was the Body of the Resurrection; only not vet his σώμα της δόξης (Phil. iii. 21), because He had not yet assumed that

glory: but that He could assume it, and did assume it at His Ascension, will be granted by all who believe in Him as the Son of God. So that it seems, on à priori grounds, probable that, granted the fact of the Ascension, it did take place in some such manner as our accounts relate :- in the sight of the disciples, and by the uplifting of the risen Body of the Lord towards that which is to those on this earth the visible heaven. This being so, let us now, secondly, regard the matter à posteriori. We possess two accounts of the circumstances of this ascension, written by the same person, and that person a contemporary of the Apostles themselves. Of the genuineness of these accounts there never was a doubt. How improbable that Luke should have related what any Apostles or apostolic persons might have contradicted? How improbable that the universal Church, founded by those who are said to have been eyewitnesses of this event, should have received these two accounts as authentic, if they were not so? That these accounts themselves are never referred to in the Epistles, is surely no argument against If an occasion had arisen, such as necessitated the writing of 1 Cor. xv., there can be little doubt that St. Paul would have been as particular in the circumstances of the Ascension, as he has been in those of the Resurrection. The fact is, that by far the greatest difficulty remains to be solved by those who can imagine a myth or fiction on this subject to have arisen in the first age of the Church. Such a supposition is not more repugnant to our Christian faith and reverence, than it is to common sense and historical consistency.

EYALLEVION

ΚΑΤΑ ΙΩΑΝΝΗΝ.

Frag Mosa. εν αρχη ... Kal 0

λογος F. ABDE

177118

I. 1 a \dot{E}_{ν} \dot{a} ρχ $\hat{\eta}$ $\dot{\eta}_{\nu}$ \dot{o} \dot{b} λόγος, καὶ \dot{o} \dot{b} λόγος \dot{c} $\dot{\eta}_{\nu}$ \dot{c} πρὸς \dot{a} = Gen.i.1. Acts xi.15. Here \dot{b} expectation is the state of the sta 1. b = besides here, Rev. xix. 13. 1 John t. 1 (see note there). John only. vt. 3 || Mt. ix. 19 || L. 2 Thess. ti. 5. 1 John t. 2. (see 1 Cor. xvt. 6, 7. Gal. i. 18. iv. 18.)

TITLE: Steph το κατα ιωαννην ευαγγελιον: elz το κ. ιω. αγιον ευαγ.: κατα ιωαννην B(one ν) DR: ευαγ. εκ του κ. ι. 69: [ευαγ. του κ. ι. αγιου ευαγγελιου Γ:] txt Λ C(top MSUVX of pages) rel. [T?]

Frag. CHAP. I. 1—18. Prologue: in which is Mosq. contained the substance and subject of the 1. 33. 69 whole Gospel. THE ETERNAL WORD OF GOD, THE SOURCE OF ALL EXISTENCE, LIFE, AND LIGHT, BECAME FLESH, DWELT AMONG US, WAS WITNESSED TO BY JOHN, REJECTED BY HIS OWN PEOPLE, BUT RE-CEIVED BY SOME, WHO HAD POWER GIVEN THEM TO BECOME THE SONS OF GOD. HE WAS THE PERFECTION AND END OF GOD'S REVELATION OF HIMSELF; WHICH WAS PARTIALLY MADE IN THE LAW, BUT

FULLY DECLARED IN JESUS CHRIST.

1-5. THE ETERNAL PRE-EXISTENCE OF THE LOYOS: HIS PERSONAL DISTINCT-NESS: BUT ESSENTIAL UNITY WITH GOD. HIS WORKING IN CREATION, AND IN THE ENLIGHTENING OF MEN BEFORE HIS MANIFESTATION IN THE FLESH; HIS NON-APPREHENSION BY THEM.

Before commenting on the truths here declared, it is absolutely necessary to discuss the one word on which the whole turns: viz. ὁ λόγος. This term is used by John without explanation, as bearing a meaning well known to his readers. The enquiry concerning that meaning must therefore be conducted on historical, not on mere grammatical grounds. And the most important elements of the enquiry are, (I.) the usage of speech as regards the word, by John himself and other biblical writers: and (II.) the purely historical information which we possess on the ideas attached to the word.

I. (a) From the first consideration we find, that in other biblical authors, as well as in John, the word is never used to signify the divine Reason or Mind; nor indeed those of any human creature. These ideas are expressed by πνεθμα or καρδία, or νους, or ή σοφία του θεου. the classics the word Adyos never signifies the subjective faculty of reason, but the reason to be given, objectively, of any thing or things. The usual Scripture meaning of hóyos is speech or word. ὁ λόγος τοῦ θ. is the creative, declarative, injunctive Word of God. (B) That this is also the import in our prologue, is manifest, from the evident relation which it bears to the opening of the history of creation in Genesis. & loyos is not an attribute of God, but an acting reality, by which the Eternal and Infinite is the great first cause of the created and finite.

(γ) Again this λόγος is undoubtedly in our prologue, personal :- not an abstraction merely, nor a personification,-not the speaking word of God, once manifested in the Prophets but afterwards fully declared in Christ, as Luthardt (i. 280 ff.), comparing our prologue with Heb. i. 1,—but a Person: for ὁ λόγος ην πρός τον θεόν, and δ λόγος σαρξ έγένετο: also θεὸς ην ὁ λόγος, not θεοῦ

τὸν θεόν, καὶ θεὸς ἦν ὁ ιλόγος. ² οὕτος ^cἢν ἐν ἀρχῆ ABDE GHKL. MSUVX

CHAP. I. 1. ins o bef θeos L Nyss, (om.).

GHKL MSUVX FAAHR Frag. Mosq. 1, 33, 69

ην,-which certainly would be said of none but a Person. (δ) Moreover, the Abyos is identical with JESUS CHRIST, as the præ-existing Son of God. A comparison of vv. 14 and 15 will place this beyond doubt. (ϵ) And Jesus Christ is the Word of God, not because He speaks the word (as if $\delta \lambda \delta \gamma \sigma s = \delta \lambda \delta \gamma \omega \nu$, which is contrary to all usage, in which it = not δ λέγων, but το λεγόμενον);—nor because He is the One promised or spoken of, = δ λεγόμενος,—which is even less according to analogy;—nor because He is the Author and source of the Abyos as spoken in the Scriptures, &c., - any more than his being called ζωή and φωs implies only that He is the Giver of life and light: but because the Word dwells in and speaks from him, just as the Light dwells in and shines from, and the Life lives in and works from, Him. (() This loyos which became flesh, is not from, nor of, Time or Space (ch. iii. 31; viii. 58); but eternally præ-existent, - and manifested in Time and Space, for the gracious ends of divine Love in Redemption (ch. iii. 16, 17). (η) This λόγος spoke in the Law and Prophets, yet partially and imperfectly (ver. 17; ch. v. 39, 46); but in the personal λόγος, spoke forth in fulness of grace and truth. It was He who made the worlds (ver. 3): He. who appeared to Isaiah (Isa. vi., compare ch. xii. 41); He, whose glory is manifested in His power over nature (ch. ii. 11); He, by reception of whom the new birth is wrought (ch. i. 12, 13); who has power over all flesh (ch. xvii. 2),—and can bestow eternal life (ibid.); whose very sufferings were His glory, and the glorifying of God (ch. xvii. 1 al.); and who, after those sufferings, resumed, and now has, the glory which He had with the Father before the world began (ch. xviii. 5, 24).
(θ) Luthardt, in his Commentary on

(θ) Luthardt, in his Commentary on this Gespel, has propounded (vol. i. p. 280 ft.) the following view of the word $\lambda\delta\gamma\sigma$ s and its usage: Jesus Christ is the fulness of that word of God which was fragmentarily manifested in the Prophets (Heb. i. 1). But in this prologue, $\delta\lambda\delta\gamma\sigma$ s is not to be taken as identical with Jesus not yet incarnate, nor is He the subject of vv. 1 ft. And he urges ch. x. 35, 36 (see note there, where I have discussed this) as a key text to the meaning of $\lambda\delta\gamma\sigma$ s. It seems to me, that while much of his view is true and sound, that part of it will not

hold which denies the identity of the 1. 33. 69 præ-existent λόγος with Jesus, in the Apostle's mind. Had he intended by the λόγος of vv. 1—4 any other than the personal Son of God who in ver. 14 became flesh, I do not see how ην πρός τον θεόν, and θεδς ην, could be used of δ λύγος. Nor again can I consent with him to disconnect the use of λόγος by St. John from its previous history. The reasons given in this note for believing such use, as matter of fact, to have been prepared by the Alexandrine philosophy, are no way affected by the objections which he alleges, the difference between the Abyos of St. John and that of Philo, and the corrupt character of the philosophy itself. II. (a) We are now secondly to enquire, how it came that St. John found this word hoyos so ready made to his hands, as to require no The answer to this will be explanation. found by tracing the gradual personification of the Word, or Wisdom of God, in the O. T. and Jewish writings. (B) We find faint traces of this personi-

for the land that the solution from the book of Psalms: see Ps. xxxiii. 4, 6; cxix. 89, 105; cvii. 20; cxlvii. 15, 18. But it was not the mere offspring of poetic diction. For the whole form and expression of the O. T. revelation was that of the Word of God. The Mosaic history opens with 'God said, Let there be light.' Spoken commands, either openly, or in visions, were the communications from God to man. It is the Word, in all the Prophets; the Word, in the Law; in short, the Word, in all God's dealings with his people: see further, Isa. xl. 8; lv. 10, 11: Jer. xxiii. 29 al.

(γ) And as the Word of God was the constant idea for his revelations relatively to man, so was the Wisdom of God, for those which related to His own essence and attributes. That this was a later form of expression than the simple recognition of the divine Word in the Mosaic and early historical books, would naturally be the case, in the unfolding of spiritual knowledge and divine contemplation. His Almightiness was first felt, before His Wisdom and moral Purity were appreciated. In the books of Job (ch. xxviii. 12 ff.) and the Proverbs (ch. viii., ix.) we find this Wisdom of God personified; in the latter in very plain and striking terms; and this not poetically only, but practically; ascribing to the

 $^{\rm c}$ αυτου $^{\rm c}$ πρὸς τὸν θεόν $^{\rm c}$ πάντα $^{\rm d}$ δι αὐτοῦ $^{\rm c}$ ἐγένετο, καὶ $^{\rm f}$ χωρὶς $^{\rm d}$ Col. i. 16. ey... 3. xi. 3. Gen. ii. 4. Ps. cxlviii. 5. f = ch. xv. 5. Eph. ii. 12.

Wisdom of God all his revelation of Himself in His works of Creation and Providence. So that this Wisdom embraced in fact in itself the Power of God; and there wanted but the highest divine attribute, Love, to complete the idea. But this was reserved for the N. T. mani-(δ) The next evidences of the gradual personification of the Wisdom of God are found in the two Apocryphal Books, the Wisdom of Jesus the Son of Sirach, and the Wisdom of Solomon, The first of these, originally written in Hebrew (see Winer, Realwörterbuch, s. v.). belongs probably to the latter half of the second century before Christ. In ch. i. 1, Wisdom is said to be παρὰ κυρίου, καλ μετ' αὐτοῦ είς τὸν αίωνα: and in ver. 4, προτέρα πάντων ἔκτισται σοφία. in ch. xxiv. 9-21, the same strain is continued: πρό τοῦ αίωνος ἀπ' ἀρχης έκτισέν με κ.τ.λ., and the passage concludes with these remarkable words, oi έσθίοντές με έτι πεινάσουσιν, καλ οί πίνοντές με έτι διψήσουσιν. In the book of the Wisdom of Solomon, dating probably about 100 A.C., we find (in ch. vi. 22—ch. ix.) a similar personification and eulogy of Wisdom. In this remarkable passage we have Wisdom called πάρεδρος τῶν σῶν θρόνων (ch. ix. 4)—said to have been παρούσα ότε ἐποίεις τον κόσμον (ch. ix. 9)-parallelized with ὁ λόγος σου (ch. ix. 1, 2: see also ch. xvi. 12). In ch. xviii. 15; 16, the παντοδύναμος λόγος is set forth as an Angel coming down from heaven, and destroying the Egyptians.

It seems highly probable that the author's monotheistic views were confused by the admixture of Platonism, and that he regarded Wisdom as a kind of soul of the world. He occasionally puts her for God, occasionally for an attribute of God. But he had not attained that near approach to a personal view which we shall find in the next step of our en-(ε) The large body of Jews resident in Alexandria were celebrated for their gnosis, or religious philosophy. The origin of this philosophy must be referred to the mixture of the Jewish religious element with the speculative philosophies of the Greeks, more especially with that of Plato, and with ideas acquired during the captivity from Oriental sources. One of these Alexandrine writers in the second century A.C. was Aristobulus, some fragments of whose works have been preserved to us. He tells us that by the

θεία φωνή we are not to understand a ρητον λόγον, but έργων κατασκευάς—the whole working of God in the creation of the world. But the most complete representation of the Judæo-alexandrine gnosis has come down to us in the works of Philo, who flourished cir. A.D. 40-50. It would be out of the province of a note to give a review of the system of Philo: the result only of such review (see Lücke, vol. i. 272-283) will be enough. He identifies the Abyos with the σοφία of God; it is the εἰκῶν θεοῦ (Mangey, vol. i. p. 6 al. fr.); the ἀρχέτυπος κ. παμάδειγμα φωτός, αὐτὸς δὲ οὐδενὶ τῶν γεγονότων ὅμοιος (i. 632): ὁ πρεσβύτερος τῶν γένεσιν είληφότων (i. 437): πρεσβύτερος υίλς τοῦ των όντων πατρός (i. 414): ὁ πρωτόγονος αὐτοῦ, ὁ ἄγγελος πρεσβύτατος, ὡς ἀρχάγγελος πολυώνυμος υπάρχων (i. 427): σκιὰ θεοῦ, ῷ καθάπερ ὀργάνω χρησάμενος ἐκοσμοποίει (i. 106): δι' οῦ δ κόσμος κατ-εσκευάσθη (i. 162): τῷ δὲ ἀρχαγγέλω κ. πρεσβυτάτω λόγω δωρεάν έξαίρετον έδωκεν ό τὰ ὅλα γεννήσας πατήρ, ἵνα μεθόριος στὰς τὸ γενόμενον διακρίνη τοῦ πεποιη-κότος.—ἀγάλλεται δὲ ἐπὶ τῆ δωρεᾳ, ούτε αγέννητος ώς δ θεδς ών, οὐδε γεννητὸς ὡς ὑμεῖς, ἀλλὰ μέσος τῶν ἄκρων, ἀμφοτέροις ὁμηρεύων (i. 501 f.): δύο γάρ, ώς ξοικεν, ίερα θεοῦ, εν μεν όδε δ κόσμος, έν & καὶ ἀρχιερεὺς ὁ πρωτόγονος αὐτοῦ θείος λόγος (i. 653): ὁ τοῦ θεοῦ ὕπαρχος (i. 308): περιέχει πάντα καλ πεπλήρωκεν (ii. 655): δεύτερος θεός, ός έστιν εκείνου λόγος (ii. 625, fragment, from Eusebius. Prap. Evang. vii. 13, vol. iii. p. 545). These instances, the number of which might be much enlarged, will serve to shew how remarkably near to the diction and import of some passages in our Gospel Philo approached in speaking of the Abyos.

At the same time there is a wide and unmistakeable difference between his λόγος and that of the Apostle. He does not distinguish it from the Spirit of God (Lücke, i. p. 278), nor does he connect it with any Messianic ideas, though these latter were familiar to him. Besides, his views are strangely compounded of Platonism and Judaism. The Abyos seems to be one comprehending, or ruling, the δυνάμεις or ίδεαι of God, which, although borrowed from Plato, he judaically calls άγγελοι, and the λόγος their ἀρχάγγελος. We see by this however how fixed and prepared the term, and many of its attributes, were in the religious philosophy of the Alexandrine Jews. (On the question

g Matt. xxvii. αὐτοῦ ^e ἐγένετο ^g οὐδὲ ^g êν δ ^e γέγονεν. ⁴ ἐν αὐτῷ ^h ζωη C.-δε εν. hch. v. 26. 1 John i. 2. v. 11.

3. for ουδε εν, ουδεν DR¹ 1. (Clem Orig Eus have both.)

o γεγονεν is joined ΓΔΛΠΝ
to follg in A[appy] Cl G¹(appy) L Frag-mosq¹[appy] em[with jac] lat-a b e f ff² syrcu syr-jer sah Ptol Val₁ Herael₂ Thdot₂ Iren-gr Clem² Origsæpe Eusalic Ath² Cyr-jer³ (33.69

yr, Hil₂ Ambr(discusses the two ways) [Aug₁]: to foregoing in C³ &c vulg lat-c
syrr[-edd] copt Ign₁ Epiph₃ Chr₁ Thl₁ Cypr Arnob Jer₁: D(Scr) has a point both before and after. (See note.)

whether the Adyos of Philo is to be taken as strictly personal, see Dorner's remarks on Lücke, in his Lehre von der Person Christi, i. p. 22 note.) (() Meanwhile the Chaldee paraphrasts of the O. T. had habitually used such expressions as אָקרא, or מִימָרָא, or מֵימָרָא, 'the glory,' or 'the presence,' or 'the word,' of God,-in places where nothing but His own agency could be understood. The last of these -the Memra, or word of God,-is used in so strictly personal a sense, that there can be little doubt that the Paraphrasts understood by it a divine Person or (η) From these elements. Emanation. the Alexandrine and Jewish views of the λόγος or σοφία of God, there appear to have arisen very early among Christians, both orthodox and heretic, formal expressions, in which these or equivalent terms were used. Of this the Apostle Paul furnishes the most eminent example. His teacher Gamaliel united in his instruction both these elements, and they are very perceptible in the writings of his pupil. But we do not find in them any direct use of the term dóyos, as personally applied to the Son of God. This shews him to have spoken mainly according to the Jewish school,-among whom, as Origen states, he could find none who held to tou λόγον είναι τον υίον τοῦ θεοῦ (Cont. Cels. ii. 31, vol. i. p. 413). (θ) We find a much nearer approximation to the Alexandrine method of speech in the Epistle to the Hebrews, written evidently by some disciple intimately acquainted with the Alexandrine gnosis (see the opening verses, and especially φέρων τὰ πάντα τῷ δήματι τῆς δυνάμεως αὐτοῦ). But even there we have not the hoyos identified personally with the Lord Jesus Christ, nor indeed personally spoken of at all,-however near some passages may seem to approach to this usage (ch. iv. 12, 13; xi. 3). The Alexandrine gnosis was immediately connected with Ephesus, where the Gospel of John was probably written. Apollos (Acts xviii. 24) came thither from Alexandria; and Cerinthus is related by Theodoret (Fab. Hær. ii. 3, vol. iv. p. 389) to have studied and formed his philosophic system in Egypt, before coming to Ephe-

(k) These notices will serve to acsus. count for the term loyos being already found by St. John framed to his use; and the anti-Gnostic tendency of his writings will furnish an additional reason why he should rescue such important truths as the præ-existence and attributes of the divine $\lambda \delta \gamma \sigma s$ from the perversions which false philosophy had begun to make of (A) In all that has been said in this note, no insinuation has been conveyed that either the Apostle Paul, or the writer to the Hebrews, or John, adopted in any degree their TEACHING from the existing philosophies. Their teaching (which is totally distinct from any of those philosophies, as will be shewn in this commentary) is that of the Holy Spirit;—and the existing philosophies, with all their follies and inadequacies, must be regarded, in so far as they by their terms or ideas subserved the work which the Spirit had to do by the Apostles and teachers of Christianity, as so many providential preparations of the minds of men to receive the fuller effulgence of the Truth as it is in Jesus, which shines forth in these Scriptures.

The substance of this note has been derived from Dr. Lücke's Commentary, vol. i. p. 249—294: De Wette's Handbuch, on John i. 1: Dorner, Lehre von der Person Christi, i. p. 15 fl.: Olshausen,

Comm. ii. p. 30 ff.

1.] $\hat{\epsilon}v$ $\hat{a}\rho\chi\hat{\eta} = \pi\rho\delta \ \tau o\hat{v} \ \tau \delta v \ \kappa \delta \sigma \mu ov \ \epsilon \hat{l}v\alpha l$, ch. xvii. 5. The expression is indefinite, and must be interpreted relatively to the matter spoken of. Thus in Acts xi. 15, it is 'the beginning of the Gospel:' and by the same principle of interpretation, here it is the beginning of all things, on account of the $\pi dv \tau a \ \delta l' \ av \tau$. $\hat{\epsilon}\gamma$. ver. 3.

These words, if they do not assert, at least imply, the eternal præ-existence of the Divine Word. For $\tilde{\epsilon}\nu$ $\tilde{\alpha}\rho\chi\tilde{\eta}$ is not said of an act done $\hat{\epsilon}\nu$ $\tilde{\alpha}\rho\chi\tilde{\eta}$ (as in Gen. i. 1), but of a state existing $\hat{\epsilon}\nu$ $\hat{\alpha}\rho\chi\tilde{\eta}$, and therefore without beginning itself.

 $\vec{\eta}\nu$, not equivalent to $\vec{\epsilon}\sigma\tau\iota\nu$ (see $\vec{\epsilon}\gamma\omega$ $\epsilon i\mu\iota$, ch. viii. 58 al.), as Euthymius and others have supposed; but Örigen has given the true reason for the indefinite past being used, $-\vec{\eta}\nu$ $\vec{\iota}\epsilon\nu$ κυριώτερου $\vec{\epsilon}\pi$ l

 $\frac{1}{6}$ $\frac{1$

4. for 1st $\eta\nu$, $\epsilon\sigma\tau\iota\nu$ DN mss-in-Orig-Aug gat(with mm) lat-a b c &c(not g) syr-cu sah [Thdot₁] Clem₁ Val-in-Iren₁ Hil₂ [Cypr₁-mss Aug₁]. $(\tau\omega\nu \ a\nu\theta\rho\omega\pi\omega\nu$ is omd in the text of B, but is added on the marg by the oright scribe.)

τοῦ θεοῦ λόγου τὸ ἔστιν εἰπεῖν ἀλλ' ἐπεὶ πρός διαφοράν της ένανθρωπήσεως γενομένης έν τινι καιρώ, άντι του έστιν τώ ην δ εὐαγγελιστής κέχρηται (in Catena, Lücke, p. 296). The existence of an enduring and unlimited state of being, implied in fiv, is contrasted with exevero in ver. 3, and especially in ver. 14. δ λ. $\mathring{\eta}\nu$ πρὸς τ. θ.] The usage of πρός here, as with (i. e. 'chez'), is sufficiently borne out by the reff. Basil remarks (Lücke, i. 297) that John says πρός τον θ., not ἐν τῷ θ., Ίνα τὸ ἰδιάζον τῆς ύποστάσεως παραστήση, ίνα μή πρόφασιν δῷ τῆ συγχύσει τῆς ὑποστάσεως. Both the inner substantial union, and the distinct personality of the Abyos are here The former is distinctly reasserted. peated in the next words. κ. θ. ήν o λ.] and the Word was God. As regards the form of the sentence, it is strictly parallel with πνεθμα δ θεός, ch. iv. 24. But the sense to be conveyed here is as weighty a consideration as the form of the sentence. Had John intended to say, ' God was the Word,'-what meaning could his assertion possibly have conveyed? None other than a contradiction to his last assertion, by which he had distinguished God from the Word. And not only would this be the case, but the assertion would be inconsistent with the whole historical idea of the λόγος, making this term to signify merely an attribute of God, just as when it is said & beds ἀγάπη ἐστίν. Not to mention the unprecedented inversion of subject and predicate which this would occasion; & Adyos having been the subject before, and again resumed as the subject afterwards.

The rendering of the words being then as above, their meaning is the next question. The omission of the article before $\theta \epsilon \delta s$ is not mere usage; it could not have been here expressed, whatever place the words might hold in the sentence. δ λόγος ην δ $\theta \epsilon \delta s$ would give a sense liable to the objections first stated, and destroy the idea of the λόγος altogether. θεός must then be taken as implying God, in substance and essence,—not δ be δs , 'the Father,' in Person. It does not = $\theta \epsilon \hat{\delta} s$, nor is it to be rendered a God-but, as in σάρξ ἐγένετο, σάρξ expresses that state into which the Divine Word entered by a definite act, so in θεὸς ην, θεός expresses that essence which was His èν ἀρχη:-

that He was very God. So that this first verse might be connected thus: the Logos was from eternity,—was with God (the Father),—and was Himself God.

2.] In order to direct the mind to the difference (in unity) between this $\lambda\delta\gamma\sigma$ s and δ $\theta\epsilon\delta$ s, John recalls the reader's attention to the two first clauses of ver. 1, which he now combines, in order to pass on to the creative work, which distinctly belongs to the $\lambda\delta\gamma\sigma$ s. Thus also this verse fixes the reference of $a\dot{v}\tau\sigma\ddot{v}$ in ver. 3, which might otherwise, after the mention of $\theta\epsilon\delta$ s, have seemed ambiguous.

3.] πάντα = τὰ Πάντα (1 Cor. viii. 6: Col. i. 16), $= \delta \kappa \delta \sigma \mu \sigma s$, ver. 10. This parallelism of itself refutes the Socinian interpretation of πάντα, 'all Christian graces and virtues,' 'the whole moral world.' But the history of the term λόγος forbids such an explanation entirely. For Philo (i. 162) says εὐρήσεις αίτιον μεν αὐτοῦ (τοῦ κόσμου) τὸν θεόν, ύφ' οὖ γέγονεν ύλην δέ, τὰ τέσσαρα στοιχεῖα, εξ ὧν συνεκράθη· ὅργανον δέ, λόγον θεοῦ, δι' οῦ κατεσκευάσθη: see also Col. i. 16, and Heb. i. 2. Olshausen observes, that we never read in Scripture that 'Christ made the world;' but 'the Father made the world did the Son.' or 'the world was made ὑπό the Father, and did the Son:' because the Son never works of Himself, but always as the revelation of the Father; His work is the Father's will, and the Father has no Will, except the Son, who is all His will (ἐν ῷ εὐδόκησεν). The Christian Fathers rightly therefore rejected the semi-Arian formula, 'The Son was begotten by an act of the Father's will;' for He is that Will καὶ χωρ. αὐτ.] This addition is not merely a Hebraistic parallelism, but a distinct denial of the eternity and uncreatedness of matter as held by the Gnostics. They set matter, as a separate existence, over against God, and made it the origin of evil:—but John excludes any such notion. Nothing was made without Him (the λόγος); all matter, and implicitly evil itself, in the deep and inscrutable purposes of creation (for it οὐκ ἦν ἐν τῷ ἀρχῷ ἀλλὰ γέγονεν), δι' αὐτοῦ ἐγένετο. The punctuation at the end of the verse is uncertain, if we regard solely manuscript authority, but rests on the sense of the passage, which is rendered weak, and inconsistent with analogy,

i=1 John ii. 8. $\phi \hat{\omega}_S$ $\hat{\epsilon}_V$ $\tau \hat{\eta}^{-1}$ $\sigma \kappa o \tau i a^{-k}$ $\phi a i v \epsilon \iota$, $\kappa a i^{-1}$ $\sigma \kappa o \tau i a^{-a}$ $o i^{-1}$ $\kappa a \tau$ - ABCDE eac. Matt. iv. $\hat{\epsilon}_A \alpha \beta \epsilon v$.

Luke xii. 3.

Job xxviii. 3 only. k=ch, v, 35. 1 John ii. 8. Rev. i. 16.

by placing the period after obde ev:-

1. 33. 69

5. (B does not read αυτο as Beh, on the authority of Blanchini: so Tischdf, expr.)

weak, because in that case we must render 'That which was made by Him was life (i. c. having life), and that life was the light of men;' but how was that life, i.e. that living creation which was made by Him, the light of men?—inconsistent with grammatical analogy, for John never uses γενέσθαι έν for 'to be made by.' But Cyr-Alex., who adopts this punctuation, renders the passage thus: 'that which was made, therein was life.'] Besides which, John's usage of beginning a sentence with ev and a demonstrative pron. should have its weight: cf. ch. xiii. 35; xv. 8; xvi. 26: 1 John ii. 3, 4, 5; iii. (8,) 10, 16, 19, 24; iv. 2 al. fr. Compare also έν τούτω ή αλήθεια οὐκ ἔστιν, 1 John ii. 4.— αμαρτία εν αὐτῷ οὐκ ἔστιν, ib. iii. 5. I have determined therefore for the ordinary punctuation. It is said to have been first adopted owing to an abuse of the passage by the Macedonian heretics, who maintained that if the exclusion was complete, the Holy Spirit can also not have been without His creating power, i. e. was created by Him. But this would be refuted without including & yéyovev, for the Holy Spirit ην, not ἐγένετο. 4. ἐν αὐτῷ ζωὴ ἦν] Compare 1 John v. 11;
i. 1, 2, and ch. vi. 33. ζωή is not merely 'spiritual life,' nor 'the recovery of blessedness,'—as Tholuck, Kuinoel, &c. explain it:-the λόγος is the source of all life to the creature, not indeed ultimately, but mediately (see ch. v. 26: 1 John κ. ή ζωή ήν τ. φως τ. άνθ] This is not to be understood of the teaching of the Incarnate Logos, but of the enlightening and life-sustaining influence of the eternal Son of God, in Whom was life. In the material world, light, the offspring of the Word of God, is the condition of life, and without it life degenerates and expires:-so also in the spiritual world that life which is in Him, is to the creature the very condition of all development and furtherance of the life of the spirit. All knowledge, all purity, all love, all happiness, spring up and grow from this life, which is the light to them It is not φωs, but το φωs:-

because this is the only true light: see ver. 9, also 1 John i. 5. 5.] As light

and life are closely connected ideas, so are

death and darkness. The whole world,

lying in death and in darkness, is the σκοτία here spoken of:--not merely the ἐσκοτωμένοι (Eph. iv. 18; see ib. v. 7, 8), but the whole mass, with the sole exception (see below, ver. 12) of ὅσοι ἔλαβον αὐτόν (compare ch. iii. 19: 1 John v. 19).

This pairer is not merely the historical present, but describes the whole process of the light of life in the Eternal Word shining in this evil and dark world; both by the O. T. revelations, and (see ch. x. 16; xi. 52) by all the scattered fragments of light glittering among the thick darkness of heathendom. κατέλ. and the darkness comprehended (understood, apprehended) it not. That this is the meaning, will be clear from the context. John states here as a general fact, what he afterwards states of the appearance of the Incarnate Word to the chosen people, ver. 11. The sentences are strictly parallel. τδ φ. ἐν τῆ σκ. φαίνει || είς τὰ ἴδια ἦλθεν, and κ. ή σκ. αὐτὸ οὐ κατέλ. | και οι ίδιοι αὐτὸν οὐ παρέλαβον. In the first, he is speaking of the whole shining of this light over the world; in the second, of its historical manifestation to the Jews. In both cases, the Divine Word was rejected. παρέλαβον is used in the second case as expressing the personal assumption to oneself as a friend or companion; see reff. observes (i. 313), that the almost tragic tone of this verse is prevalent through the Gospel of John and his First Epistle, see ch. iii. 19; xii. 37 ff. al.: and is occasionally found in Paul also, see Rom. The other interpretation of κατέλαβεν, 'overtook,' 'came upon' (for that of 'overcame' (Orig., Theophyl., Euthym.) is not admissible, the word never importing this), is unobjectionable as far as the usage of the word is concerned (see ch. xii. 35: Mark ix. 18); but

yields no sense in the context. The connexion of the two members of our verse by καί is not, 'The Light shineth in the darkness, and therefore (i. e. because darkness is the opposition to light, and they exclude one another) the dark-ness comprehended it not; but, 'The Light shineth in the darkness, and yet (notwithstanding that the effect of light in darkness is so great and immediate in the physical world) the darkness comprehended it not: see καί below, ver. 11.

6 m Έγενετο ἄνθρωπος ἀπεσταλμένος η παρὰ θεοῦ, m Judg. xix. 1. ° ὄνομα αὐτῷ Ἰωάννης· 7 οὖτος ἦλθεν Peis q μαρτυρίαν, n= Matt. xxi.

ins nv bef ovoua D181 (om D-corr1 8-corr1(?).32), simly latt Iren-int &c. ιωαννην D'(txt D.corr1).

7. πιστευσουσιν D ev-H.

6-18.7 THE MANIFESTATION AND WORKING OF THE DIVINE WORD, JESUS CHRIST, THE SON OF GOD, INCARNATE IN OUR FLESH. 6.7 The Evangelist now passes to the historic manifestation of the Word. μετεληλυθώς ἐπὶ τὴν ἐπιφάνειαν τοῦ υίοῦ, τίνα αν εύρεν ἀρχὴν έτέραν, ή τὰ κατὰ τὸν Ἰωάννην; (Theodor. Mopsuest. in loc. p. 729, ed. Migne.) He enunciates briefly in these verses 6, 7, what he afterwards, vv. 19-36, narrates with historical detail. έγένετο - not belonging to ἀπεσταλμένος, but to ἄνθρ. : the ordinary opening of an historical period, see Luke i. 5. No stress on ἐγένετο, as distinguished from nv, ver. 1 (Olshausen), see ch. iii. 1. There was-a man sent, In ἀπεστ. παρὰ θεοῦ we have possibly a reference to Mal. iii. 1.

7.7 The purpose of John's coming was to bear witness to a fact, which fact (ver. 33) was made known to him by divine revelation. εἰς μαρτυρίαν, not as Ε. V., for a witness,' but for witness, for the purpose of bearing witness: so A. V. R.

ίνα μαρτ. κ.τ.λ. is an expansion of eis mapr.: - the subject of his testimony was to be the Light, -and the aim of it, that all might believe (είς τὸ φῶς, see ch. xii. 36) through him (i. e. John: not τοῦ φωτός (Grot.), which confuses the whole, for then we must understand eis $\theta \epsilon \delta v$ after $\pi \iota \sigma \tau$. which is here out of place).

8.] John was himself ὁ λύχνος ὁ καιόμενος και φαίνων (ch. v. 35), see note on Matt. v. 14, but not to dos. iva, see reff.: it belongs to ηv , not to $\tilde{\eta} \lambda \theta \epsilon v$ above. And thus there is no ellipsis of 'came' or 'was sent:' John simply was, 9. The word alybein order to &c. νόν (see reff.) in this connexion imports original, 'archetypal,' and is used of the true genuine sources and patterns of those things which we find here below only in fragmentary imitations and derivations. Such an original was the Light here spoken of ;-but John was only a derived light,not lumen illuminans, but lumen illumina-The construction of this verse has been much disputed. Is ἐρχόμενον εἰς τ.κ. to be taken with ανθρωπον (as latt syrr copt Orig Eus₂ Epiph Chr Cyr Thl Euthym and most of the ancient Commentators and E. V.), or does it belong to to The former construcφῶς τὸ ἀλ. ? tion can only be defended by a Rabbinical usage, by which בָל בָּאֵי עוֹלָם means 'all men' (Schöttgen, i. 223). But it is very questionable whether John ever speaks thus. Certainly he does not, in any of the passages commonly cited to defend this rendering, ch. xviii. 37 (which is spoken by Christ of Himself and His Mission); xvi. 21, 28; xii. 46. And even if he had thus spoken, how harsh and how unmeaning is the sentence; whether with Euthym. we lay an emphasis on $\hat{\eta}\nu$, or with E. V. &c. supply $\tau o \hat{v} \tau o$ before it. If this latter had been intended, surely it would have been more distinctly expressed; and even when it is supplied, we have in this verse only a less forcible repetition of ver. 4. It seems then that we must join έρχ. εἰς τ. κ. with τ. φῶς τ. ἀληθ. even then, three ways of rendering are The first of apparently open to us. these, which is that of Socinus, takes έρχόμ. κ.τ.λ. as meaning, 'at its coming into the world.' This however-besides the sense being inconsistent with ver. 4 leaves the opening clause without a demonstrative pronoun, as before. Then, secondly, ἐρχόμενον might seem to be used in the sense in which we frequently have ἐρχόμενος, as a quasi-future, 'who was, or is, to come:' see Matt. xi. 3: Mark x. 30 al. fr.: ch. vi. 14; xi. 27, in which last two places it is joined, as

10 έν τω κόσμω ην, καὶ ὁ κόσμος δι' αὐτοῦ γ ἐγένετο, καὶ ...και y ver. 3. z ch. vm. 44. ό κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ εἴδια ἡλθεν, καὶ (xv. 9.) xvi. 32. xix. 27. Luke xviii. 28. Acts xxi. 6. 1 Thess. α οί α ίδιοι αὐτὸν οὐ ο παρέλαβον. 12 οσοι δὲ ο ελαβον αὐτόν, α ἔδωκεν αὐτοῖς α ἐξουσίαν Γτέκνα Γθεού γενέσθαι, 6. I Thess. iv. 11 only. Esth. v. 10. a ch. xiii. 1. Acts iv. 23. τοίς gh πιστεύουσιν gh είς το h ονομα αυτού, 13 οι ουκ i έξ Η -του οι

xxiv. 23.

2 Tim. v. 8 only. 2 Macc. xii. 22.

4 Matt. i. 20, 24. Cant. viii. 2.

5 C = ch. v. 43. xui. ABCDE 20, (3ce). Matt. xiii. 20 m Mk.

5 cl. 1 Macc. i. 13.

6 Ch. x. 18. xix. 10 bis, 11.

7 Ch. xi. 52. Rom. viii. 16, 17, 30 m ii. 1, 2, 10, v. 2 only.

7 Ch. xi. 52. Rom. viii. 18, 17, 30 m ii. 18.

7 Ch. xi. 52. Rom. viii. 18, 17, 30 m ii. 18.

7 Ch. xi. 52. Rom. viii. 18, 11 m ii. 19 m ii. 19, 20.

7 Ch. xi. 52. Rom. viii. 18, 11 m ii. 19 m ii. 19, 20.

7 Ch. xi. 52. Rom. viii. 18, 11 m ii. 19 m ii. 19 m ii. 19 m ii. 19 m ii. 10 m ii. 19 m ii. 19 m ii. 19 m ii. 10 m ii. 19 m ii. 19 m ii. 19 m ii. 10 m ii. 19 m ii. 19 m ii. 10 m ii. 19 m ii. 10 m ii. 19 m ii. 10
IIIS 1. 33. 69

10. for αυτου, αυτον **κ**¹.

12. om δε D lat-e Tert, Cypr,. ελαβαν Β1. for $\epsilon\delta\omega\kappa\epsilon\nu$, $\epsilon\delta\omega\nu$ D1(txt D2).

13. om or D'(txt D2) lat-a.

here, with εls τον κόσμον. But if this be adopted (which even constructionally is very doubtful), the only sense will be that the true light, &c. was to come; i.e. had not yet come; which manifestly is not correct;-for it had come, when John gave his witness; and the whole of these verses 6—13 relate to the time when He had ap-We are peared, and come to His own. driven then to the only legitimate rendering, which is to take ην έρχόμενον as equivalent to an imperfect came: -this usage being frequent in the N. T., see reff .:i.e. at the time when John bore this witness, the true light which lighteth every man, came-was in process of manifesting Himself,-into the world. Tholuck objects to this construction that $\bar{\eta}\nu$ is too far from ἐρχόμενον:—but Lücke answers, that ησαν and νηστεύοντες are nearly as far separated in Mark ii. 18. φωτ. πάντα ἄνθ. is a further expansion of τὸ ἀληθινόν. 10. The κόσμος is the created world, into which He came (ver. 9), which was made by Him (ver. 3), which nevertheless (i. e. as here represented by man, the only creature who γινώσκει) knew, recognized Him not. καί is as αὐτόν, not αὐτό, because though τὸ φῶs has been the subject, yet the δι' αὐτοῦ ἐγένετο brings in again the creative Adyos, Who is the Light. three members of the sentence form a climax; -He was in the world (and therefore the world should have known Him), and the world was made by Him (much more then should it have known Him), and the world knew Him not. 11.] τὰ ἴδια here cannot well mean

the world, or of ideas mankind in general: it would be difficult to point out any Scripture usage to justify such a meaning. But abundance of passages bear out the meaning which makes Tà idia His own inheritance or possession, i. e. Judæa; and of ideot, the Jews: compare especially the parable Matt. xxi. 33 ff., and Sir. xxiv. 7 ff. And thus ħλθεν forms a nearer step in the approach to the declaration in ver. 14. He came to His own. Οη παρέλ. see reff.,-and above on ver. 5.

12. The ooo primarily refers to the έκλογή among the Jews who have just been spoken of: but also, by implication, being opposed to both o κόσμος and of ίδιοι, the έλαβον = έκλογή in all the world. παρέλαβον above—as many as recognized Him as that which He was-the Word of God and Light of men. έδωκεν αὐτ. έξουσ.] έξουσ. is not merely capability = δύναμιν (Lücke),-still less privilege or prerogative (Chrysost. and others),—but power (De Wette); involving all the actions and states needful to their so becoming, and removing all the obstacles in their way (e. g. the wrath of God, and the guilt of sin). τέκνα θ. γενέσθαι] The spiritual life owes its beginning to a birth from above, ch. iii. 3-7. And this birth is owing to the Holy Spirit of God; so that this is equivalent to saying, 'As many as received Him, to them gave He His Holy Spirit.' And we find that it was so: see Acts x. 44. τέκνα θ. is a more comprehensive expression than viol τ . θ ., which brings out rather our adoption, and hope of inheritance (Rom. viii. 14 ff.), whereas the other involves the whole generation and process of our life in the Spirit, as being from and of God, and consequently our likeness to God, walking in light as He is in light (1 John i. 5-7)-free from sin (ib. iii. 9; v. 18) and death (ch. viii. τοις πιστ. είς τ. όν. αὐτ. τὸ ονομα αυτ. is His manifestation as that which He has given Himself out to be, i. c. as a Saviour from sin: see Matt. i. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν 13.7 The Jews άμαρτιῶν αὐτῶν. grounded their claim to be children of God on their descent from Abraham. John here negatives any such claim, and asserts the exclusive divine birth of all who become

 k αίμάτων, οὐδὲ i ἐκ l θελήματος l σαρκός, οὐδὲ ἐκ l θεν i Λετ κιὶ l λήματος ἀνδρός, ἀλλ' ἐκ θεοῦ m ἐγεννήθησαν. l l καὶ l l μεν l l μεν l $^{$

om oude $\epsilon\kappa$ bel. and ρ . (homeotel) B^1 -txt 17^1 Eus, $Chr_2 Cypr_1$: ins B^1 -marg rel [Cyr-p₂]. om 2nd $\epsilon\kappa$ D^1 (ins D^2) R^1 . $\epsilon\gamma\epsilon\nu\eta\theta\eta\sigma\alpha\nu$ $AB^1\Delta$ 691. (The 2nd ν is B^2 , not B^1 : see table.)

children of God by faith. It is to be noticed that the conjunctions here are not the merely disjunctive ones οὕτε...οὕτε, which would necessitate the ranging the clauses as co-ordinate and parallel, but ούδε ... ούδε, which rise in climax from one clause to another,—'not έξ αίμάτων, nor yet έκ θελ. σαρκ. nor yet έκ θελ. άνδ., but ἐκ θεοῦ ' (see examples of οὕτε, Matt. xii. 32: of οὐδέ, Matt. vi. 26). Many interpreters have seen in θέλημα ἀνδρός the male, and in θέλημα σαρκός the female side of human concupiscence (so Augustine, Theophylact, &c.); or in the former the higher and more conscious, in the latter the lower and animal side (Bleek, Luthardt). Besides the above, other objections lie against both these interpretations,—(1) that $\sigma \alpha \rho \xi$ is never so used (Eph. v. 29 is no instance in point); (2) that θέλημα is ascribed to both. Euthymius seems to give the right interpretation: εἰπὼν δὲ ὅτι οὐκ ἐξ αίμάτων, έπήγαγε φανερώτερον ότι οὐδὲ ἐκ θελήματος σαρκός είτα και τοῦτο τελεώτερον έφηρμήνευσε, προςθείς ότι οὐκ ἐκ θελήματος ἀνδρός αίμα γὰρ καὶ σάρξ, ὁ ἀνήρ θέλημα δὲ νῦν νοε: τὴν ἐπιθυμίαν, τὴν συνουσίαν: in loc. ii. 421. Or perhaps this may be carried somewhat further, and we may better satisfy the climax by regarding the ἐξ αἰμάτων as indicating the mere phenomena of physical generation wherever found: then rising to εκ θελήματος σαρκός, the instigation of that capacity by sexual desire: then rising still higher to the most exalted instance of that desire, ἐκ θελήματος ανδρός. The plural usage of αίμάτων is only found in one other place in this signification,-Eurip. Ion 693 Dind., 705 Herm., έχει δόλον τύχαν θ' δ παῖς | ἄλλων τραφείς ἀφ' αἰμάτων. The other usage of the plural, for murder, is frequent in the LXX and the classics.

ἀνήρ, in the sense of man generally, is not uncommon; we have in plur. πατηρ ἀνδρῶν τε θεῶν τε, in Hom. passim; and in sing. Il. ν. 321; σ. 432,

433. čk, remarks De Wette, denotes, the first time, the material-the second and third time, the mediate cause,. —the fourth time, the *immediate* cause, of the generation. 14.] kai must not be. understood (Chrysost., Grot., Lampe, Theophylact, al.) as giving a reason for the verse before; it is only the same copula as in vv. 1, 3, 4, 5; passing on to a further assertion regarding the Word. ey., became flesh: the most general expression of the great truth that He became man. He became that, of which man is in the body compounded. There is no reference here to the doctrine of the Lord Jesus being the second Adam, as Olshausen thinks; but although there may be no reference to it, it lies at the ground of this wideness of expression. The doctrine in this form may have been, as Lücke observes, alien to John's habits of thought, but not that which is implied in the doctrine, the taking of the nature of man by the Eternal Word. The simplicity of this expression is no doubt directed against the Docetæ of the Apostle's time, who maintained that the Word only apparently took human nature. Therefore he says σὰρξ ἐγένετο, absolutely and literally became flesh: see ref. 1 John. The expression is not guarded against the interpretation of the Apollinarian heretics, who held that the Lord had not a human soul $(\psi \nu \chi \dot{\eta})$; but this error was not in the Apostle's view, and is abundantly refuted elsewhere (see Matt. xxvi. 38 and note on 36-46, and the references there made to John's Gospel). ἐσκήνωσεν, 'so-journed,' or 'tabernacled,' in us. There is no reference to the flesh being the tabernacle of the Spirit; -but the word is one technically used in Scripture to import the dwelling of God among men. See besides reff., Levit. xxvi. 11, 12: Ezek. xliii. 7; xxxvii. 27: Sir. xxiv. 8, 10.

ἡμῖν—"hominibus, qui caro sumus," Bengel. καὶ ἐθ. τ. δόξ. αὐτ.] we saw—see 1 John i. 1: 2 Pet. i. 16. u ch. vii. 29. γ ενοῦς ¹¹ παρὰ πατρός, πλήρης ¹² χάριτος καὶ ¹³ ἀληθείας. ABCDE FGIIK 21. 15 Ἰωάννης ¹⁴ μαρτυρεῖ ¹⁵ περὶ αὐτοῦ, καὶ ¹⁵ κέκραγεν λέ- LMSUV XF2A. 3. Rev. i. 4. xxii. 21 only. elsw., princ. L.P., passim. x ver. 7 reff. 118 1. 33. 69

14. πληρη D 5 Thl. (pleni (viz unigeniti) Aug,; plenum (viz verbum) vulg lat-b c Iren-int₂ Hil: plenus lat-a e Novat₁.) om last και B¹. (ins B², not B¹-corr: see table.)

This is the Apostle's testimony as such, The mention of Soka see Acts i. 21. seems to be suggested by the word cornνωσεν, so frequently used of the divine Presence or Shechinah, and cognate in its very form with it: "eædem litteræ in שכינה et σκηνή." Bengel. This glory was seen by the disciples, ch. ii. 11; xi. 4: also by Peter, James, and John, specially, on the mount of transfiguration: to which occasion the words ως μονογενοῦς παρὰ πατρός seem to refer: but mainly, in the whole converse and teaching and suffering of the Lord, who was full of grace and On ws Chrysostom truth: see below. remarks (Hom. xii. in Joan., vol. viii. ρ. 66), οὐχ ὁμοιώσεως, οὐδὲ παραβολῆς, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβητήτου δωρισμοῦ ὡςανεὶ ἔλεγεν Ἐθ. δόξαν οἴαν έπρεπε καὶ εἰκὸς ἔχειν μονογενη καὶ γνήσιον υίδν όντα τοῦ πάντων Βασιλέως θεοῦ (see reff.). μονογ.] This word applied to Christ is peculiar to John: see reff. In the N. T. usage it signifies the only son ;-in the LXX, Ps. xxi. 20, the beloved, and Ps. xxiv. 16, one deserted, left alone. It has been attempted to render the word in John, according to the usage in Ps. xxi. 20. But obviously in the midst of ideas reaching so far deeper than that of regard, or love, of the Father for the Son, the word cannot be interpreted except in accordance with them. It refers to, and contrasts with, the $\tau \in \kappa \nu \alpha$ $\tau \circ \hat{\nu}$ $\theta \in \hat{\nu}$ in vv. 12, 13. receive their divine birth by faith in Him and through Him; but HE is the movoγενής of the Father in the higher sense, in which He is γεννηθείς the Son of God.

παρὰ πατρός belongs to μονογενοῦς; not to δόξαν, as Theophyl., Erasm., Grot. suppose. The ellipse is to be supplied by considering the state in which the $\lambda \delta \gamma \sigma$ here appears,—that of having become $\sigma \delta \rho \xi$ and dwelling among us.

πλήρ, χάρ, κ. άλ.] These words have been variously connected. The view of Erasmus, who places the period at $\pi \alpha \tau \rho \delta r$, and connects these words with 1 ωάννης, scarcely needs refutation, whether we regard the construction, or the meaning of the sentence. The reading $\pi \lambda \dot{\eta} \rho \eta$ has probably arisen from a correction, to connect the adj. with $\delta \delta \xi a \nu$. Some do this

even with $\pi\lambda\dot{\eta}\rho\eta s$, but both the construction and the sense are against it. It was not the δόξα, but He Himself, that was $\pi\lambda$ ήρης χ. κ. άλ.: see below, ver. 17. Others suppose $\pi\lambda\dot{\eta}\rho\eta s$ to refer directly to μονογενούς, and justify this by Eph. iii. 17, 18. But besides the unnecessary harshness of this, the sense is against it also; for it cannot be said, 'we saw His glory, the glory as of one who was full of grace and truth;' we must have the &s referring, in the sense of olav empene (see above), to some mysterious hidden character which the glory testified, whereas the πλήρης χ. κ. αλ. is itself a mere matter of fact, to which the Apostles themselves could (ver. 17) bear witness. Another construction is (as usually done and in E. V.) to take καl πατρός as parenthetical, and connect πλήρης immediately with ἐσκήνωσεν. Such parentheses are common in the style of this Gospel: see ch. vi. 22-24; xi. 2; xix. 23, 24; ib. ver. 31. But by far the best is, to regard πλήρης as referring to αὐτοῦ, by an anomaly in concord often found in the N.T. (see Luke xx. 27 note; xxiv. 47), and especially in the Apocalypse,—cf. Rev. i. 4 al. fr. κ. άλ. Not = χάριτος ἀληθινῆς, which destroys the precision of the expression, and itself conveys no sense whatever; but setting out the two sides of the divine manifestation in Christ, -χάρις, as the result of Love to mankind, - άλήθεια (see reff. and ch. xiv. 6), as the unity, purity, and light of His own Character. The testimony of John, so important as being the fulfilment of the very object for which he was ἀπεσταλμένος παρά θεοῦ, is in this prologue ranged, so to speak, parallel with the assertions and testimony of the Evangelist himself. So that this verse does not interrupt the train of thought, but confirms by this important testimony the assertion δ $\lambda \delta \gamma os$ $\sigma \grave{\alpha} \rho \xi \ \grave{\epsilon} \gamma$., shewing that John bore witness to His præ-existence. Then (ver. 16) the $\pi\lambda\eta\rho$, χ , κ , $\dot{\alpha}\lambda$, is again taken up. Euthymius paraphrases: el kal μη έγώ, φησί, δοκῶ τισιν ίσως άξιόπιστος, άλλα προ έμου ο Ἰωάννης μαρτυρεί περί της θεότητος αὐτοῦ, Ἰωάννης ἐκεῖνος, οῦ τὸ ὄνομα μέγα καὶ περιβόητον παρὰ πᾶσι τοῖς Ἰουδαίοις. μαρτυρεί, present, for solemnity—as part of the testimony to 15. om $\text{legaw} \ D \ \aleph^1(\text{ins} \ \aleph\text{-corr}^1) \ \text{lat-}b.$ of $\text{eip} \ \text{B}^1\text{C}^1 \ \aleph\text{-corr}^1 \ \text{Orig}[-\text{Huet}]: ov }$ of $\text{eip} \ \text{lat} \ \text{eip} \ \text{lat} \ \text{eip} \ \text{lat} \ \text{lat} \ \text{eip} \ \text{lat} \ \text{lat} \ \text{eip} \ \text{ei$

16. rec (for στι) και (possibly the occurrence of στι thrice following gave offence), with ΛC³ rel vulg late f syrr syr-eu Orig, Chr₁ [Aug₁]: txt BC¹DLXR 33 lat-a b e f g syr-jer copt with arm Hipp₁ Orig₃[int₁] Eus₁ Cyr_{alic} Hil₁.

Him, not only once given, but still subsisting. κέκραγεν] crieth (the perfect being, in sense, present; 'hath cried,' so that the voice is still sounding), see ch. vii. 37: "clamat Johannes cum fiducia et gaudio, uti magnum præconem decet." Bengel. οὖτος ἢν ὃν εἶπον
....] This form of the words seems to shew, as indeed would appear from the announcement of his own office by the Baptist, that he had uttered these words in the power of the Spirit concerning Him whose forerunner he was before he saw and recognized Him in the flesh. Then, on doing so, he exclaimed, This was He of whom I said, &c. This view seems to be borne out by his own statement, ver. 33, and by the order of the varrative in Matt. iii. 11, 12, 13. οπίσω μ. έρχ. In point of time; not of birth merely or principally, nor of commencement of official life: but, inasmuch as John was His Forerunner, on account of official position.

έμπροσθέν μ. γέγονεν The E. V. is here very accurate,-is preferred before me; the yéyovev setting forth the advancement to official dignity before which John's office waned and decreased (ch. iii. 30), which took place even while John's course was being fulfilled. The only objection to 'preferred' is, its possible ambiguity. Even Dr. Johnson has fallen into the mistake, in his Dictionary, of quoting this passage as an instance of the sense "to love more than another." [Taketh place,'] 'is advanced,' 'hath come to be' (which however again is ambiguous), are other possible renderings. This sense of ϵμπροσθεν (besides reff.) is justified by classical usage in Plato, who uses $\xi \mu \pi \rho o \sigma \theta \epsilon \nu$ τιθέναι for præponere, Legg. vii. 805. See also i. 631; v. 743. Also Demosthenes, κατὰ Διονυσοδώρου, p. 1296. 26, τὰς airías των ήδικηκότων ξμπροσθεν ούσας του δικαίου. ὅτι πρωτός μου ἦν] The only sense which these words will bear, is, because (or, for, but better because) He was (not ἐγένετο, but ἦν as in ver. 1) before Me; i. e. 'He existed, was

in being, before me.' The question raised by Lücke and De Wette, whether it is probable that the Baptist had, or expressed such views of the præ-existence of Christ, is not one for us to deal with, in the face of so direct a testimony as is given to the *fact*, here and in ch. iii. 27 ff. In all probability, the Evangelist was himself a disciple of the Baptist: and if he has given us a fuller and somewhat differing account of his testimony to Christ, it is because his means of information were ampler than those of the other Evangelists. The questioners seem to forget that the Baptist was divinely raised up and commissioned, and full of the Holy Ghost, and spoke in that power: his declarations were not therefore merely conclusions which he had arrived at by natural means,—the study of the prophecies, &c. (Lücke, p. 353): but inspirations and revelations of the Spirit. This last is fully recognized by Olshausen (ii. 61). 16.] Origen (in Evang. Johan. tom. vi. 2, vol. iv. p. 102) blames Heracleon for terminating the testimony of John at the end of ver. 17, and makes it continue to the end of ver. 18. But it can hardly be that his testimony extends beyond ver. 15, for ημείς πάντες would bear no very definite meaning, and the assertions in ver. 17 would be alien from the character of the Baptist, belonging as they do to the more mature development of Christian doctrines. I cannot doubt that this and the following verses belong to the Evangelist, and are a carrying onwards of his declarations concerning the divine Ver. 15 is not parenthetical, but confirmatory of ver. 14, and this verse grounds itself on the fact of ver. 14, corroborated by the testimony of ver. 15,that He dwelt among us, and that we saw His glory, full of grace and truth. τὸ πλήρωμα is that of which He was

πλήρης, ver. 14, and is not connected with the Gnostic pleroma at all. See reff.

ήμεις πάντες] All who believe on Him:

έλάβομεν, καί received,

see ver. 12.

f – here only. καὶ χάριν f ἀντὶ χάριτος 17 ὅτι ὁ νόμος g διὰ Μωυ- ABCEF set sls. lvii. 19 ,

17. om χριστου 81.

[18. εορακεν B¹(Tischdf, expr) EFGHKX.]

and that 'our relation to Him has been that of recipients out of His fulness, and the thing received has been' So Herod. i. 102, έχων δύο ταθτα έθνεα, καὶ ἀμφότερα ἰσχυρά. άντὶ χάριτος The ancient interpretation, την καινην διαθήκην άντι της παλαιας (Euthym.), is certainly wrong, for the ἐλάβομεν is spoken entirely of the times of the Incarnate Word: and besides, δ νόμος and χάρις are distinctly opposed to one another in the next verse. The prep. avti is properly used of any thing which supersedes another, or occupies its place. This is in fact its ordinary usage when exchange is spoken of: the possession of the thing gotten succeeds to, supersedes, the possession of the thing given in exchange, and I possess τοῦτο ἀντὶ ἐκείνου. Thus also we have received χάριν ἀντὶ χάριτος, continual accessions of grace; new grace coming upon and superseding the former. Thus in Theognis, Sentt. 343 ff. (Lücke), τεθναίην δ' εἰ μή τι κακῶν ἄμπαυμα μεριμνέων | εὐροίμην, δοίης δ' ἀντ' ἀνιῶν åνίας. And Chrysostom, de Sacerdotio, 6. 13, vol. i. p. 435, σὺ δέ με ἐκπέμπεις, έτέραν ανθ' έτέρας φροντίδα ένθείς. Also Philo, i. 254, speaking of this very word τέρων, καὶ ὰεὶ νέας ἀντὶ παλαιοτέρων, τότε μὲν διαφορούσας, τότε δ' αὖ καὶ τὰς αὐτὰς ἐπιδίδωσι. 17.] The connexion of this verse with the foregoing lies in the words τοῦ πληρώμ. αὐτοῦ (ver. 16), and in χάρις κ. ἀλ. (ver. 14). 'We received from His fulness continual additions of grace, because that fulness is not, like the law, a positive enactment, finite and circumscribed, of which it could be said that it ἐδόθη, but the bringing in of grace and truth, which eyéveto by Jesus Christ.' ἐδόθη and ἐγένετο have been variously distinguished, -αὐθεντικόν μέν τὸ ἐγένετο, δυυλικόν δὲ τὸ ἐδόθη, Theophyl. Similarly Bengel, "Mosis non sua est lex; Christi sua est gratia et veritas." Clem. Alex. Pæd. i. 7, p. 134 P, says: διδ καί φησιν ή γραφή "δ νόμος δια Μωυσέως έδόθη," οὐχὶ ὑπὸ Μωυσέως, ἀλλὰ ὑπὸ μέν τοῦ λόγου, διὰ Μωυσέως δὲ τοῦ θεράποντος αὐτοῦ. διὸ καὶ πρόςκαιρος ἐγίνετο,

ή δὲ ἀίδιος χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο, κ.τ.λ. Origen (in Joan. tom. vi. c. 3, vol. iv .p. 107) speaks very similarly. But the distinction laid down above, which is hinted at by De Wette, seems to me to be the most obvious, and best suited to the context. where the πλήρωμα of Christ is set against the narrowness of positive enactment in the law. Certainly, the distinction must not be lost sight of, nor denied, as Lücke attempts to do: for Bengel truly observes: "Nullus philosophus tam accurate verba ponit, differentiamque eorum observat, quam Johannes, in hoc præsertim χάρις κ. άλ.] I must again capite." caution the student against any such wholly inadequate explanations as that these words are put 'per hendiadyn' for χάρις ἀληθινή. It is in this way that the depths of Scripture have been covered over by the rubbish of expositors. Such was not the method of investigation pursued by the great men of former centuries: witness Origen in loc. : εὶ γὰρ Ἰησοῦς ἐστιν ὁ φάσκων " έγώ εἰμι ἡ ἀλήθεια," πῶς ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ γίνεται; αὐτὸς γάρ τις δι' έαυτοῦ οὐ γίνεται. ἀλλὰ νοητέον ὅτι ἡ αὐτοαλήθεια ή οὐσιώδης καὶ Ίν' οὕτως εἴπω πρωτότυπος της έν ταις λογικαις ψυχαις άληθείας οὐχὶ διὰ Ἰησοῦ χριστοῦ ἐγένετο, οὐδ' ὅλως διά τινος, ἀλλ' ὑπὸ θεοῦ ἐγένετο ώς καὶ ὁ λόγος οὐ διά τινος, ὁ ἐν ἀρχῆ πρὸς τὸν θεόν, καὶ ἡ σοφία, ἡν ἔκτισεν ἀρχὴν όδων αὐτοῦ ὁ θεός, οὐ διά τινος, οὕτως οὐδὲ ή ἀλήθεια διά τινος. ή δὲ παρ' ἀνθρώποις άλήθεια διά Ίησοῦ χριστοῦ ἐγένετο οἶον ή ἐν Παύλω ἀλ. καὶ τοῖς ἀποστόλοις διὰ Ἰησοῦ χριστοῦ ἐγένετο (vol. iv. p. 107).

18.] The connexion is: 'Moses could not give out of the πλήρωμα of grace and truth, for he had no immediate sight of God, and no man can have: there is but One who can ἐξηγεῖσθαι θεόν, the μονογενὴς νίος, who is no mere man, but abides in the bosom of the Father.'

θεὸν οὐδ. ἐώρ. π.] The sight of God here meant, is not only bodily sight (though of that it is true, see Exod. xxxiii. 20: 1 Tim. vi. 16), but intuitive and infallible knowledge, which enables Him who has it to declare the nature and will of God: see ch. iii. 11; vi. 46; xiv. 7. The Evangelist speaks in this verse in accord-

17, 18.

* δ ^m μονογενης * νίος, δ ὢν ⁿ εἰς τὸν ^ο κόλπον τοῦ ^{m ver. 14.}
^{n constr., Matt.}
^{ii. 23, Mark}
^{ii. 24, 39.}
^{xiii. 16.}
^{xiii. 16.}
^{xiii. 16.}
^{xiii. 16.}
^{xiii. 16.}
^{xiii. 16.}

o Luke xvi. 22 reff. p = ver. 33. ch. v. 11. ix. 37. x. 1 al. xxiv. 35. Acts x. 8. xv. 12, 14. xxi. 19 only. Lev. xiv. 57. 1 Chron. xvi. 24. q John, here only. Luke

* μονογενής θεός ΒC'LX 33 Syr syr-mg copt æth-rom Thdot Clem Ep-syn-Ancyr Epiph, Did, (pref δ 83a Clem,): ο μονογενης vios A rel (and apparently all other mss) latt syr-cu syr-txt syr-jer æth-pl arm Hipp₁ Ps-Ign Ep-syn-Ant Eus_{5 or 6} Eustath Ath₇ cmp-Julian₅(apud Cyr) Naz₁ Chr₈ Thdor-mops Thdrt₄ Damasc₃ Thdor-stud₂ Thl Euthym₃ Ps-Archel-int Tert₂ Hil₇ Phœb Ambr₇ Jer Aug₃ Maximin-arian Vig-taps. A detailed account of the most important parts of the patristic testimony is in this case very necessary.

TERTULLIAN wrote against Praxeas (cap xv. vol ii. pp. 172 ff. ed Migne) as follows: Ecce enim et in Evangeliis et in Apostolis visibilem et invisibilem deum deprehendo; sub manifesta et personali distinctione conditionis utriusque. Exclamat quodammodo Johannes: "Deum nemo vidit unquam," utique nec retro. Ademit enim temporis quæstionem, dicendo deum nunquam visum. Confirmat et Apostolus de deo: "Quem nemo vidit hominum sed nec videre potest," scilicet quia morietur, qui videbit..... Et ideo quoniam sermonem dei deum dixerat (John i. 1) ne (al ut) adjuvaret adversariorum præsumptionem quasi patrem ipsum vidisset, ad distinguendum inter invisibilem patrem et filium visibilem, superdicit ex abundanti: "Deum nemo vidit unquam." Quem deum : sermonem? Atquin "vidimus et audivimus et contrectavimus de sermone vitæ" prædictum est. Sed quem deum? scilicet patrem apud quem deum erat sermo, "unigenitus (scilicet) filius qui in sinum (al est in sinu) patris ipse disseruit." Filius ergo visus est semper, et filius conversatus est semper, et filius operatus est semper, ex auctoritate patris et voluntate : quia "filius nihil a semetipso potest facere, nisi viderit patrem facientem;" in sensu scilicet facientem. Pater enim (in) sensu agit. Filius vero, quod in patris sinu est videns perficit. Pater enim (in) sensu agit. Fittus vero, quod in patris Sie "omnia per filium facta sunt et sine illo factum est nihil." There cannot there Equally clear is the fore be the smallest doubt that Tertullian really read filius. evidence of Hippolytus: δρών δέ τον θεον οὐδ' είς εί μη μόνος ὁ παῖς, καὶ τέλειος άνθρωπος, και μόνος διηγησάμενος την βουλήν τοῦ πατρός. λέγει γαρ και Ἰωάννης "Θεδν οὐδεὶς εωρακεν πώποτε μονογενής υίδς, δ ων είς τον κόλπον τοῦ πατρός, αὐτός "Θεδυ ουδείς έωρακεν πωποτε' μονογενης νιος, ο ων εις τον κολπον του πατρος, αυτος διηγήσατο." (Cont. Hær. Noeti, c. v. p. 812, Migne, Patrol. vol x.) On the same side is the Synodical Epistle of the Antiochene Council which condemned Paul of Samosata: ἀλλὰ μὴν καὶ τὸν νόμον ὁμοίως Μωνσή φαμὲν δεδόσθαι διακονοῦντος τοῦ νίοῦ τοῦ θεοῦ (Gal iii. 19: Exod iii. 2, 4, 16; iv. 1) (Exod xxxiii. 17--19) ὅπερ τελειοῦται οὕτως . . . (xxxiv. 5, 6) ὁ γὰρ ἄνω παρελεύσεσθαι ἐπαγγειλάμενος, ὁ νίὸς τοῦ θεοῦ κύριος καὶ ἐκάλεσεν ἐν ὀνόματι κυρίου τοῦ πατρός. οδτός έστιν δς και αληθεύει λέγων . . . (John vi. 46 and 37). και "Θεδν οὐδείς έώρακε πώποτε· δ μονογενής υίδς δ ων είς τον κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο." καὶ ὁ ἀπόστολος ἐν ἄλλφ. . . . (1 Tim i. 17). τὸν δὲ υίον, παρὰ τῷ πατρὶ ὅντα θεὸν μέν και κύριον των γενητών άπάντων κ.τ.λ. (was sent from heaven and became incarnate). Routh, Rel. Sacr. iii. pp. 295-297, ed 1846. With regard to EUSEBIUS, the facts seem to be as follows:-that he distinctly "quotes the passage with the "reading vibs not less than six times. In one case indeed (De Eccles. Theol. lib i. c. "9, vol vi. p. 840) the words ή μονογενής θεός are added after ὁ μονογενής υίός. This "passage alone, however, when carefully examined with the context, seems enough "to disprove this claim; and when it is taken in connexion with at least five other "unequivocal quotations in which Eusebius reads viós, there really appears to be no "room for doubt." (Mr. E. Abbot in the Andover "Bibliotheca Sacra," Oct. 1861.) The summary of the chapter in which the passage above referred to occurs is "that the Son does not subsist in the same way as τὰ πολλὰ κτίσματα." After quoting "This is my beloved Son," Eusebius goes on : αὐτοῦ τοιγαροῦν τοῦ τῶν ὅλων θεοῦ ταύτην αὐτῷ τὴν μαρτυρίαν παρασχομένου τοῦ τε εὐαγγελιστοῦ διαβρήδην αὐτὸν υίδυ μονογενή είναι διδάσκοντος δι' ων έφη "Θεὸν οὐδεὶς έωρακε πώποτε' ὁ μονογενής νίός, ἡ μονογενής θεός, ὁ ων εἰς τὸν πόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο." "ΑΤΗΑΝΑSIUS "apparently knew of no other reading but viós: he distinctly quotes the text 4 times, "and refers to it thrice in addition. HILARY has commented on his quotation

ance with the sayings of the gnosis whose phraseology he has adopted: τίς ἐώρακεν αὐτὸν καὶ ἐκδιηγήσεται; Sir. xliii. 31.

ὁ μον. υίός As regards the reading μονογενής θεός, the authorities for and against it will be found in the digest. It "of John i, 18 (De Trin, lib vi, cap 39, vol ii, p. 163) in such a way as to demon. 1. 35, 69 "strate that he read Filius. He remarks: Natura fides non satis explicata vide-"batur ex nomine 'Filii.' nisi proprietatis extrinsecus virtus per exceptionis signifi-"cantiam adderetur. Præter 'Filium' enim, et 'unigenitum' cognominans, suspi-"cionem adoptionis penitus exsecuit. The only passage, so far as I know, in all "Hilary's writings, which has even the appearance of supporting the reading uni-"genitus Deus is in his work De Trin. lib xii. cap 24, vol ii. p. 422. Having quoted " Exod iii. 14, ' Misit me ad ros is qui est' (& &v, LXX), and remarking Deo proprium "esse id quod est non ambigens sensus est, he goes on to argue that this expression "implies eternity, and then says: Quod igitur et per Moysen de Deo significatumid ipsum unigenito Deo esse proprium Evangelia testantur: cum in principio "erat verbum (John i. 1), et cum hoc apud Deum erat, et cum erat lumen verum (ver "9), et cum unigenitus Deus in sinu Patris est (ver 18), et cum Jesus Christus super "omnia Deus est (Rom ix. 5). 'Erat' igitur alque 'est;' quia ab eo est, qui quod "est semper est. From this it will be perceived that Hilary's argument rests wholly "on the word 'est." (Notwithstanding this, however, the impression naturally derived from the passage is that Hilary is here just as distinctly quoting John i. 18 (with the reading $\theta\epsilon\delta s$) as Rom ix. 5 immediately below. H. A.) "The expression "'unigenitus Deus' is a favourite one with Hilary. It occurs in his treatise De "Trinitate about one hundred and four times." (Abbot, ut supra.) The following is Abbot's list of the seven places in which Hilary quotes the passage with the reading Filius: Tract. in Psalmum exxxviii. cap 35, vol i. p. 578, Migne: De Tran. lib ii. cap 23, vol ii. p. 40; lib iv. capp 8, p. 76; 42, p. 101; lib v. capp 33, 34, pp. 125, 126; and lib vi. cap 39, p. 163.

The concurrent testimony of Hippolytus, the Synodical Epistle from Antioch, Eusebius, Athanasius, and apparently the whole of the Latin Fathers, is very strong. On the other side we have the Excerpta Theodoti, Epiphanius, Didymus, and perhaps

Clement of Alexandria and the Synod of Ancyra A.D. 358.

ΤΠΕΟDOTUS says, John i. 1 is interpreted by the Valentinians thus: ἀρχὴν μὲν γὰρ τὸν μονογενῆ λέγουσιν, ὁν καὶ θεὸν προsαγορεύεσθαι, ὡς καὶ ἐν τοῖς ἐξῆς ἄντικρυς θεὸν αὐτὸν δηλοῖ λέγων "'Ο μονογενὴς θεός, ὁ ὢν ἐἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο." (Excerpta Theod. inter Opp. Clem. Alex. § 6, p. 958 P: but see Theod. § 9, p. 959.) CLEMENT OF ALEXANDRIA, speaking of the difficulty of knowing God and of the impossibility of declaring God in words, brings forward Rom xi. 33: 1 Cor ii. 6, 7: Col ii. 2, 3: Ps lxxvii.: and Matt xiii. 11, 33: having added quotations from Solon and Empedocles, he goes on: καὶ Ἰωάννης ὁ ἀπόστολος "Θεὸν οὐδεὶς ἑώρακεν πώποτε ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο." τὸ δ' ἀόρατον καὶ ἄρῆητον, κόλπον ὀνομάσας θεοῦ. τοῦ δὲ ἀγεννήτου οὐδὲν προϋπάρχει. λείπεται δὴ θεία χάριτι καὶ μόνφ τῷ παρ' ἀὐτὸν λόγφ τὸ ἄγνωστον νοεῖν καθὸ καὶ ὁ Λουκᾶς (Αcts xvii. 22, 23). (Strom. v. 12, pp. 695, 696 P.) The only other passage in which Clement quotes John i. 18 is in "Quis dives salvetur," the opening words of ch xxxvii., p. 946 P: τί γὰρ ἔτι δεῖ θεῷ τὰ τῆς ἀγάπης μυστήρια; καὶ τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρός, ὸν ὁ μονογενὴς υίος θεὸς μόνος ἐξηγήσατο. It appears then that Clement knew of and used a reading or interpretation (it may be only the latter) of John i. 18 which sanctioned the use of the term μονογενῆς θεός

"[kv. cap 5 (bis?], vol i. (ii. Migne) p. 612, and kx. cap 7, p. 817). In the remark, "however, which follows the quotation in the first passage, θεός and νίός are inter- "changed: —καί φησι, "Ο μονογενὴς θεός" ὁ μὲν γὰρ λόγος ἐστὶν ἐκ πατρὸς γεννηθείς, "ὁ πατὴρ δὲ οὐκ ἐγεννήθη. διὰ τοῦτο μονογενὴς νίός. DIDYMUS has quoted the "passage twice with the reading θεός (De Trinit. lib i. cap 26, p. 393, and lib ii. cap "5, p. 495). He also says ὁ νίὸς κέκληται μονογενὴς θεὸς λόγος, καὶ εἶς κύριος Ἰησοῦς "χριστός (lib i. c. 15, p. 313). But here it may be doubted whether a comma should be placed after μονογενὴς, or after θεός, or after neither. The Second (semi-"arian) Synod of Ancyra may have read θεός in John i. 18, but the evidence is not "decisive. After quoting Prov viii. 22 &c., Col i. 15 &c., and the first verses of the

seems to have arisen from a confusion of the contracted forms of writing, TC and Θ C. The question, which reading to adopt, is

one which, in the balance of authorities, must be provisionally decided by the consideration that as far as we can see, we "Proem to the Gospel of John, without any allusion, however, to John i. 18 " ώς ξχειν τὴν ἐπὶ στόματος δύο καὶ τριῶν μαρτύρων εἰς ἀπόδειξιν τῆς κατ' οὐσίαν πρὸς "πατέρα τοῦ υἰοῦ δμοιότητος. ὁ μὲν γὰρ (Solomon) τοῦ σοφοῦ τὴν τοφίαν υἰον ὁ δὲ (John) τοῦ θεοῦ τὸν λόγον μονογενῆ θεόν ὁ δὲ (Paul) τοῦ θεοῦ τὸν λόγον μονογενῆ θεόν ὁ δὲ (Paul) τοῦ θεοῦ τὸν υἰον εἰκόνα φησί "(Apud Epiph. Hær. lxxiii. cap 8, vol i. (ii. Migne) p. 854). We have no reason to "suppose, à priori, that the reference to John is verbally accurate any more than "that to Proverbs, where we find neither the word υἰος, nor the expression ἡ "σοφία τοῦ σοφοῦ. It is not uncommon with the Fathers to give as the language "of Scripture, expressions formed from several passages combined, or which they "regard as fully authorized by Scripture though not occurring there in so many "words." (Abbot, ut supra.)

The evidence from Irenæus, Origen, Basil, and Cyril of Alexandria, is contradictory and uncertain. It is hardly possible to decide what was the reading of the copies known to IRENÆUS: he quotes the passage three times; unigenitus Filius Dei in Haer. iii. 11. 6, p. 189, unigenitus Filius ib iv. 20. 6, p. 255, unigenitus Dens ib iv. 20. 11, p. 256. In no case is either word absolutely inconsistent with his context; as far as Irenœus' argument is concerned we might read 'He who is in the bosom of the Father hath declared Him.' In the two first cases we have Filius in the immediate context; in the third, Verbum, though Filius Dei is not far off. On the one hand, the translator may have conformed two of the quotations to the received Latin version. On the other hand, had Irenœus read $\theta \epsilon \delta_5$, his subject ("seeing God") must almost have compelled him to give some distinct exposition of its heaving

must almost have compelled him to give some distinct exposition of its bearing.

"Origen has θεδς, In Joan. tom ii. c. 29, vol iv. p. 89, and xxxii. c. 13,

"p. 438. In both (only the former in Migne) these passages, however, the very literal

"version of Ferrari, made from a ms now lost, reads unigenitus alone, without either

"Deus or Filius. On the other hand we have viδς, Cont. Cels. lib ii. c. 71, vol i.

"p. 440 So De la Rue and Lommatsch from two mss; the earlier edn of

"Hoschel founded on a single ms, instead of δ μονογενής νίδς reads καὶ μονογενής

"γε &ν θεδς. . . . νίδς τοῦ θεοῦ occurs In Joan. tom vi. cap 2, p. 102, as edited

"by De la Rue and Lommatsch from the Bodleian ms; the earlier edn of Huet, which

"was founded on a single ms, reads νίδς θεδς. A little after, in two allusions to the

"passage, δ μονογενής is used alone.

BASIL . . has θεδς once, and in another

"passage mentions νίδς ἀληθινός, μονογενής θεδς, δύναμις θεοῦ, σοφία, and λόγος as

"names given to Christ in Scripture; but he twice quotes the text in question with

"the reading νίδς.

CYRIL OF ALEXANDRIA, as edited by Aubert, has θεδς four

"times, and νίδς three times. His commentary on the passage, as printed, favours

"θεός, but its evidence is somewhat weakened by various readings." (Abbot, ut supra.)]

om o ων X1(ins X2?) [lat-a].

19. rec om προς αυτον, with C3N rel Orig₂ [Cyr₁-txt]: ins BC1 33 lat-a b c Syr syr-cu

should be introducing great harshness into the sentence, and a new and strange term into Scripture, by adopting $\theta\epsilon\delta s$: a consequence which ought to have no weight whatever where authority is overpowering, but may fairly be weighed where this is not so. The "præstat procliviori ardua" finds in this case a legitimate limit.

δῶν ϵἰς τ. κόλπον] The expression must not be understood as referring to the custom of reclining ἐν τῷ κόλπῳ, as in ch. xiii. 23: for by this explanation confusion is introduced into the imagery, and the real depth of the truth hidden. The expression signifies, as Chrysostom observes, συγγένεια καὶ ἐνότης τῆς οὐσίας:—and is derived from the fond and intimate union of children and parents. The present participle, as in ch. iii. 13, is used

to signify essential truth, without any particular regard to time. use of els, see reff. It is not 'put for' ev: indeed it would be well for the student to bear in mind as a general rule, that no word or expression is ever 'put for' another: words are the index of thoughts, -and where an unusual construction is found, it points to some reason in the mind of the writer for using it, which reason is lost in the ordinary shallow method of accounting for it by saying that it is 'put for' some other word. So here, $\epsilon is \tau \partial \nu$ κόλπον is not $= \epsilon \nu \tau \hat{\varphi}$ κόλπ φ , but is a carrying on of the thought expressed in ver. 1, by πρὸς τὸν θεόν: it is a pregnant construction, involving in it the begetting of the Son and His being the Adyos of the Father,-His u Matt vii. iερείς καὶ Λευείτας ἵνα ἐρωτήσωσιν αὐτὸν Σὰ τίς εἶ; ABCEF GHKL 16. 2 Matt xxi. 2 Ματι xxi. 3 "όνι ἐγὰ οὐκ εἰμὶ ὁ χριστός. 2 καὶ ἢρώτησαν αὐτὸν Σὰ 1 ΤΑΛΙΚ "Ματι xxi. 3 "ότι ἐγὰ οὐκ εἰμὶ ὁ χριστός. 2 καὶ ἢρώτησαν αὐτὸν Σὰ 1 ΤΑΛΙΚ Heb. xi. 13. 1 John ir. 15 only. see 2 Macc. vii. 37.

copt (eth) arm Chr, and (aft λενειτας) AX 69 vulg late f ff 1 q syr [Aug]. επερωτησωσιν κ.

20. om 3rd kai C²L 1.33 lat-b f wth: om kai ωμολογησεν \Re [lat-e l syr-cu]. rec ουκ είμι bef εγω, with C³ rel vulg lat-c f [f_2 l] syrr Hipp, [Epiph,] Aug,: [om εγω Π :] txt Λ BC¹LX Δ \Re 33 for lat-a b e q syr-cu syr-jer arm Orig3 Chr, δ - ϵ - ζ - λ - π Cyr-comm.

21. επηρωτησαν N1 (txt N-corr1.3).

for αυτον, παλιν X1: αυτον παλιν X3a [lat-a

proceeding forth from God. It is a similar expression, on the side of His Unity with the Father, to εἰμὶ παρὰ τοῦ θεοῦ, on the side of His manifestation to men. We have similar expressions, uniting the verb of rest with the preposition of motion, in ἐς θρόνους ἔζοντο, Od. δ. 51; εἰς ἀνάγκην κείμεθ', Eur. lph. T. 624: see Kühner, Gr. § 622. ἐκεῖνος] 'He, and none else i' an emphatic exclusive expression.

έξηγήσατο declared, better than hath declared, as E. V. έξηγέσμαι, έξήγησις, and έξηγητής (Gen. xli. 8, 24), are technical terms used of the declaration of divine matters. Wetstein has collected abundance of passages in illustration of this usage. See also Müller's Eumenides, Excursus D, on the έξηγηταί. But Lücke (and I think rightly) believes it more in accordance with the simple style of John to take the word here in its ordinary, not its technical meaning. The object to be supplied after the verb is most likely αὐτόν, i. e. τὸν θεόν. De Wette thinks this too definite, and supplies 'that which He has seen,' as in ch. iii. 11. Lücke supplies τὴν χάριτα κ. ἀλ., as being 'that which He has seen;' but De Wette well observes that xápis is more matter of revelation by act, than of έξήγησις. Enthymius's explanation, ἐδίδαξεν ὅτι θεὸν οὐδεὶς έώρακε πώποτε, is certainly wrong. See Matt. xi. 27.

19—11. 11.] INTRODUCTION OF CHRIST TO THE WORLD: BY THE WITNESS OF JOHN (vv. 19—40): BY HIMSELF (ver. 41—ii. 11).

19-28.] The first witness borne by John to Jesus: before the deputation from the Sanhedrim.

19.] αὕτη is the predicate, ἡ μαρτυρία the subject, in the present form of the sentence. So very frequently in St. John, where commonly the mistake is made of supposing the demonstrative pronoun to be the subject, whereas it is ever the predicate of identification. Euthym., αὕτη ἡ τερὶ ἢς εἰπεῖν μέλλει προϊών, ἡ γενομένη δηλονότι ὕτε ἀπεστ. κ.τ.λ.

oi 'loudaioi] John alone of the Evangelists uses this expression; - principally as designating the chiefs of the Jewish people, the members of the Sanhedrum. It is an interesting enquiry, what this usage denotes as to the author or date of our Gospel. Prof. Bleek, Beiträge, pp. 245-249, has satisfactorily shewn that no inference can be deduced from it against the Jewish origin of the author, as Bretschneider and Fischer endeavoured to do: but it is rather confirmatory of the belief that the Gospel was written after the Jews had ceased to be politically a nation,-and among Gentiles ;the author himself contemplating these έξ 'lερ. dues last as his readers. not belong to oi 'lovδ.,—nor to iep. κ. Λευ.,—but to ἀπέστειλαν:—sent from Jerusalem priests, &c. : so έξαποστέλλω, Acts vii. 12; xi. 22 al. ίερ. κ. Λ. This was a formal deputation; - priests and Levites, constituting the two classes of persons employed about the service of the temple (see Josh. iii. 3), are sent (Matt. xxi. 23) officially to enquire into the pretensions of the new Teacher (ver. 25), who had collected about him such multitudes (Matt. iii. 5), and had awakened popular expectation that he was the Messiah (Luke iii. 15). σὺ τίς εἰ;—with reference to the popular doubts respecting him; asked in an unbelieving and inquisitorial spirit, - compare Matt. iii. 7 ff., which had already taken place. Even among the learned, as well as among the people, there were considerable differences as to the prophecies respecting the Messiah: see ch. vii. 40-52. ώμολόγησεν, he openly and formally confessed. This emphatic notice of his declaration seems to be introduced not with any view of removing too high an estimate of John's work and office, as sometimes supposed, but rather to shew the importance of his testimony, which was so publicly and officially delivered,-that the Messiah was come (see ch. v. 33-35); and the way in which he depreciated him-

οὖν τί; Ἡλίας εἶ; καὶ λέγει Οὐκ εἰμί. x Ὁ προφήτης x ver. 25. ch. εἶ σύ; καὶ ἀπεκρίθη y Οὔ. 22 εἶπαν οὖν αὐτῷ Τίς εἶ; $^{Deux.}$ xviii. 40. περί σεαυτοῦ; 23 έφη 'Εγώ ο φωνή ο βοώντος έν τη ἐρήμω d Εὐθύνατε την οδὸν κυρίου, καθὼς εἶπεν 'Πσαΐας' Luke ii. 41. xx. 26 only.

ο προφήτης. 24 καὶ ἀπεσταλμένοι ῆσαν ἐκ τῶν Φαρί- a ech. xix. 9. Joh xxxv. 3. b laa. xl. 3. c Mark i. 3 g. xv. 34. Luke ix. 38. xviii. 7, xvii. 6. xxv. 24. Gal. iv. 27 (from Isa. liv. 1) only.

d here only. (James iii. 42. xxv. 24. Gal. iv. 27 (from Isa. liv. 1) only.

(James iii. 43. xv. 24. Gal. iv. 27 (from Isa. liv. 1) only.

rec τι ουν ηλιας ει συ, with AC3 rel vulg lat-(b c) f [q] syr [Chr1]: beffal Syr]. τι ουν συ ηλ. ει C¹ 33 forj lat-(e) f_2 l Orig₅: τι ουν ηλ. ει L\(\mathbf{R}\) lat-a Syr [Cyr₁]: txt B. om 2nd και \(\mathbf{R}\) [lat-a b copt]. om o (bef προφητης) \(\mathbf{R}\)¹ 69.

22. (ειπαν, so BC1Δ.)

24. rec ins or bef απεσταλμενοι, with (Λ)C3 κ3b(appy) rel latt syrr syr-jer [wth arm] (Orig,) Chr, : om BC'LN' copt (Orig,). - οι απε re-written prima manu in A.

self in comparison with Him who came after him. 21.] $\sigma \dot{\nu}$ où $\tau \dot{\iota}$; equivalent to $\tau \dot{\iota}$ $\lambda \dot{\epsilon} \gamma \epsilon i s$ $\pi \epsilon \rho l$ $\sigma \epsilon a u \tau o \hat{\nu}$; ver. 22. 'Hà(as $\epsilon \dot{\iota}$;] The whole appearance of John reminded them of Elias: -see Matt. iii. 4, and compare 2 Kings i. 8. Besides, his announcement that the Kingdom of God was at hand, naturally led them to the prophecy Mal. iv. 5. Lightfoot cites from the Rabbinical books testimonies that the Jews expected a general purification or baptism before the coming of the Messiah (from Ezek. xxxvi. 25, 26, and Zech. xiii. 1), and that it would be administered by Elias.

κ. λ. Οὐκ εἰμί] The right explanation of this answer seems to be the usual one, - that the deputation asked the question in a mistaken and superstitious sense, meaning Elias bodily come down from heaven, who was expected to forerun and anoint the Messias. (Our Lord seems to refer to the same extravagant notion in Matt. xi. 14, εὶ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλ. ὁ μέλλων ἔρχεσθαι.) In this sense, John was not Elias; nor indeed in any other sense, was he Elias:—but only (Luke i. 17) ἐν πνεύματι και δυνάμει 'Ηλίου. ὁ προφ. εἶ στύ;] From the prophecy of Moses, Deut. xviii. 15, 18, the Jews ex-

pected some particular prophet to arise,distinct from the Messiah (this distinction however was not held by all, see ch. vi. 14), -whose coming was, like that of Elias, intimately connected with that of the Messiah Himself: see ch. vii. 40, 41. In Matt. xvi. 14 we have 'Jeremiah, or one of the prophets' apparently = this expected prophet. There seem to have been various opinions about him; -all however agreeing in this, that he was to be one of the old prophets raised from the dead (see also 2 Macc. ii. 1-8). This John was not: and he therefore answers this also in

the negative. 22.] Notice—they ever ask about his person: he ever refers them to his office. He is no one-a voice merely : it is the work of God, the testimony to Christ which is every thing. So the formalist ever in the church asks Who is he? while the witness for Christ only exalts, only cares for Christ's work. These words, which by the other Evangelists are spoken of John as the fulfilment of the prophecy, appear from this place to have been first so used by himself. They introduce the great closing section of the prophecy of Isaiah (ch. xl.-lxvi.) so full of the rich promises and revelations of the Messiah and His kingdom. εὐθύνατε is used as compendiously expressing évoiμάσατε . . . εὐθείας ποιεῖτε. implication, the Baptist, quoting this opening prophecy of himself, announces the approaching fulfilment of the whole section. 24.] The reason of this explanation being added is not very clear. Lücke, with whom De Wette agrees, refers it to the apparent hostility of the next enquiry: but I confess I cannot see that it is more hostile than the preceding. Luthardt thinks that it imports, there were some ἀπεσταλμένοι present, who belonged to the sect of the Pharisees (ήσαν δε καί εκ των Φαρ. ἀπεσταλμένοι), which the words will hardly bear: see below. Might it not be to throw light on their question about baptizing, as the Pharisees were the most precise about all ceremonies, lustrations, &c.? Origen makes this a new deputation: but he is plainly wrong: see the our below. Euthymius gives another reason yet: ἐπεσημήνατο και την αίρεσιν αὐτῶν, ἐμφαίνων τό περίεργον τούτων και σκολιόν.

Abandoning the oi (see var. readd.), we must render, And they (i. e. the whole deputation) were (or had been) sent by the Pharisees; which will make it more

σαίων 25 καὶ ηρώτησαν αὐτὸν καὶ εἶπαν αὐτῶ Τί οὖν e vv. 20, 21. f see Matt. vi. 7. Mark v. βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ εχριστὸς οὐδὲ d'Ηλίας οὐδὲ Τρί. 25 ό ° προφήτης; 26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων Ἐγώ ΑΒΕΕΕ 2. Isa, v. 4.
g Matt. xiv.
24 Luke
xxn 55.
Num. xxxv.5.
h ver. 15 reff.
i Matt. m. 12 βαπτίζω τ έν ύδατι· ε μέσος ύμων στήκει ον ύμεις ούκ MST.U οἴδατε, 27 [ό] h ὀπίσω μου ἐρχόμενος, ιοῦ οὐκ εἰμὶ ἐγὼ ΠΝ ί ἄξιος ἵνα λύσω ι αὐτοῦ τὸν κ ἰμάντα τοῦ ι ὑποδήματος. 1.33.69 | constr., nete | σ αξτός τνα Αυσω | αυτού τον | τιμαντά του 'υποσημάτος.
| Marki 1.7 | L | 28 ταῦτα ἐν Βηθανία ἐγένετο πέραν τοῦ 'Ιορδάνου, ὅπου
| conty, Job | m ην [ὁ] 'Ιωάννης βαπτίζων.
| sa. v. 18, 27. | 1 Matt. x. 10 al8. | Exod. iii. 5. | m Matt. xix. 22 reff. ch. x. 41.

25. om ηρωτησαν αυτον και (homæotel) ℵ [lat-α e] syr-cu. (ειπαν, so BC1LX rec oute (twice), with E rel [Chr Cyr]: txt ABCL[Tb] X(Treg, expr)

33 Orig_1 .) rec oute (twice), with E rel [Chr Cyr]: txt ABCL[T_b] X(Treg, expr) **k** 1.33 Orig_5 [Cyr-p]. om o (hef $\pi\rho o\phi \eta \tau \eta s$) Ca.

26. [aperpivato LTb U 33 Orig_1] om o A Scr's c ev-z1. ins $\tau \omega$ bef $v \delta \alpha \tau$! X¹(om N^2). rec aft $\mu \varepsilon \sigma s$ ins $\delta \varepsilon_t$, with AC3 rel [vss] Orig_2 Chr, [Eus1]: om BC¹L[T_b] N lat- ff_2 arm Herael 1 $\operatorname{Orig}_{\operatorname{Sampe}}$. ree $\varepsilon \sigma \tau \eta \eta \varepsilon \varepsilon_t$, with AC rel $\operatorname{Orig}_{\operatorname{Sampe}}$: $\varepsilon \tau \tau \eta \varepsilon \varepsilon_t$ GX Orig_2 : txt BL[T_b] 1 lat-a b e f ff_2[lq] syrr syr-cu syr-jer copt [Cyr-p,] Orig_2 -int_4 Cypr, 27. ree at beg ins autos $\varepsilon \tau \tau \iota \iota \iota$ (to fill out the constr, and refer to vv. 15, 30), with AC3 rel vulg lat-b c fq syrr [syr-jer] Orig_2 [int_1]; outos $\varepsilon \sigma \tau \iota \iota \iota$ G 244-9 Chr_1 : autos $\varepsilon \sigma \tau \iota \iota \iota$ ou $\varepsilon \varepsilon \iota \iota$ outer 30) S lat-e ff_2 l Cypr_1: om BC¹L[T_b] N 1. 33 lat-a syr-cu copt wth [arm] Orig_5 [int_2] Cyr, om o (bef of $\sigma \iota \iota \sigma \omega$) BN¹ Orig_2 : ins AC[T_b] N³a rel Orig_4 . rec aft $\varepsilon \rho \chi \circ \iota \iota \iota \iota$ syr-jer arm-use wth-pl [Chr_1] Cypr_1: om BC¹L[T_b] N 1. 33 lat-b l syr-cu copt wth[-rom] arm-zoh Orig_4 [int_1] Chr- $\mu \iota$ Cyr, Non [Aug_1]. rec $\varepsilon \iota \iota \iota \iota \iota$ syr-cu copt wth-rom] arm-zoh Orig_4 [int_1] Chr- $\mu \iota$ Cyr, Non $\varepsilon \iota \iota \iota$ Cux 33 lat-b copt wth-rom arm Herael, Clem, Orig_2 Chr_2 Cypr_1 Ambr: txt om εγω CLN 33 lat-q copt ath-rom arm Heracl, Clem, Orig, Chr, Cypr, Ambr: txt B[T_b]X 69 syr-jer Orig, Aug.

28. εγενετο bef εν βηθ. Χ. rec (for βηθανια) βηθαβαρα, with C²KUΛ[T_b Π-corr¹] 1. 33. 69 syr-cu mss-in-Chr-Euthym arm and the approval of Orig Eus Suid Jer &c, in many of whom the variation is noticed: 237-46-52 ath Epiph have both, βηθαραβα κ3b syr-mg [(βηανια and βηαραβα: syr-ms-mg βιθαρα) Orig₁]: txt ABC¹K¹ rel latt syrr syr-jer copt arm Herael Chr₂ Cyr₁. εγεν**ον**το A 262. aft ιορδανου ins ποταμου rec om o, with A rel Orig, [Chr, Cyr,]: ins BCN. X [syr-cu]. aft βαπτιζων

ins το πρωτον C.

probable that the explanation refers to the nature of the following question. ἀποστέλλομαι . . . έκ has occurred above, ver. 19, which gives additional probability to the reading of the text. οὐδὲ οὐδέ, see note on ver. 13. question shews probably that they did not interpret Isa. xl. 3 of any herald of the Messiah. They regarded baptism as a significant token of the approach of the Messianic Kingdom, and they asked, 'Why baptizest thou, if thou art no forerunner of the Messiah?' [o] οπίσω μου έρχ. is the subject of the sentence; He that cometh after me, &c., stands among you. The insertions (see var. readd.) have been made by some one not aware of this, and wishing to square the verse with vv. 15, 30.

The answer of the Baptist seems not to correspond to the question in ver. 25. This was noticed as early as Heracleon (Origen in Joan. tom. vi. 15, vol. iv. p. 131), who said, ἀποκρίνεται ὁ Ἰωάννης τοις έκ των Φαρισαίων πεμφθείσιν, οὺ πρός δ έκεῖνοι ἐπηρώτων, ἀλλ' δ αὐτός ἐβούλετο. This however is impugned at some length by Origen, but not on very convincing grounds. The truth seems to have been apprehended by Olshausen,—that the declaration of John that the Messiah was standing among them at that moment unknown to them, was an answer to their question demanding a legitimation of his prophetic claims;—a σημείον that he was sent from God :- see ch. ii. 18. Olsh. also suggests that this may clear up the saying of the Jews in ch. x. 41 (see note there). In repeating this saying at other times (see Matt. iii. 11 and ||), the Baptist plainly states of the Messiah, that he should baptize them with the Holy Ghost (and fire), as here in ver. 33. Here, in speaking to those learned in the offices of the Messiah, he leaves that to be supplied.

λύσω αὐτοῦ τ. iμ. . . .] See note on Matt. iii. 11. 28.] The common reading, Βηθαβαρά, is owing to a conjecture of Origen, the grounds of which he thus P ερχομενον... 29 Τ $\hat{\eta}$ n ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχύμενον πρὸς n Matt. xxvii. 62 Mark xi. 12 , vv. 35, 44. ch. vi. 22. xii. 12. Acts x. 5 al. Num. xi. 32.

29. rec aft blefil ins o eworms (a lection beginning at blefi), with C³EFGH[ΓΛ] vulg lat-b c [eff_2] Syr Orig_1 [Cypr_1]: om ABC¹R rel mt lat-a q syr-cu syr copt wth arm Orig_1 Chr_1 [Cyr_2] Thl. [T_b?]

states :- βτι μέν σχεδον έν πασι τοις άντιγράφοις κείται "ταῦτα ἐν Βηθανία έγενετο '' ούκ άγνοοῦμεν, καὶ ξοικε τοῦτο καὶ ξετ. πλότερον γεγονέναι καὶ παρὰ 'Ηρακλεωνι γοῦν Βηθανίαν ἀνέγνωμεν. ἐπείσθημεν δὲ μὴ δεῖν Βηθανία ἀναγινώσκειν, ἀλλὰ Βηθαβαρὰ, γενόμενοι ἐν τοῖς τόποις ἐπὶ ἰστορίαν τῶν ἰχνῶν Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν προφητῶν. Βηθανία γάρ, ὡς δ αὐτὸς εὐαγγελιστής φησι, ή πατρίς Λαζάρου και Μάρθας καί Μαρίας, ἀπέχει τῶν Ἱεροσολύμων σταδίους δέκα πέντε ής πόρρω έστιν δ Ιορδάνης ποταμός, ως από σταδίων πλατεί λόγω ρπ' (180). άλλ' ουδέ δμώνυμος τη Βηθανία τόπος έστλυ περί του 'Ιορδάνην' δείκνυσθαι δὲ λέγουσι παρὰ τῆ ὅχθη τοῦ 'Ιορδάνου τὰ Βηθαβαρᾶ, ἔνθα ἱστοροῦσι τὸν 'Ιωάννην βεβαπτικέναι (In Joan. vi. 24, p. 140). He goes on to shew from the elymology of the names that it must have been Bethabara; an argument which modern criticism will not much esteem. It will be seen that his testimony is decisive for the universality and authority of Bηθανία, while for the other he only produces a tradition, and that only at secondhand: "they say that such a place is shewn." That no Bethany beyond Jordan was known in his time proves but little;for 300 eventful years had changed the face of Palestine since these events, and the names and sites of many obscure places may have been forgotten. I abstain from enumerating modern conjectures on the identity of the two, or the etymology of the names, as being inde-cisive and unprofitable. The objection of Paulus, that πέραν τοῦ Ἰορδάνου the Sanhedrim had no authority, appears not to be founded in fact: see Lücke's Comm. The question whether this testimony of the Baptist is identical with that given by the three other Evangelists, especially by Luke (iii. 16), is, after all that has been said on it (Lücke, De Wette, Olshausen, &c.), not of great importance. The whole series of transactions here recorded, from ver. 15 onwards, certainly happened after the baptism of our Lord; -for before that event John did not know Him as δ έρχόμενος: and μέσος έμῶν στήκει ver. 26 shews that he had so recognized Him (see below on τη ἐπαύρ.): whereas the testimony in Luke in. 16 and ||, is as certainly given before the

bantism. But since the great end of John's mission was to proclaim Him who was coming after him, it is not only probable, but absolutely necessary to suppose, that he should have delivered this testimony often, and under varying circumstances: before the baptism, in the form given by Luke, Epxeral & ioxup. μου κ.τ.λ., and after it in this form, obvos hu bu elmou (ver. 15), where his former testimony is distinctly referred to. And among John's disciples and the multitudes who frequented his baptism, many reports of such his sayings would naturally be current. So that there is neither a real nor even an apparent contradiction between John and the other Evangelists. It is a far more important question, in what part of this narration the forty days' Temptation is to be inserted. From ver. 19 to ch. ii. 1 there is an unbroken sequence of days distinctly marked. Since then ver. 19 must be understood as happening after the baptism, it must have happened after the Temptation also. And in this supposition there is not the slightest difficulty. But when we have made it, it still remains to say whether at that time our Lord had returned from the Temptation or not. The general opinion of Harmonists has been, that the approach of Jesus to John in ver. 29 was His return after the Temptation. But this I think questionable, on account of the μέσος δμών στήκει, ver. 26; which I can only understand literally. I therefore believe that the return from the Temptation to Bethany beyond Jordan had taken place before the deputation arrived.

29-34. Second witness borne by John to Jesus: apparently before his disciples. 29.] τῆ ἐπαύριον, the day after. Those who wish to introduce the Temptation between vv. 28 and 29, interpret it, 'on some day after.' Thus Euthym. τη έπ., μετά την ἀπὸ ερήμου κάθοδον αὐτοῦ δηλονότι. But this sense of τῆ ἐπ., although certainly found in the LXX,see Gen. xxx. 33,-is not according to the usage of John (see reff.), and would be quite alien from the precision of this whole portion of the narrative, which, ver. 40, specifies even the hours of the day. understand it therefore literally, both here and in vv. 35 and 44. έρχ. π. αὐτ.] It is not said whence, or why, or whether

ο ver. 36. Acts αὐτὸν καὶ λέγει "Ιδε ὁ ο ἀμνὸς τοῦ θεοῦ ὁ P αἴρων την ABCEF *1δε ο αμνος του στος p = 1 John iii. 5. Col. ii. 14. 1 Kings xv. 25. xxv. 28. see Exod. xxviii. ΜΡΝΤ. UVΧΓΔ viii. 32. 1 Pet. i. 19 only. Isa, liii. 7. 34 (38). Lev. x. 17.

AIIA

for the purpose of an interview, or not; the fact merely is related, for the sake of the testimony which follows. I mention this, because on these points difficulties have been raised. ίδε ὁ άμν. τ. θ. This is one of the most important and difficult sayings in the N.T. The question to be answered is, in calling Jesus by so definite a name as ὁ ἀμνὸς τοῦ θεοῦ, to what did John refer? And this question is intimately connected with that of the meaning of the following words, ὁ αῖρων την άμαρτίαν τοῦ κόσμου. (a) The title must refer to some known and particular lamb, and cannot be a mere figure for a just and holy man, as Kuinoel and Gabler suppose. It is inconceivable, that & aurds τοῦ θεοῦ should in a testimony so precise and formal as this of the Baptist, be nothing but an hyperbole, and that one wholly unprecedented, and to his hearers unintelligible. Had no doctrinal considerations been at stake, we may safely say that this interpretation would never have been proposed. In its bearing on the latter clause of the verse, it is equally untenable. These interpreters make à alpuv τ. άμ. τ. κόσ. to mean, "qui pravitatem hominum per vitam suam graviter quidem etsi innocens experietur, sed agni instar mala sibi inflicta patiente et mansueto animo sustinebit" (Gabler); or, "Hic removebit peccata hominum, i. e. pravitatem e terra." The first of these meanings of alpeir is altogether without example:that cited from 1 Macc. xiii. 17, not being applicable. The second, though common enough in other connexions, is never found with ἀμαρτίαν: see reff. The commonsense account of this part of the matter is: -John wished to point out Jesus as the Messiah: he designates Him as the Lamb of God; he therefore referred to some definite lamb,-revealed by God, sent by God, pleasing to God, or in some meaning especially, τοῦ θεοῦ. Whence did this idea come? (β) Can John have referred to the paschal lamb? Further than that the very use of the name brings in with it the general typical use of the animal, and that thus this particular use may lie in the background, I think not, -and for this reason :- The dominant idea in the paschal sacrifice has no connexion, in any sense of the words, with αίρειν την άμαρτίαν. However by the light now thrown back on it since the Spirit has opened the things of Christ, we discern this typical meaning in the sprinkling of the blood (see

1 Cor. v. 7),-in the Jewish mind, no 1. 33. 69 mention being made of sin or the removing of sin in any connexion with the paschal lamb, the two could not be brought forward, in such an announcement as this, in close connexion with one another.

(y) Can the reference be to the lamb of the daily morning and evening sacrifice? or to the sacrificial lamb generally? With the same reservation as above, I think not: for (1) this expression is too definite to have so general and miscellaneous a reference; (2) of many animals which were used for sacrifice, the lamb was only one, and that one not by any means so prominent as to serve as a type for the whole: and (3) the lamb (with only two exceptions, Levit. iv. 32 : Num. vi. 14, in both which cases it was to be a female, as if for express distinction from the ordinary use of the lamb) was never used for a sinoffering, properly so called and known. The question is not, whether Christ be not typified by all these offerings, which we now know to be the case (1 Pet. i. 19 al.), but whether the Baptist is likely to have referred to them in such words as these.

(δ) There remains but one reference, and that is, to the prophetic announcement in Isa. liii. 7. The whole of that latter section of Isaiah, as before remarked on ver. 23, is Messianic, and was so understood by the Jews (see my Hulsean Lectures for 1841, pp. 62-66). We have there the servant of God (= the Messiah) compared to a lamb brought to the slaughter (liii. 7), and it is said of Him (ib. ver. 4), οὖτος τας άμαρτίας ήμων φέρει και περί ήμων όδυναται-ver. 5, αύτδς δέ έτραυματίσθη δια τας αμαρτίας ήμων-ver. 6, καὶ κύριος παρέδωκεν αὐτὸν ταῖς άμαρτίαις ἡμῶνver. 8, αίρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπό τῶν ἀνομιῶν τοῦ λαοῦ μου ήχθη εἰς θάνατον—ver. 12, καὶ αὐτὸς ἀμαρτίας πολλών ανήνεγκε καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. So that here, and here only, we have the connexion of which we are in search,—between the lamb, and the bearing or taking away of sin,-expressly stated, so that it could be formally referred to in a testimony like the present. And I have therefore no doubt that this was the (ε) We have now to enquire into the specific meaning of o aipwv τὴν ἀμαρτίαν τοῦ κόσμου (see above under (a)). αἴρειν answers to the Heb. κτρ., which is used frequently in the O. T. in connexion with אבון or jir, in the sense of peccati panas luere: - see Levit. xxiv. 15:

ἄμαρτίαν τοῦ κόσμου. $\frac{30}{}$ οὖτός ἐστιν $\frac{1}{}$ ὑπὲρ οὖ ἐγὰ εἶπον $\frac{2}{}$ Cor.i.s. $\frac{20}{}$ Όπίσω μου ἔρχεται ἀνὴρ δς $\frac{1}{}$ ἔμπροσθέν μου γέγονεν, ὅτι $\frac{20}{}$ These, ii.l. $\frac{1}{}$ πρῶτός μου ἦν. $\frac{31}{}$ κἀγὰ οὐκ $\frac{5}{}$ ἤδειν αὐτόν, ἀλλ΄ ἴνα $\frac{1}{}$ Isa. xlv. 5.

30. rec (for υπερ) περι (corrn to more obvious), with ΛC3P[T_b]κ^{2(†),3a} rel Orig₁ Eus₁ Chr₁ [Cyr₂]: txt BC¹κ¹ Orig₂.

Num. v. 31; xiv. 34: Ezek. iv. 5; xxiii. 35 al.: -and variously rendered in the LXX by avapépeur, as above, Isa. liii. 11, 12, or φέρειν, ib. ver. 4,-or λαμβάνειν, Ezek. iv. 5; xviii. 19: Num. v. 31; xiv. 34: Levit. xxiv. 15. ἀφαιρείν (which though not a compound of alpeir, seems to have almost been adopted as such, the actual compound ἀπαίρειν being intransitive) is used in the sense of 'taking away of sin and its guilt,' but taking it away by expiation: see Exod. xxxiv. 7: Levit. x. 17: Num. xiv. 18. The word in our verse will bear either of these meanings, or both conjoined; for if the Lamb is to suffer the burden of the sins of the world, and to take away sin and its guilt by expiation, this result must be accomplished by the offering of Himself. (() it is objected, that this view of a suffering Messiah and of expiation by the sufferings of one, was alien from the Jewish expectations; - and that the Baptist (see Matt. xi. 2 ff. and note) cannot himself have had any such view. But the answer to this may be found in the fact that the view, though not generally prevalent among the Jews, was by no means un-known to many. The application by the early Jewish expositors of Isa. liii. to the Messiah, could hardly have been made, without the idea of the suffering and death of their Messiah being presented to their minds. The same would be the case in the whole sacrificial economy:-the removal of guilt (which was universally ascribed to the Messiah) by suffering and death would be familiarized to their minds. Traces of this are found in their own writings. In 2 Macc. vii. 37, 38, the last of the seven brethren thus speaks before his martyrdom : ἐγὰ δὲ καθάπερ οἱ ἀδελφοί μου και σώμα και ψυχήν προδίδωμι περί που και σωμα και ψυχην προσιασμα ττών πατρίων νόμων, ἐπικαλούμενος τὸν θεὸν Ἰλεων ταχὺ τῷ ἔθνει γενέσθαι, καὶ σὲ μετὰ ἐτασμῶν καὶ μαστίγων ἐξομολογήσασθαι, διότι μόνος αὐτὸς θεός ἐστιν. ἐν ἐμοὶ δὲ καὶ τοῖς ἀδελφοῖς μου στῆναι την τοῦ παντοκράτορος ὀργην την ἐπὶ τὸ σύμπαν ήμῶν γένος δικαίως ἐπηγμένην. And Josephus, de Maccab. § 17 (4 Macc. xvii. 22), says of these same martyrs, that they were ως περ αντίψυχον της τοῦ έθνους άμαρτίας. και διὰ τοῦ αίματος των εὐσεβων ἐκείνων καὶ (τοῦ) ίλαστη-

ρίου τοῦ θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ἰσραὴλ προκακωθέντα διέσωσε. The whole history of the sacrifices and devotions of the heathen world abounds with examples of the same idea variously brought forward; and to these the betterinformed among the Jews could be no strangers. And as to the Baptist himself, we must not forget that the power of the Holy Spirit which enabled him to recognize by a special sign the Redeemer, also spoke in him, and therefore his words would not be the result of education merely, or his own reasoning, but of that kind of intuitive perception of divine truth, which those have had who have been for any special purpose the organs of the Holy Ghost. And as regards Matt. xi. 3, the doubt on the mind of John there expressed does not appear to have touched at all on the matter now in question,-but to have rather been a form of expressing his impatience at the slow and quiet progress of Him of whom he expected greater things and a more rapid public manifestation. See this whole enquiry pursued at greater length in Lücke's Commentary, vol. i. pp. 401-416, from whence the substance of this note is taken. 30. See on ver. 15.

31. On the apparent discrepancy between this statement, ούκ ηδειν αὐτόν, and St. Matthew's narrative, I have stated my view on Matt. iii. 14. Both accounts are entirely consistent with the supposi-tion that John had been from youth upwards acquainted with our Lord, and indeed may have in his own mind believed Him to be the Christ :- but having (ver. 33) a special sign appointed him, by which to recognize Him as such,-until that sign was given, he, like the rest of the people (κάγω, I also, see ver. 26), had no certain knowledge of Him. Lücke's whole note proceeds upon the unworthy view of the historical character of the Gospels The same which his school has adopted. may be said of Neander, Leben Jesu, pp. De Wette gives the sense well: "This testimony (ver. 30) does not rest upon my long personal acquaintance with Him, but on that which happened during my work of baptizing." ahl iva dav.] Justin Martyr represents Trypho the Jew saying, χριστός δε εί και γεγέννηται, και

2 Cor. iii. 3. 1 John ii. 19. u ver. 26 v Luke xxiii. 55 retf. w Matt. iii. 16 . Isa. x Matt. m. 16 y constr., Matt. xii. 2. Luke ii. 25, 40. Rev. vii. 15 z ver. 18 reft.

t= ch. vii. 4.

t φανερωθή τω Ίσραήλ, διὰ τοῦτο ήλθον εγω ι εν [τω] ABCEF ΄ φανερωθη τω Τορώηκ, οια του της $^{\circ}$ Ιωάννης λέγων ΜΡΣΤ, ὅδατι βαπτίζων. 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων ΜΡΣΤ, ὅτι $^{\circ}$ τεθέαμαι τὸ πνεθμα $^{\circ}$ καταβαίνον ώς $^{\circ}$ περιστερὰν ἐξ $^{\circ}$ ΛΙΝ $^{\circ}$ ΛΙΝ $^{\circ}$ $^{\circ}$ ΛΙΝ $^{\circ}$ ύρανοῦ, καὶ ἔμεινεν ^y ἐπ' αὐτόν, ³³ κάνὼ οὐκ ^s ήδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν "ἐν ὕδατι, ε ἐκεῖνός μοι είπεν 'Εφ' ον αν ίδης το πνεύμα "καταβαίνον καὶ μένον ^γ επ' αὐτόν, οὖτός εστιν ὁ βαπτίζων η εν πνεύματι άγίω. 34 κάγω a εωρακα, καὶ ab μεμαρτύρηκα ὅτι οὖτός έστιν ο c υίος τοῦ c θεοῦ.

2 ver. 16 ren. a ch. xix. 35. b ch. iii. 28. iv. 39, 44. v. 36. vii. 7 al. fr. c see Matt. iv. 3 and note.

31. εγω bef ηλθον C1 157(Sz) lat-b [copt]. om 2nd τω (perhaps conforms to vv. 26, 33) BCGLP[Tb] או 1. 33. 69 Orig3 Chr Cyr1: ins A rel.

32. om λεγων κ1 (ins κ2, appy) [lat-e]. rec ωset, with KMPUXΔΛ[Π] 1: txt ABCN rel Orig. ως περιστεραν θει καταρώνου.

του Ν [1]. for εμείνεν, μενον Ν [lat-b e q Chr, Ambr, Jer]. ως περιστεραν bef καταβαινον \aleph [lat-a b e g].

33. και εγω Ν. ins τω hef υδατι & 1 Orig2. QUTOS A lat-b e q. at

end ins και πυρι (Matt iii. 11) C1 Orig, Non,.

34. for νιος, εκλεκτος Ν1 77(e sil) 218 lat-e syr-cu [Ambr,].

έστι που, άγνωστός έστι, και οὐδε αὐτός πω έαυτον επίσταται, ούδε έχει δύναμίν τινα, μέχρις αν ελθών 'Ηλίας χρίση αὐτον καὶ φανερον πασι ποιήση, § 8, p. 110. But our narrative is not built upon any such Jewish belief, for it is evidently only as a spiritual preparation, through repentance, for the knowledge of Him, that John regarded his baptism, not as any thing έκείνον φανερον πασι ποιούν.

ἐν [τῷ] ὕδ., hardly distinguishable in English from έν ΰδ., but importing, 'in the water which it is my custom to use,'in the water in which you see I do bap-32, 33.] "Quæ sequuntur, erant testimonii: quæ ex ver. 29 sq. dicuntur, erant demonstrationis ex testimonio. Cohærentibus Baptistæ verbis Evangelista quasi parenthesin interponit: καλ έμαρτύρησεν Ίωάννης λέγων." Bengel. The occurrence related by John happened at the baptism of Jesus, which is therefore here pre-supposed as known. Although this has been questioned (Usteri, Nachrichten über den Täufer J. u.s.w., cited by Lücke, i. 423), I cannot see how it can be reasonably doubted. We cannot surely suppose that such a sign was twice shewn. On the appearance itself, see note Matt. iii. 16. The account here given confirms the view which I have there maintained, that the appearance was confined to our Lord and the Baptist: he was to receive the sign, and then to testify to the others, who were not themselves yet the bearers, but the recipients of testimony: -κατά τινα πνευματικήν θεωρίαν ώφθη μόνφ τῷ Ἰωάννη. Theod. Mops. p. 736. τεθέαμαι, perf. I have seen, in reference

to the sign divinely intimated to him, in

the abiding fulfilment of which he now stood. So again below, ver. 34.

εμεινεν έπ' αὐτ. By some appearance which is not described, the Holy Spirit was manifested to John as not removing from Jesus again, but abiding on Him. But we are not to understand that he had seen the Spirit descending on others, and not abiding; for (see ch. vii. 39: Acts i. 5; xix. 2 ff.) the gift of the Holy Spirit did not ordinarily accompany John's baptism, but only in this one case; and its occurrence was to point out to him the Messiah. οῦτ. ἐστ. ὁ βαπτ. ἐν πν. ἁγ.] Here again we seem to have a reference to the synoptic cycle of narratives, for our Evangelist has not before mentioned this office of the Messiah. 34. A solemn reiteration of his testimony, after the mention of the giving of this token by Him who sent him;—And I have seen (accordingly) &c. The token must have been given to the Baptist by a special revelation, which also revealed to him his own errand and office; so Luke iii. 2, ἐγένετο βῆμα θεού ἐπὶ Ἰωάννην τὸν Ζαχ, υίὸν ἐν τῆ $\hat{\epsilon}\rho\dot{\eta}\mu\omega$. μεμαρτύρηκα is stronger than μαρτυρ $\hat{\omega}$ —I have seen (on the perf. see above, ver. 32) and have borne testimony —it is a reference to his testimony at the time, as a thing on record in their memories, and as still continuing. δ νί τ. θεοῦ (see ver. 18) = the λόγος made flesh, On the import of the the Messiah. descent of the Spirit on Jesus at His baptism, those who can do so should consult Lücke's very able Excursus, i. 433-443. In this commentary, see notes on Luke ii. 41-52. I may just remark, that the Personal Logos, Who σὰρξ ἐγένετο in

 $35 \ T\hat{\eta}^{-d}$ έπαύριον πάλιν είστήκει Ἰωάννης καὶ ἐκ τῶν d ver. 29 reft. μαθητῶν αὐτοῦ δύο, 36 καὶ e ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει Ἰδε ὁ f ἀμνὸς τοῦ θεοῦ. 37 καὶ ἤκουσαν τῷ καὶ τοῦν οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἤκολούθησαν τῷ $\frac{1}{1}$ τοῦ. 38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ $\frac{1}{1}$ θεασάμενος αὐτοὺς καὶτὶ, $\frac{1}{1}$ κι. 25. ix. $\frac{1}{1}$ κολουθοῦντας λέγει αὐτοῖς $\frac{39}{1}$ Τ΄ ζητεῖτε; οἱ δὲ εἶπαν καὶτιὰ. $\frac{1}{1}$ καὶτὶ, $\frac{1}{1}$ καὶτὶς $\frac{1}{1}$ καὶτὶς $\frac{1}{1}$ καὶτὰς $\frac{1}{$ ουν και εισαν που πενευ και καρ αυτή ΄Ανδρέας ο΄ ^{11,9,10,1} ΄Αμέραν ἐκείνην ὥρα ἦν ὡς δεκάτη. ⁴¹ ἦν ᾿Ανδρέας ο΄ ^{Matk, xx}. ^{30, Mark} v. 14 al. fr. Judg. xiii. 6. Winer, 3 40. 2. c.

35. rec ins o bef ιωαννης, with ACP[Tb] rel Origa: om BL.

36. aft θεου ins ο αιρων τ. αμαρτιαν τ. κοσμου C1 235 (Sz) forj(with [fuld] mt) lat-a ff. æth Cyr, Ammon.

37. om 1st και N1 1. οι δυο bef αυτου C'L[Tb]X 33 Syr copt, οι δ. μ. αυ. BX

lat-b Syr: txt AC3P rel vulg lat-c f [l] syr [Chr,-txt Cyr,].

38. om de N1(ins N-corr1 or 2) [EFHMVIA arm Orig1]. om autois X1.

39. (ειπαν, so BC1.) rec (for μεθερμ.) ερμηνευομενον, with PN1 rel: txt

ABCLXX^{3a} 33 Orig₁. (ερμηνευεται 1 copt [lat-b c e q].) [T_b?]
40. rec (for οψεσθε) ίδετε (from ver 47, where there is no var: txt is certainly not a gloss, as Mey), with AC3PR rel latt copt [arm] Epiph, Chr1: txt BC1L[Tb] 1.33 syrt syr-cu [syr jer] Orig1 [Cyr-p₁]. $(\eta \lambda \theta a \nu \text{ and } \epsilon i \delta a \nu, \text{ so B^{1}C.})$ rec om ow, with P rel vulg late f [q] arm: ins ABCLX Λ (Treg, expr) \aleph 33 lat-a e copt syr-mg [syr-jer] Cyr1 [$\kappa a \iota \eta \lambda \theta$. our T_b]. rec aft $\omega \rho a$ ins $\delta \epsilon$, with 218 vulg lat-a c [l] syr copt: om ABCP[T_b] \aleph rel Scr's-mss foo lat-q ath Epiph1 Cyr1. for $\delta \epsilon \kappa \alpha \tau \eta$, $\epsilon \kappa \tau \eta$ Λ . 41. aft ην ins δε AA vulg lat-a c [e ff l] Syr syr-w-ast copt.

our Lord, and was subjected to all the laws of human development in infancy, childhood, youth, -evermore in an especial degree under the leading of the Holy Spirit, by whose agency the Incarnation had taken place,-was the Recipient (7d δεγόμενον) of this fulness of the indwelling of the Holy Ghost: and that herein consisted the real depth and propriety of this sign;—the abiding of the Spirit without measure (ch. iii. 34) on Him indicated beyond doubt that He was the λόγος σὰρξ γεγονώς,—for no mere human intelligence could be thus receptive of the Holy Spirit of God; -we receive Him only as we can, only as far as our receptivity extends, - by measure; but HE, into the very fulness and infinite capacities of His Divine Being.

35-43. On account of the testimony of John, first Andrew, and another of his disciples, and through Andrew, Simon Peter, become acquainted with Jesus.

35. τη έπ.] See on ver. 29. I can hardly suppose with De Wette, that these two had been absent on the preceding day. Rather, what they then heard seems to have made a powerful impression on their minds, so that the repetition of the notice is now the signal for them to follow Jesus. (On the second disciple, see below on ver. 41.) 37. We must not understand ήκολ. in the narrower sense which it bears when they left all and followed Him; but here only of mechanical going after Him, βουλόμενοι πείραν λαβείν αὐτοῦ, Euthym.

39. On τί ζητ. Euthym. remarks, οὐκ ἀγνοῶν, ὁ τοῖς λογισμοῖς τῶν ἀνθρώ-πων ἐμβατεύων, ἀλλ' Ίνα διὰ τῆς ἐρωτήσεως οἰκειώσηται τούτους, καὶ παράσχη θαβρείν. εἰκὸς γὰρ αὐτοὺς ἐρυθριᾶν ἔτι καί ἀγωνιᾶν, ως ἀγνῶτας. 40.] They ask που μ., βουλόμενοι καταμόνας έντυχεῖν αὐτῷ καὶ μεθ' ἡσυχίας. Euthym. They enquire after His place of lodging for the night, intending to visit Him there; or perhaps He was then apparently going thither, as it was late in the day. But He furthers their wish by inviting them to follow, and they will see. δεκάτη] i. e. 4 P.M., according to the Jewish reckoning; not, as some have thought, 10 A.M., according to that of the Romans. Our Evangelist appears always to reckon according to the Jewish method, see ch. iv. 6, 52; xix. 14, and notes, but especially ch. xi. 9. Aud as Lücke remarks (i. 446), even among the Romans, the division of the day into twelve equal hours was, though not the civil, the popular way of 1 παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. 42 m εὐρίσκει ... ωαν-

βλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὰ εἶ Σίμων ὁ υίὸς Ἰωάννου (app.)

44 ° Τη επαύριον τηθέλησεν " εξελθείν " είς την Γαλι- ΔΑΙΙΝ

s ver. 29 reff.

1 ch. 1. 15 als. άδελφος Σίμωνος Πέτρου είς έκ των δύο των 1 άκουσαντων n. 2 only. Nen. Anab. i. ούτος πρώτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ m λέγει ... αντω 2.5.

υπορεκ, νετ. $\frac{20}{20}$, από John καμεν τον άδελφον τον ίδιον Σίμωνα, καὶ $\frac{1}{10}$ λέγει ... αντω ρακεν, νετ. $\frac{20}{20}$, από John βρακενη. $\frac{20}{10}$ αὐτῷ Εὐρήκαμεν τὸν $\frac{1}{10}$ μεσσίαν ($\frac{2}{10}$ έστι $\frac{1}{10}$ μεθερμηνενόμενον $\frac{2}{10}$ αἰ. $\frac{1}{10}$ αι. $\frac{1}{10}$ δικίν $\frac{1}{10}$ δικίν $\frac{1}{10}$ αἰ. $\frac{1}{10}$ αἰ. $\frac{1}{10}$ αὶ $\frac{1}{1$

λαίαν, καὶ m ευρίσκει Φίλιππον καὶ λέγει αὐτῶ ὁ Ἰησοῦς

om 2nd των CN1[: om των δυω Tb].

42. rec πρωτος, with LN1 rel: txt ABM[Tb]XN3a 1. 69 latt syrr [syr-jer copt arm] rec ins o bef χριστος, with Ser's g copt arm: om æth Origappy Gaud. (33 def.) ABN rel Scr's-mss Orig, Epiph Chr.

43. rec ins και bef ηγαγεν, with A rel vulg lat-a c syrr syr-cu [syr-jer] ath; ουτος G 1

43. rec ins $\kappa a i$ beth $\eta r \alpha \gamma \epsilon \nu$, with A rel vulg late a c syrr syr-cu [syr-jer] with; out of G arm Epiph₁: on BLN copt. rec aft $\epsilon \mu \beta \lambda \epsilon \psi a s$ ins $\delta \epsilon$, with XDA (S 33, e sil) [Π^2 (but crased)] vulg late b c [f l] syr-w-ast copt: pref $\kappa a i$ 46 late a e Syr Chr: on ABN rel arm [Epiph₁-ms]. rec $\iota \omega \nu a$ (corrn from Matt xvi. 17: cf ch xxi. 15 var readd), with AB² rel vulg-ed late q syrr [syr-jer arm] with-pl Epiph₁ Chr Cyr₁: iohanna am: txt B¹(- $\iota u \nu u \nu$) LN 33 late a b f ff₂ l copt with-rom [Non₁] Jer Aug. for δ , os A.

44. rec aft $\iota \eta \theta \epsilon \lambda \eta \sigma \epsilon \nu$ ins $\iota \iota \eta \sigma \sigma \nu$ s, with FGH U(Treg, expr) [r] Syr: om ABN rel latt syr copt with arm Orig₁ Epiph₃ Chr₁[-txt] Cyr₁ Thl. rec (aft $\iota u \nu \tau \bar{\nu} \bar{\nu}$) on $\iota \iota \eta \sigma \nu$, with FHM[Γ] and (with fuld) late ℓ Syr syr-jer copt-dz Orig₁ Chr₁[-txt]: ins AB(N) rel vulg-ed(with fori san [em inut)] late, ℓ c of ℓ . ℓ ℓ ℓ of syr copt (with gar property) vulg-ed(with for san [em ing]) lat-a b c f ff, l [q] syr copt (ath) arm Epiph, [Cyr,].

computing time. So Persius, Sat. iii. 3: "Stertimus . . . quinta dum linea tangitur umbra." They remained with Him the rest of that day, which would be four or five hours, and need not strictly be limited by sunset. 41.7 Who the other disciple was, is not certain: but considering (1) that the Evangelist never names himself in his Gospel, and (2) that this account is so minutely accurate as to specify even the hours of the day, and in all respects bears marks of an eye-witness, and again (3) that this other disciple, from this last circumstance, certainly would have been named, had not the name been suppressed for some especial reason, we are justified in inferring that it was the Evangelist himself. And such has been the general opinion. Euthymius gives an alternative which is hardly probable: ἡ διότι οὐκ ἦν τῶν ἐπισήμων και γνωρίμων έκεινος, ή ὅτι αὐτὸς ην δ ταῦτα γράφων. 42. Τδιον, not merely "for the possessive pronoun" (according to Winer, § 22. 7), but referring to $\pi\rho\hat{\omega}\tau$ o ν , and furnishing a reason for it.

μεσσίαν = πτής = not ο χριστός, but χριστός: being the identification simply of the two words, not here of the two tilles. 43. This is evidently the first bestowal of the new name on Simon:

and it is done from our Lord's prophetic knowledge of his future character: see note on Matt. xvi. 18. היפא = Knpas Aramaic, p Hebrew, a stone. The Greek name Peter became the prevalent one in the apostolic Church very soon: Paul uses both names indiscriminately. I cannot but think with Bengel, Paulus, and Strauss, that the knowledge of Simon shewn by the Lord is intended to be miraculous. So also Stier, i. 31 f. edn. 2, " I know who and what thou art from thy birth till thy present coming to me..... I name thee, I give thee a new name, I know what I will make of thee in thy following of Me and for my Kingdom." The emphatic use of $\epsilon \mu \beta \lambda \epsilon \psi$ as here (it is not so emphatic in ver. 36, but still even there may imply fixed contemplation, in the power of the Spirit, who suggested the testimony) is hardly accountable except on this explanation of supernatural knowledge. Similarly Abram, Sara, Jacob, received new names in reference to the covenant and promises of God to

44-52.] The calling of Philip and Nathanael. 44. τῆ ἐπαύρ.] Apparently, the day after the naming of Peter; and if so, the next but one after the visit of Andrew and the other disciple, and the

Ψα έκ της πόλεως Ανδρέου και Πέτρου. 40 m εὐρίσκει και 21. και 21. και 22. και 22. αντώς 'Ον γ ἔγραψεν και 21. και 22. και 22. αντώς 'Ον γ ἔγραψεν και 23. και 23. και 23. αντώς νου νίὰν τοῦ 'Ιωσὴφ τὰν γ ἀπὸ Ναζαρέτ. 47 καὶ εἶπεν του νίὰν τοῦ 'Ιωσὴφ τὰν γ ἀπὸ Ναζαρέτ. 47 καὶ εἶπεν του νίὰν τοῦ 'Ιωσὴφ τὰν γ ἀπὸ Ναζαρέτ. 47 καὶ εἶπεν του νιὰν τοῦ 'Ναθαναὴλ Έκ Ναζαρὲτ δύναταί τι ἀγαθὰν εἶναι; λείς και 21. και και 23. και και 13 λείς αντώς δ Φίλιππος Έρχου καὶ ἴδε. 48 εἶδεν 'Ιησοῦς 2 Luke xxiii. 31. και και 32 και 33. και 34. και 3

45. om δε ο N1: om ο F1 69 Ser's b c. βηθσαιδαν Ν1 (8. 127, Sz). κ¹(ins κ³a, but erased) [vulg].
46. om τον (bef νιον) Βκ 33 Orig₁ Epiph₁ Cyr_{aliq}.

om Tou AKMA[II] 33 Chr Cyr. 47. om 1st και & Ser's g lat-a b e Syr [arm Chr -6-mss]. αγαθον bef τι &1. rec om o (see ver 46, where none ins o), with AR rel [Epiph, -ms] Chr Cyr, : ins BL 33

48. for είδεν, ίδων X1 (124, Sz) [foss lat-a b e ff, l Epiph,]. rec ins o bef ino., with AR rel: om BH[ST]. (33 def.) om Kai K1. for αυτου, του ναθαναηλ N1.

fourth day after ver. 19. Our Lord is on the point of setting out from the valley of the Jordan to Galilee, and finds Philip, with whom there is every reason to believe He was previously acquainted (see ver. 45). Here we find Jesus himself calling a disciple, for the first time. But ἀκολούθει does not here bear its strict apostolic sense; the εὐρήκαμεν afterwards, and the going to search for others to be disciples, unites Philip to the company of those who have been before mentioned, who we know were not immediately or inseparably attached as followers to Jesus.

45. On the futility of Mr. Greswell's distinction between and as signifying mere habitation, and &k, nativity, see reff. and note on ch. xi. 1. This is Bethsaida on the Western bank of the lake of Gennesareth; another Bethsaida (Julias) lay at the top of the lake, on the Jordan. See note on Luke ix. 10. 46.] It does not appear where Nathanael was found: but he is described, ch. xxi. 2, as ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας: and as we find Jesus there, ch. ii. 1, it is probable the call may have taken place in its neighbour-hood. Nathanael ("בְּבָּאֵל, i. q. Θεόδωρος, gift of God." Wordsw.) is mentioned only in these two places. From them we should gather that he was an Apostle; and as his name is no where found in the catalogues of the Twelve, but Philip is associated in three of them (Matt. x. 3: Mark iii. 18: Luke vi. 14) with Bartholomew, it has been supposed that Nathanael and Bartholomew were the same person (see note on Matt. x. 3). This is however mere conjecture.

Mωυσης έν τ. ν., probably in Deut. xviii. 15; but also in the promises to Abraham, Gen. xvii. 7 al.: and in the prophecy of Jacob, Gen. xlix. 10, and the Prophets, passim: see the reff. in E. V. νίον τοῦ Ἰωσ. τ. ἀπὸ Ν. This expression seems to shew previous acquaintance on the part of Philip with Jesus. No stress can be laid, as has been most unfairly done by Lücke, De Wette, and others, on Jesus being called by Philip, the son of Joseph, as indicating that the history of His birth and childhood, as related by Matt. and Luke, was unknown to John. Philip expresses what was the prevailing belief, in the ordinary words, as Olshausen remarks. In an admirable note, Leben Jesu, p. 23 ff., Neander remarks, that by combining the two declarations of John, that in Jesus the Eternal Word of God became flesh (ver. 14), and that 'that which is born of the flesh is flesh' (ch. iii. 6), we cannot escape the inference, that a supernatural working of God in the conception of the Man Christ Jesus is implied.

47.] As Lücke observes, the meaning of this question is simpler than at first sight appears. It is impossible that Nathanael, himself a Galilæan, could speak from any feeling of contempt for Galilee generally: and we have no evidence that Nazareth was held in contempt among the Galilæans. He alluded therefore to the smallness and insignificance of the town in proportion to the great things which were now predicated of it. Nazareth is never named in the O. T. nor in Josephus. Evangelist certainly intends a supernatural

b = Matt. xiii. 49 λέγει αὐτῷ Ναθαναὴλ b Πόθεν με γινώσκεις ; ἀπεκρίθη ABEFG HKLM Luke i. 43.
constr., Matt. vi.s. ref.
ψι s refl.
Gen. xxvii. $\delta = Matt. xiii.$ $\delta = Matt.$ ναήλ 'Ραββί, σὺ εἶ ὁ g νίὸς τοῦ g θεοῦ, σὺ h βασιλεὺς εἶ τοῦ h Ἰσραήλ. 51 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ "Οτι είπον σοι ότι Είδον σε ι ύποκάτω της ι συκής, πιστεύεις;

1 = Matt. xx.
32. Luke
xvi. 2.
ch. iv. 16.
Acts ix. 41.
x. 7. Tobit
v. 8 (not 8).
3 Kings xiii. 14 e 3 Kings xiii. 14. f Matt. xxiv. 32 reff. g ver. 3. i Mark vi. 11. Luke viii. 16. Rev. v. 3, 13. Ezek. xxiv. 5. Mic. iv. 4.

h ch. xii. 13. Matt. xxvii. 42 | Mk. only.

49. rec ins o bef inσ., with E' [Π2(but erased)] & (1.69, e sil): om AB rel Cyr. 49. Fee his o bet high, with E [11-fout erased] K (1. 69, e sh): bit AD let Cyr. 50. rec (for autw val.) val. kai letye, autw, with A rel syrr [syr-jer copt] Chr. Cyr.; val. kai einev autw [Γ] Δ 28. 254 ev-2 hit-f, q; val. kai einev, ong autw, R: txt B(sic in cod: see table) L(X) 33.—add κ . einev X ev-49 vulg lat-af l Epiph. rec ins o bet β asulevs, with XR rel: om ABL 1. 33. rec ei bet (δ) β asulevs, with XR rel bef βασιλευs, with XN rel: om ABL 1.33. rec ει bef (δ) βασιλευs, with XN rel latt copt Chr₁ Cyr₁ Thdor-mops₁ Iren-int₁ Hil₁: txt ABL 1.33 [Cyr-p_{alic}].

51. rec om 2nd στι, with X rel vulg lat-c ef ff₂ [l q] with: ins ABGLN lat-a [b]

insight by the Lord into Nathanael's character to be here understood; and there is probably no reference at all to the question which Nathanael had just asked. To suppose that Jesus overheard that question, is just one of those perfectly gratuitous assumptions which the very Commentators who here make this supposition are usually the first to blame. Compare ch. ii. 25. ἀληθ. Ἰσρ.] 'An Israelite who truly answers to the inner and honourable meaning of the name.' When we reflect what was contained in that name, and Who it is that speaks, we can hardly agree with De Wette that the words are spoken merely in the spirit in which every nation attaches some peculiar virtue, and especially those of openness and straightforwardness, to itself, as beutsch heraussagen, beutsche Treue, or Cicero's "Romano more loqui."

Our Lord probably referred to Ps. xv. 49.] The remark was overheard by Nathanael, and recognized as indicating perfect knowledge of his character. The question πόθ. με γιν. is one of astonishment, but not perhaps yet of suspicion of any thing supernatural. Our Lord's answer first opens this to him. τοῦ $\kappa.\tau.\lambda$.] It would be doubtful whether όντα ύπὸ τ. συκ. belong to φωνήσαι or to είδόν σε, did not ver. 51 decide for the latter construction. The whole form of our Lord's answer seems to indicate that the place where Philip called Nathanael was not now in sight, nor had been. The declaration that Jesus had seen him there, at once brings the conviction which he expresses in the next verse. would not have been the case, unless the sight had been evidently and unquestionably supernatural: and unless the words ούντα ύπο την συκην involved this. Had

Jesus merely seen Nathanael without being seen by him, (De Wette,) or had είδον σε only expressed 'I knew thy character,' at first sight, 'although at a distance' (Lücke), no such immediate conviction would have followed. ὄντα ὑπὸ τὴν συκῆν, says Wordsw., "is something more than ὑπὸ τῆ συκῆ—the accusative indicates retirement thither as well as concealment there,—perhaps for purposes of prayer and meditation." In fact it contains in it, 'when thou wentest under the fig-tree, and while thou wert there.'

Ver. 50 = 'Thou art the Messiah:' see Ps. ii. 7. ch. xi. 27: Matt. xvi. 16: Luke xxii. 70. Olshausen (ii. 77 ff.) maintains that ὁ νί. τ. θ. was not a Jewish appellation for the Messiah, - on account of the Jews taking up stones to cast at Jesus when He so called Himself, ch. x. 33. But as Lücke observes (i. 456, note), it was not for the mere use of this Name, but for using it in a close and literal sense which was unintelligible and appeared blasphemous to them, έγω κ. ὁ πατηρ εν έσμεν,—that they wished to stone Him: see note on ch. x. 36. It was certainly not so common a name as 'the Son of David,' for the Messiah. Nathanael can hardly have meant the name in other than its popular meaning; and the synonymous and better known appellation which he adds, confirms this. 51.] Our Lord says this not in blame, rather in praise of the simple and honest expression of Nathanael's conviction; but principally to shew him, that if he believed by reason of this comparatively small proof of His divine power, his faith would increase from strength to strength at the greater proofs which should from that time forward be given. It is perhaps best to set a question at πιστεύεις; but see notes

μείζω τούτων ὄψη. 52 καὶ λέγει αὐτῷ k $^{\lambda}$ Λμὴν ἀμὴν λέγω l see Matt. v. l ενίμιν, ὄψεσθε τὸν l οὐρανὸν lm ἀνεφγότα, καὶ τοὺς n ἀγγέ- l lm λότος τοῦ θεοῦ n ἀναβαίνοντας καὶ n καταβαίνοντας επὶ lm lm τὸν o υίὸν τοῦ o ἀνθρώπου.

II. 1 Καὶ τῆ τρίτη ἡμέρα ^p γάμος ἐγένετο ἐν Κανᾶ n Gran. xxviii.
 O Matt. viii. 20 reff.
 7, 9 only. Gen. xxix. 22.
 p Matt. xxiii. 2, &c. xxv. 10. Luke xii. 36. xiv. 8. Heb. xiii. 4. Rev. xix.

syrr copt [arm] Cyr₁. $\mu\epsilon\iota$ (ova & [Epiph₁-ms]. rec o ψ $\epsilon\iota$, with U[$\Gamma\Pi^1$] 1.69: txt AB \otimes rel.

52. rec ins $\alpha\pi'$ αρτι bef οψεσθε, with A rel lat-e q syrr Chr₁ Cyr₁ [Aug₁] (prob from Matt xxvi. 64. The referring what follows to the angelic appearances at the passion and resurrection would not occasion its own, for, as Lücke has observed, the most ancient interpretation of the saying was the spiritual one, e. g. in Orig, who omits it): om BLK latt copt ath arm Orig₁[int₂] Epiph₁ Cyr[₂-ms₁-p] Promiss Zeno. ηνεωγοτα \aleph^1 .

CHAP. II. 1. rec τη ημέρα τη τριτη, with AN rel (vulg lat-a e [Epiph₁ Chr₁ Cyr₁]): τη τριτη (alone) Μ: txt BU 69 lat-b e q Epiph₃.

on the similar sentences, ch. xvi. 31, and xn. 29. 52.] ἀμὴν ἀμήν is peculiar to John. The other Evangelists use ἀμήν once only in such asseverations. The LXX do not use it in this sense. Stier remarks (i. 36, edn. 2), that the Verily, verily, I say unto you of the Lord, is spoken in His coequality with the Father: not as the 'Thus saith the Lord' of the Prophets. ὑμῖν] The words following are then spoken to all the disciples present, not only to Nathanael.

With or without ἀπ' ἄρτι, the meaning will be much the same. The glories of a period beginning from the opening of the Lord's public ministry, and at this day not yet completed, are described. For it is not the outward visible opening of the material heavens, nor ascent and descent of angels in the sight of men, which our Lord here announces; but the series of glories which was about to be unfolded in His Person and Work from that time forward. Lüther, cited by Lücke. i. 458, beautifully says: "When Christ became man and had entered on His ministerial office and begun to preach, then was the heaven opened, and remains open; and has from that time, since the baptism of Christ in the Jordan, never been shut, and never will be shut, although we do not see it with our bodily eyes . . . Christ says this: 'Ye are now heavenly citizens, and have your citizenship above in the heavenly Jerusalem, and are in communion with the holy angels, who shall without intermission ascend and descend about you."

The opening of heaven is a symbolical expression, signifying the imparting of divine grace, help, and revelation. See Gen. xxviii. 10-17: Ezek. i. 1: Isa. vi. 1: Mai. iii. 10: Isa. lxiv. 1: also Deut. xi. 17: 1 Kings viii. 35.

have a plain reference to the ladder of Jacob, and imply that what he then saw was now to receive its fulfilment: that He, the Son of Man, was the dwelling of God and the gate of Heaven, and that through Him, and on Him in the first place, was to descend all communication of help and grace from above. no allusion is meant to the Transfiguration, or the Agony, is plain; for all those here addressed did not witness these appearances, but Peter and John only; nor to the Ascension, for they did not see heaven opened, nor did angels ascend nor descend. The above has (remarks Olsh. ii. 79) been the interpretation of all Commentators of any depth in all times: Origen as well as Augustine, Luther as well as Calvin, Lücke as well as Tholuck: and I may add, De Wette as τὸν υί. τ. ἀνθ.]. Απ well as Stier. expression originally (as appears) derived, in its Messianic sense, from Dan. vii. 13, 14, and thenceforward used as one of the titles of the Messiah (see ch. xii. 34). It is never predicated of our Lord by any but Himself, except in Acts vii. 56 by Stephen, in allusion apparently to Matt. xxvi. 64, and-which is hardly an exception-in the passages of the Revelation (ch. i. 13; xiv. 14) which are almost citations from Daniel.

CHAP. II. 1—11.] The miracle of turning water into wine: the first fulfilment of the announcement in ch. i. 51: see ver. 11. 1.] Tŷ TpŷTŋ—reckoned from the day of Nathanael's calling. There would thus be but one day between that event and the marriage.

Κανά τ. Γ.] See ch. iv. 46;—not far from Capernaum. Josephus (Life, § 16) calls it κώμη τῆς Γαλιλαίας. There is a Kanah in Josh. xix. 28, in the tribe of

 q - Matt, xxii. τῆς Γαλιλαίας, καὶ ῆν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2 q ἐκλήθη abefg sh. 1, 1, 8c. Luke xiv. 7, 8c. δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν p γάμον. Suvxr re Mark x. 3 καὶ r ὑστερήσαντος οἰνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς $^{\Delta \Lambda llg}$ εποί λ. 11 Foil λ. 14 Foil λ. 14 compl. αὐτὸν Οἶνον οὐκ ἔχουσιν. 4 καὶ λέγει αὐτῆ ὁ Ἰησοῦς s Τί * Mark v. 7 h . 2 Kings xvi. 10 al.

3. for usterhasaves sinou, sinou oux $\epsilon_{i\chi\sigma\nu}$ oti sunetereson o sinos tou yamou $\epsilon_{i\tau\alpha} \aleph^{1}(\text{txt }\aleph\text{-corr}^{1}) \text{ lat-} a \ b \ ff_{2} \ (\text{syr-mg } \text{ wth}).$ for sinou ouk $\epsilon_{\chi\sigma}$ ousiv, sinos ouk $\epsilon_{\sigma\tau}$ in \aleph^{1} [(Syr syr-jer wth)].

4. rec om 1st και, with EFHMSV[Γ]ΛΝ¹ forj lat-a Syr: ins AB κ³a(but erased) rel

vulg lat-b c syr [syr-jer] copt wth arm Cyr, Non,.

Asher, which must be distinct from this. Jerome however in his Onomasticon believes it to have been the same. It was the residence, and probably birth-place, of Nathanael. If his calling took place in its neighbourhood, our Lord may have gone on and spent the intervening day at Dr. Robinson, Bib. Res. Nazareth. iii. 204 ff., satisfactorily establishes that Kâna-el-Jelîl, about 3 hours N. & E. from Nazareth, is the site of this miracle. The name is identical, and so stands in the Arabic version of the N. T. He shews this to have been recognized in early tradition, and its honour to have been only recently usurped by Kefr Kenna, a village 11 hour N.E. from Nazareth, on one of the roads to Tiberias. [See a very interesting description of Kâna-el-Jelîl in "The Land and the Book," pp. 426, 427.] ή μήτηρ τ. 'I.] John never names

η μήτηρ τ. Ί.] John never names her, as being already well known (Lücke): or perhaps more probably from his own intimate connexion with her, in pursuance of the injunction ch. xix. 26, 27. He never names either himself, or his own brother, James. 2.] ἐκλήθη, not for a pluperfect:—was invited: the historical past.

κ. οί μαθ. αὐτ. It does not appear who these were, unless we assume that they were those called in ch. i., which seems most probable. John himself was most likely present. He does not relate so circumstantially any thing which he had not In this case, there must witnessed. have been some other reason for the invitation, besides mere previous acquaintance. This would be the probable reason for Jesus Himself being invited; but the disciples, being from various places in the district, can hardly all have been (De Wette) friends of the family. The fact of Jesus having attached disciples to Himself must have been known, and they were doubtless invited from consideration Our Lord at once opens His ministry with the character which He gives of himself Matt. xi. 18, 19, as distinguished from the asceticism of John. He also, as Trench admirably remarks (Miracles, edn. 2, p. 98, note), gives us his

own testimony against the tendency which our indolence ever favours, of giving up those things and occasions to the world and the devil, which we have not Christian boldness to mingle in and purify. Even Cyprian, for instance, proscribes such festivals,-" nuptiarum festa improba et convivia lasciva vitentur, quorum periculosa contagio est." De Habitu Virginum, ch. xxi. p. 460. And such is the general verdiet of modern religionism, which would keep the leaven distinct from the lump, for fear it should become unleavened. The especial honour conferred upon marriage by the Lord should also be noticed. "He here adorned and beautified it with his presence, and first miracle that He 3. There is no neceswrought." sity to suppose that the feast had lasted several days, as De Wette and Lücke do. It has been suggested that the unexpected presence of the disciples may have occasioned a failure in the previously sufficient supply: a gloss in the old latin cod. Rhedigerianus has, "et factum est per multam turbam vocatorum vinum consummari." The mother of Jesus evidently is in a position of authority (see ver. 5) in the house, which was probably that of a near relative. The conjectures and traditions on the subject are many, but wholly unsatisfactory. A graver question arises as to the intent with which this olvov ouk ex. was said. She cannot have had from experience any reason to suppose that her Son would work a miracle, for this (ver. 11) was His first. Chrysostom suggests (so also Theophyl., Euthym., and Neander, L. J. p. 271) that, knowing Him to be Who He was, she had been by the recent divine acknowledgment of Him and His calling disciples to Himself, led to expect the manifestation of his Messianic power about this time; and here seemed an occasion for it. Some of the other explanations are: "that she had always found Him a wise counsellor, and mentioned the want to Him merely that He might suggest some way of remedying it." Cocceius, cited by Trench. " Velim discedas, ut ceteri item discedant,

ểμοὶ καὶ σοί, γύναι; οὔπω ^t ἥκει ἡ ^u ὅρα μου. ⁵ λέγει ἡ ^t[Luke xiii. 35.] 2 Pet. μήτηρ αὐτοῦ τοῖς v διακόνοις w Ο τι ἂν λέγῃ ὑμῖν, ποιήσατε. u ii 1.3 ii 1.3 ii 1.6 ii 3.0 ii 1.3 ii 1.6 ii 3.0 ii 3.0 ii 3.1 ii 4.1 ii 5.1 ii 5.1 ii 6 ἦσαν δὲ ἐκεῖ w λίθιναι x ὑδρίαι ἑξ κατὰ τὸν y καθαρισ- v 1.6 v 1.1 v 1.2 v 1.1 v 1.1 v 1.1 v 1.2 v 1.2 v 1.1 v 1.2 v 1.3 v 2 v 3 v 3 v 3 v 4 v 4 v 5 v 6 v 9 $^$

v Matt. xxiii, 11 reff. w 2 Cor. iii, 3. Rev. ix. 20 only. Gen. xxxv. 14. x here bis & ch. iv. 28 only. Eccl. xii. 6. y ch. iii. 25. Luxe ii. 22. v. 14 || Mk. Heb. i. 3. 2 Pet. i. 9 only. 1 Chron. xxiii. 29.

5. for o τι, οτι ο N [Chr-3-mss].

6. rec υδριαι bef λιθιναι (more usual order), with A rel lat-a b e f [l q] Chr, Cyr,:

antequam penuria patefiat." Bengel. "Ut pia aliqua exhortatione convivis tædium eximeret, ac simul levaret pudorem sponsi." Calvin, cited by Lücke. "Jesus had wrought miracles, but in secret, before this." Tholuck. On the whole, the most probable explanation is that of Lücke, which somewhat modifies the first here mentioned,-that our Lord Himself had recently given some reason to expect that He would shew forth His glory by wonderful works. So, very nearly, Stier, R. J. i. 38, edn. 2. 4.7 The answer of our Lord is beyond question one of reproof, and disclaimer of participation in the grounds on which the request was made. See instances, besides reff., in Josh. xxii. 24: Mark i. 24. And so all the early expositors understood it. Irenæus (iii. 16.6, p. 206) says, "Dominus repellens ejus intempestivam festinationem, dixit," &c.; -and Chrysostom, εβούλετο έαυτην λαμπροτέραν ποιησαι διὰ τοῦ παιδός. and therefore He σφοδρότερον απεκρίνατο. Hom. xxi. in Joh., vol. viii. p. 122. The Romanist expositors mostly endeavour to divest the answer of any aspect of rebuke, and maintain that it was so uttered for our sakes alone, to teach us that He did not perform His miracles from regard to human affinity, but solely from love and His object of manifesting His glory. So Maldonatus. And this is true:—but first among those to be taught this, was she herself, who had tempted Him to work a miracle from that regard.

It has perhaps not been enough noticed, that in this answer the Lord declares His period of subjection to her as His earthly parent to be at an end. Henceforth His thoughts are not her thoughts. At twelve years of age, see Luke ii. 49, He answers 'thy father and I,' by 'My Father:'-now, He is to be no longer before the world as Mary's son, but as sanctified by the Father and sent into the world :- compare Matt. xii. 48-50, and Luke xi. 27, 28, and see Stier's admirable remarks, R. J. i. 39, edn. 2, also γύναι] There is Olshausen's, ii. 81. no reproach in this term: but rather respect. The Lord henceforth uses it towards her, not calling her 'mother,' even

on the Cross (see ch. xix. 26), doubtless for the reason alleged above. ήκ. ἡ ὥρα μου] This expression is generally used in John of the time of the Death of Christ: see reff. But it is only so used because His death is in those passages the subject naturally underlying the narrative. It is, any fixed or appointed time;—and therefore here, the appointed time of His self-manifestation by miracles. This time was not yet come, but was close at hand. Some have supposed that the wine was not yet wholly exhausted, and that our Lord would wait till the miracle should be undoubted (so Trench, p. 192): but Stier well remarks that the known depth of all His early sayings forbids us from attaching only this meaning to it; -and he sees in it'a reference to the great marriage-feast and the new fruit of the vine in the Kingdom of God (i. 41, edn. 2). If this be so, it can be only in the background; the words must have had a present meaning, and I believe it to be, 'My time, the time at which, from the Father's appointment and my own concurring will, I am to begin miraculous working, is not yet arrived: forestall it not.' Very similarly He speaks, ch. vii. 6, to His brethren, and yet afterwards goes up to the feast. The notion that $\dot{\eta}$ $\omega_{\rho\alpha}$ $\mu_{\sigma\nu}$ refers to the hour of our Lord's human infirmity on the Cross when (ch. xix. 27) He "ac-knowledged her as His mother," Wordsw., seems wholly unfounded. Where do we find any such special acknowledgment there? And why should we go out of our way for a fanciful sense of words which bear an excellent meaning as re-

ferring to circumstances then present?
5.] There certainly seems beneath
this narrative to lie some incident which
is not told us. For not only is Mary
not repelled by the answer just given,
but she is convinced that the miracle will
be wrought, and she is not without an
anticipation of the method of working it:
for how should He require the aid of the
servants, except the miracle were to take
place according to the form here related?
I believe we shall find, when all things
are opened to us, that there had been

z ch. xix.
29. xxi. 9.
Rev. iv. 2.
Jer xxiiv. 1.
a ch. xxi.
25. Mark ii.
2. 3 Kngs
xii. 38.
b Matt xx. 9,
10 reff.
c there only.
2 Chron. iv.
5. μον των Ἰουδαίων εκείμεναι, αχωρούσαι αλιά ε μετρητάς δύο ή τρείς. 7 λέγει αὐτοίς ὁ Ἰησοῦς ὁ Γεμίσατε τὰς * ύδρίας ύδατος. καὶ ἀ ἐγέμισαν αὐτὰς ε έως ἄνω. 8 καὶ λέγει αὐτοῖς Γ' Αντλήσατε νῦν καὶ φέρετε τῷ g ἀρχιτρικλίνω, οι δε ήνεγκαν. 9 ώς δε h εγεύσατο ο g αρχιτρί- Το ii.9 κλινος τὸ ὕδωρ οἶνον τηεγενημένον, καὶ οὐκ ἤδει πόθεν ABEFG $_{0}^{4}$ biere bis. Αλινός το ύδωρ οίνον 'γεγενημένον, και ούκ ηδει πόθεν ΑΒΕΓΘ ΗΚΙΜ Χκ. 36. Luke $_{0}^{4}$ εδιάκονοι ηδεισαν οι 'ηντληκότες τὸ υδωρ $_{0}^{4}$ Τημίν χτ. 33. Στ. Δι. ch. v. 13. Rev. viii. 5. xv. 8 only. Gen. xlv. 17. e. w. adv., Mark xiv. 64. xv. 38 - Mt. Luke xxiii. $_{1}^{1}$ Rev. viii. 5. xv. 8 only. Gen. xlv. 17. e. w. adv., Mark xiv. 64. xv. 38 - Mt. Luke xxiii. xv. 8 only. Gen. xlv. 17. e.w. adv., Mark xiv. 54. xv. 38 a Mt. Luke xxiii. If h.w. acc., Heb. vi. 5. 1 Kings xiv. 29. Job xii. 11. i. = Matt. iv. 3 a L. Rev. 1, 33. 69 k pres., ch. i. 40 reff. l.ver. 5. 5. 2 Chron. xxvi. 8. g here 3ce only †. viii. 8. Exod. iv. 3.

txt BLXN 33 vulg lat-c. rec κειμεναι bef κατα τ. καθ. τ. ιουδ., with A rel vulg lat-c syrr [syr-jer Cyr₁]; bef $v\delta\rho$, lat-b f; bef $\epsilon\xi$ 69 lat-l Chr₁: om $\kappa\epsilon\iota\mu$. \aleph^1 ev-47 lat-a e arm: txt BLX \aleph^{3a} 33 æth.

at beg ins και XN (lat-α e ff2 l) [wth].
 rec (for oι δε) και, with A rel vulg lat-b c f syrr sah-mnt wth [Chr1]: om clause X: txt BKL[Π]N 1. 33 lat-α syr-mg [syr-jer] copt arm.

[9. for mover, mou Th.]

a previous hint given her, -where or how I would not presume to say, -by our Lord, of His intention and the manner of performing it, and that her fault was, the too rash hastening on of what had been His fixed purpose. 6. These vessels were for tle washings usual at feasts: see Mark vii. 4. There could be no collusion or imposture here, as they were watervessels, and could have no remnants of wine in them (see also ver. 10). And the large quantity which they held could not have been brought in unobserved. The μετρητής is probably = the Jewish na (which, Jos. Autt. viii. 2. 9, held 72 ξ έσται = the Attic μετρητής = 8 gallons 7.4 pints), and stands for it in the LXX, ref. 2 Chron. According to this, the quantity of wine thus created would = 6 \times (2 or 3) \times (8 gallons 7.4 pints) = 6 × (between 17 and 25 gallons) = say, 6×21 gallons = 126 gallons. The large quantity thus created has been cavilled at by unbelievers. We may leave them to their cavils with just one remark,-that He who creates abundance enough in this earth to "put temptation in men's way," acted on this occasion analogously with His known method of dealing. We may answer an error on the other side (if it be on the other side), by saying, that the Lord here most effectually and once for all stamps with His condemnation that false system of moral reformation, which would commence by pledges to abstain from intoxicating liquors. He pours out His bounty for all, and He vouchsafes His grace to each for guidance; and to endeavour to evade the work which He has appointed for each man,-by refusing the bounty, to save the trouble of seeking the grace, is an attempt which must ever end in degradation of the individual motives, and in social demoralization, -whatever present apparent effects may follow its first promulgation. One visible sign of this degradation, in its intellectual form, is the miserable attempt made by some of the advocates of this movement, to shew that the wine here and in other places of Scripture is unfermented wine, not possessing the power of intoxication.

The filling with water, and drawing out wine, is all that is related. moment of the miracle," says Lücke, "is rather understood than expressed. It seems to lie between vv. 7 and 8" (i. 471). The process of it is wholly out of the region of our imagination. In order for wine to be produced, we have the growth and ripening of the grape; the crushing of it in proper vessels; the fermentation;—but here all these are in a moment brought about in their results, by the same Power which made the laws of nature, and created and unfolded the capacities of man. See below on ver. 11.

8.] The ἀρχιτρίκλινος (συμποσίαρχος, έπιμελητής του συμποσίου, Euthym.) seems to be the same with the ήγούμενος spoken of, Sir. xxxv. (xxxii.) 1, and with the Latin rex, or magister, convivii. It would seem (from Sir. l. c.) that he was one of the guests raised to the post of presiding over the arrangements of the feast. This is however doubted by the older Commentators (Severus in the Catena, Lücke, i. 472), who make him not one of the guests, but a person holding this especial office, and attending on feasts. Here, he tastes the wine; and therefore probably was a guest himself. Lücke quotes from ^m φωνεῖ τὸν ⁿ νυμφίον ὁ ^g ἀρχιτρίκλινος ¹⁰ καὶ λέγει αὐτῷ mch. i. 40 reft. natt. is. 15 ½. Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον ^ο τίθησιν, καὶ οῖταν ^p μεθυσθῶσιν, [τότε] τὸν ^q ἐλάσσω· σὺ ^r τετήρηκας χαὶι 23 only. Τὸν καλὸν οἶνον ^s ἕως ἄρτι. ¹¹ ταύτην ἐποίησεν ^t ἀρχὴν ^ο here only. The character τῶν ^u σημείων ὁ Ἰησοῦς ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ^p pass., Items. 11 ταὐτον οἱ μαθηταὶ αὐτοῦ. καὶ ^x ἐπίστευσαν ^x εἰς aὐτὸν οἱ μαθηταὶ αὐτοῦ.

Act sil.

Act si

10. om αυτω %. om τοτε BL[T_b]%¹ lat-a e ff₂ l copt with Orig-int₁ Gaud₁: ins Aκ³a rel lat-b c f [vulg syr-jer] syrr arm [Chr₁ Cyr₁]. aft συ ins δε GΛ% 69 vulg-ed lat-a b e f ff₂ [l a syr-jer] Syr syr-w-ast copt with Orig-int₁.

vulg-ed lat-a b e f f f g [l q syr-jer] Syr syr-w-ast copt ath Orig-int₁.

11. rec ins $\tau\eta\nu$ bet $a\rho\chi\eta\nu$, with \aleph rel Eus $_1$ [-mss]: om ABL[T_b] Λ 1.33 [arm] Orig $_1$ Eus $_2$ [Cyr- p_1] Chron $_1$.

aft $\gamma a\lambda\iota\lambda\alpha\iota\alpha s$ ins $\pi\rho\omega\tau\eta\nu$ \aleph^1 (om \aleph -corr 1 or 2 -3).

om 1st

αυτου \aleph^1 . οι μαθ. αυ. bef εις αυτον \aleph^1 .

Petronius "triclinarches." ήντληκότες] This is the participle of the pluperf. (as well as of the perf.), and is here to be so rendered-who had drawn 10. The saving of the $d\rho\chi$. is a general one, not applicable to the company then present. We may be sure that the Lord would not have sanctioned, nor ministered to, actual drunkenness. Only those who can conceive this, will find any difficulty here; and they will find difficulties every where. The account of the practice referred to is, that the palates of men become after a while dull, and cannot distinguish between good wine and bad. Pliny (Nat. Hist. xiv. 13) speaks of persons "qui etiam convivis (vina) alia quam sibimetipsis ministrant, aut procedente mensa subjiciunt." But the practice here described is not precisely that of which Pliny speaks, nor is there any meanness to be charged on it: it is only that, when a man has some kinds of wine choicer than others, he naturally produces the choicest, to suit the most discriminating taste. With regard to the word μεθυσθώσιν, while there is no reason here to press its ordinary meaning, so neither is there any to shrink from it, as uttered by the ἀρχιτρίκλινος. The safest rendering is that of Tyndall and Cranmer, "when men be dronke;" "cum inebriati fuerint," Vulg. 11.] Without the fuerint," Vulg. article before ἀρχήν (see rec. in digest) it is This wrought Jesus as the beginning of his miracles:—ἀρχή being the predi-This assertion of John excludes all the apocryphal miracles of the Gospel of the Infancy, and such like works, from σημείον, which occasionally occurs in the other Gospels and the Acts in this absolute sense of a miracle (see reff.), is St. John's ordinary word for it. την δόξαν αύτ.] Cf. Luthardt, p. 62. The glory, namely, which is referred to in ch. i. 14, where see note. It was a miracle eminently shewing forth the glory of the λόγος, δι' οδ πάντα έγένετο, in His state of having become flesh. And this 'believing on Him,' here predicated of the disciples, was certainly a higher faith than that which first led them to Him. They obtained new insight into His power; -not yet reflectively, so as to infer what all this implied, but so as to increase their faith and trust in Him. Again and again 'they believed:' new degrees of faith being attained; just as this has since been the case, and will continue to be, in the Church, in the continual providential development of the Christian spirit,-the leavening of the whole lump by degrees. This important miracle, standing as it does at the very entrance of the official life of Christ, has been the subject of many doubts, and attempts to get rid of, or explain away, the power which was here manifested. But never did a narrative present a more stubborn inflexibility to the wresters of Scripture:-never was simple historical veracity more strikingly stamped on any miracle than on this. And doubtless this is providentially so arranged: see the objections to it treated, and some admirable concluding remarks, in Lücke, i. 478. To those who yet seek some sufficient cause for the miracle being wrought, we may-besides the conclusive answer that we are not in a position to treat this question satisfactorily, -assign the unmistakeable spiritual import of the change here made, as indicating the general nature of

y = Mark iii. 22. Luke x. 30. Gen. xii. 10. z = ch. vi. 4. vii. 2. Matt. xxiv. 32. Rev. i. 3. 12 Μετὰ τοῦτο γκατέβη εἰς Καφαρναούμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 καὶ ² ἐγγὺς ἦν τὸ P και εγ-Rev. i. 3. xxii, 10. Isa, xiii, 6. a ch. (vi. 4) xi. 55 only. see Matt. xxvi. 2 reff. b -- Matt. xx. I8 reff. c Matt. iii, 16 reff. ^a πάσχα τῶν ^a Ιουδαίων, καὶ ^b ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἦς... Ἰησοῦς. ¼ καὶ εὖρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας GHKL καὶ πρόβατα καὶ επεριστερὰς καὶ τοὺς ἀ κερματιστὰς καθ- UNXIDA AIR ημένους. 15 καὶ ποιήσας e φραγέλλιον έκ f σχοινίων πάν- 1, 33, 19 τας ε έξέβαλεν έκ του ίερου, τά τε πρόβατα καὶ τους βόας, d here only +. e here only +. καὶ τῶν h κολλυβιστῶν i ἐξέχεεν τὰ j κέρματα καὶ τὰς (λλοῦν, Matt. xxvii. Matt. xxvi. 12 || only †. | 2 Kings viii. 2. | g = Matt. xxi. 12. ix. 25 || Mk. | Acts ix. 40 al. | Gen. iii. 24. |
h Matt. xxi. 12 || only †. | i Matt. ix. 17 (|| Mk. v. r.). | Acts i. 18. | Judg. vi. 20. | j here only †.

12. om 2nd αυτου $BL[T_b]$ lat- $a\ c\ e$ Orig₄: ins AN rel vulg lat- $b\ f\ [l\ syr\text{-jer}]$ syrr copt with arm. [om 3rd αυτου $L\ T_b[appy)$ Orig₄:] om και οι μαθηται αυτου N 245 9 Ser's e q¹ r v lat- $a\ b\ e\ ff_5\ l\ [q\ arm]$: ins bef κ . οι αδ. αν. $K[\Pi^1]$ 258 Ser's p w. εμεινέν AFGH²Λ 1 lat- $b\ [syr\text{-jer}]$ copt arm Orig₁ Non₁.

13. for και εγγυς, εγγυς δε Χ.

for βυας και προβ., και τα προβ. και βοας ℵ¹.

aft σχοινιων ins και X1. om τε X1 [lat-a 15. for και ποιησας, εποιησεν N1. e l q]: for τε, και N³a(but erased). rec (for τα κερματα) το κερμα, with APR rel:

the beneficent work which the Lord came on earth to do. So Cornelius a Lapide (Trench, p. 113, edn. 2, note): "Christus initio suæ prædicationis mutans aquam in vinum significabat se legem Mosaicam, instar aquæ insipidam et frigidam, conversurum in Evangelium gratiæ quæ instar vini est, generosa, sapida, ardens, et efficax." Similarly Eusebius, Augustine, Bernard, and Gregory the Great. Trench, ibid.

12-IV. 54.7 FIRST MANIFESTATION OF HIMSELF AS THE SON OF GOD :- and herein, ii. 13-iii. 36, IN JERUSALEM AND JUDÆA. 12. κατέβη, because Capernaum lay on the lake,—Cana higher up the country. There is no certainty as to this visit, whether or not it is the same with that hinted at in Luke iv. 23: so that no chronological inferences can be built on the hypothesis with any Οη οἱ ἀδελφοὶ [αὐτοῦ] security. see Matt. xiii. 55 and note. the transition from His private to His public life. His mother and brethren are still with Him, attached merely by nature: His disciples, newly attached by faith. In the next verse He has cast off His mere earthly ties for His work. Also in the où πολλάς ήμ., notice less a mere chronological design, than one to shew that He lost no time after His first miracle, in publicly manifesting Himself as the Son of God.

13-22. The first official visit to Jerusalem, at a Passover: and cleansing of the Temple. 13.] No data are given to determine whether the reason of the short stay at Capernaum was the near approach of the Passover. Nothing

is said of those who accompanied Jesus: but at all events, His already called disciples would be with Him (see ver. 22, and ch. iii. 22), and among them in all probability the Evangelist himself:-but not the rest of the Twelve, who were not yet called. Of this visit, the synoptic narrative records nothing. 14. On the distinctness of this cleansing from that related in Matt. xxi. 12 ff., see note there.

έν τῷ ἱερῷ] In the court of the Gentiles, the ἔξωθεν ἱερόν, as distinguished from the vads, the inner temple. This market appears to have sprung up since the captivity, with a view to the convenience of those Jews who came from a distance, to provide them with the beasts for offering, and to change their foreign money into the sacred shekel, which alone was allowed to be paid in for the temple capitation-tax (Matt. xvii. 24 ff.). This tax was sometimes, as in Matt. l. c., paid elsewhere than in Jerusalem; but generally there, and in the temple. The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic. It is to the former of these evils that our Lord makes reference in this

first cleansing; in the second, to the latter.
15.] The σχοινία were probably the rushes which were littered down for the cattle to lie on. That our Lord used the scourge on the beasts only, not on the sellers of them, is almost necessarily contained in the form of the sentence here: the $\tau \acute{a} \tau \epsilon \pi \rho \acute{b} \beta a \tau a \kappa$. τ . $\beta \acute{o} a s$ being as it stands with Te and Kai, merely epexegetical

Frag.

κ τραπέζας 1 ἀνέστρεψεν, 16 καὶ τοῖς τὰς c περιστερὰς πω- k 12 12 12 13 12 13 12 13 13 12 13 14 13 13 14 14 14 15 $^$

txt BL[T_b]X 33 lat-b q copt arm $Orig_8 Eus_1$. for anestro, anestroque $BX[\Pi^2 Cyr_1] Orig_1$: natestroque $R 69^4$ -marg: natorhwse 69-txt [Epiph₁].

16. ins και bef μη ποιειτε AUX 1. 69 vulg lat-a b e q [l syr-jer] syrr wth arm Cyr-

18. (είπαν, so BL 33 Orig.)
19. rec ins σ bef εησους, with K8 69 (1.33, e sil): om ABP rel Orig. Cyr. [T_b?]

of πάντας, not conveying new particulars. So that it should be rendered as in A. V. R., "He drove all out of the temple, both the sheep and the oxen." (¿ξέχεεν is the aor., not the resolved form of the imperfect: cf. Aristoph. Nub. 75, and see Lobeck's note on Phryn. p. 222.) It has been imagined, that He dealt more mildly with those who sold the doves, which were for the offerings of the poor. But this was not so: He dealt alike with all. No other way was open with regard to them, than to order them to take their birds This cleansing of the temple was in the direct course of His manifestation as the Messiah. Immediately after the prophetic announcement of the Forerunner, Mal. iii. 1, is that of the Lord's coming suddenly to His temple, and purifying it. This act also answers (but like the fulfilment last mentioned, only in an imperfect and still prophetic sense) to the declaration of the Baptist " Whose fan is in His hand," &c., Matt. iii. 12. proceeding was not altogether unexampled nor unauthorized, even in an uncommissioned person: for all had the right to reform an abuse of this sort, and the zealots put this right in practice. The disciples by their allusion in ver. 17 seem to refer the action to this latter class.

16. τοῦ πατρός μου] The coincidence with Luke ii. 49 is remarkable. By this expression thus publicly used, our Lord openly announces His Messiahship. Nathanael had named Him 'the Son of God' with this meaning—see on ch. i. 50,—and these words, coupled with the ex-

pectation which the confession of John the Baptist would arouse, could leave no doubt on the minds of the Jews as to their import: see on ch. iii. 2. οἰκ. ἐμπ.] Not yet σπήλαιον ληστῶν, as at the end of His ministry: see above on yer. 14.

17.] ἐμνήσθησαν, at the time, not afterwards, which would have been expressed, as in ver. 22. But the very remembrance itself was prophetic. The καταφαγεῖν spoken of in that passion-Psalm, was the marring and wasting of the Saviour's frame by His zeal for God and God's Church, which resulted in the buffeting, the scourging, the Cross.

καταφάγεται is a well-known future, contracted from καταφαγήσεται: see reff. and cf. the prophecy, 4 Kings ix. 36, καταφάγονται οἱ κύνες τὰς σάρκας '1εζάβελ.

18.7 On the demand of the Jews, see Deut. xiii. 1-3. It was not only to justify His having driven out the abomination; this any one might have done;—but to justify the mission and the whole course of action which the words τοῦ πατρός μου implied. They used the same expression at the end of His ministry, Matt. xxi. 23. 19.] This answer of Matt. xxi. 23. 19. This answer of our Lord has been involved in needless difficulty. That [in uttering the words τον ναον τοῦτον] He pointed to His own Body, is inconceivable; -for thus both the Jews and His own disciples must have understood Him, which (see vv. 20, 22) neither of them did. That He implied [in saying Λύσατε τ. ν. τ.] that their lawless proceedings in the temple would at last bring it to an end, is equally inconceivable;

 \mathbf{v} Eph. v. 14. τοῦτον, \mathbf{v} καὶ ἐν τρισὶν ἡμέραις \mathbf{w} ἐγερῶ αὐτόν. 20 εἶπαν \mathbf{m} = here (bis) οῦν οἱ Ἰουδαῖοι Τεσσεράκοντα καὶ εξ ἔτεσιν \mathbf{x} ῷκοδομήθη only, but see ver. 22. (-σις, Esdr. v. 62 [59].) \mathbf{x} John here only. elsw. passim. tense, see note.

ABEF GHKL MPST UVXTA AHN Frag. Atha. 1, 33, 69

om εν B Orig. 20. (ειπαν, so B Orig₁. [T_b?])

οικοδομηθη $B^1[T_b]$ \aleph Frag-atha [33].

both on account of the latter part of His declaration, which would thus have no meaning,-and because of the use of the word vaos. - which was the holy and the holiest place, the temple itself,—as distinguished from To ispor, the whole enceinte of the sacred buildings. Stier has well remarked (i. 48, 49, edn. 2) that our Lord in this saying comprehended in the reality,-His own Body, its type and symbol,-the temple then before them. That temple, with all its ordinances and holy places, was but the shadow of the Christian Church ;-that, the type of the Body of the Lord, represented the Church, which is veritably His Body. And so the saying was fulfilled by the slaying of His actual Body, in which rejection of Him the destruction of the Jewish temple and city was involved, - and the raising of that Body after three days, in which resurrection we, all the members of His new glorified Body, are risen again. It is for want of keeping in mind this width and depth of the Lord's sayings, that so many Commentators have fallen into error here and elsewhere in interpreting them. Most of the best German expositors, e. g. Lücke, Neander (L. J. 283), and even Olshausen, find insuperable difficulty in the exposition given by the Evangelist of these words, and even contend that it could not have been the right one. But surely those who believe the Apostles to have been under the special influence of the Holy Spirit in their work of witnessing to and bringing out the truth of the sayings and doings of the Lord, cannot take this ground. It is a wholly distinct matter from a chronological inaccuracy, or a report of the same occurrence varying in minor details; such things the Spirit may have, and has as matter of fact, for special reasons per-mitted in the Evangelists; but we have here,-assumed the genuineness of our Gospel, on which none of these writers have a doubt,-the positive declaration of an Apostle (and what an Apostle) of the meaning of the Lord's saying; -which I do not think we are at liberty to question, on any, even the most moderate view, of the inspiration of the Scriptures. The difficulties attending the interpretation are,-besides the double meaning which I have treated above, -(1) the use of the imperative, as applied to the death

of Christ. Olshausen contends that it must be mandatory, and cannot be hypothetical. But surely Matt. xii. 33 is an instance in point, as adduced by De Wette, for the hypothetical meaning: and usages exactly like that in our text are found in the reff. (v): see Winer, Gram. edn. 6, § 43. 2. (2) The words ἐγερῶ αὐτόν, seeing that the resurrection of the Lord is ever spoken of as the work of the Father. Yes,—but by power committed to Christ Himself: see ch. x. 18, where this is distinctly asserted; and ch. vi. 39, 40, 44, where it is implied, for He is the first-fruits of them that sleep,-and (though the whole course of His working was after the will of the Father,-and in the Spirit, which wrought in Him) strictly and truly raised Himself from the dead in the sense here intended. (3) The utterance of such a prophecy at so early a period of His official life. But it was not a prophecy known and understood,but a dark saying, from which no one could then draw an inference as to His death or resurrection. The disciples did not understand it; and I cannot agree with Stier that the Jews could have had any idea of such being His meaning. Chrys. (Hom. xxiii. in Joan. p. 134) says, πολλά τοιαθτα φθέγγεται τοις μέν τότε οὐις ὄντα δῆλα, τοῖς δὲ μετὰ ταῦτα έσόμενα, τίνος δὲ εἴνεκεν τοῦτο ποιεῖ; ἵνα δειχθῆ προειδὼς ἄνωθεν τὰ μετὰ ταῦτα, ὅταν ἐξέλθη καὶ τῆς προβρήσεως τὸ τέλος, ὁ δὴ καὶ ἐπὶ τῆς προφητείας ταύτης γέγονεν. Lücke remarks, that the circumstance of the words being spoken so long before his trial by the Sanhedrim, would make it more easy for the false witnesses to distort them. they did, but not so as to agree with one They reported it, 'I can destroy,' &c., which makes a wide difference, and represents our Lord as an enemy of the temple (Matt. xxvi. 61), and some added to τον ν. τ., -τ. χειροποίητον, and that He would raise another ἀχειροποίητον 20.] The building (Mark xiv. 58). of the temple by Herod the Great is stated by Josephus, in Antt. xv. 11. 1, to have been begun in the eighteenth year of his reign; in B. J. i. 21. 1, in the fifteenth: the difference being made by counting his reign from the death of Antigonus, or from his appointment by the Romans, see

...ο ιησους X.

... TOV-

ό ναὸς οὖτος, καὶ σὰ ἐν τρισὶν ἡμέραις Ψ ἐγερεῖς αὐτον; \mathbf{r} Matt. xvii. 9 refi. 21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. \mathbf{r} ver. 17. \mathbf{r} constr., Luke 22 ὅτε οὖν \mathbf{r} ἡγέρθη ἐκ \mathbf{r} νεκρῶν, \mathbf{r} ἐμνήσθησαν οἱ μαθηταὶ \mathbf{r} 50 al. 2 Chron. ix. αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ \mathbf{r} ἐπίστευσαν τῆ γραφῆ, καὶ \mathbf{r} constr., ch. iv. 50 al. 2 Chron. ix. 50 al. ο λόγ φ $^{\rm b}$ $\hat{\rm o}\nu$ $\epsilon i\pi \epsilon \nu$ $\hat{\rm o}$ $^{\rm c}$ $^{\rm i}$ $^{\rm c}$ $^{\rm i}$ $^{\rm c}$ $^{\rm i}$ $^{\rm i}$ τῶ λόγω ο ον είπεν ο Ἰησους.

 $\tau \hat{\eta}$ d έορτ $\hat{\eta}$, πολλοὶ e επίστευσαν e εἰς τὸ e ὄνομα αὐτοῦ f θ εω - (xiii. 12 refl. fluke xxiii. ροῦντες αὐτοῦ τὰ σημεῖα ὰ ἐποίει. ²⁴ αὐτὸς δὲ Ἰησοῦς οὐκ ⁴⁸ reff.

⁸ ἐπίστευεν αὐτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, ¹⁷

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¹ 25 καὶ ὅτι οὐ h χρείαν εἶχεν h ἵνα τὶς μαρτυρήση περὶ τοῦ h ch. xvi. 30. άνθρώπου αὐτὸς γὰρ ἐγίνωσκεν τί ἡν ἐν τῷ ἀνθρώπῳ.

eyelpeis Th1 ev-47 lat-b (e).] om ev & flat-a c.

21. om autou Nº 47. 63. 253.

22. ree aft ελεγεν ins αυτοις, with K[Π]: om ABP[Tb] rel latt syrr [syr-jer] copt rec (for ov) φ, with A rel: txt BL Tb K æth arm Orig, Chr Cyr Thdrt Thl. Frag-atha Origs.

23. rec om τοις (with 33 evv-H-P-x-y-z, e sil): ins AB[Tb] N rel Orig3 Chr Cyr.

(Treg queries M and P.) om 3rd ev B.

24. rec ins o bef ino., with APN rel Orig3 [Did1 Chr1 Cyr-p2(not ad loc)]: om BL Frag-atha [om 170. also Tb Ser's il lat-e]. επιστευσεν Λ Frag-atha Ser's f1 p (w1?) Orig₃. rec (for 1st autou) eautou, with $A^2\aleph^{3k}$ rel Orig₂ [Chr₁ Cyr₁]: txt $A^1BL\aleph^1$ Orig₁ [Cyr₁]. (P def. [T_b?]) om 2nd autou \aleph [lat-a b q]. 25. om oti $A[T_b]$ Syr copt (wth?) Did. for ou $\chi\rho$, $\chi\rho$, our \aleph . $\tau\iota$ $\eta\nu$ $\epsilon\nu$ is

repeated by N1.

Antt. xvii. 8. 1. Reckoning from this latter, we shall have twenty years till the birth of Christ, and thirty years since that event, from which fifty, however, four must be taken, since our era is four years too late. This gives forty-six. The temple was not completed till A.D. 64, under Herod Agrippa II., and the procurator Albinus; so that ἀκοδομήθη, was in building, must refer to the greater part of the work now completed. The sense of this aor. is curiously illustrated by a passage in Ezra v. 16, τότε Σαβανασὰρ ἐκεῖνος ήλθε και έδωκε θεμελίους τοῦ οἴκου τοῦ θεοῦ ἐν Ἱερουσαλήμ, καὶ ἀπὸ τότε ἕως τοῦ

νῦν ἀκοδομήθη καὶ οὐκ ἐτελέσθη.
22.] τῆ γραφῆ, by all analogy, must mean the O. T. scriptures. That the resurrection of the Lord is the subject of O. T. prophecy, we find in several passages of the N. T., see ch. xx. 9: Luke xxiv. 26, 27: 1 Cor. xv. 4. At first sight it appears difficult to fix on any passage in which it is directly announced: but with the deeper understanding of the Scriptures which the Holy Spirit gave the Apostles and still gives the Christian Church, such prophecies as that in Ps. xvi. are recognized as belonging to Him in Whom alone they are properly fulfilled: see also Hosea vi. 2.

23-25.] MANY BELIEVE ON JESUS AT THE PASSOVER: HIS KNOWLEDGE OF

THEIR CHARACTER, AND WITHHOLDING OF HIMSELF FROM THEM. analogous with έν τῷ πάσχα έν τῆ έορτῆ, see ch. vi. 4. θεωρ. αὐτ. τὰ σημ. α̂ ἐπ.] ἐπίστευον εἰς αὐτον, ἀλλ' οὐ βεβαίως. έκείνοι γάρ ἀκριβέστερον ἐπίστευον, ὅσοι μη διὰ τὰ σημεῖα μόνον, ἀλλὰ καὶ διὰ τὴν διδασκαλίαν αὐτοῦ ἐπίστευον. Euthym.

What miracles these were, is not related :-- certainly some notable ones, see The mention of them precludes us from understanding ch. iv. 54, as indicating that the healing of the ruler's son was absolutely His second miracle.

24, 25.] The repetition of ἐπίστ. has been regarded (Lücke, De Wette) as a sort of play on the word. But I should rather set it down to the simplicity of The meaning is, He did John's style. not trust himself to them, -i.e. treat them as true and earnest disciples: they entered into no spiritual relation with Him, and He in consequence into none with them. The fact of this being narrated shews that it made an impression on the Evangelist, and led him perhaps first to the conclusion which he here expresses, and which higher knowledge enabled him afterwards to place, as he here does, on its right ground :- His knowing what was in man. Nothing less than divine knowledge is here set forth; the words are even

ΙΙΙ. 1 ε Ην δε άνθρωπος εκ των Φαρισαίων, Νικόδημος ΑΒΕΓG αὐτὸν κυυκτὸς καὶ είπεν αὐτῷ ' Ραββί, οἴδαμεν ὅτι ἀπὸ ΓλλΙΙκ. Frag. Acts in. 17 a k Matt. n. 14. xxviii. 13. ch. xix. 31. l ch. i. 39 reff. in Luke i. 66. Acts vii. 9. θεοῦ ἐλήλυθας διδάσκαλος οὐδεὶς γὰρ δύναται ταῦτα 1.33.69 τὰ σημεία ποιείν ἃ σὺ ποιείς, ἐὰν μὴ ἦ ὁ θεὸς m μετ' αὐτοῦ.

CHAP. III. 1. for ovoug autw. ovougt: X1(txt X2) [lat-b c f l]. 2. νυκτος bef προς αυτον κ (ev-2) [lat-l]. rec (for αυτον) τον ιησουν, with EFG HM[Γ] vulg-ed lat-α e f Syr [syr-jer] copt: txt AB[Τ_b]κ rel am[with fuld forj ing em tol] lat-b c l [q] syr æth arm Chr₁ Cyr₁ Thl Aug. for ουδείς γαρ, και ουδείς κ [lat-e]. rec ταυτα τα σημεία bef δυναται, with E rel syr Chr₁: txt ABL[Τ_b]κ Frag-ath, 33 latt Syr [syr-jer] copt arm Orig, [Chr].

stronger than if των ανθ. and εν τοις ανθ. had been used. Then some reference might have been imagined to the persons here mentioned; but now, the singular is, and must be on all hands, purely generic,

-as in E. V.
CHAP. III. 1-21.] The Lord's discourse with Nicodemus,—one of these believers on account of His Miracleson the spiritual nature of the kingdom of God and the necessity of the new birth. 1.] We have in the Talmud (see Lightfoot, Hor. Heb. in loc.) a Nicodemus ben Gorion, who was properly called Bonai, and said to have been a disciple of Jesus: but he is found living at the destruction of Jerusalem. This might certainly have been; still it must be quite uncertain whether he be the same with this Nicodemus.

He is mentioned again ch. vii. 50; xix. 39. He was a member of the Sanhedrim (αρχων, see reff.), and, besides, a νομοδιδάσκαλος (ver. 10). 2.] νυκτόςfor fear of the Jews: see ch. xii. 42. The discourse seems to have taken place between Jesus and Nicodemus alone,-and may have been related by our Lord to the Evangelist afterwards. If this be deemed improbable (though I do not see why it should), -of the two other alternatives I would rather believe that John was present, than that Nicodemus should have so minutely related a conversation which in his then position he could not understand.

οίδαμεν This plural may be merely an allusion to others who had come to the same conclusion, e.g. Joseph of Arimathea; or it may express that Nicodemus was sent in the name of several who wished to know the real character of this Person who wrought such miracles. It is harsh, in this private conversation, to take the plural as merely of singular import, as Lightfoot seems to do. His other rendering, "vulgo agnoscitur," is better,—but not satisfactory; for the common people did not generally confess it, and Nicodemus, as an

ἄρχων, would not be likely to speak in their name (see ch. vii. 49). I would rather take it to express the true conviction respecting Jesus, of that class to which Nicodemus belonged—the ἄρχοντες: and see in it an important fact, that their persecutions and murder of the Prince of Life hence found their greatest aggravation, that they were carried on against the conclusions of their own minds, out of bitter malice, and worldly disappointment at His humble and unobtrusive character, and the spiritual purity and self-sacrifice which He inculcated. Still this must not, though undoubtedly it has truth in it, be carried too far: cf. Acts iii. 17 note, and Acts xiii. 27: 1 Cor. ii. 8. Some degree of ignorance there must necessarily have been in all of them, even Caiaphas included, of our Lord's Office and Person. Stier (iv. 11 ff., edn. 2) seems to think that Nicodemus, by using the plural, is sheltering himself from expressing his own conviction, so as to be able to draw back ἐλήλυθας Stier again if necessary. (and Schleiermacher, cited by Stier, iv. 12, edn. 2, note) thinks that there is involved in this word a recognition by Nicodemus of the Messianic mission of Jesus: -that it expresses His being δ έρχόμενος (Matt. xi. 3 al.). It is never used of any but the Messiah, except by the Lord Himself, when speaking of John the Baptist as the subject of prophecy (see διδάσκαλος In Matt. xi. 14 al.). this and the following words, Nicodemus seems to be cautiously withdrawing from his admission being taken as expressing too much. For who of the Jews ever expected a teacher to come from God? They looked for a King, to sit on David's throne,-a Prophet, to declare the divine will; -but the Messiah was never designated as a mere teacher, till the days of modern Socinianism. So that he seems trying to qualify or recall his ἐλήλυθας by this ad-The following words exhibit the same cautious inconsistency. No one F $\cdots \epsilon \iota \pi \epsilon \nu$

...iii. 4 (appy) T_b.

3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ π'Αμὴν παμὴν πλέγω nch.i.52 al. ir. J. see τ βασιλείαν τοῦ τ θεοῦ. 4 λέγει πρὸς αὐτὸν ὁ Νικόδημος
 Τ΄ βασιλείαν τοῦ τ θεοῦ. 4 λέγει πρὸς αὐτὸν ὁ Νικόδημος
 Τ΄ Β΄ δύναται ἄνθρωπος γεννηθῆναι ς γέρων ὤν; μὴ δύναται εἰς τὴν τ κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰςελθεῖν καὶ γεννηθῆναι; 5 ἀπεκρίθη [ό] Ἰησοῦς n λμὴν n ἀμὴν iii. 4. see also Gal. iv. 9. Wisd. xix. 6. r John, ver. 6 (Rev. xii. 10) only. Gospp. & Paul, passim. t = Luke ii. 26. 1 Pet. iii. 10, from Ps. xxxiii. 12 al. s here only. Job xxxii. 12 al. s here only. Job xxxii. 12 al. (x xxxi. 23 B-txt N²). Sir. viii. 9 al3, only.
 3. rec ins o bef μης, with ΔΗΧ rol. com. DINCOLUMN 15 (10 cc) δεύτελος σοι, έὰν μή τις ° γεννηθη ράνωθεν, οὐ δύναται θίδειν την

3. rec ins o bef ιησ., with AHX rel: om BEFGKLM[TbΓΠ] Frag-atha t Cyr1. (E [for ideiv, eisendeiv eis Tb.] and H as Treg, expr.) οm και ειπεν αυτω χ1.

4. om δ BEGL Frag-atha. (33 def.) γερων ων bef 1st γεννηθηναι κ.
5. om δ A[S(Tischdf)] κ rel Cyr₁: ins BLU 33. 69 [Chr₁]. aft ιησ. ins και ειπεν αυτω ΚΜ[Π] 258 Ser's o p v w Syr syr-mg [syr-jer] copt-ms with arm, και ειπεν L X3a (but erased) Frag-ath, lat-f syr-jer copt-ed. om 2nd aunv A ev-z.

can do, &c. unless-we expect some strong expression of the truth, such as we had from Nathanael in ch. i. 50, but the sentence drops to merely- God be with him, which is a very poor and insufficient exponent of ἀπὸ θ. ἐλήλυθας. Against this inconsistency,-the inner knowledge that the Kingdom of God was come, and He who was to found it, on the one hand,and the rationalizing endeavour to reduce this heavenly kingdom to mere learning, and its Founder to a mere teacher, on the other,-is the following discourse directed.

3. We are not to imagine that any thing is wanting to complete the sense or connexion. Our Lord replies, It is not learning, but life, that is wanted for the Messiah's Kingdom; and life must begin by birth. Luther (Stier, iv. 17, edn. 2) says: "My teaching is not of doing and leaving undone, but of a change in the man (nicht von Thun und Laffen, fondern von Merben); -so that it is, not new works done, but a new man to do them; not another life only, but another birth." And only by this means can Nicodemus gain the teaching for which he is come, -ibeiv τ. β. τ. θ.,—'become a disciple of Christ:' -ἴδοι. τουτέστι νοήσοι, Thl.,—'understand, by sharing'—' have any conception of.' ἄνωθεν — οἱ μὲν "ἐκ τοῦ οὐρανοῦ" φασιν, οἱ δὲ "ἔξ ἀρχῆς." Chr.,—who, as also Euthym., explains γεν. ανωθ. by παλιγγενεσία: Orig., Cyr., and Thl. taking the other meaning. The true meaning is to be found by taking into account the answer of Nicodemus, who obviously understood it of a new birth in mature life. Born afresh would be a better rendering than 'born again,' being closer to the meaning of ἄνωθεν, 'from the very beginning;'—'unless a man begin his life anew altogether (πάλιν ἄνωθεν, Gal. iv. 9), he cannot' &c. It is not impos-

sible that the other meaning may lie beneath this,—as the βασιλεία is του θεου. and so must the birth be; -but Grotius has remarked that in Hebrew and Aramaic (in one of which languages our Lord, discoursing with a Rabbinical Jew, probably spoke) there is no word of double meaning corresponding to ἄνωθεν:-so that He must have expressed it, as Nicodemus understood it, of an entirely new birth. That John never uses the word elsewhere in this sense (Lücke) is here of little weight, for he uses it only three times more, and never with a verb cognate to γεννάομαι. The Evangelist most likely chose the Greek expression γεν. ανωθ. as strictly corresponding to the term avayevνασθαι, which, when he wrote, was in common use in the Church: see 1 Pet. i. 3, 23. Justin Martyr, as Bp. Wordsworth reminds us, quotes as our Lord's saying, Apol. i. 61, p. 79, αν μη αναγεννήθητε, οὐ μη εἰς έλθητε εἰς τ. βασιλείαν τῶν οὐρανῶν: probably mixing this with Matt. xviii. 3. On the birth itself, see below, ver. 5.

4.7 It is impossible that Nicodemus can have so entirely and stupidly misunderstood our Lord's words, as his question here would seem to imply. The idea of new birth was by no means alien from the Rabbinical views. They described a proselyte when baptized as "sicut parvulus jam natus." Lightfoot in loc. I agree with Stier in thinking that there was something of the spirit that would not understand, and the disposition to turn to ridicule what he heard. But together with this there was also considerable real ignorance. The proselyte might be regarded as born again, when he became one of the seed of Abraham: this figure would be easily explained on the Judaical view: but that every man should need this, was beyond Nicodemus's comprehension. He u " ek, ch. i. Neb. xi. 35.

η λέγω σοι, έαν μή τις ου γεννηθή ν έξ ύδατος καὶ πνεύματος, ABEG οὐ δύναται εἰςελθεῖν εἰς τὴν Εασιλείαν τοῦ Εροῦ. 6 το ΝΙΝΡΔ ου γεγεννημένον έκ της σαρκός σάρξ έστιν, καὶ τὸ ου γεγεν-

εξ υδατος και πνευματος bef γεννηθη &. for γενν., γενηθη A. om eis X. ideir MIN1. for του θεου, των ουρανων X1 Ser's c late Hipp, Eus, [Constt, hom-Clem, Chr3] Orig-int, Tert, 6. elz (for γεγεννημ.) γεγενημ. (twice), with Λ(2nd doubtful) Η 258 Scr's a.

therefore rebuts the assertion with a reductio ad absurdum, which in spirit expresses, as in ch. vi. 60,- 'This is an hard saying; who can hear it?' γέρων ων Probably he himself was old, and he instances his own case. Our Lord passes by the question of Nicodemus without notice, further than that this His second assertion takes as it were the ground from under it, by explaining

the token and means of the new birth. There can be no doubt, on any honest interpretation of the words, that γεννηθήναι έξ ύδατος refers to the token or outward sign of baptism, - γ. ἐκ πνεύματος to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of these two plain facts have sprung from doctrinal prejudices, by which the views of expositors have been warped. Such we have in Calvin: "spiritum, qui nos repurgat, et qui virtute sua in nos diffusa vigorem inspirat cœlestis vitæ;"-Grotius: "spiritum aquæ instar emundantem;"—Cocceius: "gratiam Dei, sordes et vitia abluentem;"—Lampe: "obedientiam Christi;"-Tholuck, who holds that not Baptism itself, but only its idea, that of cleansing, is referred to;—and others, who endeavour to resolve ὕδατος καὶ πνεύματος into a figure of ἐν διὰ δυοῖν, so as to make it mean 'the cleansing or purifying Spirit.' All the better and deeper expositors have recognized the coexistence of the two, water and the Spirit. So for the most part the ancients: so Lücke (in his last edition), De Wette, Neander, Stier, Olshausen, &c. being then recognized, to what does ύδωρ refer? At that time, two kinds of baptism were known: that of the proselytes, by which they were received into Judaism, -and that of John, by which, as a preparatory rite, symbolizing repentance, the people were made ready for Him who was to baptize them with the Holy Ghost. But both these were significant of one and the same truth; that namely of the entire cleansing of the man for the new and spiritual life on which he was to enter, symbolized by water cleansing the outward person. Both were appointed means,—the one by the Jewish Church,—

the other, stamping that first with approval, by God Himself,—towards their respective ends. John himself declared his baptism to be incomplete, -it was only with water; One was coming, who should baptize with the Holy Ghost. That declaration of his is the key to the understanding of this verse. Baptism, complete, with water and the Spirit, is the admission into the kingdom of God. Those who have received the outward sign and the spiritual grace, have entered into that Kingdom. And this entrance was fully ministered to the disciples when the Spirit descended on them on the day of Pentecost. So that, as spoken to Nicodemus, these words referred him to the baptism of John, which probably (see Luke vii. 30) he had slighted. But they were not only spoken to him. The words of our Lord have in them life and meaning for all ages of His Church: and more especially these opening declarations of His ministry. He here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33-in which united form He afterwards (Matt. xxviii. 19, 20: Mark xvi. 16) ordained it as a Sacrament of His Church. Here He speaks of spiritual Baptism, as in ch. vi. of spiritual Communion, and in both places in connexion with the outward conditions and media of these sacraments. It is observable that here, as ordinarily (with a special exception, Acts x. 44 ff.), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where duly received. eisedbeiv eis is more than $i\delta\epsilon\hat{\imath}\nu$ above, though no stress is to be laid on the difference. The former word was perhaps used because of Nicodemus's expectation of teaching being all that was required: but now, the necessity of a real vital change having been set forth, the expression is changed to a practical one the entering into the Kingdom of God.

6. The neuter denotes not only the universal application of this truth, but (see Luke i. 35) the very first beginnings of life in the embryo, before sex can be predicated. So Bengel: "notat ipsa prima stamina vitæ." The Lord here answers Nicodemus's hypothetical question

υημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. 7 μὴ x θαυμάσης x w. 5 τι, 4 τιν σοι y Δεῖ ὑμᾶς o γεννηθῆναι z ἄνωθεν. 8 τὸ 6 Λτις, 1 Τὸ 5 1 1 1 1 1 8 1

of ver. 4, by telling him that even could it be so, it would not accomplish the birth of which He speaks. In this σάρξ is included every part of that which is born after the ordinary method of generation: even the spirit of man, which, receptive as it is of the Spirit of God, is yet in the natural birth dead, sunk in trespasses and sins, and in a state of wrath. Such 'flesh and blood 'cannot inherit the Kingdom of God, 1 Cor. xv. 50. But when the man is born again of the Spirit (the water does not appear any more, being merely the outward form of reception,-the less included in the greater), then just as flesh generates flesh, so spirit generates spirit, after its own image, see 2 Cor. iii. 18 fin.; and since the Kingdom of God is a spiritual kingdom, such only who are so born can enter into 7.7 The weightiest word here is upas. The Lord did not, could not, say this of Himself. Why?-Because in the full sense in which the flesh is incapacitated from entering the kingdom of God, He was not born of the flesh. He inherited the weakness of the flesh, but His spirit was not, like that of sinful man, alien from holiness and God; and therefore on Him no second birth passed; when the Holy Spirit descended on Him at His baptism. the words spoken by the Father were indicative of past approval, not of renewal. His obedience was accepted as perfect, and the good pleasure of the Father rested on Him. Therefore He includes not Himself in this necessity for the new birth.

The μὴ θαυμάσης applies to the next verse, in which Nicodemus is told that he has things as wonderful around him every day in the natural world.

8.] Our Lord might have chosen any of the mysteries of nature to illustrate the point:—He takes that one, which is above others symbolic of the action of the Spirit, and (which in both languages, that in which He spoke, as well as that in which His speech is reported) is expressed by the same word as it. So that the words as they stand apply themselves at once to the Spirit and His working, with-

out any figure ; - spiritus ubi vult spirat. Bengel, after Origen and Augustine, takes τὸ πν. of the Holy Spirit exclusively: but this can hardly be. The form of the sentence, as well as its import, is against it. The πνεῖ, ἀκούεις, οἶδας, are all said of well-known facts. And the comparison would not hold on that supposition- 'As the Spirit is in His working on those born of Him, so is every one that is born of the Spirit.' But on the other interpretation, we have The wind breatheth, &c .: - so is, i. e. 'so it is with' (see a similar construc-tion Matt. xiii. 45) every one born of the Spirit. Notice it is not δ ἄνεμος here, but τὸ πνεῦμα, the gentle breath of the wind; -and it is heard, not felt; -a case in which the our oldas K.T.A. is more applicable than in that of a violent wind steadily blowing. It is one of those sudden breezes springing up on a calm day, which has no apparent direction, but we hear it rustling in the leaves around. ὅπου θέλει, in the application, implies the freedom (2 Cor. iii. 17) and unrestrained working of the Spirit (1 Cor. xii. 11). πας ό γεγ.] Our Lord can hardly, as Stier explains (iv. 48, edn. 2), mean Himself by these words; or, if He does, only inclusively, as being γεγ. ἐκ τ. πv.,-not principally. He describes the mystery of the spiritual life: we see its effects, in ourselves, and others who have it; but we cannot trace its beginnings, nor can we prescribe to the Holy Spirit His course: He works in us and leads us on, accompanying us with His witness,-His voice, spiritually discerned. " Homo in quo spiritus spirat, e spiritu respirat."
Bengel. This saying of the Lord—in contradiction to all so-called Methodism, which prescribes the time and manner of the working of the Spirit-assures us of the manifold and undefinable variety of both these. "The physiognomies of those who are born again, are as various as those of natural men" (Dräseke, cited by Stier, iv. 50, edn. 2).

9.] The question of iv. 50, edn. 2). 9.] The question of Nicodemus is evidently still one of unf = here only, see James v. 6. τοῦ Ἰσραήλ, καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν ἀμὴν λέγω 8 Τησοῦς καὶ εἶπεν αὐτῷ 8 Σὲ εἶ 6 ό διδάσκαλος ΑΒΕΘ ΗΚΕΜ τοῦ Ἰσραήλ, καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν ἀμὴν λέγω 8 Τημεν τοῦ ἴσραήλ, καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν ἀμὴν λέγω 8 Τημεν σοι ὅτι ὁ οἴδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, 1 Λλ113 τοι ὅτι οι ὅτι ὁ οἴδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, 1 Λλ113 καὶ τὴν 8 μαρτυρίαν ἡμῶν οὐ 8 Ηλαμβάνετε. 12 εἶ τὰ ἱ ἐπίγεια τὰ ἱτὰν ὑμῖν τὰ τὰ ὑπὶν τὰ ὑπὶν τὰ ὑπὶν τὰ ὑπὶν τὰ ὑπὸν οὐρανίνα πιστεύσετε; 13 καὶ οὐδεὶς 8 ἀναβέβηκεν εἰς τὸν οὐρανούν, εἶ μὴ ὁ ἐκ τοῦ οὐρανοῦ 8 καταβάς, ὁ 1 νίὸς οπὶς. Έρh. is. 10 al. κερh. iv. 9. Prov. xxx. 4. 1 Matt. viii. 20 reff.

10. rec ins o bef ins., with & 69: om AB rel Cyr Thl [om apekr. ins. T_b]. [11. $\pi_i \sigma \tau \epsilon \nu \epsilon \tau \epsilon$ (for -sete) $T_b \Lambda$ lat-b f_c^* l copt-dz.]

belief, though no longer of frivolity: see 10.7 I believe the E. V. is right in rendering & Sid. a master; the article is inserted as required by Too before 'Ισραήλ, which is expressed as giving a solemnity to 'Iσρ. as the people of God. Or is it possible that ὁ διδάσκαλος may merely be meant as one of οι διδάσκαλοι? I prefer either of these reasons for the presence of the article, to supposing it to have any emphatic meaning. Nicodemus was manifestly in no supereminent place among the ἄρχοντες: see ch. vii. 50-52. Still less can I with Bp. Middleton, Gr. Art. pp. 242 3, believe any blame conveyed in the title. [Dean Alford afterwards preferred rendering δ διδάσκαλος the teacher; see N. T. for English Readers, and N. T. Authorized Version Revised.]

11.7 Henceforward the discourse is an answer to the unbelief, and in answering that, to the question (mas δύν. 7. yev.) of Nicodemus: by shewing him the appointed means of this new birth, and of being upheld in the life to which it is the entrance, viz. faith in the Son of God. δοίδαμεν λ. . . .] Why these plurals? Various interpretations have been given: ή περί έαυτοῦ καὶ τοῦ πατρὸς τοῦτό φησιν, ἡ περὶ ἐαυτοῦ μόνου (Euthym.);—"Loquitur de se et de Spiritu" (Bengel); -of Himself and the Prophets (Beza, Tholuck); - of Himself and John the Baptist (Knapp);—of Teachers like Himself (Meyer);—of all the born of the Spirit (Lange, Wesley);—of the three Persons in the Holy Trinity (Stier);—or, the plural is only rhetorical (Lücke, De Wette). I had rather take it as a proverbial saying; q.d. 'I am one of those who,' &c. Our Lord thereby brings out the unreasonableness of that unbelief which would not receive His witness, but made it an exception to the general proverbial οὐ λαμβάνετε, addressed still to Nicodemus, and through him to the Jews: not to certain others who were present, as Olsh. supposes. 12.7 The

words μαρτυρίαν λαμβάνειν prepared the way for the new idea which is brought forward in this verse-πιστεύειν. Faith is, in the most pregnant sense, 'the receiving of testimony;' because it is the making subjectively real the contents of that testimony. So the πιστεύειν είς αὐτόν [see ver. 15] is, the full reception of the Lord's testimony; because the burden of that testimony is, grace and truth and salvation by Himself. This faith is neither reasoning, nor knowledge, but a reception of divine Truth declared by One who came from God; and so it is far above reasoning and knowledge: -πιστεύομεν above But what are the enigera? οίδαμεν. The matters relating to the new birth which have hitherto been spoken of; called so because that side of them has been exhibited which is upon earth, and happens among men ;- à τοις ἐπὶ γῆς ἔτι διατρίβουσιν ανθρώποις δυνατα υπάρξαι τε και νοηθήναι, Origen. That the parable about the wind is not intended, is evident from κ. οὐ πιστεύετε, which in that case would be 'do not understand.' And the emoupavia are the things of which the discourse goes on to treat from this point: viz. the heavenly side of the new birth and salvation of man, in the eternal counsels of God regarding His only-begotten Son. Stier supposes a reference in this verse to

Stier supposes a reference in this verse to Wisd. ix. 16, και μόλις εἰκάζομεν τὰ ἐπὶ τῆς γῆς, καὶ τὰ ἐν χερσὶν εὐρίσκομεν μετὰ πόνου, τὰ δὲ ἐν οὐρανοῖς τίς ἐξιχνίασεν;

13.] The whole verse seems to have intimate connexion with and reference to Prov. xxx. 4; and as spoken to a learned doctor of the law, would recall that verse,—especially as the further question is there asked, 'Who hath gathered the wind in His fists?' (יְצַבְּקֵב הַיִּבְּיִיבְּשִׁ, p), and 'What is His name, and what His Son's name?' See also Deut. xxx. 12, and the citation, Rom. x. 6—8. All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of Man, the Lord Jesus, the Word made Flesh, vas

τοῦ 1 ἀνθρώπου ὁ m ὢν ἐν τῶ οὐρανῶ. 14 καὶ καθώς m Exod. iii. 14. Μωυσης " ύψωσεν τον ο όφιν εν τη ερήμω, ούτως " ύψωθηναι " = ch. viii. 28. Matt. xi, 23 al.

o Matt. vii. 10. 1 Cor. x. 9 al. Num. xxi. 9.

13. om ο ων εν τω ουρανω (carelessness or misunderstanding !) BL[T_b] № 33 copt-dz æth Eus, [Cyr-p] Orig-int,: ins (A: "ων prius omissum. Erasit manus antiqua et rescripsit addito ωv ." Cowper) rel latt syrr syr-eu [syr-jer] copt arm Hipp₁ [Did₁ Chr₂] Orig-int₂ Novat₁ Hil₃(certissime₂) Lucif₁ [Jac-nisib₁].—om ωv Λ^1 (appy) ev-44: qui erat lat-e: contra, Orig on Rom x. 6 (non dixit "qui fuit" sed "qui est" in cælo). 14. ins o bef υψωθ. \$1 (marked for erasure eadem manu).

in, came down from, heaven,-and was in heaven (heaven about Him, heaven dwelling on earth, ch. i. 52), while here, and ascended up into heaven when He left this earth; -and by all these proofs, speaking in the prophetic language of accomplished Redemption, does the Lord establish, that He alone can speak of Tà έποιράνια to men, or convey the blessing of the new birth to them. Be it remembered, that He is here speaking proleptically, of results of His course and sufferings on earth,-of the way of regeneration and . salvation which God has appointed by Him. He regards therefore throughout the passage, the great facts of redemption as accomplished, and makes announcements which could not be literally acted upon till they had been so accomplished. See vv. 14 ff., whose sense will be altogether lost, unless this avaßeBnker be understood of His exaltation to be a Prince and a ὁ ῶν ἐν τῷ οὐρ.] See ch. i. 18 and note. Doubtless the meaning involves 'whose place is in heaven;' but it also asserts the being in heaven of the time then present: see ch. i. 52. Stier (iv. 68, edn. 2) speaks well of the majestic ὁ ὢν ἐν τῷ οὐρανῷ, by which the Lord characterizes His whole life in the flesh between the καταβαίνειν and the αναβαίνειν. As uniting in Himself God, whose dwelling is heaven, with man whose dwelling is on earth, He ever was in heaven. And nearly connected with this fact is the transition to His being the fountain of cternal life, in vv. 14 ff.: cf. 1 Cor. xv. 47—50, where the same connexion is strikingly set forth.

To explain such expressions as αναβαίνειν είς τ. ούρ., &c., as mere Hebrew metaphors (Lücke, De Wette, &c.) is no more than saying that Hebrew metaphors were founded on deep insight into divine truth :- these words in fact express the truths on which Hebrew metaphors were constructed. Socious is quite right, when he says that those who take avaß. eis T. ov. metaphorically, must in all consistency take δ καταβάς έκ τ. οὺρ. metaphorically also; "qualis descensus, talis etiam ascensus." 14.] From this point the discourse passes to the

Person of Christ, and Redemption by His The Lord brings before this doctor of the Law the mention of Moses, who in his day by divine command lifted up a symbol of forgiveness and redemption to Israel. Kaθώs] We must avoid all such ideas as that our Lord merely compares His death to the elevation of the brazen serpent, as if only a fortuitous likeness were laid hold of by Him. This would leave the brazen serpent itself meaningless, and is an explanation which can only satisfy those who do not discern the typical reference of all the ceremonial dispensation It is an important to the Redeemer. duty of an expositor here, to defend the obvious and only honest explanation of this comparison against the tortuous and inadequate interpretations of modern critics. The comparison lies between the exalted serpent of brass, and the exalted Son of Man. The brazen serpent sets forth the Redeemer. This by recent Commentators (Lücke, De Wette, and others) is considered impossible: and the tertium comparationis is held to be only 'the lifting up.' But this does not satisfy the construction of the comparison. 'The brazen serpent was lifted up: every one who looked on it, lived,' = 'The Son of Man must be lifted up: every one who believes on Him, shall live.' The same thing is predicated of the two; -both are lifted up; cognate consequences follow,-bodyhealing and soul-healing (as Erskine, On the Brazen Serpent). There must then be some reason why the only two members of the comparison yet unaccounted for stand where they do,-considering that the brazen serpent was lifted up not for any physical efficacy, but by command of God alone. Now on examination we find this correspondence fully established. The 'serpent' is in Scripture symbolism, the devil,-from the historical temptation in Gen. iii. downwards. But why is the devil set forth by the serpent? How does the bite of the serpent operate? It pervades with its poison the frame of its victim: that frame becomes poisoned:and death ensues. So sin, the poison of the devil, being instilled into our nature,

p w. έν, Mark i. 15 only. Ps lxxvii. $\delta \epsilon \hat{l}$ τον \hat{l} υίον τοῦ \hat{l} ἀνθρώπου, \hat{l} 5 τνα πᾶς \hat{o} \hat{l} πιστεύων έν ABEF (GIIK L. 18 left). \hat{l} 6 μετ xii. 6, αὐτῷ ἔχη \hat{l} 7 ζωὴν \hat{l} 9 αἰώνιον. \hat{l} 6 \hat{l} 7 οὕτως γὰρ ἦγάπησεν \hat{o} θεὸς \hat{l} 8 Matt. xix. \hat{l} 6 (Luke x. 25. John, passim. Acts xiii. 48. Paul, Rom. ii. 7 al7. Jude 21. Dan. xii. 2. $\hat{\eta}$ ά. ζ., \hat{l} 1 \hat{l} 1 (λ. xii. 3. Acts xiii. 46. 1 Tim. vi. 12 only.

δει bef υψωθηναι A ev-26 lat-a Lucif,.

that nature has become σάρξ άμαρτίας, a

15. rec (for $\epsilon \nu$ auta) ϵ_{15} auto (from ver 16, and John's usage elsw), with \aleph rel vulg lat-a b ef[q] Chr, Cyr, [Thdrt₃] Lucif₁: $\epsilon \pi'$ autov Λ : $\epsilon \pi'$ auta Γ Thdrt₁: txt B[T_b] am(with em [fuld] harl ing mt) lat-e $g[\ell]$ Fulg, rec ins $\mu \eta$ atolytic all thef $\epsilon \chi \eta$ (from ver 16), with Λ rel [latt syrr eth-pl arm-use] Chr, Thdrt_{sepe}: om BL[T_b] \aleph 1. 33 lat-a f syr-cu syr-jer copt ath[-rom] arm[-zoh] Cyr, Non, Cypr, Lucif,

poisoned nature, -a flesh of sin. Now the brazen serpent was made in the likeness of the serpents which had bitten them. It represented to the children of Israel the poison which had gone through their frames, and it was hung up there on the banner-staff, as a trophy, to shew them that for the poison, there was healing; -that the plague had been overcome. In it, there was no poison; only the likeness of it. Now was not the Lord Jesus made èv δμοιώματι σαρκός άμαρτίας, Rom. viii. 3? Was not He made 'Sin for us, who knew no sin' (2 Cor. v. 21)? Did not He, on His Cross, make an open shew of, and triumph over, the Enemy, so that it was as if the Enemy himself had been nailed to that Cross (Col. ii. 15)? Were not Sin and Death and Satan crucified, when He was crucified ? ἐκεῖ μέν, ἐπεὶ δι' ὄφεως ἡ βλάβη, δι' όφεως καὶ ή θεραπεία ένταῦθα δέ, ἐπεὶ δι' ἀνθρώπου ὁ θάνατος εἰςῆλθεν εἰς τὸν κόσμον, δι' ανθρώπου και ή ζωή παρεγένετο, Euthym. δει, it is necessary, in the Father's counsel-it is decreed, but not arbitrarily :-- the very necessity of things, which is in fact but the evolution of the divine Will, made it requisite that the pure and sinless Son of Man should thus be uplifted and suffer: see Luke xxiv. ὑψωθῆναι] In this word there is more than the mere crucifixion. It has respect in its double meaning (of which see a remarkable instance in Gen. xl. 13, 19, E. V.) to the exaltation of the Lord on the Cross, and through the Cross to His Kingdom; and refers back to avaßéβηκεν είς τ. ούρ. before. Stier quotes the Christian proverb, 'Crux scala cæli.' 15.] The corresponding clause applying to the type is left to be supplied-'And as every one who looked on it was healed, πιστ. έν αὐτώ This expression, here only used by John, implies His exaltation, - see ch. xii. 32. It is a belief in (abiding in, see note on ver. 18) His Person being what God by His sufferings and exaltation hath made Him to be, and being that to ME. This involves, on the part of the believer, the

sin is crucified, with the inner eye of exn 5. al.] Just as in the faith. type, God did not remove the fiery serpents,-or not all at once,-but healing was to be found in the midst of them by looking to the brazen serpent (παs ὁ δε-δηγμένος ίδων αὐτον ζήσεται, LXX),—so the temptations and conflicts of sin shall not leave the believer, -but in the midst of these, with the Eye of Faith fixed on the uplifted Son of Man, he has eternal life ; perishes not of the bite, but ζήσεται. See on this verse the remarkable passage, Wisd. xvi. 5-13, where as much of the healing sign is opened as could be expected before the great Antitype Himself appeared. 16.] Many Commentators—since the time of Erasmus, who first suggested the notion-have maintained that the discourse of our Lord breaks off here, and the rest, to ver. 21, consists of the remarks of the Evangelist. (So Tholuck, Olshausen, Lücke, De Wette; which last attributes vv. 13, 14 also to John.) But to those who view these discourses of our Lord as intimately connected wholes, this will be as inconceivable, as the idea of St. Matthew having combined into one the insulated sayings of his Master. This discourse would be altogether fragmentary, and would have left Nicodemus almost where he was before, had not this most weighty concluding part been also spoken to him. This it is, which expands and explains the assertions of vv. 14, 15, and applies them to the present life and conduct of mankind. The principal grounds alleged for supposing the discourse to break off here seem to be (a) that all allusion to Nicodemus is henceforth dropped. But this is not conclusive, for it is obvious that the natural progress of such an interview on his part would be from questioning to listening: and that even had he joined in the dialogue, the Evangelist would not have been bound to relate all his remarks, but only those which, as vv. 2, 4 and 9, were important to bring out his mind and standing-point. (B) That

anguish of the bite of the fiery serpent,-

and the earnest looking on Him in Whom

16. om αυτου ΒΝ¹. om εδωκεν Ν¹(ins ℵ-corr¹). [επ αυτον Τ_b: επ αυτω L.] απολλυηται Λ. αλλα Β.
17. om 1st αυτου (see above, ver 16) BL[T_b]ℵ 1 Cyr[-p]: ins A rel D-lat vss Tert₁ Hil₂ Lucif₁.

henceforth past tenses are used; making it more probable that the passage was added after the great events alluded to had taken place. But does not our Lord speak here, as in so many other cases, proleptically, of the fulness of the accomplishment of those designs, which in the divine counsels were accomplished? Is not this way of speaking natural to a discourse which is treating of the development of the new birth, itself not yet brought in till the Spirit was given? See a parallel instance, with the Evangelist's explanation, ch. vii. 37-39. (γ) On account of this use of μονογενής, vv. 16, 18, which is peculiar to John. But, as Stier well enquires (iv. 84, edn. 2), whence did John get this word, but from the lips of his Divine Master? Would he have ventured on such an expression, except by an authorization from Him? (8) It is asserted that John often continues our Lord's discourses with additions of his own;—and ver. 31, and ch. i. 16, are alleged as instances. Of these, ch. i. 16 is beside the question; -for the whole prologue is spoken in the person of the Evangelist, and the Baptist's testimony in ver. 15 is merely confirmatory of ver. 14, and then the connexion goes on with ver. 16. On the untenableness of the view with regard to vv. 31 ff., see notes there.

It would besides give us a very mean idea of the honesty or reverence of one who sets forth so sublime a view of the Divinity and Authority of our Lord, to suppose him capable, in any place, of attributing to his Master words and sentiments of his own invention. And that the charge amounts to this, every simple reader can bear testimony. The obvious intention of the Evangelist here is, that the Lord shall have said these words. If our Lord did not say them, but the Evangelist, we cannot stop with the view that he has added his own remarks to our Lord's discourse, but must at once pronounce him guilty of an imposture and a forgery. (See Stier, iv. 81 ff., edn. 2.) I conclude therefore on all these grounds that the words following, to

ver. 21, cannot be otherwise regarded than as uttered by our Lord in continuation of His discourse. ἠγάπησεν] The indefinite signifying the universal and eternal existence of that love which God Himself is (1 John iv. 8). Hov. the world, in the most general sense, as represented by, and included in, man,-Gen. iii. 17, 18, and i. 28; - not, the elect, which would utterly destroy the force of the passage: see on ver. 18. Lord here reveals Love as the one ground of the divine counsel in redemption, -salvation of men, as its one purpose with reτὸν υἱὸν . . . ἔδωκεν] gard to them. These words, whether spoken in Hebrew or in Greek, seem to carry a reference to the offering of Isaac; and Nicodemus in that case would at once be reminded by them of the love there required, the substitution there made, and the prophecy there uttered to Abraham, to which ίνα πας ὁ πιστ. so nearly corresponds. έδωκεν-absolute, not merely τῷ κόσμω—gave up,—παρέδωκεν,-Rom. viii. 32; where as Stier remarks, we have again, in the οὐκ ἐφείσατο, an unmistakeable allusion to the oùk ἐφείσω, said to Abraham, Gen. xxii. 16.

Tva . . .] By the repetition of this final clause verbatim from ver. 15, we have the identity of the former clauses established: i. e. the uplifting of the Son of Man like the serpent in the wilderness is the manifestation of the Divine Love in the gift of the Son of God:— δ uibs $\tau o\bar{v}$ $a\nu\theta\rho\omega\pi\sigma\nu$ of ver. 14, = in the strictest sense. δ uibs $a\nu\tau$, δ $\mu\nu\rho\rho\gamma$, of ver. 16.

ανθρώπου of ver. 14, = in the strictest sense, δ νίδο αὐτ. δ μονογ. of ver. 16. 17.] The κόσμος,—the Gentile world,—was according to Jewish ideas to be judged and condemned by the Messiah. This error our Lord here removes. The assertion ch. ix. 39, εἰς κρῖμα ἐγὰ εἰς τ. κόσ. τοῦτ. ἦλθυν, is no contradiction to this. The κρῖμα there, as here, results from the separation of mankind into two classes,—those who will and those who will not come to the light; and that result itself is not the purpose why the Son of God came into the world, but is evolved in the ac-

x ch. i. 12 reff. Ψ κρίνεται· ὁ μὴ πιστεύων ἤδη Ψ κέκριται, ὅτι μὴ Χ πε- ABEF y constr., 1 1 οίτην 9,11. πίστευκεν × εἰς × τὸ ὄνομα τοῦ t μονογενοῦς υίοῦ τοῦ θεοῦ. Μετη μονογενοῦς νίοῦ τοῦ θεοῦ. 19 γ αύτη δέ έστιν ή εκρίσις, γ ότι τὸ εφως ελήλυθεν ΗΝ a see ch. i. 9. b John, here and 1 John εὶς τὸν κόσμον, καὶ ἢγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ 1. 33.69 i. 6 only. ^b σκότος ή τὸ φως ήν γὰρ αὐτων ^c πονηρὰ τὰ ^c ἔργα. 20 πας γαρ ό d φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ε ἐλεγχθῆ τὰ ἔργα αὐτοῦ· e Eph. v. 11, 13. Jude 15. Jer. ii. 19.

18. rec aft 2nd δ ins δε, with A[Tb] rel D-lat vss [Cyra] Iren-int, Orig-int, Hila Lucif₁: om BN lat-ff₂ l Orig₁ Tert₁ Cypr₂.

μαλλον bef οι ανθρ. 1. 258 (lat-e). 19. οι ανθρωποι bef ηγαπησαν X. rec πονηρα bef αυτων, with E rel Ambr.: txt AB σκοτος bef μαλλον 8 245 ev-H. GKLUAN[$T_b\Pi$] 1. 33. 69 vulg lat-c e f ff_2 D-lat Ath, Chr_1 Cyr_1 [-p]. 20. om kai ouk ερχεται προς το φως (homwotel) \aleph^1 . auto

αυτου bef τα εργα (see next ver) AK[II] 1 Chr₁: txt B[T_b] rel Iren-int [Orig-int] Lucif.

complishment of the higher purpose, viz. Love, and the salvation of men. Observe, the latter clause does not correspond to the former—it is not ໃνα σώζη τὸν κόσμον,— but ἴνα σωθη ὁ κόσμος δι' αὐτοῦ:—the free will of the Kóouos is by this strikingly set forth, in connexion with vv. 19, 20. Not that the Lord is not the σωτήρ τοῦ κόσμου (ch. iv. 42), but that the peculiar cast of this passage required the other side of the truth to be brought out. πιστ. είς αὐτ. (which is John's usual phrase) the remarks above on ver. 15 apply with little distinction; els giving more the direction of the belief towards, and its resting upon, evits abiding in, Jesus as the Saviour. οὐ κρίνεται] See ch. v. 24, where the same assertion is made more fully; and note there. ήδη κέκριται, implying,-by no positive act of judgment of mine,-but by the very nature of things themselves. God has provided a remedy for the deadly bite of sin; this remedy the man has not accepted, not taken: he must then perish in his sins: he is already μη πεπίσjudged and sentenced. TEUKEV The perfect implies more than 'that faith is a definite act in time' (Lücke, De Wette); it sets before us the deliberate choice of the man, q. d. 'he hath not chosen to believe' (Lange, in Stier, iv. 93, edn. 2): see 2 Thess. ii. 11, cis τὸ ὄν., not without meaning : that name was 'Ιησούς, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, The μονογενους also here sets before us the hopelessness of such a man's state: he has no other Saviour. 19.] The particular nature of this decided judgment is now set forth, -that the Light (see ch. i. 4, 5, 7, and notes) is come into the world (έλήλυθεν, in reference perhaps to ἐλήλυθαs, ver. 2),

and men (= δ κόσμος, men in general; an awful revelation of the future reception of the Gospel) loved (the perversion of the affections and will is the deepest ruin of mankind) the darkness (see note on ch. i. 5; = the state of sin and unbelief) rather than (not = 'and not,' but as Bengel says, "Amabilitas lucis eos perculit, sed obhæserunt in amore tenebrarum," see ch. v. 35; xii. 43: 2 Tim. iii. 4) the light, because their deeds were evil (their habits, thoughts, practices,-all these are included,—were perverted). σαν and ην are the indefinite aorists, implying the general usage and state of men. when and after the $\phi \hat{\omega} s \epsilon \lambda \dot{\eta} \lambda \upsilon \theta \epsilon \nu \epsilon i s \tau$. 20. This verse analyses the psychological grounds of the preceding. The $\phi \hat{\omega}_s$ is not here 'the common light of day,' nor light in general: but as before, the Light; i. e. the Lord Jesus, and His salvation: see ver. 21 fin. There is here a difference between φαῦλα πράσσειν, and ποιείν την αλήθειαν, which is too remarkable to be passed over,—especially as the same distinction is observed in ch. v. 29,-οί τὰ ἀγαθὰ ποιήσαντες είς ἀνάστασιν ζωης, οί δὲ τὰ φαῦλα πράξαντες els αν. κρίσεως. Bengel, who noticed this, hardly I think gives the right reason for it: "malitia est irrequieta, est quiddam operosius quam veritas;" nor does Stier fully reach it, "that πράσ. signifies more a subordination, a being the servants of sin, ἐργάται ἀδικίας, Luke xiii. 27." I think the distinction is rather perhaps this,that πράσσειν is more the habit of action; so that we might say 'he that practises evil; but moieiv the true doing of good, good fruit, good that remains. He who πράσσει, has nothing but his πραγμα, which is an event, a thing of the past, a source to him only of condemnation, for he

21 ὁ δὲ ποιῶν τὴν τἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα =1 cor. v. 8. ε φανερωθη αὐτοῦ τὰ ἔργα ὅτι h ἐν θεῷ ἐστιν εἰργασ- g it. i. i. i. j.

ς φανερωθη αυτου τα εργα στο μενα μεν μενα μενα μενα μενα μενα μεν 1 ἐγγὺς τοῦ Σαλείμ, ὅτι m ὕδατα πολλὰ ἦν ἐκεῖ, καὶ j John, tor ¿che καὶ, j John, tor ¿che καὶ j John, tor ¿che καὶ j John, tor ¿che καὶ j, j John, tor ¿che καὶ, 18, 54, xix, 20. Rom. x, 8 (from Deut. xxx, 14), xiii, 11? [Heb, vi, 8, viii, 13 only, w, dat., Acts ιχ, 38, xxvii, 8, (Luke xix, 11, Acts i, 12,) m plur., Matt. viii, 32. Mark ix, 22, Rev. viii, 19, xiv, 7, xvi, 4, xvii, 1. Exod. xv, 27.

21. om ο δε ποιων την αληθειαν ερχεται προς το φως ινα φανερωθη αυτου τα εργα (homeotel: see next var) N1. τα εργα bef αυτου LUN3a 33. 69 vulg-clem lat-(a) b ef l [q] D-lat Iren₁ Cyr[-p₁] Lucif₁.

22. om ο A[Π] 3 Ser's h k p. ειργασμενον X1(txt X-corr1.3a).

εις την ιουδαιαν γην bef και οι μαθηται αυτου &

(Chr-6-mss).

23. ins o bef warrys B: om AN 1(Treg, expr) rel [Orig1].

has nothing to shew for it, for it is also φαῦλον, worthless: whereas he that ποιεί, has his $\pi o i \eta \mu \alpha$,—he has abiding fruit; his works do follow him. So that the expressions will not perhaps here admit of being interchanged. (See however Rom. vii. 15-20, where the two verbs are certainly interchanged more than once.) There may possibly be a hint [in the mention of σκότος ver. 19] at the coming by night of Nicodemus, but surely only by a distant implication. He might gather this from what was said, that it would have been better for him to make open confession of Jesus; but we can hardly say that our Lord reproves him for coming even as he did. 21.7 Who is this ποιῶν τ. ἀλήθ.? the end of ch. i. will best explain to us, - ἐν & δόλος οὐκ ἔστιν, see also Luke viii. 15, and Ps. xv. The πράσσων πονηρά is crooked and perverse; he has a light, which he does not follow; he knows the light, and avoids it; and so there is no truth, singleness, in him; he is a man at variance with himself. But the simple and single-minded is he who knowing and approving the light, comes to it; and comes that he may be carried onward in this spirit of truth and single-mindedness to higher degrees of communion with and likeness to God. "The good man seeks the light, and to place his works in the light, not from a vain love of praise, but from a desire for communion wherein he finds strength and security," De Wette. But this is not all: the manifesting his works, that they are wrought in God, is and can be only by the candle of the Lord being kindled within him, and he himself born again in the Kingdom of God: see Ps. cxxxix. 23, 24.

We hear nothing of the effect produced on Nicodemus by this interview.

It certainly did not alienate him from Jesus, see ch. vii. 50; xix. 39, also ch. xii. 42. "It speaks for the simplicity and historic truthfulness of our Evangelist, that he adds nothing more, and even leaves untold the immediate result which the discourse had." (Baumgarten-Crusius, in Stier, iv. 102, edn. 2.)

22-36.] Removal of Jesus and His disciples into the neighbourhood of the Baptist, who, upon occasion given, bears another notable testimony to Him.

22. μετὰ ταῦτα] The sequence is not immediate; for this, John uses μετὰ τοῦτο, see ch. xi. 7, 11; xix. 28.

την 'Ιουδαίαν γην, the rural districts of Judæa, in distinction from the metroέβάπτ., viz. by means of polis. His disciples: see ch. iv. 2, and note. The place is not named: perhaps He did not remain in one fixed spot.

23.] The situation of these places is uncertain. Eusebius and Jerome place Salim eight Roman miles south of Scythopolis, and Enon at the same distance, on the Jordan. If Scythopolis was the ancient Bethshan, both places were in Samaria: and to this agree Epiphanius and the Samaritan chronicle called Abul Phatach. In Judith iv. 4, we find mention of & αὐλών Σαλήμ in Samaria (see note on Heb. vii. 1). An Ænon in the wilderness of Judah is mentioned Josh. xv. 61 [(56) B], and ib. ver. 32, מֵין and מֵין, צֹבּאבּבוֹשְ ה. 'Alv (F., om k. 'Alv AB), both in Judah, where it is certainly more probable, both from the text here and from à priori considerations, that John would have been baptizing, than in Samaria. The name עיבן, is an intensitive form of pr, a fountain, which answers to the description here given. Both places

n John, here [ch. viii. 2 rec.] only. Luke xii. 51 al7. Acts v. 21 and freq. Job ii. 11. c Matt. v. 25. xviii. 30. Luke xii. 58. xxiii. 19, 25. Acts xv. 20. xv. 20. 1 Tim, i. 4. xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. 11. 23. 11t. iii. 9 only †. q = Acts v. 38, 39. Rom. ii. 29. xii. 18. Rev. ii. 9.

η παρεγίνοντο καὶ έβαπτίζοντο. 24 ούπω γαρ ην ο βεβλημένος είς την ο φυλακην [6] Ἰωάννης. 25 εγένετο οῦν τζήτησις τέκ των μαθητών Ἰωάννου μετὰ Ἰουδαίου περὶ τκαθαρισμού. 26 καὶ ἢλθαν πρὸς τὸν Ἰωάννην καὶ είπαν αὐτῷ 'Ραββί, ος ην μετὰ σοῦ πέραν τοῦ 'Ιορδά- Βραβνου, ώ σὺ εμεμαρτύρηκας, ίδε οὖτος βαπτίζει, καὶ πάντες ABDEF έρχονται πρὸς αὐτόν. ²⁷ ἀπεκρίθη Ἰωάννης καὶ εἶπεν ΜST_bU Ου δύναται άνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ἢ δεδο- ΝΙ.33. μένον αὐτῶ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι st μαρτυρεῖτε s w. dat., Matt. xxiii. 31 reff. r ch. ii. 6 reff. t w. ört, ch. i. 34 reff.

24. om & BN Eus,: ins A [Tb(e sil)] rel Orig2 [Cyr,].

25. for ouv, ∂∈ №1 47 vulg-ed Syr [syr-cu syr-jer] copt[-wilk]. for (nt., συν(ntnois rec ιουδαιων, with GΛ2 [Π2(but txt restored)] aft μαθητων ins των Β. N1(sic) 1. 69 latt syr-cu copt goth ath arm[-use] Orig1: txt ABN3a rel syrr arm-zoh Chr, Cyr, Thl Euthym. [Tb?]

26. (ηλθαν and είπαν, so B1.) for $\hat{\omega}$, $\omega s \, \aleph^1$ (but corrd) ev-P: ov ev-y. ιδου D 1.

ουδε εν αν B syr-cu. 27. for λαμβ., λαβιν X.

28. om μοι EFHM[VΓ] & harl.

were West of the Jordan: see ver. 26, and compare ch. i. 28. παρεγ. κ. ἐβ., i. c. the multitudes. 24.] There is much difficulty, which probably never will be cleared up, about the date of the imprisonment of John, and its reference to the course of our Lord's ministry. Between Matt. iv. 11 and 12, there seems to be a wide hiatus, in which (see note there) the first chapters of this Gospel should be inserted. But the records from which the three synoptic Gospels have arisen were apparently unconscious of any such interval. Our Evangelist seems here to refer to such records, and to insert this remark, that it might not be imagined, as it would be from them, that our Lord's public ministry (in the wider sense, see below on ver. 26) began with the imprisonment of the Bap-25. The circumstances under which this dispute arose seem to have been these :- John and our Lord were baptizing near to one another. (On the relation of their baptisms, see below on ver. 26.) They were both watched jealously (see ch. iv. 1) by the Pharisees. One of these ('loudaios, i. e. 'loud. Tis) appears to have entered into dispute with the disciples of John about the relative importance of the two baptisms; they perhaps maintaining that their master's καθαρισμός preparatory to the Messiah was absolutely necessary for all, and he (the 'lovbaios) pointing out to them the apparent inconsistency of this Messiah himself authorizing a baptism in his name, and alleging that if so, their master's baptism was rendered superfluous. We are driven to these conjectures, because the text gives us no further insight into the fact than what the circumstances and

the answer of John render probable.

26.] Compare ch. i. 28. Not, probably, any who had been baptized already by John; but multitudes of persons. The baptism now carried on by the disciples appears to have stood very much in the same position as that of John. It was preparatory to the public ministry of our Lord properly so called, which began in Galilee after the imprisonment of John. It was not accompanied with the gift of the Spirit, see ch. vii. 39. As John's commission was now on the wane, so our Lord's was expanding. The solemn cleansing of the temple was its opening; and now it is proceeding onwards, gathering multitudes around it (see ch. iv. 1).

27.] The subject of this answer is,-the divinely appointed humiliation and eclipsing of the Baptist himself before the greater majesty of Him who was come after him. Accordingly he begins in this verse by answering to the zeal of his disciples, 'that he cannot go beyond the bounds of his heaven-appointed mission.' "Non possum mihi arrogare et capere quæ deus non dedit." (Wetstein.) Some apply the words to Jesus :- εἰ δὲ λαμπρότερα τὰ έκείνου, και πάντες πρός αὐτὸν έρχονται, θαυμάζειν οὐ χρή. τοιαῦτα γὰρ τὰ θεῖα. Chrys. But the whole tone of the answer makes the other view more likely. Of course the remark, being general, may in the background have reference to the greater mission of Jesus; but not primarily. The parallelism of ἄνθρωπος here and himself as the subject of $\epsilon l \pi o \nu$ in the next verse, also supports this view: see 28.7 'Not only so, but I have always given the same consistent

ὅτι εἶπον Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἀπεσταλμένος u = Luke xie. εἰμὶ u ἔμπροσθεν ἐκείνου. $\overset{29}{\circ}$ ὅ ἔχων τὴν $^{\text{V}}$ νύμφην $^{\text{W}}$ νυμφίος $^{\text{Luke xie.}}$ ἐστίν ὁ δὲ φίλος τοῦ $^{\text{W}}$ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούών αὐτοῦ, $^{\text{X}}$ χαρậ $^{\text{X}}$ χαίρει $^{\text{Y}}$ διὰ τὴν φωνὴν τοῦ $^{\text{W}}$ νυμφίου. $^{\text{Luke xie.}}$ $^{\text{Luke xie$ a αὐξάνειν, ἐμὲ δὲ b ἐλαττοῦσθαι. 31 ὁ c ἄνωθεν ἐρχόμενος x lsa. lxi, lu

i. 16. y 1 Thess. iii. 9. a intr., see Mark iv. 8 reff. ii, 10. 1 Thess. iii, 9. Jon. iv. 6.) constr., Luke xxii, 15. Pe. cxxxi. 16. $z=\operatorname{ch.} xvi$, 24. xvii, 13. Phil. ii, 2. 1 John ii. 4. 2 John 12. b Heb, ii, 7 (from Ps. viii, 5), 9 oniy. Jer. xxxvii (xxx.) 19. c ver.

aft $\epsilon i\pi o \nu$ ins $\epsilon \gamma \omega$ B am lat-c [syr-jer: pref $T_b(appy)$] syr-cu. D lat-a(appy) l syr-cu Cypr [Firm].

29. for $\epsilon \sigma \tau \eta \kappa \omega s$, $\epsilon \sigma \tau \omega s$ D Thdot₁ [Orig₁]. autou bef κs om eyw (bef o xs) αυτου bef και ακουων N.

testimony; that I was only the forerunner of One greater than myself.' ἐκείνου does not refer to δ χριστός, in which case it would have been αὐτοῦ (see, however, apparent exceptions to this, ch. vii. 45: Acts iii. 13; see also Winer, Gr., edn. 6, § 23. 1): but to Jesus, as the subject of ver. 26; and thus is not merely a general testimony with regard to the Messiah, but a personal one to Jesus.

29.] Here first, (and here only in our Gospel,) comes from the mouth of the Forerunner, this great symbolical reference which is so common in the other Gospels and in the Epistles. It is remarkable that our Lord brings it forward in His answer to the disciples of John respecting fasting, Matt. ix. 15: where see note on the further import of the terms used.

The φίλος τοῦ νυμφίου (Heb. מֵבְיֵּיִשׁ) was the regular organ of communication in the preliminaries of marriage, and had the ordering of the marriage feast. It is to this last time, and not to any ceremonial custom connected with the marriage rites, that this verse refers. The friend rejoices at hearing the φωνή τοῦ νυμφίου, (see Jer. vii. 34; xvi. 9; xxv. 10: Rev. xviii. 23,) in his triumph and joy, at the marriage. He χαρά χαίρει (see reff.: 1 Thess. iii. 9 is not a parallel case as to construction, for $\hat{\eta}$ there is only by attraction) because he hears in the voice of the Bridegroom an assurance of the happy completion of his mission, and on account of the voice itself, -την ούτω γλυκείαν, την ούτως ἐπέραστον, την ούτω σωτήριον. έστηκώς καί belongs merely to the graphic setting forth of the similitude. αύτη . . . πεπλήρ.] παραδόντος ἐκείνω την νύμφην, καὶ πεπληρωκότος, ως εξρηται, την έγχειρισθεῖσάν μοι διακονίαν. Euthym. 30.] έλαττοῦσθαι, -ώς ήλίου ανατείλαντος έωςφόρον. Euthym. See note on Matt. xi. 2 ff. 31.] Many modern critics, beginning with

Bengel and Wetstein, and including Lücke,

Kuinoel, Olshausen, Tholuck, De Wette,

and others, maintain that after ver. 30 we

have the words, not of the Baptist, but of the Evangelist. Lücke and De Wette assume that the Evangelist has put his own thoughts into the Baptist's mouth, or at least mixed them with his words. The reason of this arbitrary proceeding is, (a) that the sentiments of the following verses seem to them not to be congruous with the time and position of the Baptist. But some of them confess (e. g. Lücke, De Wette) that this very position of the Baptist is to them yet unexplained, and are disposed to question the applicability to their idea of it of very much which is undoubtedly recorded to have been said by him. So that we cannot allow such a view much critical weight, unless it can be first clearly shewn, what were the Baptist's convictions concerning the Person and Office of our Lord. (B) That the diction and sentiments of the following verses are so entirely in the style of our Evangelist. But first, I by no means grant this, in the sense which is here meant. It will be seen by the reff. that the Evangelist does not so frequently repeat himself as in most other passages of equal length. And even were this so, the remark made above on vv. 16-21, would apply here also; that the Evangelist's peculiar style of theological expression was formed on some model; and on what more likely than in the first place the discourses of his Divine Master, and then such sententious and striking testimonies as the present? But there is a weightier reason than these for opposing the above view, and that arises from what modern criticism has been so much given to overlook,—the inner coherence of the discourse itself; in which John explains to his disciples the reason why HE must increase; whereas his own dignity was to be eclipsed before Him. This will be seen below as we proceed. And there is nothing inconsistent with what the Lord himself says of the Baptist in these verses. He (the Baptist) ever speaks not as a disciple of Jesus, not as within the Kingdom,

α επάνω πάντων εστίν. ὁ ὢν ε εκ της γης εκ της γης εστιν d = Luke xix. 17, 19 only. Job xxxiii. 12, see Matt. ii. 9 Mark καὶ τέκ της γης τλαλεί ὁ έκ τοῦ οὐρανοῦ ἐρχόμενος ἀἐπάνω πάντων εστίν. 32 ο εώρακεν καὶ ήκουσεν, τοῦτο g μαρτυρεί· xiv 5. e ch. viii. 23, 44. 1 h n ii. 16. iv. 1, &c. f Matt. xii. 34. ch. vin. 44. xii. 49. 1 John iv. 5. g ver. 11. h ch. i. 12 reff. i and constr... καὶ τὴν g μαρτιρίαν αὐτοῦ οὐδεὶς gh λαμβάνει· 33 ὁ gh λαβών αὐτοῦ τὴν Ε μαρτυρίαν ὶ ἐσφράγισεν ὅτι ὁ θεὸς ἱ ἀληθής ἐστιν. Ο την 31 ον γαρ απέστειλεν ο θεος τα ρήματα του θεου λαλεί ου ριαν γάρ k έκ kl μέτρου δίδωσιν το πνεθμα. 35 ο πατήρ άγαπα τον FGHKL ref. $\frac{1}{2}$ απα constr., $\frac{1}{2}$ νίον καὶ πάντα $\frac{1}{2}$ δέδωκεν $\frac{1}{2}$ $\frac{$ (ch. vi. 27 (ch.

31. aft 2nd o ins δε DN1 mt lat-a b l q [syr-jer] Quæst,: και ο Syr syr-cu.

31. att 2nd o ins δε DN¹ mt lat-a b l q [syr-jer] Quæst₁: και o Syr syr-eu. for 1st εκ, απο D 69: επι Ν¹ [lat-a e]. om 2nd επανω παντων εστιν DN¹ 1 lat-a b e ff₂ l syr-eu arm Eus₁ Non₁ Tert₁ Hil₁ Quæst₁.

32. ree at beg ins και, with Λ rel vulg lat-c f (ff₂?) g₂ [q syrr goth æth Orig₁(ed Delarue)-int₁ Chr₁ Aug₂]: om BDL[Tb]N 33 lat-a b e l syr-eu [syr-jer] copt arm Eus₁ Non₁ Tert₁ Hil₁ Quæst₁. for δ, ον Ν¹(txt Ν²). om τουτο DN 1 lat-a b e ff₂ l Syr (copt?) æth arm Eus₁ [Orig-int₁] Hil₁ Quæst₁.

34. ree aft διδωσιν ins ο θεος, with ΛC²D rel vulg lat-a (c) [ff₂ g₂ q] syrr (copt) æth arm Orig₁(int₂) Cyr-jer₁ [Did₁] Chr₁ Aug₁: om BC¹L[Tb]N 1. 33 lat-b e f [l] Cyr-[-p]. (το πνευμα is written on marg in B a prima manu.)

35. for δεδ., εδωκεν DN.

36. at beg ins wa and (for $\epsilon \chi \epsilon \iota$) $\epsilon \chi \eta$ D. -but as knowing the blessedness of those

who should be within it; as standing by,

Nor again is there any thing inconsistent with the frame of mind which prompted the question sent by John to our Lord

and hearing the Bridegroom's voice.

om de X1 [lat-a e ff., l Tert, Cypr.].

afterwards in the onward waning of his days in prison: see note on Matt. xi. 2. ὁ ἄνωθ. ἐρχ. This gives us the reason why HE must increase: His power and His words are not from below, temporary, limited; but are divine and inexhaustible; and, ver. 32, His witness is not, like John's, only of what he has been forewarned to expect, but of that which he has seen and heard. But où Seis, -i. e. in reference to the κόσμος into which He is come, the σκοτία in which His light shines, - no one comparatively, - receives His testimony. The state of men's minds at Jerusalem with regard to Jesus must ere this have been well known to the Baptist. Notice in ver. 31 the collocation of the words as regards emphasis: ὁ των ἐκ τ η s γ η s ἐκ τ η s γ η s ἐστιν, κ. ἐκ τ η s γ η s λαλει. 33, 34.] This exception shews the correctness of the sense just assigned to οὐδείς. δ λαβών αὐτοῦ τὴν μαρτυρίαν καὶ πιστεύων αὐτῷ, ἐβεβαίωσεν, ἔδειξεν, ὅτι ὁ θεὸς ἀληθής ἐστιν ὁ ἀποστείλας αὐτόν, οὕτινός ἐστι τὰ ῥήματα ἃ λαλεί δ δέ μη λαβών αὐτην καὶ ἀπιστῶν αὐτῷ, τοὐναντίον ποιεῖ, καὶ οὐδὲν ἔτερον ή προδήλως θεομαχεί. Entlym.

The middle σφραγίζομαι is more usual in this signification. See instances in Wetάληθής, not as Wetstein, "Deum veracem esse, et quæ per Prophetas promiserat, præstitisse;" this does not suit the context, and besides would require πιστός, not ἀληθής (see 1 John i. 9): but, as above from Euthym., true. yàρ ἐκ μ. . . .] Seeing that the contrast is between the unlimited gift of the Spirit to Him that comes from above, and the limited participation of Him by those who are of the earth; we must not understand the assertion generally, but supply αὐτῷ, as has usually been done, after δίδωσιν. "Spiritus sanctus non habitavit super Prophetas, nisi mensura quadam; quidam enim librum unum, quidam duos vatici-niorum ediderunt." (Vajikra Rabba, in Wetstein.) This unmeasured pouring of the Spirit on Him accounts for his speaking the words of God. 35.7 This, again, is the ground why the Father gives not the Spirit by measure (to Him): see Matt. xi. 27-29, with which this verse forms a remarkable point of connexion, shewing that what is commonly known as John's form of expression was not confined to him, but originated higher, having its traces in the synoptic narrative, which is confessedly, in its main features, inde-36.] Compare ch. i. pendent of him. 12, 13; ver. 15. ἀπειθών may mean disbelieving, see reff. Unbelief implies υία οὐκ s ὄψεται ζωήν, ἀλλ i i ὀργὴ τοῦ θεοῦ u μένει ἐπ i s = here only. (see iδεῖν, γντ. 3τστής. Γκ. 1823 τής.

ΙV. 1 'Ως οὖν ἔγνω ν ὁ * κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι (48. μ. Luke Τν. Γ 12ς ουν εγνω το κυρίος στι ηκουσαν οι Ψαρισαίοι ${}^{t}_{Gospp., Luke}$ ιτι Ίησοῦς πλείονας w μαθητὰς wx ποιεῖ καὶ βαπτίζει ${}^{\dot{\eta}}_{i}$ ιτο. καὶ Γιωάννης 2 γ καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλὶ ${}^{u}_{i}$ ιί. β. Rev. οἱ μαθηταὶ αὐτοῦ 3 2 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν ${}^{v}_{i}$ ιί. Ιοι. 13. ${}^{u}_{i}$ την Γαλιλαίαν. 4 a ἔδει δὲ αὐτὸν b διέρχεσθαι c κιὶ. 13. ${}^{u}_{i}$ 2. και. 2. και. 2. και. 13. ${}^{u}_{i}$ 2. και. 3. και. 3. και. 2. και. 2. και. 13. και. 3. και. 3. και. 3. και. 13. και. 3. και. 13. και. 3. και. 13. και. 3. και. 3. και. 3. και. 13. και. 3. ρείας λεγομένην

see Matt.
xxviii. 19.
z = Matt.
c -- Luke xx.
e Matt. x pres., ch. 1. 40 reff. iv. 11 al. 29. 1 Cor. vii. 26. xxvi. 36 reff.

for overal, exel X-corrla [Iren-int_ Cypr_]. (Hevel M[TI] lat-b e g Syr copt with Iren-int_ Tert_ Cypr_]: Hevel EHK[S]V 69 vulg lat-a c f ff_2 [/q] D-lat (syr-cu επ' αυτον bef μενει & [lat-b]. syr?) arm.)

CHAP. IV. 1. * Ίησους DAN 1 latt syrr syr-cu copt arm Chr₁: κυριος ABC[T_b] rel lat-f q syr-mg wth [Cyr₁ Non₁]. scribe) CDN rel. om η AB¹L[GΓ]: ins B(as corrd by origi

autos bef 190. ADK[II] 33 gat(with mm) lat-ff2 Chr1 Cyr1. καιτοι, omg γε, C.
 ins o bef ιησ. K 69.

3. att την ιουδαιαν ins γην D 1. 69 Ser's de k q1 r s foss(with gat mm) lat-a b e ff l aeth arm Chr. om $\pi\alpha\lambda\nu$ A B¹-txt rel lat q syr (Orig₁) Chr₁: ius B¹-marg CDLM [T_b]N 1. 33. 69 latt Syr syr-cu copt [æth arm].

5. on ergetal to samagnas (homeotel) \aleph^1 (ins in marg \aleph -corr^1). els sixap, with 69 vulg late Non: txt A B(sic) \aleph rel am(with forj fuld harl) late (b e) $f \mid q$ coptt Chr₁ Cyr₁. for δ , ou C¹DLMS 1.33 Chr₁: & [r] 69(sic): txt ABC²[T_b] \aleph rel Cyr₁.

μένει] It was on disobedience. him, see ver. 18, in his state of darkness and nature,-and can only be removed by faith in the Son of God, which he has not.

Chap. IV. 1-54.] Manifestation of Himself as the Son of God in SAMARIA AND GALILEE. 1-42.7 On his way back to Galilee through Samaria, he discourses with a Samaritan woman. Confession of his Messiahship by the Samaritans. 1.] An inference may be drawn from this, that our Lord knew the anger of the Pharisees to be more directed against Him than against the Baptist,-probably on account of what had passed in Jerusalem.

ὅτι Ἰησοῦς, not ὅτι αὐτὸς because the report which the Pharisees had heard is given verbatim: the ore is 'recitantis' merely. 2.] Probably for the same reason that Paul did not baptize usually (1 Cor. i. 14-16); viz. because His office was to preach and teach;—and the disciples as yet had no office of this kind. To assume a further reason, e.g. that there might not be ground for those whom the Lord himself had baptized to boast of it, is arbitrary and unnecessary. "Johannes, minister, sua manu baptizavit; discipuli ejus, ut videtur, neminem. At

Christus baptizat Spiritu Sancto." Bengel. 4. If He was already on the borders of Samaria, not far from Enon (see note on ch. iii. 23), the direct way was through Samaria. Indeed without this assumption, we know that the Galilæans ordinarily took this way (Jos. Antt. xx. 6. 1, beginning). But there was probably design also in the journey. It could not have been mere speed (πάντως ἔδει τούς ταχύ βουλομένους ἀπελθείν δι' ἐκείνης πορεύεσθαι, Jos. Vit. 52),—since He made two days' stay on the way. Sychar is better known by the O. T. name. of Sychem (Συχέμ), or τὰ Σίκιμα (Josephus, Euseb., &c.), or ἡ Σικίμα (LXX, 3 Kings xii. 25). It was a very old town on the range of Mt. Ephraim, in a narrow valley between Mt. Ebal and Mt. Gerizim. Judg. ix. 7. The name Sychar has been variously derived : from יָשָׁבֶּר, a lie, or שָׁבֶּר, drunken (Isa. xxviii. 1), by some (Reland, Lightfoot), who believe it to have originally been an opprobrious name given by the Jews, but by this time to have lost its signification, and become the usual appellation: by others from Συχέμ, by mere corruption of the terminating liquid \(\mu \) into ρ, Olsh. Very near it was afterwards built Flavia Neapolis (Συχέμ, νῦν ἔρημος, δείκνυται δε δ τόπος εν προαστείοις νέας

ε έδωκεν Ἰακωβ Ἰωσηφ τω υίω αὐτοῦ. 6 ην δὲ ἐκεῖ ἡ πηγη ΑΒΟΝΕ g GEN. xlviii. 23. James ii. πορίας $^{\text{m}}$ εκαθέζετο $^{\text{m}}$ ουτώς επί τη $^{\text{m}}$ πηγη. ωρά ην ως εκτη. \approx 1. 33 $^{\text{f}}$ 11 (12 κ·τ). $^{\text{2}}$ Pet. ii. 7. Γέρχεται γυνη έκ της Σαμαρείας $^{\text{o}}$ ἀντλήσαι ΰδωρ. λέγει $^{\text{f}}$ Frag. Ath. Exod. $^{\text{s}}$ x·ν. 27. αὐτη $^{\text{o}}$ $^{\text{o}}$ Τησούς $^{\text{p}}$ $^{\text{Δ}}$ ός μοι $^{\text{p}}$ πείν. $^{\text{g}}$ οι γὰρ μαθηταὶ αὐτού ερχεται $^{\text{c}}$ — Math. ii. - Matt. xi. 294. Rev.ii. ἀπεληλύθεισαν είς την πολιν ινω - .ρυγ. 3 only. (ver. 38 refl.) Isa. 9 λέγει οὖν αὖτῷ ἡ γυνὴ ἡ Σαμαρεῖτις ^τ Πῶς σὺ 'Ιουδαῖος -1 3ii. απεληλύθεισαν είς την πόλιν ίνα ⁹τροφας αγοράσωσιν."

k = Luke x1. 5. 2 Cor. vii. 9. 12 Cor. xi. 26 only †. 1 Macc. vi. 41. (-ρεῦν, Acts x. 8.) m Matt. xxvi. 55 reff. n = Acts xx. 11, xxvii. 17. see Heb. vi. 15. o ver. 15. ch. ii. 8, 9 only. Gen. xxiv. 13, 20. p Matt. xxvi. 34. Rev. xvi. 6. Prov. xxxi. 6. q plur., here only. 2 Chron. xi. 23. r = Luke xx. 41. ch. vii. 15. 1 Cor. xv. 12.

ins τω bef ιωσηφ ΒΝ.

6. rec wset, with E N3a (but txt restored) rel Chr Cyr: ws n H1 69: txt ABCD

L[П2] № 33. [Ть?]

7. aft ερχεται ins τις & [lat-b coptt]. rec πιειν, with AB2C3N3a rel: txt B1C1 D[L] N¹(πιν). (So vv. 9, 10, exc that in ver 9 A also has πιν. [Tb def., but has πειν vv. 9, 10. Frag-ath, also def., but has πιειν there.])

9. om our VIR1 1 [not Frag-ath, as Tischdf | Syr syr-cucopt [wth arm] Cyr,. συ ιουδ

πόλεωs, Euseb. Onomasticon, in Winer, sub voce). There is a long and interesting history of Sychem and the Samaritan worship on Gerizim, and the Christian church in the neighbourhood, in Robinson's Palestine, iii. 113-136. [See also Dr. Thomson, The Land and the Book, p. 472 ff. He thinks that Sychar and Shechem are not the same, because at Shechem (Nablus) there are delicious fountains of water, which the woman would hardly have left to draw from a deep well two miles off.] τοῦ χωρ. ὁ ἔδωκ.] This is traditional: it finds however support from Gen. xxxiii. 19, where we find Jacob buying a field near Shechem, and Josh. xxiv. 32, where, on the mention of Joseph's bones being laid there, it is said that it became the inheritance of the children of Joseph. This form of the tradition is supposed to have arisen from the translation by the LXX of Gen. xlviii. 22, eyà δὲ δίδωμί σοι Σίκιμα ἐξαίρετον (της Ερύ, 'one share') ύπερ τους άδελφούς σου: and of Josh. xxiv. 32, έν τη μερίδι του άγρου οδ ἐκτήσατο Ἰακὼβ παρὰ τῶν ᾿Αμορραίων τῶν κατοικούντων έν Σικίμοις . . . καὶ ἔδωκεν αὐτὴν Ἰωσὴφ ἐν μερίδι, where they apparently read or mistook ניהבהר for ויהבהר (3 sing. fut. Kal. w. suffix of מָהַב, a verb which only occurs in the imperative mood, unless it be in the very doubtful place of Hosea iv. 18). Our Lord does not allude to it in the conversation, though the woman does. 6.] Robinson (iii. 112) can only solve the difficulty of the present well standing in a spot watered by so many natural fountains, by supposing that it may have been dug, according to the practice of the patriarchs, by Jacob, in connexion with the plot of ground which he bought, to

have an independent supply of water.

ούτως—see reff.—refers to κεκοπιακώς έκ τ. όδ., and may be rendered accordingly. There is no authority for the meaning $\dot{\alpha}\pi\lambda\hat{\omega}s$ $\dot{\omega}s$ $\dot{\epsilon}\tau\nu\chi\epsilon$, 'just as he was,' or 'just as it happened,' i.e. on the bare stone.

ωρα . . . εκτη, mid-day. Townson supposed the sixth hour, according to John, to mean six in the evening, "after the way of reckoning in Asia Minor;"—but, as Lücke observes (i. 580), this way of reckoning in Asia Minor is a pure invention of Townson's. A decisive answer however to such a supposition here, or any where else in our Evangelist, is, that he would naturally have specified whether it was 6 A.M. or P.M. The unusualness of a woman coming to draw water at midday is no argument against its possibility; indeed the very fact of her being alone seems to shew that it was not the common time. This purely arbitrary hypothesis of St. John's way of reckoning the hours has been recently again upheld by Bp. Wordsworth: but it has only harmonistic grounds to rest on. The passage which he urges as supporting it, Martyr. Polycarp, c. 21, p. 1044, ed. Migne, does not in reality give it the least countenance. The Wpa ολδόη there mentioned is much more probably according to the usual Roman com-7.] ἐκ τ. Σ., i. e. a Samaputation. ritan—so γυνή Χαναν. ἀπὸ τῶν ὁρίων ἐκείνων, Matt. xv. 22. 8.] The disciples had probably taken with them the baggage, among which would be the avτλημα,—see ver. 11. The Rabbis say that a Jew might not cat the bread or drink the wine of a Samaritan: but that appears from this verse to be exaggerated.

9. 'loudalos wv] She knew this

 $\mathring{\omega}$ ν $^{\rm s}$ παρ' $\mathring{\epsilon}$ μοῦ πεῖν $^{\rm s}$ αἰτεῖς γυναικὸς Σαμαρείτιδος οὔσης ; $^{\rm s}$ $^{\rm Acts\, iii. 2.}$ $_{\rm ix. 2. \ James}$ οὐ γὰρ $^{\rm t}$ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. $^{\rm 10}$ ἀπεκρίθη $^{\rm t. 5. \ 1.56 \ nolly.}$ $^{\rm 10.56 \ nolly.}$ $^{\rm Judg. \ 1. Hal.}$ του 8 παρ' έμοῦ πειν αιτεις 1 . 10 άπεκριση 7 τουχχρῶνται Ἰουδαῖοι Σαμαρείταις. 10 άπεκριση 7 Ἰυθοπίς 10 Ἰησοῦς καὶ εἶπεν αὐτῆ 10 Εἰ ἤδεις τὴν 10 δωρεὰν τοῦ θεοῦ, 10 καὶ τίς ἐστιν ὁ λέγων σοι 10 Δός μοι 10 πεῖν, σὺ αν 10 ἤτησας 10 τος 10 τος 10 καὶ τὸ εδωκεν ἄν σοι 10 ὕδωρ 10 καὶ τὸ 10 φρέαρ 10 τος 10 Κύριε. 10 οὔτε 2 ἄντλημα ἔχεις 9 καὶ τὸ 10 φρέαρ 10 Γι ται. 10 Γι ται.

v. 42 reff. wch. vii. 38. Rev. vii. 17. Zech. xiv. 8. see Rev. xxi, 6. xxii. 1, 17. zech. vi. 51. Acts vii. 39. 1 Pet. i. 3. ych. v. 37, 38. 3 John 10. z here only τ.

ων bef π ως D lat- α b e $ff_2[l]$ syr-en arm. rec ουσης bef γ υν. σαμ., with C³ om ουσης D [arm]: txt A B(sic in cod: see table) C'L[T_b] \aleph Frag-ath_b[sic] 33. rec ovons bef yuv. oau., with C3 rel latt:

last clause DN¹(ins N·corr¹) lat-a b e.
10. ins o bef ιησ. D [Π²(but erased)] 69. for ou av ningas, ouvningas D1(txt D-corr1). om autor Frag-athb[sic].

11. for η γυνη, εκεινη 81: om B. ουδε D. om our DN Ser's c foss lat-a b om το (twice, bef υδωρ and bef ζων) D 49. 91 Syr. [eff', l] Syr syr-cu [syr-jer].

perhaps by his dress, more probably by his dialect. There seems to be a sort of playful triumph in the woman's question, q. d. 'even a Jew, when weary and athirst, can humble himself to ask drink of a Samaritan woman. où yàp συγχρ. . . . are the words of the Evangelist to explain her question. συγχράομαι is properly spoken of trade,—but here is in a wider signification. Wetstein quotes from Polybius, παρὰ Ταραντίνων και Λοκρών συγχρησάμενοι πεντηκοντόρους και τρι-Notice, 1) that this explanatory clause is omitted by DN1, and certainly may have been a gloss originally: but the authority is not enough to justify us in bracketing it: 2) that lovδ. and Σαμ. are both anarthrous—'Jews have no dealings with Samaritans.' The fact is abundantly illustrated in the Rabbinical writings: see Schöttg. h. l. The question of the woman shews a lively naïve disposition, which is further drawn out and exemplified by Him who knew what is in man, in the following dialogue. 10.] The important words the gift of God have been misunderstood by many Commentators. Some suppose them to mean 'our Lord himself,' and to be in apposition with the next clause, και τίς ἐστιν κ.τ.λ. Others, this opportunity of speaking with me. Doubtless both these meanings are involved, -especially the former: but neither of them is the primary one, as addressed to the woman. The WATER is, in this first part of the discourse, the subject, and serves as a point of connexion, whereby the woman's thoughts may be elevated, and her desire aroused. The process of the discourse in this particular is similar to that in Acts xiv. 17. From recognizing this water as the gift of God, in its limita-

tion, ver. 13, and its parabolic import, ver. 14, her view is directed to Him who was speaking with her, and the Gift which He should bestow, -THE GIFT OF THE HOLY SPIRIT: see ch. vii. 37-39.

τίς ἐστιν These pregnant words form the second step in our Lord's declaration. He who speaks with thee is no ordinary 'Ioυδαίοs, nor any ordinary man, but One who can give thee the gift of God; One sent from God, and God Himself. All this lies in the words, which however only serve to arouse in the woman's mind the question of ver. 12 (see below).

υδωρ ζων] Designedly used in a double sense by our Lord, that the woman may lay hold of the material meaning, and by it be awakened to the higher one (see reff.). The words bring with them, and in our Lord's inner meaning involved, the performance of all such prophetic promises as Ezek. xxxvi. 25 : Zech. xiii. 1 (see also Jer. ii. 13); but, as regarded the woman, the ordinary sense was that intended for her to fasten on, which she does accordingly. On the question, how this living water could be now given, before Jesus was glorified, see on ch. vii. 38, 39.

11, 12. Though κύριε is not to be pressed as emphatic, it is not without import; it surely betokens a different regard of the stranger than où loudaios wv did; — κύριον αὐτὸν προςηγόρευσε, νο-μίσασα μέγαν εἶναί τινα. Euthym. The course of her thoughts appears to be :-'Thou canst not mean living water (avaβλύζον και άλλόμενον, Euthym.), from this well, because thou hast no vessel to draw with, and it is deep; whence then hast thou (knowest thou of, drawest thou) the living water of which thou speakest? Our father Jacob was contented with

μείζων εί τοῦ πατρὸς ἡμῶν Ἰακώβ, δς ἔδωκεν ἡμῖν τὸ ΑΒΕΟΕ b Matt. xxvi. α φρέαρ καὶ αὐτὸς ^bέξ αὐτοῦ ^bἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ ΜST_bU 27, 29 reff. c here only †. Jos. Antt. vii. τὰ ο θρέμματα αὐτοῦ; 13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῆ d ch. vi. 35. vii. 37.

Matt. v. 6.

xxv. 35, &c.

Jen. xlix. 10.

Sir. xxiv. 21.

t = ch. viii. 51.

35. xiii.

1 Cer. viii. 18.

1 Cer. viii. 18.

yer. 6 reff.

g Acts iii. 8.

xiv. 10 only.

Jea. xxxv. 6.

h ch. iii. 15 reff. Πας ο ο πίνων ο έκ τοῦ ύδατος τούτου ο διψήσει πάλιν. Ath_b. 1. 33. 69 14 ος δ' αν τή τίη εκ τοῦ ύδατος οῦ ἐγὰ δώσω αὐτῶ οὐ μὴ α διψήσει ε είς τον αίωνα, άλλα το ύδωρ ο δώσω αυτώ γενήσεται έν αὐτῷ ^f πηγὴ ὕδατος ^g άλλομένου εἰς ^h ζωὴν ...iv. 14 h αἰώνιον. 15 λέγει πρὸς αὐτὸν ή γυνη Κύριε, δός μοι Tb.

Frag. Atbb.

δεδωκεν C 69 Orig.. 12. μειζον κ1. for os, ostis N. autos bef Kai X1. om last autou D.

13. rec ins o bef ιησ., with Λ [Π²(but erased)] 69 Orig1: om ABCD[Tb] & rel Chr,

14. for os δ' αν πιη, ο δε πινων DN1 [Orig, (txt,)] Eus, [txt,]: os δ' αν πινη N3a. om ου μη διψ. ε. τ. αι. αλ. τ. υδ. ο δ. αυτ. (i. e. αυτω to αυτω, homœotel) C1 lat-l sah Orig₂ Eus₃ Ambr₁. om $\mu\eta$ D. rec $\delta\iota\psi\eta\sigma\eta$ (gramml corrn), with C³ rel [Orig₁ Eus₁] Thdrt₁: $\delta\iota\psi\epsilon\iota$ Δ : txt ABDLM[T_br] \aleph 1. 33. 69 Orig₂ Heracl₁ Chr₁ Cyr₁ Thdrt₃. (Frag-ath_b def.) ins $\epsilon\gamma\omega$ bef 2nd $\delta\omega\sigma\omega$ DM[T_b] \aleph 33. 69 vulg(so am &c; not em ing tol &c) lat-a b &c(not c q) arm [syr syr-jer Thdrt2 Orig-int1]. (Frag-athb def.) om 2nd auto N [Quæst,].

this, used it, and bequeathed it to us: if thou hast better water, and canst give it (notice the ἔδωκεν in both verses), thou must be greater than Jacob.' There is something also of Samaritan nationality speaking here. Claiming Jacob as her father (όταν μεν εδ πράττοντας βλέπωσι τους 'Ιουδαίους, συγγενείς ἀποκαλοῦσιν, ώς εξ Ίωσήπου φύντες, όταν δε πταίσαντας ίδωσιν, οὐδαμόθεν αύτοῖς προςήκειν λέγουσιν, Jos. Antt. ix. 14. 3), she expresses by this question an appropriation of descent from him, such as almost to exclude, or at all events set at a greater distance, the Jews, to one of whom she believed herself to be speaking.

13, 14. Our Lord, without noticing this, by His answer leaves it to be implied, that, assuming what she has stated, He is greater than Jacob: for his (Jacob's) gift was of water which cannot satisfy: but the water which He should give has living power, and becomes an eternal fountain within. This however, 'that He was greater than Jacob,' lies only in the background: the water is the subject, as The words apply to every similar quenching of desire by earthly means: the desire springs up again;is not satisfied, but only postponed. The manna was as insufficient to satisfy hunger, -as this water, thirst, see ch. vi. 49, 58: it is only the υδωρ ζων, and the άρτος της ζωής, which can satisfy. πίνων sets forth the recurrence, the interrupted seasons, of the drinking of earthly water; - the &s &' av min - the once having tasted, and ever continuing in the increasing power, and living forth-flowing, of that life-long draught. οὐ μὴ διψήσει, shall never have to go away and be exhausted, and come again to be filled; -but shall have the spring at home, in his own breast, -so that he can "draw water with joy out of the wells of salva-tion" (Isa. xii. 3) at his pleasure. "Ubi sitis recurrit, hominis, non aquæ, defectus est." Bengel. γενήσεται πηγή] All earthly supplies have access only into those lower parts of our being where the desires work themselves out—are but local applications; but the heavenly gift of spiritual life which Jesus gives to those who believe on Him, enters into the very secret and highest place of their personal life, the source whence the desires spring out; -and, its nature being living and spiritual, it does not merely supply, but it lives and waxes onward, unto everlasting life, in duration, and also as producing and sustaining it. It should not be overlooked, that this discourse had, besides its manifold and wonderful meaning for us all, an especial moral one as applied to the woman,-who, by successive draughts at the 'broken cistern' of carnal lust, had been vainly seeking solace :--and this consideration serves to bind on the following verses (ver. 16 ff.) to the preceding, by another link besides those 15.] This request noticed below. seems to be made still under a misunderstanding, but not so great an one as at first sight appears. She apprehends this water as something not requiring an άντλημα to draw it;—as something whose

τοῦτο τὸ ὕδωρ, ἵνα μὴ ὰ διψῶ μηδὲ ὶ διέρχωμαι k ἐνθάδε ὶ = here only.

1 ἀντλεῖν. 16 λέγει αὐτῆ m "Υπαγε n φώνησόν σου τὸν k κίπας 16 λέης αὐτῆ m "Υπαγε n φώνησόν σου τὸν k κίπας 16 λέης n 1 ἀντδρα καὶ ἐλθὲ k ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν 16 οιίν. (Luke Γαὐτῷ] Οὐκ n ἔχω n ἄνδρα. λέγει αὐτῆ ὁ Ἰησοῦς 16 Καλῶς n εἶπας ὅτι n ἄνδρα οὐκ n ἔχω. 18 πέντε γὰρ n ἄνδρας n ἔσχες, n το το Αβ n οιίν. n n εἶπας ὅτι n ἄνδρα οὐκ n ἔχω. n πέντε γὰρ n ἄνδρας n ἔσχες, n οιίν. καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας. 1 ver. 7. m Matt. iv. 10 pch. xiii.

rec (for διερχ.) ερχωμαι, with ACDSUVΔ[ΓΠ] (1, e 15. for διψω, δειψησω D1. sil) [Chr, Cyr-p₁], ερχομαι LN3a rel: txt N1 Orig₄, διερχομαι B(sic: see table) Orig₁. for $\epsilon \nu \theta \alpha \delta \epsilon$, $\omega \delta \epsilon \aleph^1$.

16. rec aft αυτη ins ο ιησους, with C²DΓΠ²]κ^{3a} rel, ιησ. ΛΓΠ^{1·3}]κ¹ 1: om BC¹ 33 lat-a Herael Orig. ins $\kappa \alpha \lambda$ (sic) bef $\nu \pi \alpha \gamma \epsilon \aleph^1$ (corrd $\aleph^{1.3}$). bef $\sigma o \nu$, with ACDN rel: txt B 69 Orig₃.

17. om και ειπεν χ1. rec om αυτω, with ADN rel vulg lat-c ef [q] syr copt Origa: ins BCEFGH 33 lat-a b l Syr syr-cu sah æth (arm). ανδρα bef ουκ εχω C¹DĹN Cyr₁: txt ABC³ rel [latt Chr₁] Orig₂.
for 2nd $\epsilon_{\chi\omega}$, $\epsilon_{\chi\epsilon_{l}}$ s DN lat-b c e l Heracl₁. ειπες B1 & [Chr, (and 4-mss) Cyr,].

18. αληθως E(Tischdf) ℵ Ser's t.

power shall never fail; - which shall quench thirst for ever ; -and half in banter, half in earnest, wishing perhaps besides to see whether the gift would after all be conferred, and how, -she mingles in with the τοῦτο τὸ ὕδωρ,—implying some view of its distinct nature,—her 'not coming hither to draw,'-her willing avoidance of the toil of her noonday journey to the well. We must be able to enter into the complication of her character, and the impressions made on her by the strange things which she has heard, fully to appreciate the spirit of this answer. connexion of this verse with the foregoing has been much disputed; and the strangest and most unworthy views have been taken of it. Some (e.g. Grotius) have strangely referred it to the supposed indecorum of the longer continuance of the colloquy with the woman alone; some more strangely still (Cyril Alex. in Catena, Lücke, p. 588) to the incapacity of the female mind to apprehend the matters of which He was to speak. Both these need surely no refutation. The band of women from Galilee, "last at the cross, and earliest at the tomb," are a sufficient answer to them. Those approach nearer the truth, who believe the command to have been given to awaken her conscience (Maldonatus and al.); or to shew her the divine knowledge which the Lord had of her heart (Meyer). But I am persuaded that the right account is found, in viewing this command, as the first step of granting her request, δός μοι τοῦτο τὸ ὕδωρ. The first work of the Spirit of God, and of Him who here spoke in the fulness of that Spirit, is, to convince of sin. The 'give me this water' was not so simple a matter

as she supposed. The heart must first be laid bare before the Wisdom of God: the secret sins set in the light of His countenance: and this our Lord here does. The command itself is of course given in the fulness of knowledge of her sinful condition of life. In every conversation which our Lord held with men, while He connects usually one remark with another by the common links which bind human thought, we perceive that He knows, and sees through, those with whom He speaks. Euthymius, though not seeing the whole bearing of the command, expresses well this last remark: -- έγκειμένης καὶ ζητούσης λαβεῖν, λέγει "Υπαγε κ.τ.λ. προσποιούμενος ὅτι χρὴ κὰκεῖνον κοινωνῆσαι ταύτη τοῦ δώρου. καὶ ὅτι μὲν οὐκ ἔχει ἄνδρα νόμιμον ἐγίνωσκεν, ὡς πάντα εἰδώς" έβούλετο δὲ ταύτην εἰπεῖν ὅτι οὐκ ἔχω ἄνδρα, Ίνα λοιπόν, προφάσεως δραξάμενος, προφητεύση τὰ κατ' αὐτὴν καὶ διορθώσηται ταύτην. θέλει γὰρ τῶν προβρήσεων καὶ τῶν θαυμάτων τὰς ἀφορμὰς παρ' αὐτῶν λαμβάνειν τῶν προςιόντων, ὥςτε καὶ τὴν τοῦ κενοδοξεῖν ὑπόνοιαν διαφεύγειν, καὶ ολκειοῦσθαι μᾶλλον αὐτούς. 17.] This answer is not for a moment to be treated as something unexpected by Him who commanded her (Lücke). He has before Him her whole life of sin, which she in vain endeavours to cover by the doubtful words of this verse. There was literal truth, but no more, in the woman's answer: and the Lord, by His divine knowledge, detects the hidden falsehood of it. Notice it is ἀληθές, not άληθως: this one word was true: further shewn by the emphatic position of ἄνδρα in our Lord's answer. πέντε γάρ ἄνδ. εσχες] These five were certainly lawful

r and constr., 10 λέγει αὐτῷ ἡ γυνὴ Κύριε, $^{\rm t}$ θεωρῶ ὅτι προφήτης εἶ σύ. ABCDE Acts xxii. 10. 2 Macc. 20 οἱ πατέρες ἡμῶν ἐν τῷ ὅρει τούτῷ $^{\rm s}$ προςεκύνησαν, καὶ ΜSUV ΓΔΛΙΝ $^{\rm R}$ ε. xii. 10. $^{\rm s}$ κ, xiv. 11. $^{\rm s}$ = ch. xii. 20. $^{\rm s}$ προςκυνεῖν δεῖ. $^{\rm s}$ λέγει αὐτῆ ὁ Ἰησοῦς $^{\rm t}$ Πίστευέ μοι, λcts vii. $^{\rm s}$ το, $^{\rm t}$ το $^{\rm t}$ το $^{\rm t}$ τον $^{\rm t}$ γύναι, ὅτι $^{\rm t}$ ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὅρει τούτῷ οὔτε ἐν $^{\rm t}$ ετις. $^{\rm t}$ τον $^{\rm t}$ ετις. $^{\rm t}$ τος $^{\rm t}$ εν ν $^{\rm t}$ εν εν $^{\rm t}$ ε

19. om κυριε N1 245. om συ D lat-a b e l Hil1.

20. rec $\tau\omega\nu\tau\omega$ bef $\tau\omega$ ope, with (244 Ser's g, e sil) lat-a b e [D-lat syr-jer] Syr syrcu Orig-int, Tert₁: txt ABC D[-gr] \aleph rel Ser's-mss vulg lat-c f f f f f f syr Orig-Chr, Cyr[-p] Thdrt₁ Thl Hil₁. om o $\tau\sigma\sigma\sigma$ \aleph [(Tert₁)]. rec $\delta\epsilon\iota$ bef $\pi\rho\sigma$ sku $\nu\epsilon\iota\nu$, with C³ rel lat-e syrr coptt arm Epiph₁ Chr₁ Thdrt₁ Tert₁: txt ABC¹DL \aleph 33 latt Orig-[int₁] Cyr[-p] Hil₁.

21. rec γυναι hef πιστ. μοι, with AC³D rel vulg lat-a(appr) c e f syrr syr-cu copt arm Thdrt,: txt BC¹Lℵ lat-b q sah [syr-jer æth] Heracl, Orig, Ath, Cyr[-p] Hil,.—om γυν. F.—om μοι Δ.—rec πιστευσον, with AC³ rel: txt BC¹DLℵ 1.69 sah-gr Orig, [Heracl, Ath, Cyr-p]. (33 def.) for στε, στι ΑΥ[Γ]Λ 69. τουτω hef τω ορει D lat-a b e

Syr syr-cu Hil.

husbands; they are distinguished from the sixth, who was not; - probably the woman had been separated from some by divorce (the law of which was but loose among the Samaritans),—from some by death, or perhaps by other reasons more or less discreditable to her character, which had now become degraded into that of an openly licentious woman. The conviction of sin here lies beneath the surface: it is not pressed, nor at the moment does it seem to have worked deeply, for she goes on with the conversation with apparent indifference to it; but our Lord's words in vv. 25, 26 would tend to infix it more deeply, and we find at ver. 29, that it had been working during her journey back to 19. In speaking this her conviction, she virtually confesses all the truth. That she should pass to another subject immediately, seems, as Stier remarks (iv. 125, edn. 2), to arise, not from a wish to turn the conversation from a matter so unpleasing to her, but from a real desire to obtain from this Prophet the teaching requisite that she may pray to God acceptably. The idea of her endeavouring to escape from the Lord's rebuke, is quite inconsistent with her recognition of Him as a prophet. Rather we may suppose a pause, which makes it evident that He does not mean to proceed further with His laying open of her Obs., not σύ (Wordsw.), but $\pi\rho o\phi \dot{\eta}\tau \eta s$, is the word of primary emphasis. $\sigma \dot{\nu}$ has the secondary emphasis, by its very expression. 20.] ἐν τῷ τοῦ τοῦτω—Mount Gerizim, on which once stood the national temple of the Samaritan race. In Neh. xiii. 28 we read that the grandson of the high-priest Eliashib was banished by Nehemiah because he was son-in-law to Sanballat, the Persian satrap of Samaria. Him Sanballat not only received, but (Jos. Antt. xi. 8. 2-4) made him high-priest of a temple which he built on Mount Gerizim. Josephus makes this appointment sanctioned by Alexander, when at Tyre; -but the chronology is certainly not accurate, for between Sanballat and Alexander is a difference of nearly a century. This temple was destroyed 200 years after by John Hyrcanus (B.C. 129), see Jos. Antt. xiii. 9.1; but the Samaritans still used it as a place of prayer and sacrifice, and to this day the few Samaritans resident in Nablus (Sychem) call it the holy mountain, and turn their faces to it in prayer.

They defended their practice by Deut. xxvii. 4, where our reading and the Hebr. and LXX is Ebal, but that of the Samaritan Pentateuch, Gerizim (probably an alteration): also by Gen. xii. 6, 7; xiii. 4; xxxiii. 18, 20: Deut. xi. 26 ff. fathers most likely mean not the patriarchs, but the ancestors of the then Samaὁ τόπος] The definite place spoken of Deut. xii. 5. She pauses, having suggested, rather than asked, a question,—seeming to imply, Before I can receive this gift of God, it must be decided, where I can acceptably pray for it;' and she leaves it for Him whom she now recognizes as a prophet, to resolve this doubt. 21.] Our Lord first raises her view to a higher point than her question implied, or than indeed she, or any one, without His prophetic announcement, could then have attained. ούτε ούτε are exclusive: Ye shall worship the Father, but not (only) in this mountain,

κυνείτε δ οὐκ οἴδατε ἡμεῖς ν προςκυνοῦμεν δ οἴδαμεν, ὅτι w John, here ἡ w σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 23 ἀλλὰ 12 ἀρχεται τως 13 τω

23. (αλλα, so ABD%.) αυτω κ¹ [αυτων Γ].
 24. οπι αυτον D¹(ins D³) κ¹ Heracl, Novat.

nor in Jerusalem:—had it been οὐδὲ....
οὐδέ, it would have meant, 'Ye shall not
worship the Father, either in this mountain, or even in Jerusalem.' The
προκυνήσετε, though embracing in its
wider sense all mankind, may be taken
primarily as foretelling the success of the
gospel in Samaria, Acts viii. 1—25.

τῷ πατρί, as implying the One God and Father of all. There is also, as Calvin remarks (Stier, iv. 129, edn. 2), a "tacita oppositio" between ὁ πατήρ,—and ὁ π. ἡμ. Ἰακώβ, ver. 12, οἱ πατέρες ἡμῶν, ver. 20.

22. But he will not leave the temple of Zion and the worship appointed by God without His testimony. He decides her question not merely by affirming, but by proving the Jewish worship to be the right one. In the Samaritan worship there was no leading of God to guide them, there were no prophetic voices revealing more and more of His purposes. The neuter 3 is used to shew the want of personality and distinctness in their idea of God:-the second 6, merely as corresponding to it in the other member of the sentence. Or perhaps better, both, as designating merely the abstract object of worship, not the personal God. The ἡμεις is remarkable, as being the only instance of our Lord thus speaking. But the nature of the case accounts for it. He never elsewhere is speaking to one so set in opposition to the Jews on a point where Himself and the Jews stood together for God's truth. He now speaks as a Jew. The nearest approach to it is in His answer to the Canaanitish woman, Matt. xv. 24, 26. because: this is the reason why we know what we worship, because the promises of God are made to us, and we possess them and believe them: see Rom. iii. 1, 2.

ή σωτ. ἐκ τ. 'Ι. ἐστ.'] It was in this point especially, expectation of the promised salvation by the great Deliverer (see Gen. xlix. 18), that the Samaritan rejection of the prophetic word had made them so deficient in comparison of the Jews. But not only this;—the Messiah Himself was

to spring from among the Jews, and had sprung from among them ; - not coras, but ¿στίν, the abstract present, but perhaps with a reference to what was then happening. See Isa. ii. 1—3. 23.] The discourse returns to the ground taken in ver. 21, but not so as to make ver. 22 parenthetical only: the spiritual worship now to be spoken of is the carrying out and consequence of the σωτηρία just mentioned, and could not have been brought in without it. καὶ νῦν ἐστίν] " Hoc (versu 21 non additum) nunc additur, ne mulier putet, sibi tantisper sedem in Judæa quærendam esse." Bengel. προςκ., as distinguished (1) from hypocrites, who have pretended to worship Him: (2) from all who went before, whose worship was necessarily imperfect.

The εν πνεύματι καὶ άληθεία (not without an allusion to έν τούτω τώ όρει) is, in its first meaning, opposed to έν έθει και ψεύδει, - and denotes the earnestness of spirit with which the true worshippers shall worship: so Ps. exliv. 18, έγγὺς κύριος πᾶσιν τοις επικαλουμένοις αὐτὸν έν άληθεία. Α deeper meaning is brought out where the ground of this kind of worship is stated, in the next verse.

'requires,' from His very nature, but seeks,—is seeking. This seeking on the part of the Father naturally brings in the idea, in the woman's answer, of the Messiah, by Whom He seeks (Luke xix. 10) His true worshippers to gather them out of the world. τοὺς προςκ.] The construction is, the Father is seeking for such to be οἱ προςκυνοῦντες αὐτόν,—'for οί προςκ. αὐτ. of this kind.' τοιού-Tous may be the predicate-'such the Father seeketh his worshippers to be:' or it may be the object- such the Father seeketh as (or to be) his worshippers.

24.] πνεῦμα ὁ θεός was the great Truth of Judaism, whereby the Jews were distinguished from the idolatrous people around them. And the Samaritans held even more strongly than the Jews the pure monotheistic view. Traces of this, remarks

c ch. i. 42 only. ^a πνεύματι καὶ ^b ἀληθεία δεῖ προςκυνεῖν. ²⁵ λέγει αὐτῷ ἡ ABCDE GHKL chic xxi. 13, γυνὴ Οἶδα ὅτι ^e μεσσίας ^f ἔρχεται, ὁ λεγόμενος χριστός ^c Μ5UV ΓλΛΙΙΝ x. 20, 27. ^c 1 Pt. i. 12. Josh. iv. 10. hc. vii. 2. Josh. iv. 10. hc. vii. 2. ^c 1 ησοῦς h 'Εγώ εἰμι, ὁ λαλῶν σοι. ²⁷ Καὶ ⁱ ἐπὶ τούτῷ hc. vii. 5, 6, 8. Deut. xxii. 39. i = 2 Cor. vii. 4. Eph. iv. 26. 1 Thess. iii. 7. Deut. xxiv. 17 (16).

for και αληθεία, αληθείας \aleph^1 . προσκυνείν bef δεί $D\aleph^1$ lat-a Novat, Hil_1 [Victorin,]. 25. οιδαμέν $GL \wedge \aleph^{3a}$ 33.69 syr-mg coptt $Orig_1$ [Cyr-p]. αναγγελλεί D- $gr \aleph^1$. rec (for απαντα) παντα, with AC^2D rel [Chr_1 Cyr- p_2]: txt $BC^1\aleph$ 1 $Orig_3$.

26. om 1st o Λ.
 27. for επι, εν DN¹ [copt].

Lücke (from Gesenius), i. 599 note, are found in the alterations made by them in their Pentateuch, long before the time of this history. This may perhaps be partly the reason why our Lord, as Bengel remarks, "Discipulis non tradidit sublimiora," than to this Samaritan woman.

God being pure spirit (perhaps better not 'a Spirit,' since it is His Essence, not His Personality, which is here spoken of), cannot dwell in particular spots or temples (see Acts vii. 48; xvii. 24, 25); cannot require, nor be pleased with, earthly material offerings nor ceremonies, as such: on the other hand, is only to be approached in that part of our being, which is spirit, -and even there, inasmuch as He is pure and holy, with no by-ends nor hypocritical regards, but in truth and earnestness. But here comes in the deeper sense alluded to above. How is the spirit of man to be brought into communion with God? "In templo vis orare; in te ora. Sed prius esto templum Dei." Aug. (Stier, iv. 137, edn. 2.) And how is this to be? cannot make himself the temple of God. So that here comes in the gift of God, with which the discourse began,-the gift of the Holy Spirit, which Christ should give to them that believe on Him: thus we have 'praying ἐν πνεύματι ἁγίω,' Jude 20. So beautifully does the expression ὁ πατήρ here bring with it the new birth by the Spirit, -and for us, the readers of the Gospel, does the discourse of ch. iii. reflect light on this. And so wonderfully do these words form the conclusion to the great subject of these first chapters: 'GoD IS BECOME ONE FLESH WITH US, THAT WE MIGHT BECOME ONE SPIRIT WITH HIM.' 25. These words again seem uttered under a complicated feeling. From her λαλιά, ver. 29, she certainly had some suspicion (in her own mind, perhaps over and beyond His own assertion of the fact : but see note there) that He who had told her all things, &c., was the Christ; and from her breaking in with this remark after the weighty truth which had been just spoken, it seems as if she thought thus, ' How these matters may be, I cannot understand ;-they will be all made clear when the Christ shall come.' The question of ver. 20 had not been answered to her liking or expectation: she therefore puts aside, as it were, what has been said, by a remark on that suspicion which was arising in her mind. certain what expectations the Samaritans had regarding the Messiah. The view here advanced might be well derived from Deut. xviii. 15; -and the name, and much that belonged to it, might have been borrowed from the Jews originally. λεγόμ. χριστός appear to me to be the words of the woman, not of the Evangelist; for in this latter case he would certainly have used & μεσσίαs again in ver. 29. See. also the difference of expression where he inserts an interpretation, ch. i. 42; xix. 13, 17. It is possible that the name & γριστός had become common in popular parlance, like many other Greek words and ἀναγγέλλω is used especially names. of enouncing or propounding by divine or superior authority,—see reff. Of the reasons which our Lord had, thus to declare Himself to this Samaritan woman and through her to the inhabitants of Sychem (ver. 42), as the Christ, thus early in his ministry, we surely are not qualified to judge. There is nothing so opposed to true Scripture criticism, as to form a preconceived plan and rationale of the course of our Lord in the flesh, and then to force recorded events into agreement with it. Such a plan will be formed in our own minds from continued study of the Scripture narrative: - but by the arbitrary and procrustean system which I am here condemning, the very facts which are the chief data of such a scheme, are themselves set aside. When De Wette says, "This early and decided declaration of Jesus is in contradiction with Matt. viii. 4, and xvi. 20,"-he forgets the very different circumstances under which both those injunctions were spoken :--while he

ηλθον οί μαθηταὶ αὐτοῦ, καὶ κ ἐθαύμαζον ὅτι μετὰ γυναικὸς k ch. iii. 7 reft. ηλθον οἱ μαθηταὶ αύτου, και * εσαυμαζον στο μετα * * * * ελάλει οὐδεὶς μέντοι εἶπεν * $^{$ εκάκει ουθείς μετίοι είπεν το 37. αὐτῆς ; $2^{8\,1}$ ἀφῆκεν οὖν τὴν m ὑδρίαν αὐτῆς n γυνὴ καὶ n ο τε ανθρωπον ος είπεν μοι παντα οσα εποίησα "μητι p = Matt. xv. οὐτός ε΄στιν ὁ χριστός; 30 εξήλθον ε΄κ της πόλεως, καὶ q = ch. vi. 27 ηρχοντο πρὸς αὐτόν. 31 ο Έν τῷ p = ch. vi. 27 μεταξὺ p = ch. vi. 27 μετατον οἱ μαθηταὶ λέγοντες p = ch. vi. 27 μετατον οἱ μαθηταὶ λέγοντες p = ch. vi. 32 δ δὲ εἶπεν p = ch. vi. 34 αὐτοῖς p = ch. vi. vi

επηλθαν Χ¹ [lat-e q]: ηλθαν Β¹. rec εθαυμασαν (conform to foregoing aor), with E rel [syr] sah: txt ABCDGKLM[Π]N 1. 33 latt Syr [syr-cu syr-jer arm] copt Orig₂ Chr₁ Cyr₁ Thl.

aft ειπεν ins αυτω DN lat-a (b) [ff₂ foss syr-cu copt æth].

28. η γυνη bef την υδριαν αυτης D lat-b l [e q syr] syr-cu sah arm.—εαυτης D.

29. for οσα, α BC'N lat-a e q [D-lat] coptt Orig₁-mss [Cyr-p₁]. for ουτος,

EKELVOS D [lat-q].

30. rec aft $\epsilon \xi \eta \lambda \theta \sigma \nu$ ins $\sigma \nu \nu$, with AN (1.69, e sil) vulg-ed lat-ef[lq] coptt: [$\delta \epsilon \Pi^2$] Orig,:] pref και CD lat-b syrr syr-cu ath: om AB rel am(with em forj. fuld [ing] tol) [lat-c g] arm Orig₂ [Cyr-p₁].

31. rec aft εν ins δε, with AC3 rel lat-b f q syr [syr-cu] copt [Orig₁] Chr₁: om BC DLN vulg lat-a(appy) c e g [l syr-jer] Orig₂ [Cyr-p₁]. ηρωτουν C 69.
33. for ελεγον, λεγουσιν N¹ [lat-b Quæst₁].—for ουν, δε D-gr lat-a b q [syr-jer]: om

N¹ lat-e D-lat Syr syr-cu. for οι μαθ. προς αλλ., εν εαυτοις οι μαθ. D-gr lat-ff2.

man, varied His revelations and injunctions, as the time and place, and individual dispositions required. clus The verb involves in it the preδ λαλών σοι has a reference to her words, αναγγελεί ήμ. πάντα-Ι am He, who am now speaking to theefulfilling part of this telling all things : see also her confession ver. 29. 27.] μετά γυν., with a woman. No inference, it is true, can be drawn as to the indefiniteness of the noun, from the omission of the article after a preposition, see Bp. Middleton, ch. vi. § 1: but the position of μετά γυναικός before the verh throws an emphasis on the words, and makes it probable that the meaning is as above. τίζητεῖς; κ.τ.λ.] Either-to the woman—What seekest thou? and to the Lord, Why talkest thou with her ?or perhaps both questions to Him: and then we must suppose a mixture of two constructions, of τi ζ . $\pi \alpha \rho^{\circ}$ $\alpha \delta \tau \hat{\eta} s$;—and τi $\lambda \alpha \lambda \epsilon \hat{\imath} s$ $\mu \epsilon \tau^{\circ}$ $\alpha \delta \tau \hat{\eta} s$;—I rather prefer the 28-30.] She former interpretation. does not mention to the men His own

announcement of Himself,-but as is most

natural under such circumstances, rests the

is forced to confess that it is in agreement

with the whole spirit of the Sermon on the Mount. He who knew what was in matter on the testimony likely to weigh most with them,-her own. We often, and that unconsciously, put before another not our strongest, but what is likely to be his strongest reason. At the same time she shews how the suspicion expressed in ver. 25 arose in her own mind. ήρχοντο - were coming, - had not arrived, when what follows happened.

31, 32. The bodily thirst (and hunger probably, from the time of day) which our Lord had felt before, had been and was forgotten in the carrying on of His divine work in the soul of this Samaritan woman. Although eyw and bueis are emphatic, the words are not spoken in blame, for none was deserved: but in fulness and earnestness of spirit; - in a feeling analogous to that which comes upon us when called from high and holy employment to the supply of the body or business of this world. βρῶσις, generally distinguished, as 'eating,' from βρῶμα, 'food' (see ref. 1 Cor.), - is here equivalent to it.

33.] It is very characteristic of the first part of this Gospel to bring forward instances of unreceptivity of spiritual meaning: compare ver. 11; ch. ii. 20; iii. 4; vi. 42, 52. The disciples probably have the woman in their thoughts.

34.] Christ alone could properly

u Matt. vii. 21 έστιν ίνα u ποιήσω το u θέλημα τοῦ πέμψαντός με καί ABCDE reif.
- ch. v. 36. V τελειώσω αὐτοῦ τὸ ἔργον. 35 οὐχ ὑμεῖς λέγετε ὅτι ἔτι ΜΝΤΑ λου χχ. 24. ν τετράμηνος έστιν καὶ ο κθερισμος έρχεται; ίδου λέγω κι. 33. where only. Judg. xix. 2 & xx. 47 A. see Heb. xi. 23. iv. 29. Luke x. 2 (3ce). 1 Cor. ix. 11. Rev. xiv. 15 only. Gen. viii. 22.

34. rec (for ποιησω) ποιω, with AN rel Hipp, Orig, [Bas, Anteh,]: txt BCDKL

[T_b Π] 1. 33 arm(appy) Clem Orig₆ [Cyr-p]. 35. om $\epsilon \tau \iota$ (homeotel) DL[Π^1] 1. 69 syr-cu Orig₅ Chr₁ Cyr[-p₁]. rec $\tau \epsilon \tau \rho \mu \mu \nu \nu \nu$ (cf Heb xi. 23), with H Scr's p: txt ABC²D[T_b] \aleph rel Orig₅ Chr[-4-mss₁] Cyr₁ Thl.—(In C1 it appears to have been written τραμηνος by mistake, or perhaps τριμηνος as in 14.)

say these words. In the believer on Him, they are partially true,-true as far as he has received the Spirit, and entered into the spiritual life; -but in Him they were absolutely and fully true. His whole life was the doing of the Father's will. We can 'eat and drink, &c. to the glory of God,'-but in Him the hallowing of the Father's name, doing His will, bringing about His Kingdom, was His daily bread, and superseded the thoughts and desires for the other, needful as it was for His humanity. wa is not = 5π i. The latter would imply what was true (but not here expressed), that the absolute doing, &c. was His food;—as it now stands, it implies that it was His food to carry onward to completion that work: to be ever, step after step, having regard to its being completed. My meat is (not to do, as E. V., but) that I may do, &c. In the τελειώσω αὐτοῦ τὸ ἔργον, the way is prepared for the idea introduced in the next verse. These words give an answer to the questioning in the minds of the disciples, and shew that He had been employed in the Father's work during their absence. 35.] The sense of these much-controverted words will be best ascertained by narrowly observing the form of the sentence. ούχ ύμεις λέγετε ότι surely cannot be the intriduction to an observation of what was matter of fact at the time. the words been spoken at a time when it wanted four months to the harvest, and had our Lord intended to express this .- is it conceivable that He should have thus introduced the remark? Would not, must not, the question have been a direct one in that case—'are there not four months?' &c. I know not how to account for this ούχ ύμεις λέγετε ὅτι except that it introduces some common saying which the Jews, or perhaps the people of Galilee only, were in the habit of using. Are not ye accustomed to say, that ? That we hear of no such proverb elsewhere, is not to the point ;-for such unrecorded sayings are among every people. That we

do not know whence to date the four months, is again no objection :- there may have been, in the part where the saving was usual (possibly in the land west of the lake of Tiberias, for those addressed were from thence, and the emphatic bueis seems to point to some particular locality), some fixed period in the year, -the end of the sowing, or some religious anniversary,when it was a common saying, that it wanted four months to harvest. And this might have been the first date in the year which had regard to the harvest, and so the best known in connexion with it.

If this be so, all that has been built on this saying, as giving a chronological date, must fall to the ground. (Lightfoot, Meyer (1), Wieseler, i. p. 215 ff., and others, maintain, that since the harvest began on the 16th of Nisan, we must reckon four months back from that time for this journey through Samaria, which would bring it to the middle of Chisleu, i. e. the beginning of December.)

To get the meaning of the latter part of the verse, we must endeavour to follow, as far as may be, the train of thought which pervades the discourse. He that soweth the good seed is the Son of Man: our Lord had now been employed in this His work. But not as in the natural year, so was it to be in the world's lifetime. One-third of the year may elapse, or more, before the sown seed springs up; but the sowing by the Son of Man comes late in time, and the harvest should immediately follow. The fields were whitening for it; these Samaritans (not that I believe He pointed to them approaching, as Chrys. and most expositors, but had them in his view in what he said), and the multitudes in Galilee, were all nearly ready. In the discourse as far as ver. 38, He is δ σπείρων, the disciples (see Acts viii.) were οἱ θερίζοντες:- He was the κεκοπιακώς, they were the είς τον κόπον αὐτοῦ εἰςεληλυθότες. The past is used, as descriptive of the office which each held, not of the actual thing done. I cannot also but see an allusion to the words spoken by Joshua (xxiv.

 a χώρας, ὅτι λευκαί εἰσιν b πρὸς x θερισμὸν ἤδη. 36 ὁ $^{ceff.}$ το 56 νεθ. 56 νεφ. 56 c θερίζων d μισθὸν λαμρωτ., f ζωὴν f αἰώνιον. ἵνα [καὶ] ὁ g σπείρων h ὁμοῦ χαιρῃ κων g c εθερίζων. 37 i ἐν γὰρ τούτω ὁ λόγος i ἐστὶν [ό] k ἀληθινός, c «σπείρων καὶ ἄλλος ὁ c Θερίζων. 38 ἐγὰ g «σνείρων καὶ ἄλλος i εθερίζων. 38 ἐγὰ i κεκοπιάκατε i ἄλλοι i i Ευμας... ἀπέστειλα ύμας ο θερίζειν ο ούχ ύμεις ι κεκοπιάκατε άλλοι ...iv. 38 | κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν m κόπον αὐτῶν n εἰςεληλύ-(appy)

Matt. iv. 3. d = Matt. xx. 8. Prov. xi. 12. e = Matt. iii. 12 · 1x. xiii. 30. Ps. xxxviii. 6. fcb. iii. 15 reff. g here bis. Matt. vi. 26. xxv. 24, 26 · | L. Luke xii. 24. 1 Cor. ix. 11. 2 Cor. ix. 12. Chron, ix. 5. 6 bis. Gal. vi. 7, 8 bis. Jer. xii. 13. h.ch. xx. 4 reff. i see ch. i. 4. 1 John v. 14. k = ch. xix. 35. Rev. xv. 3. xvi. 7 al. 2 Chron, ix. 5. 6 reff.) Josh. xxiv. 13. m = 1 Cor. iii. 8. xv. 58. 2 Cor. vi. 5 al. (Matt. xxvi. 10 reff.) Wisd. x. 17. n = here only. see Heb. iii. 11, &c.

AC¹DEL [κ³(Tischdf)] lat-b l q syr-cu Eus₁ Thdrt₂ [(Iren-int₁)] join $\eta \delta \eta$ with what follows: txt (see note) C²GHΚUΔΛ[SΓΠ²] syr copt-wilk Orig Eus: om $\eta \delta \eta$ lat-a syr-jer copt-dz æth [arm] Chr, Hila.

36. rec at beg ins $\kappa a\iota$, with ΛC^2 rel vulg lat- $cfff_2$ Syr syr-cu copt-ed wth arm Cyrjer, $\operatorname{Chr}_1[\operatorname{Cyr-p_1}]$: om $\operatorname{BC^1DL}[\operatorname{T_b}]$ N 33 lat-abelq copt-dz Orig_5 Cyr, Iren-int, on $\kappa a\iota$ (hef $o\sigma\pi$.) $\operatorname{BCL}[\operatorname{T_b}]$ U 1. 33 lat-eg syr [syr-jer] copt arm Orig_4 Herael, $[\operatorname{Cyr}_1]$: ins ADN rel. $\kappa a\iota$ $o\theta e\rho$. bef $o\mu ov$ χ . D Syr syr-cu [syr-jer] wth Iren-int, $\chi a\rho\eta$ D. 37. $e\sigma\tau\iota\nu$ bef $o\lambda o\gamma ov$ D 301 Ser's p latt copt arm Herael, Iren-int, om $o\operatorname{Ce}_4$ $o\operatorname{Ce}_4$

13), on this very spot; - 'I have given you a land for which ye did not labour $-\epsilon \phi$ ην οὐκ ἐκοπιάσατε ἐπ' αὐτης (αὐτήν Α).

Taking this view, I do not believe there was any allusion to the actual state of the fields at that time. The words ἐπάρατε κ.τ.λ. are of course to be understood literally; -they were to lift up their eyes and look on the lands around them; -and then came the assurance; 'they are whitening already towards the harvest.' And it seems to me that on this view-of the Lord speaking of spiritual things to them, and announcing to them the approach of the spiritual harvest, and none else,—the right understanding of the following verses depends. of course possible that it may have been seed-time; -possible also, that the fields may have been actually whitening for the harvest ;-but to lay down either of these as certain, and build chronological inferences on it, is quite unwarranted.

ηδη belongs certainly to ver. 35, and refers back to ETL. Taken with ver. 36, it would not agree with the truth of the comparison. The harvest was not yet come. The ancient Mss. are not trustworthy guides in division and punctuation, which rather form matter of criticism, in which we stand on the same ground as they. 36.7 The μισθός of the θερίζων is in the χαρά here implied, in having gathered many into eternal life, just as the $\beta p \hat{\omega} \sigma is$ of the σπείρων was His joy already begun in His

heavenly work. See Matt. xx. 1—16 and notes. 37.] δ λόγ. ἐστιν [δ] ἀλ., i. e. has place,—applies $= \sigma \nu \mu \beta \epsilon \beta \eta \kappa \epsilon \nu$ in 2 Pet. ii. 22. So Winer, Meyer (1), Stier, but contr. Lücke, De Wette, who question the propriety of the art. and take $[\delta]$ and δ in the predicate, and as δ and δ is John's usage however is to join ό λόγ. ὁ ἀληθινός: see ch. xv. 1. We may also take the words, without doing any violence to the art. before ἀληθινός, 'Herein is that saying the true one. But I still prefer the other way. If we regard the bracketed article as omitted, the sense will of course be, 'Herein is that saying true.' Such however is not St. John's usage: see above.

38.] Here, as often, our Lord speaks

of the office and its work as accomplished, which is but beginning (see Isa. xlvi. 10). By akkot here He cannot mean the O. T. Prophets (Grotius, Bengel, Lange), for then His own place would be altogether left out; -and besides, all Scripture analogy is against the idea of the O. T. being the seed of which the N. T. is the fruit:-nor can it be right, as Olshausen maintains, to leave Him out, as being the Lord of the Harvest :- for He is certainly elsewhere, and was by the very nature of the case here, the Sower. The plural is I believe merely inserted as the correspondent word to bueis in the explanation, as it was &Alos—&Alos, in the proverb. (So Lücke, Tholuck, Stier. De

al, fr. v 1 John iv, 14.

θατε. 39 Έκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν είς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς ο μαρτυρούσης ότι εἶπέν μοι πάντα α ἐποίησα. 40 ως οὖν Luke viii. 37
reff.
q ch. i. 39, 40
reff.
reh, viii. 43.
Matt. xxvi.
73 only.
19. xviii. 43.
4 perf., ch. v.
21. from Iss.
lii. 15.
1 John i. 3, 5.
iv. 3 only.
Joh v. 27.
tch. i. 48 reff.
Luke lii. 11.
Acts viii. 13.
al. fr. ήλθου πρὸς αὐτὸν οἱ Σαμαρεῖται, ^p ήρώτων αὐτὸν ^q μεῖναι παρ' αὐτοῖς. καὶ ٩ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολλώ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 42 τῆ τε γυναικὶ Thiv. 42 έλεγον ότι οὐκέτι διὰ τὴν σὴν τλαλιὰν πιστεύομεν αὐτοὶ (appy)...

γὰρ ^s ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὖτός ἐστιν ^t ἀληθῶς ὁ ΜΕΤ. ΥΡΩΛΙΙ N 1. 33.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν. 44 αὐτὸς γὰρ Ἰησοῦς ο ἐμαρτύρησεν ὅτι

39. των σαμαρ. bef εις αυτ. 1: om εις αυτον X1 Scr's p [lat-a e Origi(ins,)]. rec (for a) oσa, with AC3D rel vulg late f ff [g] syr arm [Orig Chr Cyr]: txt BC1 LN lat-b e l q Syr syr-cu copt æth Orig2.

40. (ωs is written over the line and also συν above ουν ηλθον a prima manu in B: $ηλθον ουν <math>B^2$.) for παρ αυτοις, προς αυτους C. for εκει, παρ' αυτοις & Ser's g

υν σωτηρ τοῦ ν κόσμου.

[Syr syr-cu syr-jer]. $\eta\mu\epsilon\rho as$ bet duo N. 42. for $\tau\epsilon$, de DE $\Lambda({\rm Treg,\ expr})$ foss lat-a e ff_2 l q syr ${\rm Orig}_1$ — και ελεγον $\tau\eta$ γυναικι om or B(sie) lat-b f Syr æth Orig, Iren-int,. for σην λαλ., λαλ. σου Β Origo: σην μαρτυριαν DN1 lat-b l. for αυτοι, αυτου D lat-a. aft акук. ins παρ' αυτου Ν [Π²(but erased) 1. 69 syr-cu [syr-jer] arm. αληθως bef ουτος εστιυ Ν [am fuld syr-cu Orig Aug.]: οπ αληθως Κ¹[Π] Ser's g lat-ff. Herael, Victorin,

rec at end ins σ χρίστος, with AC3D 69(sic) rel lat-efq syrr[syr-jer2]: om B(sic in cod: see table) C¹[T_b] κ latt syr-cu syr-jer¹ copt æth arm Orig₄ Herael₁ [Eus₁ Cyr-p₁]

Iren-int, Victorin, Aug.

43. rec aft εκείθεν ins και απηλθεν, with A rel vulg Syr syr-mg with arm [Chr.]; και ηλθεν L 106 gat(with mm) [lat-g] syr[-txt]: om BCD[Tb] & 69 lat-a b ef ff2 l q syr-eu copt Orig₃ Cyr₁.

44. rec ins o bef inσ., with LMA[Π2] 69: om ABCDN rel Orige Thl. [Tb?]

Wette denies their interpretation, but gives none of his own.) 39-42.]
The truth of the saying of ver. 35 begins to be manifested. These Samaritans were the foundation of the church afterwards built up there. It does not seem that any miracle was wrought there: αὐτοὶ ἀκηκόαμεν was enough to raise their faith to a point never attained by the Jews, and hardly as yet by the disciples,—that He was the Saviour of the world. Their view seems to have been less clouded by prejudice and narrow-mindedness than that of the Jews; and though the conversion of this people lay not in the plan of the official life of our Lord, or working of His Apostles during it (see Matt. x. 5),—yet we have abundant proof from this history, of His gracious purposes towards them. A trace of this occurrence may be found ch. viii. 48, where see note. Compare throughout Acts viii. 1-25. (In ver. 42 λαλιά is perhaps not to be distinguished from λόγος before: see ch. viii. 43. But it is hardly possible not to see in the word something of allusion to the woman's eager and diffuse report to them.)

43-54. The second miracle of Jesus

43-54.] The second miracle of Jesus in Galilee. The healing of the Ruler's son.
43.] τάς should have been expressed in E. V.,—after the two days.
We find no mention of the disciples again till ch. vi. 3.
44.] Much difficulty has been found in the connexion of this verse, but unnecessarily. Some have supposed that the Evengelist means Judges by λ iδία the Evangelist means Judæa by ἡ ἰδία πατρίς (Orig., Lücke (second edn., but see below), Ebrard, &c.),-which cannot be, for there is no allusion to Judæa at all here, as He came from Samaria, and the verse manifestly alludes to His journey into Galilee: - some, that Capernaum is meant, or Nazareth, and 'He went into Galilee,' as distinguished from one or other of these places (Chrys., Euthym., Cyril, Olsh.); -but neither can this be, for our Evangelist does not so lightly pass over the reasons of the remarks he makes, and there is no allusion to any city in Galilee, but to His going into Galilee in general.

Some again suppose it to be a reason why He did not go into Galilee before, but remained in Judæa and Saπροφήτης ἐν τἢ ἰδίᾳ * πατρίδι τιμὴν οὐκ ἔχει. 45 ὅτε * Matt. xiii. οῦν ἡλθεν εἰς τὴν Γαλιλαίαν, * ἐδέξαντο αὐτὸν οἱ Γαλι- * Matt. x. Is τeff. λαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις * ceff. ν. 11 τeff. τὴν ἑορτῆν καὶ αὐτοὶ γὰρ ἡλθον εἰς τὴν ἑορτήν. * ceff. τὶν ἐθ τὴν ἐορτήν. Το τον Κανᾶ τῆς Γαλιλαίας, καὶ τὰς Καναιν τὶς * βασιλικός, καὶ τὰν τις * βασιλικός, καὶ τὰν τις * βασιλικός, καὶ τὰν τις * βασιλικός, καὶ τὰν τὶς * βασιλικός, καὶ τὶν καὶ τὰν τις * βασιλικός, καὶ τὰν τὶν καὶ τὰν τις * βασιλικός, καὶν τις * βασιλικός * βασιλι

45. for ote, ws DN¹ [Chr]. Exercise D. om edexanto auton and galilated N¹. ewrances bef panta N¹ [lat-a b f syr-mg $Orig_1(txt_2)$]. rec (for osa) a (see ver 29), with $D[T_b]$ N¹ rel [latt syrr syr-cu eth] $Orig_2$: txt ABCL [Π^2 (but a restored)] R^3 a 1. 33. 69 syr $Orig_4$ Chr_1 Cyr_1 . isrousaly and om en (bef $\tau \eta$ eor.) D. for $\eta \lambda \theta v_1$, elyabora N [latt].

46. $\eta \lambda \theta a \nu$ K. rec ins σ $\iota \eta \sigma$. bef $\pi a \lambda \iota \nu$, with Chr_1 : aft A rel lat f q syrr: on BCDLX 33 latt syr-cu copt with arm $\operatorname{Orig}_1 \operatorname{Cyr}_1 \cdot [\operatorname{T}_b ?]$ for $\epsilon \iota s \tau \eta \nu$, $\epsilon \nu$ B.

(καναν \aleph^1 .) εποιησαν (sic) \aleph^1 . for και ην, ην δε DL[T_b] \aleph 33 lat-b e f f_2 [l] q copt-ms [Chr₁ Cyr₁] Gaud. βασιλισκος D ev-31² Chron, Synop₁, basiliscus lat-a. (so also in ver 49 D ev-y.)

47. om outos 81.

maria (Theophyl., Meyer (1), and somewhat similarly Neander, L. J. 385, and Jacobi); this however would be equally alien from the simplicity of John's style, and not in accordance with the fact of almost all His teaching and working being in Galilee. Nor is váp to be rendered 'although' (Kuinoel)—a sense (Lücke, i. 613) which it never has. One admissible view is (Tholuck, Lücke (third edn.), De Wette), that this verse refers to the next following, and indeed to the whole narrative which it introduces. It stands as a preliminary explanation of the 'Except ye see signs and wonders, ye will not believe;' and as indicating the contrast between the Samaritans, who believed on Him for His word,-and His own countrymen, who only received Him because they had seen the miracles which He did at Jerusalem. Such use of yap is not unexampled (see Hartung, Partikellehre, i. p. 467; Lücke, 467; Thol.; De Wette; and Matthiæ, Gr. Gr. § 615). In Herod. i. 124 we have & παῖ Καμβύσεω, σε γάρ θευί επορέωσι οὐ γάρ ἄν κοτε es τοσοῦτον τύχης ἀπίκευ σὰ νῦν ᾿Αστυάγεα τον σεωυτοῦ φονέα τίσαι. Soph. Antig. 393: ἀλλ', ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ | ἔοικεν ἄλλη μῆκος οὐδὲν ἡδονῆ, | ήκω κ.τ.λ. And thus the οὖν in the next verse will be a particle connecting it with this preliminary reason given. But έμαρτύρησεν is not to be taken as a pluperfect. A simpler view still is this: the reason (ver. 1) why He left Judæa for Galilee was, because of the publicity which was gathering round Himself and his ministry. He betakes Himself to Galilee therefore, to avoid fame, testifying that His own country (Galilee)

was that where, as a prophet, He was least likely to be honoured. 45.7 They received Him, but in accordance with the proverbial saying just recorded;—not for any honour in which they themselves held Him, or value which they had for His teaching; but on account of His fame in Jerusalem, the metropolis,—which set them the fashion in their estimate of men and things. καὶ αὐτοὶ γάρ, inserted for those readers who might not be aware of the practice of the Galilæans to frequent 46. ouv. the feasts at Jerusalem. perhaps (see above) because of the receptivity of Him from signs and wonders merely,-not as a Prophet from His teaching. But it is hardly safe in this Gospel to mark the inference in our so strongly: it is St. John's habitual particle of sequence, even where that sequence is not strictly logical, only temporal, and thus in God's purposes, no doubt, consequential.

βασιλικός] ή έκ γένους βασιλικοῦ, ἡ ὡς ἀξίωμά τι κεκτημένος ἀφ' οὖπερ ἐκαλεῖτο βασιλικός (Euthym., Chrys.), ἡ ώς ὑπηρέτης βασιλικός (Euthym.). Origen thinks he may have been one of the household of Cæsar, having some business in Judæa at that time. But the usage of Josephus is perhaps our surest guide. He uses Bao. to distinguish the soldiers, or courtiers, or officers of the kings (Herods or others), from those of Rome,-but never to designate the royal family: see B. J. vii. 5. 2: Antt. xv. 8. 4. So that this man was probably an officer of Herod Antipas. He may have been Chuza, Herod's steward, Luke viii. 3: but this is pure conjecture. The man seems to have been a Jew: see below. 47, 48.]
This miracle is a notable instance of our

ότι Ίησους ήκει έκ της Ἰουδαίας είς την Γαλιλαίαν, b = Matt. xiv. 25 reff. c Luke vii. 36 reff. d see Luke iv. υ ἀπηλθεν πρὸς αὐτὸν καὶ ε ἡρώτα ἵνα ἀ καταβή καὶ ἰάση- ΚΕΙΝΙΑ ται αὐτοῦ τὸν υίον ἤμελλεν γὰρ ἀποθνήσκειν. 48 εἶπεν κι 33. d see Luke iv.
31. ii. 11 reff.
ch. ii. 11 reff.
f in N. T. alw.
w. \(\sigma\), \(\text{Tu}\), \(\text{L}\), \(\text{V}\), \(\text{L}\), \(\text{V}\), \(\text{V}\), \(\text{V}\), \(\text{V}\), \(\text{V}\), \(\text{V}\), \(\text{L}\), \(\te οὖν ὁ Ἰησοῦς πρὸς αὐτὸν Ἐὰν μὴ ε σημεῖα καὶ τέρατα ίδητε, ου μη πιστεύσητε. 49 λέγει πρὸς αὐτὸν ὁ ² βασιλικός Κύριε, α κατάβηθι πρίν ἀποθανείν τὸ παιδίον μου. 50 λέγει αὐτῶ ὁ Ἰησοῦς Πορεύου ὁ υίος σου g ζη. h ἐπίστευσεν ὁ ἄνθρωπος τῷ h λόγω i ον h εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. 51 ήδη δὲ αὐτοῦ d καταβαίνοντος, οἱ δοῦλοι ...iv. 50 αὐτοῦ $^{\rm k}$ ὑπήντησαν αὐτῷ [καὶ $^{\rm l}$ άπήγγειλαν] λέγοντες ὅτι $^{\rm (ap}$

(reff.). i constr., ver. 5 reff. k ch. xi 20, 30. xii. 18. Matt. viii. 28 al. + Tobit vii. 1/not ℵ) al. 1 John here only, exc. 1 John i. 2, 3. Luke (Gosp. and Acts) passim. Paul, 1 Cor. xiv. 25. 1 Thess. i. 9 only. Heb. ii. 12.

for απηλθ., ηλθεν CN1 1. 33. 69 lat-a b e ff [1] ins o bef ino. & Ser's c evv-P-y. add ουν X'. rec aft ηρωτα ins αυτον, with A syr-cu copt-ms æth arm Chr. rel: om BCDL[T_b] \(33.69 \) fos lat-α e l q arm Orig, Chr, [Cyr].—(om κ. ηρωτα G.)
49. for το παιδιον, τον υιον A 69 Chr.mss, τον παιδα \(\mathbb{R} \). om μου D 1 lat-b e

ff l Syr syr-cu. rec ins και bef επιστευσεν, with AC rel lat-a b e 50. om o ιησ. Ε 157 Ser's c. $f f_2[q \text{ syr-jer}]$ syrr syr-cu copt æth arm (L[T_b] add $\delta \epsilon$): om BDN vulg lat-c l Cyr₁. rec (for δν) &, with D rel: ων F: txt ABCL[Tb](X3a).-for ον ειπ. αυτω ο ιησ., του ιῦ X¹ syr-cu, του ιῦ ον ειπ. αυτω X³a. rec om o (bef ιησ.), with S(e sil): ins ABCD rel Cyr₁. [T_b?]

rec απηντησαν, with A rel Orig, Chr, Cyr,: 51. om 2nd autou D-gr LX 1 latt. txt (always used by John, see reff) BCDKLN 1. υπηντ. bef οι δουλοι D'(arm). om κ. απηγγ. BL (syr-jer) copt æth-rom [Orig₁(appy) for autw, autor A.

Lord 'not quenching the smoking flax:' just as His reproof of the Samaritan woman was of His 'not breaking the bruised reed.' The little spark of faith in the breast of this nobleman is by Him lit up into a clear and enduring flame for the light and comfort of himself and his house. The charge brought See on ch. ii. 12. against them, ἐἀν μη κ.τ.λ., does not imply, as some (Raphel and Storr) think, that they would not believe signs and wonders heard of, but required to see them (thus laying the stress on ίδητε)-for in this case the expression would certainly have been fuller, ίδητε τοις όφθαλμοις, or something similar; -and it would not accord with our Lord's known low estimate of all mere miracle-faith, to find Him making so weighty a difference between faith from miracles seen and faith from miracles heard. The words imply the contrast between the Samaritans, who believed because of His word, and the Jews (the plural reckoning the βασιλικός among them), who would not believe but through signs and prodigies: see 1 Cor. i. 22. And observe also that it is not implied that even when they had seen signs and wonders, they would believe: - they required these as a condition of their faith, but even these were rejected by them:

see ch. xii. 37. But even with such inadequate conceptions and conditions of faith, our Lord receives the nobleman, and works the sign rather than dismiss him. It was otherwise in Matt. xvi. 1 ff. 49.] Here is the same weakness of faith,-but our Lord's last words have made visible impression. It is like the Syrophænician woman's rejoinder,—'Yea, Lord; but . . . ,' only the faith is of a far less noble kind than hers. He seems to believe it necessary that Jesus should be on the spot; -not that there was any thing strange or blameable in this, for Martha and Mary did the same, ch. xi. 21, 32: - and to think that it would be too late when his child had expired; -not imagining that He to whom he spoke could raise the dead. The bringing out and strengthening of the man's faith by these words was almost as great a spiritual miracle, as the material one which they indicated. We may observe the difference between our Lord's dealing here and in the case of the centurion (Matt. viii. 6 ff. and ||). There, when from humility the man requests Him to speak the word only, He offers to go to his house: here, when pressed to go down, He speaks the word only. Thus (as Trench observes, after Chrysostom) the weak faith δ παῖς αὐτοῦ $^{\rm m}$ ζη̂. 52 $^{\rm n}$ ἐπύθετο οὖν την ὥραν παρ' αὐτῶν $^{\rm m}$ ver. 50 . $^{\rm n}$ with acc., εἰν η΄ $^{\rm o}$ κομψότερον $^{\rm p}$ ἔσχεν. εἶπον οὖν αὐτῷ ὅτι $^{\rm q}$ ἐχθὲς $^{\rm Acts xxiii. 20}$ σηίν, $^{\rm m}$ $^{\text{T}}$ ὅραν ἑβδόμην $^{\text{S}}$ ἀφῆκεν αὐτὸν $^{\text{O}}$ st πυρετός. $^{\text{S3}}$ ἔγνω $^{\text{II}}$ τη παρά, Ματι $^{\text{II}}$ οῦν $^{\text{O}}$ πατὴρ ὅτι $^{\text{II}}$ $^{\text{O}}$ ἐκείνη τῆ ὅρα $^{\text{E}}$ $^{\text{$

q Acts vii. 28. Heb. xiii. 8 only, Exod. v. 14 A Bl/Mai, not Ed-vat). Josh. iii. 4. racc., Acts x. (3 v. r.) 30. Rev. iii. 3. s Matt. viii. 15 l. tas above (s). Acts xxviii. 8 only. Deut. xxviii. 22 only. u ellips. (2, see Winer, p. 513, edn. 2.), 2 Cor. i. 6. v = Matt. x. 13. xii. 23. 1 Cor. xvi. 15. Gen. 1. 8. Josh. xxiv. 15. wech. xxi. 16. Matt. xxvi. 42. Acts x. 15.

 Chr_1 : κ. ανηγγ. $K[\Pi]$ 1. 33: κ. ηγγειλαν αυτω (omg λεγοντες) D K[omg αυτω] lat-b. om o (bef mais) C1. for πais, vios DKLU[Π] 33. 69 latt Syr syr-cu syr-mg [syr-jer] copt æth Cyr, rec (for 3rd αυτου) σου, with D-gr rel lat-a b e [q] syrr syr-eu syr-jer copt æth Orig2: txt ABCN 1 vulg lat-cfff2 g l [D-lat] arm.

52. rec παρ' αυτων bef την ωραν (to bring the governed case close to the verb), with L rel Chr, Cyr,: txt ACDKU[Π] & 1.33.69 latt: for παρ αυτ., εκεινην Β. ειπ. ουν) και ειπ., with ADN rel latt syr [syr.jer] with Chr. Cyr.: txt BCL 1. 33 arm. rec χθες, with B2 rel [Chr. Cyr.]: om 69: txt AB CDKL[Π]Ν. αυτην

B(sic in cod: see table) $[\Lambda]$. 53. aft ο πατηρ ins αυτου C 69 lat-e f syrr syr-cu copt [wth arm]. rec ins στι bef o vios, with DId rel late f [l BCN¹ 1. om $o \ \iota \eta \sigma$. N¹ [foss].

q] syrr syr-cu arm [Cyr,]: om ABCLN 1. 33 latt [syr-jer] copt ath Cyr[-p,]. 54. for τουτο, του D¹(txt D³). rec om δε, with AC2DIdX rel latt syrr [syr-cu

syr-jer | copt-dz arm : ins BC1G 69 copt Orig.

of the nobleman is strengthened, while the humility of the centurion is honoured.

51. He appears [see below] to have gone leisurely away, -for the hour (1 P.M.) was early enough to reach Capernaum the same evening (twenty-five miles): in confidence that an amendment was taking place, which he at present understood to be only a gradual one. 52, 53.] коцψως εχειν in this sense is found in Arrian. Dissert. Epictet. iii. 10, cited by most of the Commentators. ὅταν ὁ ἰατρός εἰςέρχηται, μη φοβείσθαι τί είπη μηδ' αν είπη, κομψως έχεις, ύπερχαίρειν μηδ' άν είπη, κακώς έχεις, άθυμεῖν

άφηκεν αὐτ. ὁ πυρ.] This was probably more than he expected to hear; and the coincidence of so sudden a recovery with the time at which Jesus had spoken the words to him (after ἐκείνη τῆ ὥρα understand αφηκέν αὐτὸν δ πυρετός), raises his faith at length into a full belief of the Power and Goodness and the Mesgialship of Him, who had by a word commanded the disease, and it had obeyed. The eniotevoev, absolutely, implies that in the fullest sense he and all his became disciples of Jesus. It is very different from ἐπίστευσεν τῷ λόγφ δν εἶπ. Ἰησ. in ver. 50-as believing on HIM must be always different from believing on any thing else in the world, be it even His own word or His own ordinances. Here the advocates of the (imaginary-see above on ver. 6) Asiatic division of the hours by St. John, suppose him to have put that division into the mouth of Jews in Galilee. But that division would in reality not help the narrative here at all, as they maintain. The βασιλικός probably set out, as indeed the narrative implies, immediately on hearing our Lord's assurance, and spent the night on the way. Indeed, curiously enough, Bp. Wordsw. makes him do this, and yet maintains the seventh hour to have been 7 P.M. 54.] The meaning of the Evangelist clearly is, that this was the second Galilæan miracle (see ch. iii. 2, and ver. 45). But (1) how is that expressed in the words? The σημεῖα which He did at Jerusalem in the feast being omitted, the πάλιν δεύτερον σ. naturally carries the thoughts back to a former one related; and the clause added (ἐλθὼν κ.τ.λ.) shews, not that a miracle prior to this, during this return visit, has been passed over,but that as the scene of this second was in Galilee, so that former one, to which δεύτ. refers, must be sought in Galilee And then (2) why should this so particularly be stated? Certainly, it seems to me, on account of the part which this miracle bore in the calling out and assuring of faith by the manifestation of His glory, as that first one had done before. By that (ch. ii. 11), His disciples had been convinced: by this, one (himself a type of the weak and unworthy in faith) outside the circle of His own. By both, half-belief was strengthened into faith in Him: but in each case it is of a different kind. It is an interesting

* σημείον εποίησεν ο Ίησους ελθών εκ της Ίουδαίας είς ΑΒΟΒΕ x = ch. ii. 11 reff. Exod. iv. 30. FGHI_d KLMSU VFAAII την Γαλιλαίαν.

V . 1 Μετὰ ταῦτα ῆν έορτὴ τῶν Ἰουδαίων, καὶ y ἀνέβη $^{\text{VPARII}}_{8.1.33.}$ y = Matt. xx. 17, 18 reff. εποιησεν bef σημειον & [Chr.].

CHAP. V. 1. ins η bef εορτη (prob to specify the feast) CEFH Id (appy) LMΔ[Π]κ

question, whether or not this miracle be the same as the healing of the centurion's servant (or son, Matt. ?) in Matt. viii. 5: Luke vii. 1. Irenaus appears to hold the two narratives to be the same history (appears only; for his words are, "Filium centurionis absens verbo curavit dicens Vade, filius tuus vivit," Hær. ii. 22. 3, p. 147: which remark may be simply explained by his having cited from memory, and thus either made this Baoilikas a centurion .- or, which is more probable, having understood the mais in Matt. viii. as a son, and made our Lord there speak very similar words to those really uttered by Him, but which are in reality found here): so Eusebius also in his canons. Chrysostom notices, but opposes the view: -and it has never in modern times gained many advocates, being only held by Semler, Seiffarth, and the interpreters of the Straussian school. Indeed, the internal evidence is all against it: not only (Chrys.) άπο του άξιώματος, άλλα και άπο της πίστεωs, does the man in one case differ from the man in the other. The inner kernel of the history is, in our case here,the elevation of a weak and mere wonderseeking faith into a deep conviction of the personal power and love of our Lord; in the other, the commendation of a noble confession of our Lord's divine power, indicating great strength and grasp of faith, and inducing the greatest personal humility. And the external point brought out in the commendation, οὐδὲ ἐν τῷ 'Ισραήλ, is not only different from, but stands in absolute contrast with, the depreciating charge here, ἐὰν μὴ σημεῖα καὶ τέρατα ίδητε, ου μη πιστεύσητε.

Olshausen (whose commentary on John is far less elaborate than on the other Gos. pels, which may account for my referring less often to it) well remarks, that this narrative may be regarded as a sequel to

the foregoing one.

CHAP. V.—XII. Second great division of the Gospel. Jesus in conflict with the Jews. V., VI. Jesus the life.

Beginning of the conflict.

CHAP. V. 1-47.] Healing of a cripple at the pool of Bethesda, during a feast; and the discourse of Jesus occasioned by the persecution of the Jews arising there-

1. μετά ταῦτα] Lücke reupon.

cate immediate succession, he uses μετὰ τοῦτο, ch. ii. 12; xi. 7, 11; xix. 28: when mediate, after an interval, μετὰ ταῦτα, ch. iii. 22; v. 14; vi. 1; vii. 1; xix. 38. So that apart from other considerations which would lead us to the same conclusion, we may infer that some interval has elapsed since the last verse έορτη τ. 'loub. Few points of ch. iv. have been more controverted, than the question, what this feast was. I will give the principal views, and then state my own conclusion. (I have abridged the following statement principally from Lücke's note, ii. 1—15.) (1) Irenæus understands it (Hær. ii. 22. 3, p. 147) to be the second Passover of our Lord's ministry. Origen (whose commentary on this chapter is lost) mentions this view (tom. xiii. 39, vol. iv. p. 250), but apparently does not approve it. (MS. A reads ην εορτη των α(υμων κ.τ.λ.) This is the view of Luther, Calovius, Scaliger, Grotius, Lightfoot, Lampe, Kuinoel. (2) Cyril Alex. and Chrysostom think it to be the Pentecost; similarly Euthym. and Theophyl. This opinion prevailed in the Greek Church; and has been defended by Erasmus, Calvin, Beza, &c., and more recently by Bengel in his Harmony. (3) Kepler first, suggested the idea that it might be the feast of Purim, (Esth. ix. 21, 26,) almost immediately preceding the Passover (the 14th and 15th of Adar). This was adopted by Petavius, and has been the general view of the modern chronologists. So Lamy (Apparat. Chronol.), Hug, Lücke (1st edn.), Olshausen, Meyer, Wieseler, Stier, Neander, Winer. (4) The feast of Tabernacles has been suggested by Cocceins, and is supported by one ms. (131, which adds ή σκηνοπηγία.) (5) Kepler and Petavius thought it also possible that the feast of Dedication (see ch. x. 22) might be meant. So that almost every Jewish feast finds some supporters. lieve with Lücke (3rd edn.), De Wette, and Tholuck, that we cannot with any probability gather what feast it was. Seeing as I do no distinct datum given in ch. iv. 35, nor again in ch. vi. 1, and finding nothing in this chapter to determine the nature of this feast, I cannot attach any weight to most of the elaborate

marks that when John wishes to indi-

'Ιησούς εἰς 'Ιεροσόλυμα. ² ἔστιν δὲ ἐν ^z τοῖς ^z Ίεροσολύ- ^{z ch} ii. ²³. _{x, 22, xi, 18}

1. 33 coptt Cyr_1 : om ABD rel Orig_1 Chr_1 . rec ins o bef $\iota\eta\sigma$., with CN rel Orig_1 Chr_1 Cyr_1 : om ABDH I_4 K L[TII^1] Chron_2 .

2. for $\epsilon\pi\iota$, $\epsilon\nu$ ADGLN a lat-q Non₁: om $\epsilon\pi\iota$ $\tau\eta$ N [vulg(with forj tol) with Chr_1]. for η $\epsilon\pi\iota\lambda\epsilon\gamma$., τ 0 $\lambda\epsilon\gamma$ 0 μ 6 ν 9 N 1. 33 lat- η 8 b Lie_1 Lie_2 Lie_3 Lie_4 Lie_4 Lie_3 Lie_4 Lie_4 belzatha lat-a: βηθζ. N 33: βηζαθα L lat-e l Eus, [Cyr-p.].

3. aft Tautais ins our D [Chr.].

chronological arguments which have been raised on the subject. It can hardly have been a Passover, both on account of the omission of the article before έυρτή (see ch. vi. 4), and because if so, we should have an interval of a whole year between this chapter and the next, which is not probable. Nor can it have been the Dedication, in the winter; for then the multitude of sick would have hardly been waiting in the porches of Bethesda. The feast of Purim would nearest agree with the subsequent events; and it seems as if our Lord did not go up to Jerusalem at the Passover next following (ch. vi. 4; vii. 1), so that no difficulty would be created by the proximity of the two feasts, unless, with De Wette, we believe that the interval was too little for what is related ch. vi. 1-3 to have happened. But it may be doubted, (1) whether it was a general practice to go up to Jerusalem at the Purim: (2) whether our Lord would be likely to observe it, even if it was.

No reason need be given why John does not name the feast; it is quite in accordance with his practice of mentioning nothing that does not concern his subject-matter. Thus the Passover is mentioned ch. ii. 13, because of the buying and selling in the temple; again, ch. vi. 4, to account for the great multitude, and as eminently suiting (see notes) the subject of His discourse there; the feast of Tabernacles, ch. vii. 2, because of the practice alluded to by our Lord in ver. 37; that of the Dedication, ch. x. 22, to account for His being in Solomon's porch because it was winter; but in this chapter, where there is nothing alluding to the time or nature of the feast, it is not specified.

'Inσους-and probably His disciples: for the same expression is used ch. ii. 13, whereas we find, ch. iii. 22, that His disciples were with Him: compare also ch. vii. 10 and ch. ix. 2. 2.] ἔστιν has been thought by Bengel and others to import that John wrote his Gospel before the destruction of Jerusalem. But this must not be pressed. He might have spoken in the present without meaning to be literally accurate at the moment when he was writing (see Prolegg. to έπὶ τῆ προβ., pro-John, § iv. 6). bably near the sheep-gate,—mentioned by Nehemiah, see reff. The situation of this gate is unknown; -it is traditionally supposed to be the same with that now called St. Stephen's gate; but inaccurately, for no wall existed in that quarter till the time of Agrippa (Robinson, i. 472). Eusebius, Jerome, and the Itinerarium Hieros, speak of a προβατική κολυμβήθρα, so also probatica piscina, Vulg. reading λεγομένη would be more usual: perhaps ¿mil. implies that it had another $B\eta\theta\epsilon\sigma\delta\acute{a}=\mathrm{Syr.}$ אַכָּת הַסָבָּא, the house (place) of mercy, or of grace. Its present situation is very uncertain. Robinson established by personal inspection the fact of the subterranean connexion of the pool of Siloam (see ch. ix. 7, note; and the supplementary note at the end of this volume) and that called the Fountain of the Virgin (i. 501 ff.); and has made it probable that the Fountain under the grand Mosk is also connected with them (i. 509 ff.); in fact that all these are but one and the same spring. (See also some interesting particulars respecting an attempt made subsequently to prove this connexion, and mention of a fourth fountain with the same peculiar taste as the water of Siloam, in Williams's Holy City, pp. 381 ff.) Now this spring, as he himself witnessed, (i. 506,) is an intermittent one, as indeed had been reported before by Jerome (on Isa. viii. 6), Prudentius (in Trench, Mir. p. 247, edn. 2), William of Tyre, and others. There might have been then, it is obvious, some artificially constructed basin in connexion with this spring, the site and memory of which have perished, which would present the phænomenon here described: see be-The spot now traditionally

ε κατέκειτο πλήθος των ἀσθενούντων, τυφλών, h χωλών, ABCDE $\frac{\text{F}_{\text{over 6.}}}{\text{Mark 1. 30.}}$ $\frac{\text{F}_{\text{Katékelto}}}{\text{Katienson}}$ πλήθος των ασθενουντων, τυφκων, χωκων, $\frac{\text{FGHI}_{\text{Mark 1. 30.}}}{\text{KGHI}_{\text{Mark 1. 30.}}}$ $\frac{\text{FGHI}_{\text{Mark 1. 30.}}}{\text{Luke}}$ $\frac{\text{F}_{\text{GHI}_{\text{Mark 1. 30.}}}}{\text{F}_{\text{Mark 1. 30.}}}$ $\frac{\text{F}_{\text{GHI}_{\text{Mark 1. 30.}}}}{\text{VPAAII}}$

κατεκειντο $D\Lambda^2$ lat- $[l^1]$ q^2 sah. rec aft $\pi\lambda\eta\theta$ os ins π ολυ, with ΛI_d rel vulg lat-ef $[f_2^r]$ syrr arm $[Chr_1]$ Cyr_1 : om BCDLN 33 lat-a b e l q syr-cu [syr-jer] coptt Chr_2 -mss. rec aft πληθος ins πολυ, with AId rel vulg late f aft ξηρων ins παραλυτικων (addn because this man was paralytic) D lat-a b l.

rec at end ins k εκδεχυμενων την του υδατος kinggin (see note), with A2C3DId [[(but

rec at end ins * εκοεχομενων την του υσατος ' κινησιν (see note), with A*C*DI_d [In(out marked with asterisks)] rel [latt syrr syr-jer copt-wilk with arm] Chr₂ Cyr₁ Euthym Thl Tert Ambr: om A*BC*LK lat-q syr-cu copt-dz sah.

[4. rec ins ἄγγελος γὰρ ^m κατὰ ^m καιρὰν κατέβαινεν ⁿ ἐν τῆ ^o κολυμβήθρα καὶ Ρ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ¶ ἐμβὰς μετὰ τὴν * ταραχὴν τοῦ ΰδατος ^sὑγιὴς ε έγίνετο τ φ δήποτε u κατείχετο v νοσήματι (insn to complete that implied in the narrative with reference to the popular belief: see notes), with AC3IdL SII with ast: A with ob] rel latt Syr syr-w-[ast to υδωρ, the rest w-]ob [syr-jer arm-ed] copt-wilk; κατὰ την ημέραν της άγίας πεντηκοστης άγγελοι καταφοιτώντες έξ οὐρανοῦ τὸ της κολυμβήθρας έξετάραττον ύδωρ Cyr,: - aft αγγελος ins κυριου ΑΚΕ[ΔΠ] vulg lat-a c [q ath] arm; aft γαρ 69: for γαρ, δε L latt [arm]: καιρω L: for κατεβ., ελουετο A[Π] 42 forj(with foss) syr æth, ελουετον Κ: εταρασσετο C'GHIdMUVA'[Π]: εγενετο FL 69: ev-y, κατηχετω C3:-om BC1DR 33 harl1(with san) lat-fl q syr-cu copt-dz sah armmss.]

5. om τις D 11 lat-a b [t q] arm. οm εκει κ: εκει bef ανθρ. F lat-a b [q]. rec om και, with BΚΛ[ΓΠ] (SV, e sil) am lat-a [t coptt Orig₁] Chr₂: ins ACDI_dκ rel

known as Bethesda is a part of the fosse round the fort or tower Antonia, an immense reservoir or trench, seventy-five feet deep. But, as Robinson observes (i. 489), there is not the slightest evidence that can identify it with the Bethesda of the N. T.

This pool is not mentioned by Joseπέντε στοàs έχ. Probably these were for the shelter of the sick persons, and were arches or porticos, opening upon and surrounding the reservoir. στοά έστιν ή παρ' ήμιν λεγομένη καμάρα, ή καί δ θόλος. Euthym. 3.] ξηρών, those who were afflicted with the loss of vital power in any of their limbs by stiffness or paralysis. Of this kind was the man on whom the miracle was wrought.

[ἐκδεχ. . . . κίνησιν, and ver. 4. spuriousness of this controverted passage seems to me more clear than when I prepared my Second Edition. The very rea-sons which Stier and De Wette allege in its favour, and which then weighed with me, will on more consideration be found to range themselves on the other side. Let us conceive of the matter thus. The facts, of the assemblage of sick persons round the pool, and of the answer of the sick man in ver. 7, were recorded in the sacred text as we now find them, and nothing else. In the background, and explanatory of both, was the popular belief of the Jews, not alleged by the Evangelist. In very early times, this deficiency was supplied by the insertion of the spurious passage. I say, in very early times: for Tertullian refers to it in a way which leaves no doubt that he read it entire. "Piscinam Bethsaidam (cf. digest on ver. 2) angelus interveniens commovebat: observabant qui valetudinem querebantur. Nam si quis prævenerat descendere illuc, queri post lavacrum desinebat." De Bapt. c. 5, vol. i. p. 1205. So that the fact of so many different kinds of sick persons being mentioned here (Stier), and that of the connexion of the account almost requiring this passage as its explanation (De Wette), points to the reason why it was put in, to clear up a narrative otherwise obscure. I would not lay much stress on the variations in the passage, which are only such as are perpetually meeting us in the un-doubted text: but the fact that there are no less than seven words used either here only, or here only in this sense, is strong against its genuineness: as is the concurrence of B, C, D, and & in omitting it. Of N. T. critics, Griesb. brackets it, Tischdf., Meyer, and Treg. omit it,-while Lachm. retains it in his text. De Wette, Lücke, and Luthardt, are undecided, but inclined more or less strongly against it. As a marginal gloss, it certainly does good

ἔτη w ἔχων ἐν τ $\hat{\eta}$ x ἀσθενεία αὐτοῦ. 6 τοῦτον ἰδὼν ὁ Ἰησοῦς w - ch. viii. y κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον w ἔχει, x - Luke v. λέγει αὐτῷ Θέλεις 2a ὑγιὴς a γενέσθαι; 7 ἀπεκρίθη αὐτῷ 6 ό 6 λεις 2a ὑγιὴς a γενέσθαι; 7 ἀπεκρίθη αὐτῷ 6 ό 6 λεις 2a ὑγιὴς a γενέσθαι; 7 ἀπεκρίθη αὐτῷ 6 ό 6 λειτ. 13 ref. 6 του 6 του 6 κύριε, ἀνθρωπον οὐκ ἔχω, 6 ἵνα ὅταν 6 ταραχθ \hat{y} 6 τις 13 του 13 του 13 δ 6 δ 13 του 13 δ 13 δ 13 του 13 δ 13 δ 13 του 13 δ $^$

vulg lat-b c [e f q syr-jer] syr-cu syrr æth arm [Chr2] Cyr, Iren-int,-mss. om autou (overlooked between -a and tou- : so Mey), with AC3Id rel lat-bfq [syrr] Orig, Aug,: ins BC DL [12] & 1. 33 vulg lat-a c e l [syr-jer] coptt arm Chr, Cyr, aνακειμένου χ1. om ηδη κ 253 [lat-e syr-jer] Syr syr-en æth: 6. ιδως Α.

ius aft xpovov 1 Ser's p.

7. for απεκριθη, λεγει A2D. ins ναι bef κυριε C2EFGH 33 syrr syr-jer [Cyr-jer,] rec βαλλη (with Ser's ci q, e sil); βαλει G 69 Ser's e: εμβαλη C': txt ABČ²DX rel Cyr-jer, Chr₂. (I_d 33 def.) correction to his B^{2,3}] CDI_dX rel. προς B1L: txt A B? Tischeff ascribes the

8. rec eyeipai, with $UV[\Gamma]\Delta$: txt ABCDN rel. (Id 33 def.) ins was bef apov (κραβαττον, so ABICD 8(-κτον sic: in vv. 9-11 corrd ADK[Π] lat-a b e ff, wth.

to -TTOV by X3a) &c.)

service, as explaining both the obscure points-the assemblage of sick, and the answer in ver. 7. κατά καιρόν, here, apparently, at intervals: and those irregular ones, or the sick need not have waited there for them. κατέβαινεν, was in the habit of descending: the imperfects continue throughout.] There are two ways of taking the construction of εχων: (1) to regard εχων εντη ασθ. as = ασθενως έχων, and τριάκοντα οκτώ έτη as the accus. of duration; which is objectionable on account of the article $\tau \hat{\eta}$, (not on account of the present participle, as De Wette, for it is often found with duration of time,) and as being alien from John's usage, which is (2) to place $\xi \chi \omega$ in this sense with an accusative of the time: see reff., and ver. 6. So that the construction is ἔχων τριάκ. ὀκτὼ ἔτη ἐν τῷ ἀσθ. Observe, he had been lame thirty-eight years, not at Bethesda all that time. 6.] γνούς, i. e. ἐν ἑαυτῷ, as on other similar occasions. Our Lord singled him out, being conscious of the circumstances under which he lay there, by that superhuman knowledge of which we had so striking an example in the case of the woman of Samaria. θέλεις ύγ. γεν.] Lightfoot and Semler would supply, "licet sit sabbatum." But this is very improbable, see ver. 17. Our Lord did not thus appeal to his hearers' prejudices, and make His grace dependent on them. Besides, the byins yeverbar had in the mind of the man no reference to a healing such as there would be any objection to on the Sabbath; but to the cure by means of the water, which he was there to seek. The question is one of those by which He so frequently testified his compassion, and established (so to speak) a point of connexion between the spirit of the person addressed, and his own gracious purposes. Possibly it may have conveyed to the mind of the poor cripple the idea that at length a compassionate person had come, who might put him in at the next troubling of the water. It certainly is possible that the man's long and apparently hopeless infirmity may have given him a look of lethargy and despondency, and the question may have arisen from this: but there is no ground for supposing (Schleiermacher) blame conveyed by it, still less that he was an impostor labouring under some trifling complaint (Paulus and others), and wishing to represent it more important than it was. 7.] The man's answer implies the popular belief which the spurious but useful insertion in vv. 3, 4 expresses. Bauer asks why the person who brought him there every day, could not have put him in? But no such person is implied. The same slow motion which he describes here, would suffice for his daily coming and going.

8.] The αρον τ. κρ. σου has been treated (Stier, iv. 168, edn. 2: Trench, Mir. 251, edu. 2) as making a difference between the man lame from his birth in Acts iii. 8, who walked and leaped and praised God; and this man, who, since sin had been the cause of his disease (ver. 14), is ordered to carry his bed, "a present memento of his past sin." Possibly; but our Lord must have had in

ὶ ver. 6. πάτει. 9 καὶ εὐθέως ὶ ἐγένετο ὶ ὑγιὴς ὁ ἄνθρωπος, καὶ ...[πρρι] John vi. 26. John vi. 26. λίολη, ch. πάτει. περιπάτει. περιπάτε

9. om kai ευθεως \aleph^1 (ins $\aleph^{3a\cdot b}$): om ευθεως D lat-l arm. uying bef εγενέτο D 1 latt(not q). ins εγερθεις bef ηρεν (cf. Matt. ix. 7) D 1. 69 lat- ff_2 Syr arm: ηγερθη και \aleph [lat-a b e syr-w-ast]. εαυτου C^1 . περιπατει (for περιεπ.) AL. om εν εκ. τ. ημ. D lat-e.

10. rec om κa_i , with C^3 rel vulg lat-cf[q syr-cu] syrr Chr_1 Hil: ins A B(see table) $\operatorname{C^1DGLV}[\Gamma] \aleph 1$. 33. 69 lat-abellimits 6 copt with arm $\operatorname{Chr}_1\operatorname{Cyr}_1$. aft τ . $\kappa \rho$. ins $\sigma o \iota \operatorname{C^1DL\Lambda}[\Pi] \aleph 69$ latt(exc e) Syr syr-cu syr-w-ast [syr-jer coptt with arm] $\operatorname{Chr}_1\operatorname{Cyr}_1$. 11. ins $o \circ \delta \in \operatorname{bef} \alpha \pi \epsilon \kappa$. AB; $o \circ \delta \in \operatorname{C^1GKL\Delta\Lambda}[\Pi] \aleph$ foss lat-f syrr [syr-jer] copt

11. Ins of δε bet απεκ. AB; δ δε C'GRADA[1] κ foss later syrr [syr-jer] copt [Cyr-p₁]: om C³D rel latt syr-cu (æth) arm. (33 def.) απεκρινατο κ¹. (υγιην κ¹.)

αραι \aleph^1 . ο ο σου \aleph^1 . περιπατειν \aleph^1 .

his view what was to follow, and have ordered it also to bring about this his first open controversy with the Jews.

10. of 'Iou Salos, never the multitude, but always those in authority of some kind, whom John ever puts forward as the representatives of the whole people in their rejection of the Lord. OUK ELECTIV The bearing of burdens on the Sabbath was forbidden not only by the glosses of the was forbided in the law itself. See Neh. xiii. 15—19: Exod. xxxi. 13—17: Jer. xvii. 21, 22. And our Lord does not, as in another case (Luke xiii. 15, 16), appeal here to the reasonableness of the deed being done on the Sabbath, salvo sabbato, but takes altogether loftier ground, as being One greater than the Sabbath. The whole kernel of this incident and discourse is not, that it is lawful to do works of mercy on the Sabbath: but that the Son of God

(here) is Lord of the Sabbath.

11.] The man's excuse is simple and sufficient; and for us, important, inasmuch as it goes into the depth of the matter, and is by the Jews themselves accepted. He who had power to make him whole, had power to suspend that law which was, like the healing, God's work. The authority which had overruled one appointment of Providence, could overrule another. I do not mean that this reasoning was present to the man's mind;—he

very likely spoke only from intense feeling of obligation to One who had done so much for him ;-but it lay beneath the words, and the Jews recognized it, by transferring their blame, from the man, to Him who healed him. 12.] Not, 'who is he that healed thee?' but they carefully bring out the unfavourable side of what had taken place, as malicious persons always do. 13.] Difficulty has been found here from the supposed improbability that some should not have told him, seeing that Jesus was by this time well known in Jerusalem. But this is wholly unnecessary. His fame had not been so spread yet, but that He might during the crowd of strangers at the feast pass unnoticed. ἐξένευσεν, passed on unobserved: just spoke the healing words, and then went on among the crowd; so that no particular attention was attracted to Himself, either by the sick man or others. The context requires this interpretation: being violated by the ordinary one, that Jesus 'conveyed himself away, because a multitude was in the place:' for that would imply that attention had been attracted towards him which He wished to avoid; and in that case he could hardly fail to have been known to the man and to others. Observe, ἐξένευσεν has for its understood object, the man subjectively: -escaped his notice, a crowd

έν τῶ τόπω. 14 μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς «Matt. ix. 16 έν τῶ ίερῶ, καὶ εἶπεν αὐτῷ "Ιδε ¹ ὑγιὴς ἱ γέγονας· μηκέτι rell. 12.25 rell. εν τω ιερω, και ειπεν αυτω 10ε 'υγιης 'γεγονας' μηκετι $_{r}$ κιι. 25 reft. άμάρτανε, ΐνα μη $_{q}$ χειρόν σοί τι γένηται. $_{d}$ $_{$

for τοπω, μεσω X1.

14. for αυτον ο ιησ., ο is τον τεθεραπευμένου X1, simly syr-cu [syr-jer] wth. rec τι bef σοι, with DEK[Π]N 1. 33. 69 lat-a b e f for ειπεν, λεγει X. [lq] arm Orig, [int, Bas,] Chr. Iren-int, Cypr, : txt ABC rel vulg lat-c Syr Cyr-jer,

Cyr₁.

15. ins $\kappa a \iota$ bef $\alpha \pi \eta \lambda \theta \epsilon \nu$ A foss lat-b f [q] syrr syr-cu [syr-jer] wth: add $o \nu \nu$ DAN³³ copt Chr₁ Cyr₁: om BCN¹ rel. for ανηγγειλεν, είπεν CLN lat-α e q Syr syr-cu [syr-jer] copt Cyr₁: txt AB rel vulg lat-b c f ff₂ syr ath arm, απηγγείλεν DKUΔ 33. 69 Chr₁. for αντον, με DΛ² 1 lat-α e ff₂ l q syr-cu copt-dz arm.

16. rec τον ιησουν bef οι ιουδαιοι, with A rel lat-α e q syr copt-wilk arm: txt BCD

LUN 33.69 vulg lat-b cfg[l] Syr syr-cu [syr-jer] copt-schwæth Hil₁. rec adds $\kappa a\iota$ εζητουν αυτον αποκτειναι (to justify ver 18), with A rel late f q syrr copt-wilk with: om BCDLN 1. 33. 69 latt syr-cu copt-schw arm Chr. Non. om ev D lat-a b e q Tert Hil

17. οι ιησ. ΒΝ. απεκρινετο X: απεκριθη D ev-47.

18. om our DN forj lat-a b [c e f l syr-jer] arm Hil, οι ιουδαιοι bef εζητουν αυτον D [syr-cu Tert,] Hil,.

being in the place: not referring to any thing which Jesus had done himself. 14. The knowledge of our Lord extended even to the sin committed thirty-eight years ago, from which this long sickness had resulted, for so it is implied here. The xelpov Tt, as Trench observes (Mir. 254, edn. 2), "gives us an awful glimpse of the severity of God's judgments:"—see Matt. xii. 45. 15.] The man appears to have done this partly in obedience to the authorities; partly perhaps to complete his apology for himself (Bengel). We can hardly imagine ingratitude in him to have been the cause; especially as δ ποιήσας αὐτὸν ὑγιῆ speaks so plainly of the benefit received: compare ver. 11 16.] εδίωκον is not used in the sense of legal prosecution in the N. T.: - persecuted is the best word for it.

17.7 The true keeping of the rest of the Sabbath was not that otiose and unprofitable cessation from even good deeds, which they would enforce: the Sabbath was made for man; -and, in its Jewish form, for man in a mere state of legal discipline (which truth could not yet be brought out to them, but is implied in this verse, because His people are even as He is-in the liberty wherewith He hath made them free); whereas He, the onlybegotten of the Father, doing the works of God in the world, stands on higher ground, and hallows, instead of breaking the Sabbath, by thus working on it. "He is no more a breaker of the Sabbath than God is, when He upholds with an energy that knows no pause the work of His creation from hour to hour, and from moment to moment; 'My Father worketh hitherto, and I work;' My work is but the reflex of His work. Abstinence from outward work belongs not to the idea of a Sabbath, it is only more or less the necessary condition of it for beings so framed as ever to be in danger of losing the true collection and rest of the spirit in the multiplicity of earthly toil and business. Man indeed must cease from his work if a higher work is to find place in him. He scatters himself in his work, and therefore he must collect himself anew, and have seasons for so doing. But with Him who is one with the Father, it is otherwise. In Him the deepest rest is not excluded by the highest activity." (Trench, Mir. p. 257, edn. 2.) 18.] The ground of the charge is now shifted; and by these last words (ver. 17), occasion is given for one of our Lord's most weighty discourses.

The Jews understood His words to mean nothing short of peculiar personal γ = Matt. v. 10, ch. vii. 20 τον μόνον γ ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα 2 ἴδιον Abdeg 20 x. 35 σης. 2 ch. 1.42 2 καὶ 2 έλεγεν τὸν θεόν, bc ἴσον ἑαυτὸν b ποιῶν τῷ c θεῷ. 19 ἀττ- 19 化 19 τον 1 cor, vii. 2. 2 εκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς ἸΑμὴν ἀμὴν 18 1. 33. 1 cor, vii. 2. 3 2 Ματέ x. 18 γείνατο οὖν ὁ ἀναται ὁ υίὸς ποιεῖν d ἀφ' ἑαυτοῦ οὐδέν, bc Ματέ x. 12 σαλγες. ἐὰν μή τι βλέπη τὸν πατέρα ποιοῦντα· ὰ γὰρ ᾶν ἐκεῖνος ix 15. c τον μίι. 6. c τον μή τι βλέπη τὸν πατέρα ποιοῦντα· ὰ γὰρ ᾶν ἐκεῖνος ix 15. c τον μίι. 6. c τον μίι. 6. c τον μίν. 66,59. Luke vi. 34. Αct x. 13. καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμά- Rets. 17. Rety. xxi. 16. c ζητε· 21 ὤςπερ γὰρ ὁ πατὴρ c ἐγείρει τοὺς νεκροὺς καὶ vi. 56, ch. x. 18, xvi. 13. Luke xii. 57, xxi. 30. 2 Cor, iii. 6, x, τ. al. c e Matt. x. 8 reff.

19. απεκριθη D 33: ελεγεν Ν¹. for ο ιησ. και ειπ. αντ., αντοις ο τς Ν¹.—om ο ιησ. B Scr's c. - for ειπεν, ελεγεν BLΝ³a [Tert₁]. om 2nd αμην Ν¹ 237. aft ο υιος ins του ανθρωπου D 69 arm. aft ποιειν ins τι, omg ουδεν below, D. for εαν, αν ΒΝ. ποιουντα bef τον πατερα D[-gr]. om αν Α D-gr L[Π] lat-e [q Tert₁]. for ποιη, ποιει ΑΕ¹Λ[ΓΠ] lat-b e Orig. Chr: ποιηση (but ποιει at first) D. ποιει bef ομοίως DΝ lat-a b l Orig-int₂ Hil₈ [Novat₁ Ambr₁].
20. for φιλει, αγαπα D Orig. Chr₂. for δεικνυσιν, δεικνυσιν D: διγνυσιν Α. c. αν αυτος ποιη D 16. εργα bef δειξει αυτω Ν [lat-b Cyr, Tert₁ Hil₂]. for

δειξει, δεικνυσιν D 28 lat-e [syr-cu arm]. θαυμαζετε LN 69 ev-y.

21. for ως περ, ως N.

Sonship, and thus equality of nature with God. And that this their understanding was the right one, the discourse testifies. All might in one sense, and the Jews did in a closer sense, call God their, or our, Father; but they at once said that the individual use of 'MY FATHER' by Jesus had a totally distinct, and in their view a blasphemous, meaning: this latter especially, because He thus made God a participator in his crime of breaking the sabbath. Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest 19.7 The discourse is a wonderful setting forth of the Person and Office of the Son of God in His Ministrations as the Word of the Father. It still has reference to the charge of working on the Sabbath, and the context takes in our Lord's answer both to this, ver. 17, and to the Jews' accusation, ver. 18. In this verse, He states that He cannot work any but the works of God: cannot, by his very relationship to the Father, by the very nature and necessity of the case ;the ἀφ' ἐαυτοῦ being an impossible supposition, and purposely set here to express one:-the Son cannot work of Himself, because He is the Son: His very Person presupposes the Father's will and counsel as His will and counsel, -and His perfect knowledge of that will and counsel. And this, because every creature may abuse its freedom, and will contrary to God: but THE SON, standing in essential unity with God, cannot, even when become Man, commit sin,-break the Sabbath; for His whole Being and Working is in and of å yàp åv . . .] This clause con-God. verts the former proposition, and asserts its truth when thus converted. 'For it is the very nature of the Son to do whatever the Father doeth.' Also, to do these works ouoiws -after the same plan and proceeding, so that there can be no discord, but unity. 20.] For (this last is ensured by the fact, that) the Father loves the Son, and shews to Him (in this the Lord sets forth to us the unfolding of the will and purposes of the Father to (Mark xiii. 32: Acts i. 7) and by Him. in His Mediatorial office) all things which He Himself does (all the purposes of His secret counsel;-for with the Father, doing is willing; it is only the Son who acts in time); and this manifestation will go on increasing in majesty, that the wonder which now is excited in you by these works may be brought out to its full measure (in the acceptation or rejection of the Son of God-wonder leading naturally to the τιμή of ver. 23). 21. It is very important to observe the distinction here between the working of the Eternal Son (in creation, e. g.) as He is ἐν οὐρανῷ, with God, and His working in the state of His humiliation in which the Father should by degrees advance Him to exaltation and put His enemies under His feet. Of the latter of these mention is made (ver. 20) in the future, of the former in the present. The former belong to the Son as His proper and essential work: the latter are

¹ ζωοποιεῖ, οὕτως καὶ ὁ νίὸς οῦς θέλει ¹ ζωοποιεῖ. there bis. ch. vi. 63. Rom. 22 οὐδὲ γὰρ ὁ πατὴρ ⁵ κρίνει οὐδένα, ἀλλὰ τὴν hì κρίσιν τὶν τὶν τις πασαν ¹ δέδωκεν τῷ νίῷ, 23 ἵνα πάντες τιμῶσιν τὸν νίὸν δ. 20σ. iii. 6. Gal. iii. καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν νίὸν οὐ δ. 6. Gal. iii. 6. Gal. iii. 6. Gal. iii. 10 στιμᾶ τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 ϳ ἀμὴν ἀμὴν 24 βιοπις. γείτος νίωι οτι ὁ τὸν λόγον μου ἀκούων καὶ κπιστεύων h τὸς τὰν πέμψαντί με ἔχει 1 ζωὴν 1 αἰώνιον καὶ εἰς κρίσιν οὐκ μὰν τὸς τὰν τὰς τὰν τὰς τὰς τὰν 1 ελείνιον 1 κεοπις. ελ. γείτος νίωι 22 τὰν μα τος τὰν 1 ελείνιον εκ τοῦ 1 θανάτον εἰς τὴν 1 τὸς τὰν 1 ελείνιον 1 κεοπις. γείτι ελ. κεοπις. γείτι ελ. γε

24. om oti D 240-4 Clem. om $\tau \eta \nu$ D¹(ins D²).

opened out before Him in the process of His passing onward in the humanity which He has taken. And the unfolding of these latter shall all be in the direction of, and in accordance with, the eternal attributes of the Son: see ch. xvii. 5: resulting in His being exalted to the right hand of the Father. So here,—as it is the Father's essential work to vivify the dead (see Rom. viii. 11: 1 Sam. ii. 6 al.), so the Son vivifies whom He will: this last ους θέλει not implying any selection out of mankind, nor said merely to remove the Jewish prejudice that their own nation alone should rise from the dead,-but meaning, that in every instance where His will is to vivify, the result invariably follows. serve, this ζωοποιεί lays hold of life in its innermost and deepest sense, and thus finds its illustration in the waking both of

the outwardly and the spiritually dead.
22.] In the οὐδὲ γάρ is implied that as the Father does not Himself, by His own proper act, vivify any, but commits all quickening power to the Son: -so is it with judgment also. And judgment contains eminently in itself the obs $\theta \in \lambda \in \mathcal{C}$,—when $\zeta \omega \circ \pi$. is understood—as it must be now-of bestowing everlasting life. Again, the raising of the outwardly dead is to be understood as a sign that He who works it is appointed Judge of quick and dead, for it is a part of the office of that Judge ;- in the vivifying, the judgment is made: see below, ver. 29, and Ps. lxxii. 1—4. 23.] This being so, the end of all is, the honour of the Father in and by the Son. He (the Son) is the Lord of life, and the Judge of the world; -all must honour Him with equal honour to that which they pay to the Father:and whosoever does not, however he may imagine that he honours or approaches God, does not honour him at all; -because He can only be known or honoured by us as 'THE FATHER WHO SENT HIS Son.' 24.7 What follows, to ver. 30 incl., is an expansion of the two assertions in vv. 21, 22,—the ζωοποιείν and the κρίνειν,-intimately bound up as they are together. There is a parallelism in vv. 24 and 25 which should be noticed for the right understanding of the words. δ τδν λόγον μου ἀκούων in one, answers to οί νεκροι ἀκούσονται της φωνης τοῦ υίοῦ τοῦ θεοῦ in the other. It is a kind of hearing which awakens to life, -one accompanied by πιστεύειν τῷ πέμψαντί με. And this last is not barely 'Him who sent Me,' but Him, the very essence of belief in Whom is in this, THAT HE SENT ME (see ch. xii. 44). And the dative here after πιστεύω expresses that belief in the testimony of God that He hath sent His Son, which is dwelt on so much 1 John v. 9-12, where, ver. 10, we have the same δ μη πιστεύων τῷ θεῷ.

Exet [. al.] So 1 John v. 12, 13. The πιστεύων and the έχει ζ. al. are commensurate: - where the faith is, the possession of eternal life is :- and when the one remits, the other is forfeited. But here the faith is set before us as an enduring faith, and its effects described in their completion (see Eph. i. 19, 20). είς κρίσιν ούκ έρχεται, - κρίσις being the separation, -the effect of which is to gather out of the Kingdom all that offendeth ; - and thus regarding especially the damnatory part of judgment,—he who believes comes not into, has no concern with, κρίσις. Compare Ps. cxlii. 2 LXX. The reckoning which ends with εὖ ἀγαθὲ δοῦλε, is not κρίσις: the reward is of free grace. In this sense, the believers in Christ will not be judged according to their works: they are justified before God by faith, and by God-θεδς δ δικαιών, τίς δ κατακρίνων; Their 'passage over' from death into life has already taken place,—from the state of spiritual death into that ζωη αἰώνιος, which in their believing state they exour.

α ch. iv. 23. p see Matt. iv. 23. p see Matt. iv. 24. p see Matt. iv. 25 k άμὴν ἀμὴν λέγω ὑμῖν ὅτι ο ἔρχεται ὥρα καὶ ABDEG 3 note. $= \frac{1}{3}$ note. $= \frac{$

25. om kai nun estin \aleph^1 lat-a b [Tert₂ Ambr₁]. akousousin (for -sontai) B 22. 357 Chr_2 [Cyr-p₁]: $-\sigma\omega\sigma i\nu$ LN 1. 33. 69 Chr -mss [Cyr-p₁]: txt AD rel [Hipp₂]. om 2nd of \aleph^1 [(lat-l Tert₁)]. rec (hove usual), with A rel Hipp₂: txt BDLN 1. 33 Chr -5-mss₂.

26. ω_s DN¹ [Eus]. aft $\pi \alpha \tau \eta \rho$ ins o $\zeta \omega \nu$ D. $\zeta \omega \eta \nu$ bef $\epsilon \chi \epsilon_1$ R 254 [Eus] Did, Epiph₁(txt₁) Novat₁]. rec $\epsilon \delta \omega \kappa \epsilon \nu$ bef $\kappa \alpha_i \tau \omega \upsilon \omega_i$, with AD rel vulg lat-a(appy) c e [f q syr-jer] syr-cu copt arm [Did, Chr]: txt BLN³: lat-b l wth Eus₂ [Cyr-jer] Epiph₂ Cyr[-p(but $\epsilon \delta \omega \kappa \epsilon_i$)] Origint₁ Tert₁ Hil_{swpe}.—om last clause (homocotel) N¹.

27. transp εξουσιαν and κρισιν Ν¹. rec ins και bef κρισιν, with D-gr rel am(with fuld em forj ing mt &c) lat f g q syrr [Chr₁ Cyr₁]: om ABLN 33 vulg lat-b c e l D-lat syr-cu syr-jer copt æth arm Orig₅ Did₁ [Thdrt₁] Leo Vig.

already. It is to be observed that our Lord speaks in very similar terms of the unbelieving being condemned already, in The perfect sense of ch. iii. 18. μεταβέβηκεν must not be weakened nor explained away, - see ref. 25.] This verse continues to refer to spiritual awakening from the dead. The Epyeral ωρα κ. νῦν ἐστιν is an expression (see ref.) used of those things which are to characterize the spiritual Kingdom of Christ, which was even now begun among men, but not yet brought (until the day of Pentecost, Acts ii.) to its completion. Thus it cometh, in its fulness,-and even now is begun. οἱ νεκροί,—in reference to ἐκ θανάτου of the preceding verse -the spiritually dead: see below on της φωνης, His call to awake, in its widest and deepest sense ;by His own preaching, by His Apostles, His ministers, &c. &c. In all these He speaks to the spiritually dead. άκούσ.] Not ἀκούσαντες merely, which would be 'and having heard it, shall live: but of ἀκούσ., and THEY WHO have heard it (or, who hear it) shall live. This determines the verse to be spoken of spiritual, not bodily awakening. ακούσαντες are the persons to whem the Lord cried so often ὁ έχων ὧτα ἀκούειν, ἀκουέτω: - the persons who stand opposed to those addressed in ver. 40, οὐ θέλετε έλθεῖν πρός με, Ίνα ζωὴν ἔχητε.

Σήσουσιν is explained in the next verse.

26, 27.] We have here again ζωοποιείν and κρίνειν bound together as the two great departments of the Son's

working; -the former, as substantiating the ζήσουσιν just uttered; the latter, as leading on to the great announcement of the next verse. But the two departments spring from two distinct sources, united in the Person of the Incarnate Son of God. The Father hath given Him to have life in Himself, as He is THE SON OF GOD. We have none of us life in ourselves: in Him we live and move and have our being. But He, as the Father is, is the source of Life. Then again the Father hath given Him power to pass judgment, because He is THE SON OF MAN; man is to be judged by Man,-by that Man whom God hath appointed, who is the inclusive Head of humanity, and to whom mankind, and man's world, pertain by right of covenant-purchase. This κρίσιν ποιείν leads the thought to the great occasion when judgment shall be executed; which accordingly is treated of in the next verse. 28, 29.] μη θαυμ., as ch. iii. 7, introduces a matter of even greater wonder to them;—the astounding proof which shall be given in the face of the universe that έρχεται ώρα, but not καl νῦν this is so. ¿στιν this time, - because He is now speaking of the great day of the resurrection: when not merely of verpol, but mávtes of ev τοις μνημείοις, shall hear His voice, and oi ἀκούσαντες are not specified, because all shall hear in the fullest sense. Observe that here, as elsewhere, when the judgment according to works is spoken of, it is the great general resurrection of Matt. xxv. 31 -46, which (and the notes) compare. So here we have not of πιστεύσαντες and of

μείοις ἀκούσονται τῆς φωνῆς αὐτοῦ 29 καὶ εκπορεύσονται, Luke iii. 7. Rev. xvi. 14 ⁶ φαῦλα πραξαντες εις "ανασταστιν κρισεας.

μαι ἐγὼ ποιεῖν ⁶ ἀπ' ἐμαυτοῦ οὐδέν. καθὼς ἀκούω κρίνω, chi ii. 20 reft, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ [†] ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

⁸ μαρτυρῶ [‡] περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν [‡] chi. ii. 18. ¹⁰ ἐληθής.

³² ἄλλος ἐστὶν ὁ [‡] μαρτυρῶν [‡] περὶ ἐμοῦ, καὶ ¹⁰ τοτ. x. 24, 33 al. Nehi. 10.

28. ακουσουσιν Β 157 [Chr₁]: -σωσιν LΔN 33 [Cyr-p₃]: txt AD rel [Bas₁ Chr₁ [Cyr-p₁]].

29. for εκπορ., εξελευσονται D [Cyr-p₂]. rec aft 2nd o: ins δε, with ADN rel vulg lat-b c f [l q syr-jer] syr [Cyr-p₂]: et qui Syr syr-cu copt Iren-int₁: txt B lat-a e ff₂ Tert₁ Aug₃. om 2nd τα D. πρασσοντες D.

30. $\alpha\pi'$ emaurou bet π_{01} eight D 13. 249 vulg lat-b c f [f f g] Syr (syr-en) Eus_1: π_{01} eight bet $\epsilon\gamma\omega$ \aleph 33 Ser's t. om $\kappa\alpha$; \aleph^1 (appy: ins \aleph -corr¹⁻³). ($\mu\epsilon$ is not omd in B as Btly: see table.) rec at end ins $\pi\alpha\tau\rho\sigma$ s, with E rel em(with tol) lat-b c [Bus₁ Cyr,]: om ABDKLAAN 1.33 vulg lat-a e f copt ath arm Origa Eus. Chr, Ambr, Aug.

μή πιστεύσαντες, but the categories reach far wider, including indeed in this most general form the first resurrection unto life also-and the two great classes are described as οἱ τὰ ἀγ. ποιήσαντες and οἱ τὰ φαῦλα πράξαντες. On the difference between ποιέω and πράσσω, see note on ch. iii. 20, 21. Observe, that ζωή and kpious stand opposed here, as in ver. 24:-not that there is no such thing as an ανάστασις θανάτου (Schleiermacher, in Stier, iv. 194, edn. 2), but that it is involved in this kpious. Olshausen observes (ii. 153) that this, and Acts xxiv. 15, are the only direct declarations in the N. T. of a bodily resurrection of the unjust as well as of the just. It is implied in some places, e. g. Matt. x. 28, and less plainly in Matt. xxv. 34 ff.: Rev. xx. 5, 12, and directly asserted in the O.T., Dan. xii. 2. In 1 Cor. xv., -as the object was to convince believers in Christ of the truth of the resurrection of their bodies, -no allusion is made to those who are not believers. Here begins (see Stier, iv. 195, edn. 2) the second part of the discourse,-but bound on most closely to the first (ver. 23),treating of the testimony by which these things were substantiated, and which they ought to have received. This verse is, however, perhaps rather a point of transition to the next, at which the testimony is first introduced. As the Son does nothing of Himself,-but His working and His judgment all spring from His deep unity of will and being with the Father,—this His great and last judgment, and all His other ones, will be just and holy (He being not separate from God, but one with Him); and therefore His

witness given of Himself ver. 17, and called by them blasphemy, is true and holy also.

Observe, the discourse here passes into the first person, which was understood before, because he had called himself the Son of God,—but is henceforth used expressly.

31.] This assertion is not to be trifled away by an accommodation, or supposed to be introduced by 'Ye will say to Me:'-see by all means ch. viii. 12 -14 and notes. The words are said in all earnestness, and are strictly true. If such a separation, and independent testimony, as is here supposed, could take place, it would be a falsification of the very conditions of the Truth of God as manifested by the Son, Who being the lóyos, speaks, not of himself, but of the Father. And in this sense ch. viii. 14 is eminently true also, the φωs being the ἀπαύγασμα της δόξης του πατρός. 32.] anlos can, by the inner coherence of the discourse, be no other than THE FATHER, of Whom so much has been said in the former part, but Who is hinted at rather than mentioned in this (πατρός in ver. 30 is spurious). It cannot be John,-from whom (ver. 34) our Lord took not his testimony. Similar modes of alluding to the Father occur ch. viii. 50: see also ch. viii. 18, and Matt. x. 28 and ||. Many interpreters however understand it of John,—Chrysostom, Nonnus, Theophylact, Euthym.:—and lately De Wette has defended the view with some acuteness. But he has certainly missed the inner coherence of the passage. The reason why our Lord mentions John is not 'as ascending from the lesser witness to the greater,' but purposely to remove the idea that He meant

hdat., Matt.
xxiii, 31
reff.
i = ch. xviii.
37. (3 John
3.)
j = vv. 41, 44. οίδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἡν ^g μαρτυρεί ^g περί ABDEG 33 ύμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ hi μεμαρ- UVΓΔΑ τύρηκεν τη ἀληθεία. 34 έγω δὲ οὐ παρὰ ἀνθρώπου τὴν 181.33. μαρτυρίαν λαμβάνω, άλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. see Acts ii. 3) εκείνος ην ό κλύχνος ό καιόμενος καὶ 1 φαίνων, ύμεις k Matt. v. 15 k Matt. v. 15 reff. Sir. xlviii. 1. lintr., John only (ch. i. 5. 1 John ii. 8. Rev. i. 16. viii. 12. δὲ ^m ήθελήσατε ⁿ ἀγαλλιαθῆναι ^o πρὸς ^o ώραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶ ἐγὼ δὲ ἔχω τὴν μαρτυρίαν ^p μείζων ^q τοῦ

psee note.

32. οιδατε DN1 lat-a e q syr-cu arm. aft η μαρτυρια ins μου D1-gr lat-e; αυτου D-corr 254 tol lat-b g Syr syr-cu copt [wth] (Chr.).

34. ανθρωπων DΛ2 mm copt-wilk arm [Cyr-p₁].

35. λυχλον D1(-λος D2). om δε N1 253. rec αγαλλιασθηναι, with BL 1. 69 Chr.: txt ADN rel Chr-mss [Cyr-p]. προς ωραν bef αγαλ. A Ser's c h s vulg (not am forj fuld &c) lat-a ff2 Chr, Hil Aug.

36. om την & Chr-3-mss. rec (for μειζων) μειζω, with & rel [Cyr,]: μειζονα D

him only or principally by these words, and to set his testimony in its right place: then at ver. 36 He returns again to the άλλος μαρ. περί έμου. καὶ οἶδα] This is the Son's testimony to the Father's truth: see ch. (iii. 33) vii. 28; viii. 26, 55. It testifies to the full consciousness on the part of the Son, even in the days of his humiliation, of the righteousness of the Father: and (for the testimony of the Father to the Son is contained in the Scriptures) also to His distinct recognition and approval (Ps. xl. 6-8) of psalm and type and prophecy, as applied to Himself 33. See cn. i. 19. and His work. The connexion is, -another testifies of Me (ver. 32)-'not John only, although he, when sent to, did certainly testify to the truth; for' &c. τη άληθεία, not merely (Grot.) "modeste dictum;"—but necessarily. ἐμοί would have been asserting what the next verse denies. 34.] 'I take not my testimony (the testimony to Me of which I have spoken) from man, but I mention John's testimony that you may make the intended use of it, to be led to 35.] This nv shews, Me for salvation.' as Stier rightly observes, that John was now cast into prison, if not executed.

ὁ λύχνος The article has been taken by some (e. g. Bengel, Lücke, Stier) to point to the prophecies concerning John. But we have no passage in the O.T. which designates Elias in such terms. In ref. Sirach we read of him, ανέστη προφήτης ώς πῦρ, καὶ ὁ λόγος αὐτοῦ ώς λαμπὰς ἐκαίετο, which Stier thinks may be referred to here. We may, as indeed he also suggests, believe that those words represent or gave rise to a common way of speaking of Elias, as certain Rabbis were called 'The

candle of the Law,' &c. (Lightf.) De Wette takes the article as meaning, 'the lamp which was to lead you,' &c.

καιόμενος, not καίων, as it is δ λύχνος, not τὸ φωs: lumen illuminatum, not lumen

illuminans: see note on Matt. v. 14. καὶ φαίνων (lit up), and shining. The description sets forth the derived, and

transitory nature of John's light. ύμεις δε] See Ezek. xxxiii. 30, 32. 'But you wished only to disport yourselves in his light for a time-came out to him in crowds at first,-and-like silly children who play with the fire till it burns and hurts them, and then shrink from and loathe it,-when he began to speak of deep repentance as the preparation for God's Kingdom, and laid the axe to the root of the trees, you left him.' No one cared, when he was imprisoned and put to death. And even those few who remained true to him, did not follow his direction to Christ. For the mass of the people, and their leaders, his mission was in vain 36. έχω την μ. (Lücke, ii. 75). 36. ἔχω τὴν μ. μείζων] Literally, I have my witness greater (μείζων being probably a solœcism like πλήρης in ch. i. 14, a nominative in concord with an accusative) τοῦ Ἰωάννου, not [perhaps], 'than that of John;'—but, than John himself. John was a testimony. τὰ γὰρ ἔργα, not His miracles alone, although those principally; but the whole of His life and course of action, full as it was of holiness, in which, and as forming harmonious parts of which, His miracles were testimonies of His divine mission. His greatest work (ch. vi. 29) was the awakening of faith, the ζωοποιείν of which we have heard before, to which the miracles were but as means to an end.

F [av]-

Ἰωάννου• τὰ γὰρ τἔργα ἃ τδέδωκέν μοι ὁ πατῆρ τἴνα τ ch. xvii. 4. $^{\text{s}}$ τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, ε μαρτυρεῖ ε περὶ τενε ch. iv. $^{\text{s}}$ τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, ε μαρτυρεῖ ε περὶ $^{\text{t}}$ του το πατῆρ με ἀπέσταλκεν. 37 καὶ ὁ πέμψας με u w. acc., Matt. vii. 34, 26 τει τατῆρ, ἐκεῖνος ε μεμαρτύρηκεν ε περὶ ἐμοῦ· τ οὔτε φωνὴν τει τει τει τοῦ πώποτε u ἀκηκόατε, οὔτε $^{\text{t}}$ εἰδος αὐτοῦ έωράκατε, ν Luke iii. 22. ix. 29. 2 Cor. $^{\text{t}}$ τοῦν λόγον αὐτοῦ ουκ ἔχετε ἐν ὑμῖν $^{\text{w}}$ μένοντα, ὅτι ὃν $^{\text{t}}$ το 1. 1 Thesa. γ. 22 only. Each xxiv. απέστειλεν έκείνος, τούτω ύμεις οὐ πιστεύετε. 39 x έραυνατε

x ch. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. only. ch. xv. 7. 1 John ii. 14, 24. iii. 9, 17 al. i. 11. Rev. ii. 23 only. Gen. xxxi. 35. see Ps. cxviii. 2.

Chr.: μειζον 69: txt ABEGMA 33. rec εδωκε (mechanl repetn from vv. 26, 27), with Chr₁: tet Qor Ost the Additional Correlation (Chr₁: <math>tet AD red Chr₁: tet AD red Chr₂: tet AD red Chr₃: tet AD red Chr₄: tet AD red Chr₅: tet AD red Chr₆: tet AD red C arm Cyr₁ Hil₁. $\epsilon \mu \epsilon \aleph$. $\epsilon m \epsilon \sigma \epsilon \iota \lambda \epsilon \nu$ D 241-5-8-53-8 Scr's c g ev-x [Bas₁] Chr₂. 37. rec (for $\epsilon \kappa \epsilon \iota \nu \sigma s$) autos, with Λ rel vulg lat-b c efff₂ [l q syrr syr-jer copt &c] Chr₁ Cyr₁ Tert₁ Hil₂; $\epsilon \kappa \epsilon \iota \nu \sigma s$ autos D (autos, insol to give the sense of 'Himself,' Chr₁ Cyr₁ Ter₁ Ml₂; excess at or D (at or, itself to give the sense of Hamself, afterwards absorbed the origi excesses): txt BLN lat-a Ath₁. For μεμαρτυρηκεν, μαρτυρει D lat-b c [a f l q syr-jer] syrr syr-cu (wth) Orig₁ [Did₁] Aug. rec ακηκοατε bef πωποτε, with E rel copt Chr₁ Cyr₁-p₁] Tert₁ Quest: txt ABDKL[Π]N 33. 69 latt syrr syr-cu [syr-jer] goth arm [Syn-ep-Ant] Ath₁ Cyr₁-p₃.

38. rec μενοντα bef εν υμω, with AD rel lat-a e q syrr syr-cu goth arm Chr₁: txt BLN 1. 33 ev-y vulg lat-b c f ff₂g l wth [syr-jer Ath₁] Cyr Hil. απεσταλκεν D ev-H.

39. (εραυνατε, so B1 Ν.)

 α δέδωκεν ἵνα τελ.] See ch.
 xvii. 4 and note. αὐτὰ τὰ ἔργα ᾶ ποιω The repetition is to shew that His life and working was an exact fulfilment of the Father's will. The works which the Father hath given Me to do, those very works which I am doing, 37-39.] The connexion of these verses has been much disputed. I believe it will be found to be this: 'The works of which I have spoken, are only indirect testimonies; the Father Himself, who sent Me, has given direct testimony concerning Me. Now that testimony cannot be derived by you, nor any man, by direct communication with Him; for ye have never heard His voice nor seen His shape. (Or perhaps have not heard His voice, as your fathers did from Sinai,-nor seen His visional appearance, as the Prophets did.) Nor (ver. 38), in your case, has it been given by that inward witness (ch. iii. 33: 1 John iv. 13, 14) which those have (and had in a measure, even before the gift of the Spirit-see inter al., Ps. li. 11) in whom His word abides; for ye have not His word abiding in you, not believing on Him whom He hath sent. Yet (ver. 39) there is a form of this direct testimony of the Father, accessible even to you; 'search the Scriptures,' &c. Chrysostom, Euthymius, Lampe, Bengel, &c., understand φωνή to refer to the voice at our Lord's baptism: but, as Lücke observes, πώποτε forbids this. I may also add that the perfect, ακηκόατε, excludes it. Had

reference been to a distinct event, it must have been ἡκούσατε,—and (Lücke) τὴν Observe that the testimony in the Scriptures is not the only, nor the chief one, intended in ver. 37, but (as De Wette well maintains) the direct testi-mony in the heart of the believer;— which, as the Jews have not, they are directed to another form of the Father's testimony, that in the Scriptures.

έραυνατε, either indicative (Cyril, Erasm., Beza, Lampe, Bengel, Kuinoel, Lücke, Tholuck, Olshausen, De Wette), 'Ye search the Scriptures, for ye believe ye have &c., and they are they that testify of Me, and (yet, ver. 40) ye will not come to Me that ye may have life :' or imperative (Chrys., Theophyl., Euthym., August., Luther, Calvin, Wetst., Paulus, Stier), in which case generally a period has been placed after ¿µoù, and a fresh sentence begins at καὶ οὐ θέλ. I believe the imperative sense only will be found to cohere with the previous verses :- see above, where I have given the context. And no other sense will suit the word έραυνατε, which cannot be used, as in the indicative it would be, with blame attached to it,-' ye make nice and frivolous search into the letter of Scripture ;' but, as έξερευν. in ref. Ps., implies a thorough search (see also 1 Pet. i. 11) into the contents and spirit of Scripture. Besides, the emphatic position of ἐραυνᾶτε before τὰs γραφάς, while it does not absolutely necessitate the imper. sense, makes it much

y Matt. xxi. 1 2 1 2

eceiv bef en aut. S. ai. D. for al marturousal, amartanousal D^1 -gr(cortd eadem manu).

40. aft ζωην ins αιωνιον D 69. 244 lat-e g Syr Chrg.

41. ανθρωπου ΑΚ[Π] copt Chr, Cyr,

42. (ala, so BDL 33.) ouk exete bef $\tau \eta \nu$ agaph τ . 6. D lat-b eq [Cyr-p_i]: in both places \aleph^1 .

43. om 2nd ev X.

more probable than the indic., which would be conveyed by τὰς γρ. ἐραυκᾶτε. Luthardt (ii. 21) remarks, that the almost unanimous verdict of the *Greek* Fathers (Cyril however is a remarkable exception) for the imper. decides him in its favour.

οτι ύμ. δοκ. \ Ye (emphatic) imagine that in them (emphatic) ye have eternal life (Schöttgen quotes testimonies from the Rubbis: " Qui acquirit sibi verba legis, is acquirit sibi vitam æternam, &c."); -but they, like all other secondary ordinances, have a spiritual end in view, and that end is to testify, from first to last (it is their office, ἐκεῖναί εἰσιν αί μαρτυρούσαι) of ME. 40.7 I would connect these words with the former, and regard them as describing the inconsistency of those who think that they ζωήν έχειν in the Scriptures, and yet will not come to Him of whom they testify, Iva ζωὴν ἔχωσιν. So that καί will be spoken in a fine irony, And ye will not come to Observe, this command to the Jews to search their Scriptures, applies à fortiori to Christians; who are yet, like them, in danger of idolizing a mere written book, believing that in the Bible they have eternal life, and missing the personal knowledge of Him of whom the The οὐ θέλετε Scriptures testify. here sets forth strikingly the freedom of the will, on which the unbeliever's condemnation rests: see ch. iii. 19.

41—44.] The connexion seems to be;—the standing-points of our Lord and of the Jews were not only different, but were inconsistent with and exclusive of one another. He sought not glory from below, from man's praise or report: the Father testified to Him, in all the ways which have been specified; but this testimony they could not receive, nor discover Him

in their Scriptures, because human regards and ambition and intrigue had blinded their eyes, and they had not the love of God (the very first command in their law, Deut. vi. 4, 5) in their hearts.

41.] οὐ λαμβ., not merely, 'Ido not desire,' 'non capto,'—but, 'I do not receive;'—'no such praise nor testimony accrues to Me, nor has in Me that on which it can lay hold.' 'My glory is altogether from another source.'

42. ahlá draws forcibly the distinction, setting Himself and them in strong conέγνωκα ύμ.] By long trial and bearing with your manners these many generations; and personally also:-"Hoc radio penetrat corda auditorum." Benaγaπην Luthardt remarks, perhaps refining somewhat too much,την ἀγάπην, because "the love which ye ought to have" is imported: τοῦ θεοῦ-" of (for) your God the God of Israel." So that the words are spoken, not of an ungodly mind in general, but of an absence of that love which God's covenant people should have for Him. "They would none of Jesus: for they were not true Israelites." This love, if they had it, would teach them,-the whole heart, and soul, and mind, and strength being given to God, -to seek honour only from Him, - and thus to appreciate the glory which He hath given to His Son, and His testimony concerning Him. 43.] The first clause is clear. In the latter we have a prophetic declaration regarding the Jews in the latter days. αλλος is in strong contrast with the άλλος of ver. 32. 'The testimony of that Other, who is greater than I, ye will not receive; but if another come in his own name, him ye will receive.' The words are perhaps spoken primarily of the false

ματι τω ίδίω, εκείνου 1 λήμψεσθε. 44 πως δύνασθε ύμεις m1 Thess. ii. c. πιστεῦσαι, δόξαν [†] παρ' ἀλλήλων [†]λαμβάνοντες, καὶ τὴν η Ι Τιμ. 1. 17. m δόξαν την παρὰ τοῦ $^{\rm n}$ μόνου $^{\rm n}$ θεοῦ οὐ $^{\rm m}$ ζητεῖτε ; $^{\rm 45}$ μη $^{\rm min}$ χιι 3 Rom. xii 3. Rom. xii 3. Rom. xii 3. Rom. xii 3. Rom.

5 bis. see Acts xxiv. 15. Rom. xv. 12 al. perf., 1 Cor. xv. 19. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17 only.

17 only.

18. exiv. 15. see Acts xxiv. 15. Rom. xv. 12 al. perf., 1 Cor. xv. 19. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. s = 2 Tim. iii. 15. Esth. vi. 1.

(παρ', so BDK[Γ 1.] 69 Orig₁.) om Orig₁ Eus. (ητουντες κ¹ 47. 248-9 44. πιστευειν AL 1. 33 Chr, Cyr[-p2]. θεου (homœotel) B lat-a b copt-dz arm-mss Orig, Eus. [lat-e l Ephr, Bas, Chr, Aug.].

45. for 1st υμων, υμας D¹(txt D²) Ser's c: υμιν L Ser's s ev-y. ins moos tov

πατερα bef μωυσης B.

46. (μωυσει, so ABD(N) &c.) εμου bef γαρ D Scr's l m n t. γεγραφεν Ν¹. 47. πιστευετε (for -σετε) BV N("sic" Tischdf's notes, but txt in facsimile and both edns [also in N. T. edn 8]) fos lat:ff2 l [f syr-cu] Orig-ms Chr-moutf1 [Cyr-p1] Irenint-mss1: -σητε DGSΔ 1. 69 Orig-ms1 Chr-mss1.

or Idol-Messiah, the Antichrist, who shall appear in the latter days (2 Thess. ii. 8-12); whose appearance shall be κατ ενεργειαν τοῦ σατανᾶ (their father, ch. viii. 44), ἀποδεικνὺς έαυτὸν ὅτι ἐστὶν θεός, 2 Thess. ii. 4;—and doubtless, in that their final reference, embrace also all the cases in which the Jews have more or less received those false Messiahs who have been foreshadowers of the great Antichrist, and indeed all the cases in which such a spirit has been shewn by them, even in the absence of false Messiahs. 44.] πως δύνασθε (emphatic) is grounded on οὐ θ έλετε—is the consequence of the carnal regards in which they lived. vovtes here implies 'captantes' also. καρὰ τοῦ μόνου θεοῦ, not 'from God only' (E. V. and De Wette), which is ungrammatical (requiring μόνου to be either afler θεοῦ, see Matt. iv. 4; xii. 4; xvii. 8, or before τοῦ θεοῦ, Luke v. 21; vi. 4: Heb. ix. 7. Lücke); but from the only God: in contradistinction to the idolatry of the natural heart, which is ever setting up for itself other sources of ever setting up for itself other sources of honour, worshipping man, or self,—or even, as in the case alluded to in the last verse, Satan,-instead of God. The words τοῦ μόνου θεοῦ are very important, because they form the point of passage to the next verses; in which the Jews are accused of not believing the writings of Moses, the very pith and kernel of which was the unity of God, and the having no other gods but Him. 45.] The work of Christ is not κατηγορείν, even as He is Judge; -but kpivew, by the appointment of the Father. And there-

fore-though He has said so much of the unbelief of the Jews, and charged them in the last verse with breach of the central law of God-He will not accuse them; nay, it is not needful; -for Moses, whom they disbelieved, while vainly hoping in him (see above on ver. 39),έπαναπαυόμενοι νόμφ, Rom. ii. 17,already accused them: see Deut. xxxi. 21, 26, and ch. vii. 19. former part of this verse should not be rendered as in E.V. had ye believed Moses, ye would have believed me;' but if ye believed Moses, ye would believe me. The imperfects render this necessary: the other rendering would require aorists. περὶ ἐμοῦ ἔγραψεν—"nus-quam non." Bengel. This is an important testimony by the Lord to the subject of the whole Pentateuch;—it is περὶ ἐμοῦ. It is also a testimony to the fact, of Moses having written those books, which were then, and are still, known by 47.] γράμμασιν here does mot, in the sense, = γραφαῖς: for τ αῖς ἐκείνου γραφαῖς could not be used;—the γραφή being ἡ θεία γραφή, not (ἡ τ οῦ) Μωυσέως γραφή,—but the γράμματα were those of Moses; the outward expression of the γραφή,—the letters, and words, as found on paper:-just as the βήματα in the other case are the outward expression of the λόγος. The meaning is: men give greater weight to what is written and published, the letter of a book, than to mere word of mouth ;-and ye in particular give greater honour to Moses, than to Me: if then ye believe not what he has written, which comes down to

VI. 1 Μετά ταῦτα ἀπηλθεν ὁ Ἰησοῦς πέραν της ABDEF John (ver. 23. ch. xxi. 1)
only. Jos.
σης βαλάσσης τῆς Γαλιλαίας τῆς ^t Τιβεριάδος ² ἡκολούθει δὲ GHKL
Antt. xxiii. 2. θαλάσσης τῆς Γαλιλαίας τῆς ^t Τιβεριάδος ² ἡκολούθει δὲ GHKL αὐτῶ ὄχλος πολύς, ὅτι μ ἐθεώρουν τὰ τοημεῖα α ἐποίει 1. 33. 69 u Luke x. 18 reff. w έπὶ τῶν ἀσθενούντων 3 x ἀνηλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, only. 19 καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ· 4 ῆν δὲ y ἐγγὺς only. 3 Kings xiii. 12. Judg. xxi. 8 Ald. only. y = ch. ii. 13 reff.

CHAP. VI. 1. ins eis ta meph bef this tibepiados D 772 (Treschow) 249 lat-b e syr-

2. rec (for ηκολ. δε) και ηκολ., with Λ rel vulg lat f [g q syr-jer] syrr syr-cu ath arm Chr₁ Chron₁: txt BDLN 1.33.69 lat-a b c e ff₂ l copt Cyr₁. πολυς bef οχλος Κ [Iren-int₁]. rec (for εθεωρουν) εωρων, with ΔΝ rel: txt BDL 33.69 Cyr₁, εθεωρων A 13. rec ins αυτου bef τα σημεία (from ch ii. 23), with E[F] rel Chr₁: om ABDKLSΛ[Π]Ν 69 latt syrr syr-cu [syr-jer] copt goth wth arm Chr₂ Cyr Chron.

for $\epsilon\pi\iota$, $\pi\epsilon\rho\iota$ K. 3. $\alpha\pi\eta\lambda\theta\epsilon\nu$ DK! lat- α f_2 [ℓ] copt Chr₁. insg kai at beg, K! Syr syr-cu [syr-jer æth]. Cyr Chron]: om BDN1.—om ιησ. also Δ.

for δε, our D 1. 69 latt goth: om δε, rec ins o bef ιησ., with AN3a rel [Chr εκαθ. bef εκει DU 1 Ser's q1 r æth: om

εκει Νε 248-9-51-3-9 Ser's g.—εκαθηζετο D: εκαθεζετο Ν1 69. 4. εγγ. δε ην D.

you hallowed by the reverence of ages, -how can you believe the words which are uttered by Me, to whom you are hostile?' This however is not all :-Moses leads to Christ :- is one of the witnesses by which the Father hath testified of Him: 'if then ye have rejected the eneans, how shall ye reach the end?' 'If your unbelief has stopped the path, how shall ye arrive at Him to whom it leads?' Meyer is quite right in maintaining that the opposition does not lie between γράμμασιν and δήμασιν, but between εκείνου and τοῖς έμοῖς. Those who can, έκείνου and τοις έμοις. should by all means consult Stier, whose exposition of the above important discourse is very elaborate and valuable:-Reden Jesu, vol. iv. pp. 170-233, 2nd edn.

CHAP. VI. JESUS THE LIFE IN THE FLESH. 1—15.] Miraculous feeding of five thousand men. Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17. in order of which the state of the st 17,-in each of which compare the notes throughout. Here we have another example of John relating a miracle with the view of introducing a discourse, and that discourse carries on the testimony of Jesus to Himself. In the last, He was the Son of God, testified to by the Father, received by faith, rejected by unbelief: here He is son of MAN, the incarnate Life of the world, and we have the unbelief of the Jews and His own disciples set in strong contrast with the feeding on and participating in Him as the Bread of Life. 1.] μετά ταῦτα gives us no fixed date: see on ch. v. 1. As Lücke remarks, the ἀπηλθ. πέραν της Oak. . . . , if connected with the preceding discourse, would be unintelligible,-and can only be understood by the fragmentary character of this Gospel as relates to mere narration, and the wellknown fact being presupposed, that His Ministry principally took place in Galilee.

Matt. gives this passage over the lake in connexion with the execution of John the Baptist : Mark and Luke, with the return of the Twelve from their mission. (The Twelve were probably gathered, or their gathering finished, in the interval since ch. v. 47, during which time their mission also had taken place.)

της Γ'. της Τιβ.] The last appellation is probably inserted for the sake of Gentile readers, to whom it was best known by that name: thus Pausan. v. 7. 3, αὐτὸς οἶδα Ἰόρδανον λίμνην Τιβερίδα ὀνομαζομένην διοδεύοντα: but it was more usually called, as by Josephus, Γεννησάρ or Γεννησαρίτις, 1 Macc. xi. 67: Strabo xvi. 2 (Ptolem. v. 15, Lücke). Tiβ. cannot mean that He came from Tiberias, however true that may have been. That would have been ἀπὸ or ἐκ Τιβεριάdos. It is possible, though not likely, that της Τιβ. may have been a gloss, and have found its way into the text very early. But at all events we must not adopt the reading of D &c., είς τὰ μέρη τ. Τίβ.,-for the fact was just otherwise: compare vv. 2 and 23. 2.] It is evident from this that a circuit in Galilee and works of healing are presupposed (see Matt. ver. 13: Mark, ver. 33: Luke, ver. 11). 3.] To opos, perhaps 'the hill country'

on the shore of the lake = ξρημον τόπον

κατ' ίδίαν, Matt. The expression is used

by John only here and in ver. 15, but no

inference can be drawn from that, for this

is the only portion of the Galilæan Mi-

4. This will

nistry related by him.

τὸ ² πασχα η ² ἑορτὴ τῶν Ἰουδαίων. 5 α ἐπάρας οὖν τοὺς ² ch. ii. 23. α Μαίτ. χνii. 8 α ὀφθαλμοὺς ὁ Ἰησοῦς καὶ ἡ θεασάμενος ὅτι πολὺς ὅχλος ἡ Lake xεii δ ερχεται πρὸς αὐτόν, λέγει πρὸς Φίλιππον Πόθεν ἀγοράσωμεν α ἄρτους ἵνα φάγωσιν οὖτοι; 6 τοῦτο δὲ ἔλεγεν νii. 16 γ. r.) αθιν. 6 πειράζων αὐτόν αὐτὸς γὰρ ἤδει τί ἕμελλεν ποιεῖν. c τρες, ch. ii. 6 τοῦτο δὲ ἔλεγεν νii. 16 γ. r.) αθιν. 6 πειράζων αὐτόν αὐτὸς γὰρ ἤδει τί ἕμελλεν ποιεῖν. c τρες, ch. ii. 6 της της της ε c ε = Acts γ. 9. 2 Cor. xiii. 5. Deut. xii. 3. Leut. xii. 3 μον. 3 μον

5. rec o ins. bef tous ofbaluous, with E rel Syr [syr-jer]: txt ABDKLM[Π](\aleph) 1. 33. 69 latt syr-cu syr copt goth with arm Cyr1,—on o \aleph^1 . Ochos bef polus DR vulg lat-a b c f.f.2 [l]. ins kai bef legis D-gr Syr syr-cu [syr-jer] with. rec ins tou bef filteriary, with A rel [Bas1]: om BDLLX 33 Cyr1. rec agorasqueu, with KU (V, e si) [Bas1] Cyr[-p]: txt ABDN rel. out-oi bef fagwaiu GN lat-a. 6. transp de and gas \aleph^1 . η uelle DEFGMUV[Γ] Λ 1.

account, not for so great a multitude coming to Him, but perhaps (?) for the circumstance that the people at that time were gathered in multitudes, ready to set out on their journey to Jerusalem. We must remember also that the reference of the following discourse to the Passover being so pointed, the remark would naturally be here inserted by the Evangelist: but I would not, with Luthardt (i. 80; ii. 41) insist on this as the only reason for his making it. 5.] Here there is considerable difficulty, on account of the variation from Matt., Mark, and Luke, who relate that the disciples came to the Lord after He had been teaching and healing the multitudes, and when it was now evening,-and asked him to dismiss the multitudes, that they might buy food; -whereupon He commanded, 'Give ye them to eat;'-whereas here apparently, on their first coming, the Lord Himself suggests the question, how they were to be fed, to Philip. This difference is not to be passed over, as it has usually been by English Commentators, without notice. Still less are we to invent improbable and hardly honest harmonistic shifts to piece the two narratives together. There can be no doubt, fairly and honestly speaking, that the narratives, in their mere letter. disagree. But those who are not slaves to the mere letter will see here that inner and deeper accordance of which Augustine (De Consensu Evang. ii. 46, vol. iii. pt. i.) speaks in commenting on this passage: "Ex qua universa varietate verborum, rerum autem sententiarumque concordia, satis apparet salubriter nos doceri, mhil quærendum in verbis nisi loquentium voluntatem; cui demonstrandæ invigilare debent omnes veridici narratores, cum de homine vel de angelo vel de Deo aliquid narrant." I repeat the remark so often made in this Commentary,-that if we were in possession of the facts as they happened, there is no doubt that the various forms of the literal narrations would fall into their

places, and the truthfulness of each historian would be apparent :- but as we cannot at present reconcile them in this way, the humble and believing Christian will not be tempted to handle the word of God deceitfully, but to admire the gracious condescension which has given us the evidence of so many independent witnesses, whose very difference in detail makes their accordance in the great central truths so much the more weighty. On every point of importance here, the four sacred historians are entirely and absolutely agreed. That every minor detail related by them had its ground in historical fact, we fully believe; it is the tracking it to this ground in each case, which is now beyond our power; and here comes in the simplicity and reliance of faith: and the justification of those who believe and receive each Gospel as they find it written. πρὸς Φ.] Why to Philip, does not appear; perhaps some reason lay in the πειράζων αὐτόν, which is now lost to us. From his words in ch. xiv. 8, we cannot infer, as has been done by Chrys. (Hom. xlii. 1, in Joann. vol. viii. p. 249) and others, that he was weaker in faith, or tardier in spiritual apprehension, than the rest. Of all the Apostles who appear in the sacred narrative, something might be quoted shewing equal unreadiness to believe and understand. I would take the circumstance as simple matter of fact, implying perhaps that Philip was nearest to our Lord at the moment. We must not fall into the mistake of supposing that Philip being of Bethsaida the city of Andrew and Peter (ch. i. 45) throws any light on the question: for the Bethsaida near which our Lord now was, Luke ix. 10, was another whence—'from what store.' Hence
Philip's answer.

-by this St. John must be knew: -by this St. John must be understood not only to rescue our Lord from the imputation of asking counsel of Philip, but

7 ἀπεκρίθη αὐτῷ Φίλιππος Διακοσίων δηναρίων έρτοι ABDEF fconstr., here οὐκ ^ξάρκοῦσιν αὐτοῖς ἵνα ἕκαστος ^h βραχύ [τι] λάβη. MSUV Μείκ τί. 37. $_{\rm K}$ σόκ καλονοσιν αύτοις ΐνα εκαστος η βραχύ [τι] λάβη. $_{\rm K}$ σόκ των $_{\rm K}$ 38. λέγει αὐτῷ εἶς ἐκ τῶν μαθητῶν αὐτοῦ ᾿Λνδρέας ὁ ἀδελ-(Lie ili. 14. 17m. 18. φὸς Σίμωνος Πέτρου $_{\rm F}$ Έστιν $_{\rm I}$ παιδάριον [$_{\rm I}$ εν] ώδε, $_{\rm Heb.}$ xiii. 5. $_{\rm S}$ 3 John line $_{\rm K}$ δς εχει πέντε άρτους $_{\rm I}$ κριθίνους καὶ δύο $_{\rm I}$ όψάριαν xii. 4. Num. $_{\rm K}$ των $_{\rm K}$ άλλὰ ταῦτα τί ἐστιν $_{\rm I}$ εἰς τοσούτους; $_{\rm I}$ ο εἶπεν ὁ Ἰησοῦς $_{\rm I}$ Η εἰθ. ii. 7. (Ιτοπ Ps. viii. $_{\rm I}$ δο Ποιήσατε τοὺς ἀνθρώπους $_{\rm I}$ ἀνεπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν $_{\rm I}$ πολὺς ἐν τῷ τόπῳ. $_{\rm I}$ ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν 8 λέγει αὐτῶ εἶς ἐκ τῶν μαθητῶν αὐτοῦ ᾿Ανδρέας ὁ ἀδελ- 1.33.69 πολύς εν τω τόπω. ρ ανέπεσαν οθν οί ανδρες τον αριθμον 29. i here (Matt. xi. 16 v. r.) only. Gen. xxxiii. 14. 9 ώς πεντακιςχίλιοι. 11 έλαβεν οθν τούς άρτους δ

7. αποκρινεται D-gr 81. for αυτω, ουν Ν1(txt N3a : ουν αυτω N3b ?). 7. αποκρινεται D-gr κ¹. For αυτω, ουν κ¹(Ltt κ³ε; ουν αυτω κ³ε?). Ins o bef φιλιππος Lkt 239-58 Ser's ν². Ουκ αρκουσιν αυτοις bef αρτοι D: om αυτοις κtt Chr-7-mss₁. The cast εκαστος ins αυτων, with D rel Syr [syr-jer]: om ABL[Π] kt 33. 69 latt syr copt goth ath arm Chr₁ Cyr₁. Om τι (as superfl) BD lat-b e ff₂ l q copt goth: ins Ak rel [vulg lat-c f g syr arm Chr₁ Cyr₁].

9. om εν (easily overlooked aft oν) BDL[Π] kt 1. 69 lat-a b e l syr-cu ath Origin Chr₁ Cyr₁: ins A rel vulg lat-c f [ff₂ g syr-jer] syrr goth arm. (33 def.) The companies of (gramml emendn), with D¹⁰k rel Origin [Cyr₁]: txt ABD¹GUA. (33 def.)

om 71 D1 (ins D8).

10. rec aft $\epsilon \iota \pi \epsilon \nu$ ins $\delta \epsilon$, with Λ rel lat-b [q] syr goth; our DG vulg lat-c efg [$ff_2 l$]: om BLX foss lat-a Syr syr-cu arm Origi. for xoptos, $\tau \circ \pi \circ s \aleph^1$. (ave $\pi \in \sigma \alpha \nu$, so ABDN &c.) om of DL 1. 33 Cyr,. ins ανθρωποι bef ανδρες ΛΚ[Π1]. (rec ωser, with A rel: om Syr syr·cu copt: txt BDLR.) τριςχιλιοι 81.

11. rec (for ovv) δε, with 81 rel lat-b syr-txt goth [arm Bas₁]: txt ABDL83a vulg lat-c eff₂g[l]q syr-ms-mg copt Cyr₁.—και λαβων G 1.69 (Syr syr-cu [syr-jer] æth).

ins πεντε bef aprovs D.

to refer the miraculous act, on His part, to His purpose of exhibiting Himself as the Son of Man the Life of the World in the 7. See notes on Mark.

8. Meyer remarks, that είs ἐκ τῶν μαθητῶν αὐτοῦ may seem strange, seeing that Philip also was this: but that it has its pragmatic value, seeing that, Philip having been asked in vain, one from among the circle of the disciples answers, and is afterwards specified as having been In the three other Gospels, the loaves and fishes appear as the disciples' own ;-and we have thus a very simple but very instructive instance of the way in which differences in detail arose. They were their own,—but not till they had bought them. 9.] Kpt-Olvous, the usual barley bread of the lower but of later Greek usage :- at first used to signify any thing subsidiary to bread as a relish, such as meat of all kinds, and condiments. Later however, from fish being, in the deeply coast-indented country of Greece, the most common animal food, it came to be applied to that alone or principally—(see art. Opsonium in the Dictionary of Gr. and Rom. Antiquities).

10.] χόρτος πολύς, in accordance with the time of year, the latter end of spring, after the rainy season. On avaneoeiv see Mark and Luke, who describe the οί ἄνδρες This is a particular touch of accuracy in the account of an eye-witness which has not I think been noticed. Why in the other accounts should mention be made only of the men in numbering them? Matt. has, it is true, χωρίς γυν. κ. παιδ., leaving it to be inferred that there was some means of distinguishing; -the others merely give [ωsel] ανδρες πεντακιςχ. without any explanation. But here we see how it came to be so-the men alone were arranged in companies, or alone arranged so that any account was taken of them: the women and children being served promiscuously; who indeed, if the multitude were a paschal caravan (?), or parts of many such, would not be likely to be very numerous; - and here again we have a point of minute truthfulness brought out.

11.] On the process of the miracle, see notes on Matt. John describes the διάδοσιs as being the act of the Lord Himself, and leaves the intervention of

the disciples to be understood.

Ίησους καὶ τευχαριστήσας εδιέδωκεν τοις τ ανακειμένοις, τ Luke xxii. 19 όμοίως καὶ ἐκ τῶν ιι ὀψαρίων ὅσον ἤθελον. 12 ὡς δὲ ν ἐνε- ^{8 Luke xi. 22.} χνίίι, 22. πλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ $^{\text{W}}$ Συναγάγετε τὰ $^{\text{Actsiv}}$ $^{\text{Actsiv}}$ $^{\text{Si}}$ $^{\text{Cappy}}$ $^{\text{Cappy$ κπερισσεύσαντα γκλάσματα, ἵνα μή τι ²άποληται. 10 τι 10 Γιν σιλέα, ⁿ ἀνεχώρησεν πάλιν εἰς ^ο τὸ ^ο ὄρος αὐτὸς μόνος. ^{ii.6.} Judg. ^{ix. 53} μίνος δὲ ^p ὀψία ἐγένετο, ^q κατέβησαν οἱ μαθηταὶ αὐτοῦ ² Judge xxi. 18 ^{Mark iv. 37} respectively.

ευχαριστησεν και D(ηυχ.) & [lat-a b e q Syr syr-cu syr-jer]. for διεδ., εδωκεν $D[\Gamma] R$ 69 lat-b e q syr $Orig_1[Chr_1]$. rec ins tois maditant of de maditant of the maintain syr A aranements (to correspond with ||), with DR^{3b} rel lat-b e [with-pl]: om $ABL[\Pi]R^1$ 1. 33 vulg lat-a c f ff₂ l [q] syrr syr-en syr-jer copt goth ath-rom arm Orig₁ Bas₁ [Chr₁ Cyr-p] Non₁ Aug₁. aft ομοίως ins δε DM.
12. περισσευοντα B 63. 248-53 Scr's g. at end add εξ αυτων D lat-(b [l]) f copt.

at end add εξ αυτων D lat-(b [l]) f copt.

(æth).

13. for ouν, δε DΛ lat-b. rec επερισσευσεν (gramml corrn), with AN rel: txt

14. a επ. σημεια B[Θg] lat-a copt arm. rec aft σημ. ins o ιησους (beg of a lection), with A rel lat-f [q syr-jer] syrr copt goth ath: om BDN am(with em forj foss fuld ing

with A rel late f = [q] syr-jet syr-copt goth with: om by am (with the hoist loss than mg jac mt) late a b c g [l] syr-cu arm. om oth S Scr's h [late a b q arm]. om almost D. els ton kosmun bef ercomenos DMN late a b ff_c [l foss].

15. for ina moista, kai anadikunnal \aleph^1 . rec aft moista. in auton, with D rel latt syrr syr-cu [syr-jet] coptt goth with arm $[\text{Chr}_1]$: om ABLN 1. 33 late q Origi Cyri. for anexamphosen, from the late \aleph^1 [vulg late a c ff_c g t q syr-cu]. (anexamphosen, so B, not as Btly: see table.) om makin E rel Syr coptt with Origi Chri Non; ins ABDKLAN 1. 33 latt syr-eu syr [syr-jer] goth arm. μονος bef αυτος N. aft μονος ins κακει προςηυχετο D.

ευχαριστήσας here answers to εὐλόγησεν in the other Gospels. It was the 'grace' of the father of the family; perhaps the ordinary one in use among the Jews. John seems to connect with it the idea brought out by Luke, εὐλ. αὐτούς, i. e. 12.] Pecuτους άρτους: see ver. 23. liar to John. The command, one end of which was certainly to convince the disciples of the power which had wrought the miracle, is given by our Lord a moral bearing also. They collected the fragments for their own use, each in his κόφινος, the ordinary furniture of the travelling Jew ("quorum cophinus fænum-que supellex," Juv. Sat. iii. 14), to carry his food, lest he should be polluted by that of the people through whose territory he passed: see note on Matt. xv. 32. Observe, that here the 12 baskets are filled with the fragments of the bread alone:

but in Mark, with those of the fishes also. We must not altogether miss the

reference to the twelve tribes of Israel, typifying the Church which was to be fed with the bread of life to the end of time. 14.] On δ προφ. see note on ch.

i. 21, - δ προφ. εί σύ; 15. After such a recognition, nothing was wanting but that the multitudes who were journeying to the Passover should take Jesus with them and proclaim Him king of the Jews in the holy City itself. other three Evangelists, while they do not give any intimation of this reason of our Lord's withdrawal, relate the fact, and Luke preserves in the very next verse a trace of its motive,-by the question 'Whom do the people say that I am?' and the answer, expressing the very confession of the people here.

16-21. Jesus walks on the sea-

2 Matt. viii. 23 επὶ την θάλασσαν, 17 καὶ τ εμβάντες είς πλοίον ήρχοντο ABDEF πέραν της θαλάσσης εἰς Καφαρναούμ. καὶ s σκοτία ήδη MSUV $\sigma = \frac{c}{c} \cdot x \cdot x \cdot 1$ $\sigma = \frac{c}{c} \cdot x$ έγεγόνει, καὶ οὔπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ή 1.33.69 πλοίον ἐπὶ τῆς γῆς εἰς ῆν ὑπῆγον. b ||. ch. xviii. 5, 8. e = ch. i. 44. v. 35. viii. 44. d = ch. xix. 27. 2 John 10.

17. avaβavtes AK Chr. rec ins το bef πλοιον, with AD rel [Chr.]: om BLΔX 33 goth [Cyr₁]. ερχονται N. ins εις το bef περαν D 69 ev-y Chr,. for και σκ. ηδ. εγ., κατελαβεν δε αυτους η σκοτια DR. rec (for ουπω) ουκ, with A rel vulg lat-c ff2 syrr syr-cu: txt BDLN 33.69 lat-a b ef [lq] syr-jer copt goth wth arm $Cyr_1 Non_1$, moss aurous bef $\epsilon \lambda \eta \lambda u \theta \epsilon u$ B. (B has not $\epsilon \lambda \eta \lambda u \theta \epsilon u$ as Btly.) δ in σ . bef $\pi \rho o s$ aurous D $\aleph(o m g \delta [as does L])$ 80 lat-a [syr-jer] with.

18. for $\tau \epsilon$, $\delta \epsilon$ D-gr vulg lat-b c f [l q] syrr copt goth wth. rec $\delta \iota \eta \gamma \epsilon \iota \rho \epsilon \tau o$, with ADN rel $[Chr_1 Cyr_1]$: txt B(sic: see table) GLUVA 69.

σταδια stadia D N1(txt N-corr1 or 2.3) 106. 19. wser A D(but aft orad.) 1.

20. for o δε, και N.

21. for ηθελον, ηλθον Ν. αυτον bef λαβειν D 69 lat-e goth Aug₁. rec το πλοιον bef εγενετο, with (D)N rel [vulg-clem lat-α b f ff₂ syrr syr-cu goth]: txt ABGL 1. 33. 69 am(with for foss fuld ing mt) lat-e e g l q coptt æth arm Orig₁ Cyr₁ Aug₁. εγενηθη D. την γην Ν¹ 28. 69. 251 Orig₁. for υπηγον, υπηντησεν Ν¹.

Matt. xiv. 22-33. Mark vi. 45-52. Omitted by Luke. An important and interesting question arises, Why is this miracle here inserted by St. John? That he ever inserts for the mere purpose of narration, I cannot believe. The reason seems to me to be this: to give to the Twelve, in the prospect of so apparently strange a discourse respecting His Body, a view of the truth respecting that Body, that it and the things said of it were not to be understood in a gross corporeal, but in a supernatural and spiritual sense. And their very terror, and reassurance, tended to impress that confidence in Him which kept them firm, when many left Him, ver. 66. 16.] δψία, here, will be during the time between the δψία of Matt. xiv. 15, and that of ib. ver. 23. [The Jews commonly reckoned two evenings: see the introductory note on Matt. xxvi. 17-19.] κατέβησαν-by the command of Jesus (Matt., Mark). ήρχοντο-denoting the unfinished actionthey were making for the other side of the sea, in the direction of Capernaum; πρὸς Βηθσαϊδάν, Mark, which would be the same thing. It would appear as if the disciples were lingering along shore with the expectation of taking in Jesus: but night had fallen, and He had not come to them, and the sea began to be stormy (ver. 18).

Having therefore (ov) set out (ver. 19). and rowed, &c. The our seems to me to render this supposition necessary,-to bind their having rowed twenty-five or thirty stadia, with the fact that the Lord had not come, and it was dark, and the sea swelling into a storm. The lake is (Jos. B. J. iii. 10.7) forty stadia wide: so that, as we can hardly assume the passage to have been to a point directly opposite, they were somewhere about μέσον τῆς θαλάσσης, Matt. ver. 24. 18.] διεγείρετο, was becoming thoroughly agitated: was rising.

19-21. περ. ἐπὶ τῆς θαλ. There surely can be no question in the mind of an unprejudiced reader, that it is John's intention to relate a miracle;—nor again, -that there could be in the minds of the disciples no doubt about that miracle,no chance of a mistake as to what they saw. I have treated of ἐπὶ τῆς θαλ. on Matthew, ver. 25. They were afraid: -but upon being reassured by His voice, they were willing to take Him into the ship; and upon their doing so, the ship in a comparatively short time (or perhaps immediately, by miracle, but I prefer the other) was at the land to which they had been going, viz. by the storm ceasing, and the ship making smooth way (ἐκόπασεν ὁ ἄνεμος, Matt., Mark). seems to me that the above interpretation

22 Τῆ ε ἐπαύριον ὁ ὅχλος ὁ ἐστηκὼς πέραν τῆς θαλάσ- ch. i. 29 reff.
σης εἶδον ὅτι ¹ πλοιάριον ἄλλο οὐκ ῆν ἐκεῖ εἰ μὴ ἔν, καὶ Mark ii. 2.
ὅτι οὐ ⁸ συνειςῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ (μὰ ν. 2) ἐκλοῦν, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον ²³ ἄλλα σοίν. (αρργ)... [δὲ] ἦλθεν ¹ πλοιάρια ἐκ ^h Τιβεριάδος ^a ἐγγὺς τοῦ τόπου καὶ 3. Esth. (αρργ)... (δὲ] ἦλθεν ὁ ἄχλος ὅτι Ἰησοῦς οὐκ ¹ ἔστιν ἐκεῖ οὐδὲ οἱ καὶν. 12. (αρργ)... (αρργ) μαθηταὶ αὐτοῦ, ^m ἐνέβησαν αὐτοὶ εἰς τὰ ^f πλοιάρια καὶ ἦλθον ¹ reff. (αρργ) (αρργ) (αρργ) (αρργ) (αρργ) (αρργ) (αρργ) (ανργ) (αρργ) (αρργ

22. for estamor, estable ev.z. rec (for eidon) idon, with E rel : eidon $\Delta[-gr]$: idon L : eiden D[-gr] K (ev-y?) vulg lat-b c $[ff_2 g \Delta$ -lat] arm Chr-comm $[Aug_1]$: txt AB lat-a $f[l \ q \ D$ -lat syr-jer] syrr copt goth with rec aft en ins enemo is o energy our madification (explanation), with (DN) E rel lat-(a) e syrr (syr-cu [syr-cu] = [syr-

[q]. om appled of \$N^1\$ (ins \$N^2\$) 56-8 [lat:\$y_2\$ i].

23. for al. d. hle. plain, allow ploin elbourar elbou

om ευχ. τ. κυρ. D 69¹ lat-a e syr-cu arm.

24. for ote to ekei, kai idoptes oti ouk hy ekei o is \aleph^1 [syr-cu]. om autou \aleph^1 . rec ins kai bef autoi, with Ur (1. 33, e sil): om AB(DN) rel lat-q syrr syr-cu copt with Cyr₁.—on autoi SN¹ goth arm.—for ekeB. aut. eis τa , elabor eautois D lat-b f_2^* l.—akeBhoau [L] \aleph^1 1. 245-9-54 Scr's s t evv-47-8-53-z. rec (for τa ploiapia) τa ploia, with A rel: τa ploiapia \aleph^1 [simly lat- f_2^* syr-cu]: txt BDL \aleph^3 33. 69 latt syring Cyr₁.

of ήθελον οῦν λαβεῖν is absolutely necessary to account for the οῦν, and quite in accordance with John's usage of θέλω (see reff.). Some of the German Commentators (even De Wette among them) have created a difficulty, by strangely rendering ήθελον, 'they wished' (implying, 'but did not'), but (καί) the ship was immediately, &c.—i. e. they were already close to the land, and so there was no occasion. Prof. Bleek (Beiträge, pp. 103-4) half adopts this view:—adding to it, I am sorry to see, that perhaps Jesus was on the land, and the disciples in the storm and darkness thought Him to be on the sea.

22-59.] The multitudes follow Jesus to Capernaum, where, in the synagogue, He discourses to them on Himself as the Bread of Life. 22-24.] These verses are involved and parenthetical in construction, but very characteristic of the minute care with which the Evangelist will account for every circumstance which is essential to his purpose

in the narrative. o oxlos] We are not to understand the whole multitude who were fed,—but that portion of them which had remained on the coast over the night. Many had probably dispersed to the villages about, or perhaps taken up their night quarters more inland.

πέραν τ. θαλ., i.e. on the east coast. We

are supposed to be at Capernaum. ην is not pluperfect in sense—the meaning is regulated by eldov-they were aware that there was no other ship there but one, and that Jesus did not, &c. Then the ηλθεν afterwards, belonging to the same set of facts, is in the same tense, but not pluperfect: came, not 'had come.' The πλοιάρια had perhaps brought some of them thither; or the spot έγγυς τ. τόπου, &c. might have been some landing-place of merchandise. 25.] πέραν τ. θαλ. is now the west bank; -we have been crossing the sea with the multitude. πότε, as Stier remarks, includes mas in its meaning. Our Lord leaves the question unanswered, n γέγονας; 26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν o 'Αμὴν o κιὶ. o o ἀμὴν o λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε o σημεῖα, ἀλλ' o o τι o o

 $\tau_{\rm Matt.\ xiv.}^{\rm YMatt.\ xiv.}$ 20 $\tau_{\rm MR}$ L. $\tau_{\rm LMRS}$ in 16. Ps. xvi. 15. $\tau_{\rm S}$ 21 dnns only $\tau_{\rm S}$ αὐτοῖς $\tau_{\rm S}$ Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, $\tau_{\rm S}$ "να $\tau_{\rm MSTUV}^{\rm Z}$ πιστεύητε MSTUV Γλλκ

s = 2 John 5 John 2 John 2 John 2 John 4 John 2 John 4 John 2 John 4 John 2 John 2 John 3 John 2 John 3 Kings 2 John 3 John 2 John 6 John 7 Jo

25. for γεγονας, εληλυθας D; ηλθες X; simly latt Syr syr-cu [syr-jer] sah-mnt goth arm: seth has both.

26. om $\delta \aleph$. om $\text{Interfere } \mu \in \aleph^1$. eidate D. aft shheia ins kai tepata

D foss(with gat) lat-a b f goth.

27. 1st $\beta\rho\omega\sigma\nu$ bef $\mu\eta$, omg $\tau\eta\nu$, \aleph [lat-b Hil]. om 2nd $\tau\eta\nu$ $\beta\rho\omega\sigma\nu$ EFGH \aleph 69 vulg lat-c [l] Clem₂ Constt₁ Epiph₁ Aug₁. for $\nu\mu\nu$ $\delta\omega\sigma\epsilon\iota$, $\delta\iota\delta\omega\sigma\nu$ $\nu\mu\nu$ D \aleph foss lat-e f_2 syr-cu goth Chr₁: $\delta\omega\sigma\epsilon\iota$ $\nu\mu$. 69 Chr₁ Hil₁. $\epsilon\sigma\phi\rho\alpha\gamma$. bef σ π $\alpha\tau\eta\rho$ L: om $\epsilon\sigma\phi\rho\alpha\gamma$ σ $\epsilon\nu$ \aleph ¹(txt \aleph -corr¹).

28. om ουν A Syr syr-eu syr-jer arm. Steph ποιουμεν, with (ESΓ 1. 33, e sil [so Treg: Tischulf cites ESΓ for txt]) [Cyr-p]: -ησομεν 69 latt sah Chr₁: -ησωμεν DG:

txt ABLT rel Orig, Chr, Cyr, -transp ποι. and εργ. D.

29. om δ R rel: ins ABDKLTA. τα εργα T. rec πιστευσητε, with D

because it was not for a sign to these people that He had miraculously crossed the lake.

26. The seeking Him, on the part of these people,-to Him, who saw the hearts,-was merely a low desire to profit by His wonderful works, -not a reasonable consequence of deduction from His miracles that He was the Saviour of the world. And from this low desire of mere satisfaction of their carnal appetite, He takes occasion in the following discourse to raise them to spiritual desire after HIMSELF, THE BREAD OF LIFE. The discourse forms a parallel with that in ch. iv. έργάζ., imperative : another instance of the construction which I have advocated in ch. The E. V., 'Labour not for,' does not give the sense of $\epsilon \rho \gamma \delta \zeta$. They had not laboured in this case for the $\beta \rho \hat{\omega} \sigma is \hat{a} \pi o \lambda \lambda \nu \mu \epsilon \nu \eta$, but it had been furnished miraculously. A better rendering would be, Busy not yourselves about,— Do not weary yourselves for, -which they were doing, by thus coming after our Lord: [but best of all Work not for: so as to preserve the connexion between verses 27, 29, 30.] την απολλ. "whose nourishing power passes away," De Wette. Rather perhaps more literally, which perisheth, E. V.:—the useless part of it, in being cast out;—the useful, in becoming part of the body which perishes (see 1 Cor. vi. 13).

άλλὰ τ. βρ.] It is important to bear in mind that the ἐργάζεσθαι spoken

of above, which also applies to this, was not a 'working for,' or 'bringing about of,' but a following Christ in order to obtain. So the meaning will be, but seek to obtain, by following after Me... And thus $\mu\eta$... $\lambda\lambda\lambda$ keeps its true literal force, Do not ... but.

τὴν μένουσαν εἰς ζ. αἰ.] See ch. iv. 14. If this βρῶσις remains to eternal life, it must be spiritual food. ຖິν . . . δώσει See ch. iv. ib. ຖິν agrees with βρῶσιν, not with ζωήν. δώσει, future, because the great Sacrifice was not yet offered: so in ch. iv. ὁ νίὸς τ. ἀνθρ., emphatic here and belonging to this discourse, since it is of His Flesh that He is about to speak. τοῦνον γὰρ] for Him the Father sealed, even God.

έσφράγ., by undoubted testimony, as at His baptism; and since, by His miracles, see ch. x. 36: not, 'stamped with the image of His Person,' which is altogether beside the present subject, and inconsistent with the meaning of σφραγίζω.

28.] The people understand His εργάζεσθε literally, and dwell upon it. They quite seem to think that the food which is to endure for ever is to be spiritually interpreted; and they therefore ask this question,—referring the εργάζε to the works of the law. τὰ εργα τοῦ θεοῦ must not be taken to mean the works which God works; but, as in Jer. xlviii. 10 (xxxi. 10 LXX): 1 Cor. xv. 58, the

z είς ον ἀπέστειλεν εκείνος. 30 είπον οθν αυτώ Τί οθν: ποιείς σὺ απεστείπεν εκείνος. την του συν του συν του την α ch. ii. 11 refr. εργάζη; 31 οἱ πατέρες ἡμῶν τὸ c μάννα ἔφαγον ἐν τῆ ἐρήμω, c εντ. 49. Heb. καθώς ἐστιν γεγραμμένον d "Αρτον ἐκ τοῦ οὐρανοῦ c ἔδωκεν i Νum. xi. 6, Num. xi. 6, αὐτοῖς 6 φαγείν. 32 εἰπεν οῦν αὐτοῖς ὁ Ἰησοῦς ᾿Λμὴν ἀμὴν ἀρην Τοῦς Ικανίι. λέγω υμίν, οὐ Μωυσης ἔδωκεν υμίν τον ἄρτον ἐκ τοῦ «Matt. xiv. 16 οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν $^{\rm f}$ ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν $^{\rm f}$ = ch. i. 9 reff. $^{\rm f}$ ε ch. i. 9 reff. $^{$

rel: txt ABTN 1. 33 Orig Bas, Cyr[-p], πιστευειτε L. απεσταλκεν ΤΓ.

30. ειπεν D1(txt D2). om 2nd our LN 33 foss lat-1 Syr [syr-jer] copt arm [ath Cyr₁]. σv bet $\pi o \iota \epsilon \iota s$ D vulg lat- $c e [b \ q]$: om σv 69. 245-54 Ser's $e \ g$ i m q^1 r ev-z arm [foss lat-l Clr₁ Cyr₁]: $\sigma \eta \mu \epsilon \iota o \nu$ bet σv \aleph .

31. $\epsilon \sigma \tau$. $\gamma \epsilon \gamma \rho$. (but 1st $\epsilon \sigma \tau$. erased) D. om $\alpha \rho \tau \sigma \nu$ \aleph^1 .

32. (rec $\delta \epsilon \delta \omega \kappa \epsilon \nu$, with AT \aleph (so also in ver 31) rel Orig₁ Eus₁ [Chr₁ Cyr₁]: txt BDL

33. ins o bef του θεου DN: om ABT rel Clem, Orig, Eus, [Chr Cyr]. ζωην ΛΚ 33 vulg lat-e f ff₂ syrr [syr-jer] coptt goth ath Eus₁: txt BDTℵ rel lat-a b e [q] syr-cu arm Clem₁ Orig₃ Eus₃ [Chr₁ Cyr-p].

works well pleasing to God. 29.7 The meaning is not, - that faith is wrought in us by God, is the work of God; but that the truest way of working the work of God is to believe on Him whom He hath έργον, not έργα, because there is but this one, properly speaking, and all the rest are wrapt up in it (see James i. This is a most important saying of our Lord, as containing the germ of that teaching afterwards so fully expanded in the writings of Paul. "I know not," says Schleiermacher (cited by Stier, iv. 231, edn. 2), "where we can find any passage, even in the writings of the Apostles, which says so clearly and significantly, that all eternal 'life in men proceeds from nothing else than faith in Christ." 30, 31.] This answers to ch. iv. 12, 'Art thou greater than our father Jacob,' &c. It is spoken in unbelief and opposition; not, as many have supposed, as a request for the Bread or Life, meaning it by the sign, but in the ordinary sign-seeking spirit of the Jews. Stier says well, "They have been hesitating between better and worse thoughts, till at last unbelief prevails." The σημείον here demanded is the sign from heaven, the proof of the sealing by God; such a proof would be, in their estimation, compared with His present miracles, as the manna (bread from heaven) was, compared to the multiplied loaves and fishes. manna was extolled by the Jews as the greatest miracle of Moses. Josephus calls it θείον καὶ παράδοξον βρῶμα: see also Wisd. xvi. 20, 21. "They forgot that their fathers disbelieved Moses almost from the

and that the Psalm from which they quote most strongly sets forth this; -that they despised the manna, and preferred ordinary meat to it." Stier. Observe our Lord's $\pi \iota \sigma \tau$. ϵ ls and their $\pi \iota \sigma \tau$. $\sigma \circ \iota$. The former, the casting their whole hopes and faith on Him, is what He requires: but they will not even give the latter, common credence, to Him. Their τί ἐργάζη; Meyer remarks, is a retort of our Lord's command, ver. 27. There is no σύ expressed, but the stress is on the Tí. 32.7 Our Lord lays open the course of their argument. They have not mentioned Moses,-nor was the giving of the manna a miracle performed by Moses; -- but He knew that the comparison between Moses and Himself was in their minds, and answers by exposing the error which represented Moses as the giver of the manna. Neither again was that the true bread from heaven. It was, in one sense, bread from heaven;—but not in this sense. It was a type and shadow of the true bread from heaven, which My Father is giving (δίδωσιν,—or perhaps the abstract present,—giveth) to you. Our Lord does not here deny, but asserts the miraculous character of the manna. άρτος του θεου = δ άρτος δν δίδωσιν δ πατήρ μου. The words δ καταβ. are the predicate of δ άρτος, and do not apply, in the construction of this verse, to Christ personally, however truly they apply to Him in fact. The E. V. is here wrong: it should be, The bread of God is

that (not He) which cometh, &c. Not

time when they began to eat the manna;

κόσμω. 31 είπον οθν προς αυτον Κύριε, πάντοτε δος ήμιν ABDEF τον άρτον τούτον. 35 είπεν αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι ΜΕΤΟΥ ό άρτος της ζωης ό ερχόμενος προς έμε ου μη πεινάση, 1. 33. 69 καὶ ὁ ʰ πιστεύων ʰ εἰς ἐμὲ οὐ μὴ ἱ διψήσει πώποτε. 36 ἀλλ' Π vì. 36 (appy)...

Ματι χεί Νατι χεί $\frac{1}{12}$ Ματι χεί $\frac{1}{12}$ Τοῦ οὐρανοῦ οὐχ ἵνα $\frac{1}{12}$ ποιῶ τὸ $\frac{1}{12}$ θέλημα τὸ ἐμὸν ἀλλὰ τὸ reff.

τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα 34. παντοτε bef κυριε N.

35. rec aft ειπεν ins δε, with Λ rel vulg lat-c syr-mg Cyr,; our Drx 33. 69 syr-tat salı: om BLT foss lat-a b e Syr syr-cu copt arm. (rec (for εμε) με, with AD zel Orig₁ Eus₁ [Chr₁ Cyr₁]: txt BTS.) πεινασει DHT 1 Eus₁ Chr. add πωποσε rec διψηση, with B2 rel Orig: διψασει D: txt AB1HLTΔX 1. 33 Eus Chr. 36. om με AN gat lat-a b e q [syr-cu]: ins BD T[μη] rel. aft k. ov ins un T.

[at end ins Hot AH2 Chr (om 1).] 37. for με, εμε ΕΚΤΔΝ. om εξω DN1 lat-a b e syr-cu Hil, : ins BT rel [vulg

lat-e f ff q syrr syr-jer &c].

38. ins ov bef καταβεβηκα, omg ουχ, κ¹ [lat·b e Cypr, Novat₂ Quæst₁ (Aug₁)]. rec (for απο) εκ (from vr. 33, 41, 51, where there is no var: see on ver 42), with Des rel Ign, Eus, Bas, Ath, [Did, Cyr-p Antch,]: txt ABLT 33. 69 (sah?). D L1(appy) & Atha Euthym.

till ver. 35 does Jesus first say, 'I AM the bread of life.' The manna is still kept in view—ὅταν κατέβη ἡ δρόσος κατέβαινεν τὸ μάννα ἐπ' αὐτῆς, Num. xi. 9. And the present participle, here used in reference to the manua, is dropped when the Lord Himself is spoken of: see vv. 38, 41, 58, and especially the distinction between ver. 50 and ver. 51 (so Lücke, De 34.] Ch. iv. Wette, Stier, Benge!). 15 is exactly parallel. The Jews understand this bread, as the Samaritan woman understood the water, to be some miraculous kind of sustenance which would bestow life everlasting :- perhaps they thought of the heavenly manna, which the Rabbis speak of as prepared for the just in the future world: see quotations in Lücke, ii. 132, also Rev. ii. 17. πάντοτε, emphatic:-not now only, but always.

35.7 As in ch. v. 30, so here, our Lord passes from the indirect to the direct form of speech. Henceforward it is 'I,' 'Me,' throughout the discourse.

In the genitive της ζωής is implied δ καταβάς ἐκ τοῦ οὐρ. καὶ ζωὴν διδοὺς τῷ κόσμφ. So ΰδωρ ζων in ch. iv.

On the assurance of never hungering or thirsting, see note at ch. iv. 14. It is possible that our Lord placed the all-satisfying bread of life in contrast to the manna, which was no sooner given, Exod. xvi., than the people began to thirst, Exod. xvii.;but I would not lay any stress on this. ὁ ἐρχόμ. πρ. ἐμέ is in the same sense

as in ch. v. 40-that of acceptance of and faith in Him. 36.] είπον ὑμιν-πότε δὲ τοῦτο εἶπεν αὐτοῖς; εἰκὸς τοῦτο ρη-θῆναι μὲν μὴ γραφῆναι δέ. Euthym. But perhaps, as Euthym, himself seems to suggest, and as Lücke and De Wette are inclined to think, the reference may be toch. v. 37-44, and the built may be said generally. Stier and others think that ver. 26 is referred to: but this is far-fetched. We have instances of reference to sayings not recorded, in ch. x. 26; xii. 34. ράκατέ με] 'Ye have seen the true Bread. from heaven, the σημείον greater than the manna, even Me Myself: and yet have not believed. 37.] The whole body of believers on Christ are spoken of by Him, hereand in ch. xvii., as given to Him by the Father. But Bengel's observation is very important: "mav-vocula momentosissima, et, collatis iis quæ sequuntur, consideratu dignissima. Namin sermonibus Jesu Christi, quod Pater ipsi dedit, id, et singulari numero et neutro genere, appellatur omne; qui ad ipsum, Filium, veniunt, ii masculino genere vel etiam plurali numero describuntur, -omnis, vel illi. Pater Filiototam quasi massam dedit, ut omnes quos dedit unum sint; id universum Filius singulatim evolvit, in exsecutione. Hinc illud in xvii. 2, ut omne quod dedisti ei, det eis vitam æternam." See also 1 John v. 4. See further on παν δ δίδωσίν μοι δ πατήρ, οὐ μη ἐκβ. έξω does not refer here to the office of the Son of God as Judge; but is another way of expressing the grace and readiness with which He will receive all who come to Him.

38-40.] His reception of men is not

θέλημα τοῦ πέμψαντός με. 39 m τοῦτο δέ ἐστιν τὸ θέλημα m ver. 29 reft. σελημα του πεμφαντός με. 10 παν 10 δεδωκέν μοι, μη 10 ἀπολέσω 10 κιι. 10 $^$ Τας δ "νεωρων τον υιον και "πιστενων "εις αυτον εχή κε. (4 times) Κωὴν αἰώνιον, καὶ $^{\rm q}$ ἀναστήσω αὐτὸν εζφὸ τῆ $^{\rm r}$ εσχάτη $^{\rm r}$ ήμέρα. $^{\rm 4l}$ $^{\rm v}$ εγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι $^{\rm r}$ εἶπεν Ἐγώ εἰμι ὁ ἄρτος ὁ $^{\rm w}$ καταβὰς $^{\rm w}$ εκ τοῦ οὐρανοῦ, $^{\rm c}$ times εἶπεν Ἐγώ εἰμι ὁ ἄρτος ὁ $^{\rm w}$ καταβὰς $^{\rm w}$ εκ τοῦ οὐρανοῦ, $^{\rm c}$ times $^{\rm c}$ (4 times) $^{\rm c}$ καὶ εκτον Οὐχ οὖτός εστιν Ἰησοῦς ὁ υἰὸς Ἰωσήφ, οὖ $^{\rm c}$ δ sonty $^{\rm c}$ εν χίι $^{\rm c}$

v here bis & ver. 61. ch. vii. 32. Matt. xx. 11. Luke w see ver. 33. bis. xiv. 17. u ch. ii. 11 reff. v. 30, 1 Cor. x, 10 bis, only. Num. xiv. 27.

at end add πατρος D 33 [lat-a e 'b f'2)] syr-cu syr-jer Did, [Bas, (Tert,)].
39. om 1st clause (homewotel) C K(ins K3a, but erased) Ser's g.—rec aft πεμψαντος με ins πατρος, with E rel vulg lat-a e syr syr-jer [with arm Cyr₁ Aug₁]: om ABDL T(\aleph^{3a}) I lat-b e f q Syr syr-eu coptt goth Ath₁ Chr₁ Cyr₃ Ambr₁ Aug. for εξ αυτου, μηδεν D. for αλλα, αλλ' ινα D [foss lat-f]. rec ins εν bef τη εσχατη, with ADK[Π] \aleph 69 (S 33, e sil) latt coptt Ath [in Cyr mss vary]: om BCLT rel am [with fuld forj ing] lat-e Ath-ms.

40. rec (for γaρ) δε (from ver 39), with E rel syr(Tischdf) Chr₁ Chrom₁: [om T arm:]

40. rec (for $\gamma a \rho$) de (from ver 39), with E ret syr (Isendr) Chr₁ Chrom,: [om I arm:] txt ABCDKLU[Π]N 1. 33. 69 am(with em foss fuld ing jae [mm] mt tol | at-a b c [e fff, g q] syrr syr-cu coptt. rec (for $\pi a \tau$. $\mu o v$) $\pi \epsilon \mu \psi a \nu r o s$ $\mu \epsilon$ (from ver 39), with A rel Did₁ Chr₁. $\pi \epsilon \mu \psi$. $\mu \epsilon$ $\pi a \tau \rho o s$ Δ 69 ev-y vulg lat-c f ff_2 g syr-jer Aug₁ Chrom₁: txt BCDLTUN 1. 33 lat-a b e q syrr syr-cu coptt ath arm Clem₁ Ath-m₃ Chr₁ Non₁ Tert₂ Hil₂ Victorin₁. om $\epsilon \gamma \omega$ AD 1 foss(with tol) lat-b f copt Clem₁ Chr₁ Tert₁ Hil₁: ins BCTN rel vulg lat-a c e ff_2 g [g syr-jer] syrr syr-cu sah goth ath arm. ins $\epsilon \nu$ bef $\tau \eta \epsilon \epsilon \chi \alpha \tau \eta$ ADKLSU[Π]N latt coptt goth Clem [Aug₁]: om BCT rel lat-e Tert.

41. for oυν, δε D-gr Syr syr-cu goth. 42. ouxs BT. ins του bef ιωσηφ D.

capricious, nor even of His own arbitrary choice; but as He came into the world to do the Father's will, and-that will is that all who come to Him by faith-shall have life, so He receives all such ;-loses none of them; -and will raise them all up (here, in the fullest and blessed sense) at the last day. (ἀπολέσω again is not 'destroy,' 'condemn,' but lose: see ch. xii. 25; xvii. 12. Ίνα μη έξ έμης αίτίας ἀπόληταί τις, Euthym.) Olshausen remarks, that "in ch. iv. we had only the inexhaustible refreshing of the soul by the water of life; but this discourse goes further; -that not even death itself shall destroy the body of him who has been nourished by this bread of life" (ii. 167). ἀναστήσω refers to the only resurrection which is the completion of the man in his glorified state; —it does not set aside the araoraous rpl- $\sigma \epsilon \omega s$, but that very term is a debasement of ανάστασις: its true sense is only ανάστασις ζωής. Bengel has beautifully given the connexion of this last promise with what went before: "hic finis est, ultra quem periculum nullum." But there is much more than this in it. In this declaration (vv. 39, 40) is contained the key of the following discourse, vv. 41-59.

The end of the work of God, as regards man, is the glorification of his restored and sanctified nature,-body, soul, and spirit,-in eternity. Without this,-salvation, restitution, would be incomplete. The adoption cannot be consummated without the redemption of the body. Rom. viii. 18-23. And the glorification of the body, soul, and spirit,-of the whole man, -cannot take place but by means of the glorified Body of the second Adam. "He who does not see this, will never understand either the Holy Communion, or this testimony of the Lord in its inner meaning." Stier, iv. 243, edn. 2. θεωρών here is a different thing from the mere ôpav of ver. 36. It is the awakening of the attention preparatory to faith, answering to the looking on the serpent of brass: τοις ὀφθαλμοίς της ψυχης, Euthym.; but afterwards he makes the $\theta \epsilon \omega \rho \epsilon \hat{\imath} \nu =$ $\pi \iota \sigma \tau \epsilon \dot{\nu} \epsilon \iota \nu$, to which it is only preparatory.

41. Not different hearers, nor does the scene of the discourse here change: they were the same,-perhaps the principal among them, the official superintendents of the synagogue :- for John generally uses of loudator in this official 42.] They rightly supposed

ήμεις οίδαμεν τον πατέρα καὶ τὴν μητέρα; πῶς νῦν ΔΒΟΝΕ λέγει ὅτι " ἐκ τοῦ οὐρανοῦ " καταβέβηκα ; 43 ἀπεκρίθη ὁ MSTUV 'Ιησούς καὶ εἶπεν αὐτοῖς Μὴ ν γογγύζετε κ μετ' ἀλλήλων. 1.33.69 44 οὐδεὶς δύναται ἐλθεῖν πρὸς ἐμέ, ἐὰν μὴ ὁ πατήρ only, exc. Acts xvi. 19.) Jer. xxxviii. (xxxi.) 3. vvv. 39, 40 reff. ό πέμψας με ^γ έλκύση αὐτόν, κάγὼ ^z ἀναστήσω αὐτὸν $^{\rm evt. 30, 30}$ $^{\rm evt.}$ $^{\rm evt.$

aft οιδαμεν ins και X1. om και την μητερα (homæotel) &1 lat-b syr-cu arm-ed! rec (for vvv) ovv, with ADX rel vulg lat-b cf ff g syr Ath[-ed, (Cyr varies)]: om Int-ae: txt BCT [syr-jer] copt goth arm Ath-2-mss. rec aft legel ins outs, with A rel rulg lat-cf syrr goth: pref \Re [lat-bef syr-jer]: om BCLT 1. 33. 69 lat- $aff_2[q]$ syr-en copt ath arm Chr Cyr.—legic eauton and τ . v. katabebykenal D Chr₁.—for oti, eyω N: om 69 Chr-6-mss.

43. rec aft απεκριθη ins ουν, with ADS rel vulg lat-b c syr [syr-jer]: om BCKLT[Π]

αυτοις bef και είπεν Ν. μετα Β.

44. rec (for εμε) με, with ΛCDTN rel Hipp, Orig, Did, Chr, Cyr[-p]: txt BEMU VΔ. om δ πατηρ Λ Ser's q r. rec και ερω, with Λ rel Chr: ερω Τ: txt BCDLN 1.33 [Did, Cyr. rec om εν, with ΔΝ am(with [forj fuld] ing²) lat-e: ins ΛBCDT rel (latt) coptt goth [Did,] Cyr.

45. rec ins ται bef ε

45. rec ins του bef θεου, with Ser's t1: om ABCDTN rel Ser's-mss Chr, Cyr, Thl. rec aft πas ins ουν, with A rel lat-q (syrr syr-cu): om BCDLSTX 69 latt coptt

that this καταβήναι ἐκ τοῦ οὐρανοῦ must imply some method of coming into the world diverse from ordinary generation. Meyer gathers from the οἴδαμεν, that our Lord's reputed father was then still alive. But surely the verb will bear the sense of knowing as matter of fact who they were, and need not be confined to personal 43.] Our Lord does not answer their objection, because it lay far from His present purpose to disclose aught of those mysteries which the answer must have indicated. It was not till the faith of the apostolic Christians was fully fixed on Him as the Son of God, and the outline of the doctrine of His Person was firmly sketched out, that the Spirit brought out those historical records which assure us of His supernatural conception (see Nitzsch, cited by Stier, iv. 244, edn. 2). The connexion seems to be this: They were not to murinur among themselves because He had said this; for the right understanding of what He had said is only to be gained by being taught of God, by being drawn by the Father, who alone can give the desire to come to Christ, and bring a man to Him. That this 'drawing is not irresistible grace, is confessed even by Augustine himself, in his Tractatus on this passage. "Si trahitur, ait aliquis, invitus venit. Si invitus venit, nec credit: si non credit, nec venit. Non enim ad Christum ambulando currimus, sed eredendo; nec motu corporis sed voluntate cordis accedimus. . . . Noli te cogitare

invitum trahi; trahitur animus et amore." And just before; "Intrare quisquam ecclesiam potest nolens, accedere ad altare potest nolens, accipere sacramentum potest nolens :- credere non potest, nisi volens." He quotes, "trahit sua quemque voluptas" (Virg. Ecl. ii. 65), to shew that the drawing is that of delight and choice, not of obligation and necessity. Calvin (?), Beza, and Lampe understand irresistible grace to be here meant: "Falsum est et profanum, non nisi volentes trahi" (Calv., Lücke, ii. 144 note). The Greek expositors, Cyril, Chrysostom, Euthymius, Theophylact, take the view which I have adopted above. Chrysostom says, & kal αὐτὸ οὐ τὸ ἐφ' ἡμῖν ἀναίρει, ἀλλὰ μᾶλλον έμφαίνει ήμας βοηθείας δεομένους. See Article X. of the Church of England, in This drawing towards Christ fine. may be exemplified in the legal dispensation, which was to the Jews a παιδαγωγία είς χριστόν. It now is being exerted on all the world,-in accordance with the Lord's prophecy ch. xii. 32 (see note there), and His command Matt. xxviii. 19, 20,by Christian preaching and missions; but, after all, the individual will must be turned to Christ by the Father, Whose covenanted promise is, that He will so turn it in answer to prayer. "Nondum: traheris? ora ut traharis" (Augustine, ut supra). The same solemn and joyous refrain, as Meyer well calls it, follows, as in vv. 39, 40. 45.] ἐν τοῖς προφ. may be a general form of citation

...κατα» βαινω

α ἀκούσας α παρά του πατρός και μαθών ερχεται πρός d ch. i.41. vii. με. 46 $^{\circ}$ οὐχ $^{\circ}$ οῦν πατέρα ἑωρακέν τις, εἰ μη οἱ $\mathring{ω}ν$ $^{51. viii. 25. λcts x. 22}$ παρὰ τοῦ θεοῦ· οὖτος ἐώρακεν τὸν πατέρα. ⁴⁷ ἀμὴν ^{xxviii.22} 2 Tim. i. 13. παρὰ τοῦ θεοῦ οὐτος ἐωρακεν τον πατερα. 11 αμην 2 Tim. 1.18. 11 ἀμὴν λέγω ὑμῖν, ὁ 9 πιστεύων [εἰς ἐμὲ] ἔχει ζωὴν αἰώνιον. 9 ε 2 Cor. 1.24. 11 1.5 Εἰπ. 1.19. 11 1.6 Εἰμ. 1.19. 11 1.7 2 Thess. γον ἐν τῆ ἐρήμω τὸ 1 μάννα καὶ ἀπέθανον 50 οὖτός ἐστιν 11 11 ε 11 11 aὖτοῦ 1 φάγη καὶ μὴ ἀποθάνη. 51 ἐγώ εἰμι ὁ ἄρτος ὁ $_{
m h}$ m ζων ὁ k ἐκ τοῦ οὐρανοῦ k καταβάς· ἐάν τις 1 φάγη l ἐκ τούτου τοῦ ἄρτου, ⁿ ζήσεται ⁿ εἰς τὸν ⁿ αἰῶνα. ^o καὶ ὁ ἄρτος ^{k, ver. 31.}

m = ch. iv. 10. 11. Acts vii. 38.
o Math. x. 18. ch. viii. 16, 17. xv. 27. Acts iii. 24. 1 John i. 3. 2 Macc. v. 15 Ed-vat. [not B].

with arm Orig_2 . $akovov\ (cf\ ch\ v.\ 24)\ D\ rel\ foss(with\ gat\ mm)\ lat-a\ b\ e\ g\ q\ syr-mg\ goth\ Cyr\ Hil; txt\ ABCKLT[n]\ 1.33.69\ vulg\ lat-cf\ ff_2\ Orig_2\ [Cyr_2].$ aft $\mu a\theta a \nu$ ins $\tau \eta \nu\ a\lambda \eta \theta \epsilon \iota a \nu\ A$. $\epsilon \mu \epsilon\ BT\ Orig_1: txt\ ACD\ rel\ Orig_1. (33\ def.)$ 46. rec $\tau is\ bef\ \epsilon \omega \rho a \kappa \epsilon \nu$, with A rel syr coptt [Syn-ep-Ant] Did_Thdrt_2\ Chr_1: txt\ BCDLT\ 33\ latt\ Syr\ syr-cu goth\ Orig_1\ [Cyr-jer_1]\ Cyr[-p]. $\epsilon o \rho a \kappa \epsilon\ (twice)\ B^1(Tischldf\ [N.\ T.\ Vat.,\ not\ N.\ T.\ ed\ 8]). om <math>\tau o \nu\ B$. for $\theta \epsilon o \nu,\ \pi a \tau \rho o \kappa\ Syn-ep-Ant\ Chr-5-mss.$ for $\pi a \tau \epsilon \rho a,\ \theta \epsilon \nu\ D\ R^1\ lat-a\ b\ e\ [Cyr-jer_1(txt_1)]\ Novat_1\ Quest_1.$ 47. ins $\sigma \iota \nu\ bef\ o\ \pi \iota \tau \epsilon \nu \sigma \nu\ N\ 124(Sz)$. om $\epsilon \iota s\ \epsilon \mu \epsilon\ BLT\ arm-zoh:$ ins $(cf\ ver\ 25,\ ke)\ ACD\ rel\ latt\ synr\ contt\ geth\ mth\ arm\ spc\ [Cyr-n]\ Hil.$

35 &c) ACD rel latt syrr coptt goth with arm-usc [Cyr-p1] Hil1.

49. aft εφαγου ins του αρτου D lat-α b e. rec το μαυνα bef εν τη ερημω, with AN rel vulg lat-α syrr coptt goth æth arm Thdrt Cyr[-p] Ambr: txt BCDT am(with [fuld] ing san tol) lat-b c e (Orig₁) Eus₁ Chr₁ Aug₁.

50. ins $\kappa a \iota$ bef $\kappa a \tau a \beta a \iota \nu \omega$ D¹-gr. ins $\epsilon a \nu$ bef $\tau \iota s$ D³(and lat) vulg lat-a b c f

[f_2] g. $a\pi o\theta \nu \eta \sigma \kappa \eta$ B Eus₁. 51. aft $\epsilon a\nu$ ins our D gr.

του αρτου bef τουτου D-gr arm [Chr2 Cyr-p]: του εμου αρτου (omg τουτου) & lat-a e Eus, Cypr, Hil. (ησει DLN 33 Orig,: txt BCT om Kai N' [lat-a b e q sah Orig, Ath,]. rel Origa [Eus.].

(Mark i. 2: Acts vii. 42; xiii. 40), or may mean that the sense is found in several places of the prophets: see besides reff., Jer. xxxi. 33, 34. This clearly intimates the kind of drawing meant in the last verse;—the opening the eyes of the mind by divine teaching. ἀκούσας κ. μαθών is an expansion of διδακτός. ἔρχ. πρός με This is the final decision of the human will, acted on by the divine attraction to Christ. The beginning is, the Father draws him: the progress, he hears and learns-here is the consenting will-'Speak, Lord, for thy servant heareth:'—
the end, he cometh to Christ—here is the will acting on the whole man.

46.] The connexion is: the mention of ἀκούσας παρὰ τοῦ πατρός might lead them to think of a personal communication from the Father to each man, and thus the necessity of the mission of the Son might be invalidated. This was the only way in which a Jew could misunderstand ver. 45; he could not dream of a seeing of the Father with bodily eyes.

ό ῶν παρὰ τ. θεοῦ is Jesus Himself: see ch. vii. 29. His knowledge of the Father is complete and immediate;

ours, partial, and derived through Him 47.7 Our Lord now recurs to the subject of their murmurs, and gives the answer for which He has been preparing the way, repeating nearly ver. 40, and adding, 48.] If so, (see ver. 47,) there is full reason for my naming Myself the Bread of Life. 49.] That bread from heaven had no power to keep off death, and that, death owing to unbelief: -our Lord by thus mentioning of marépes ύμων and their death, certainly hints at the similar unbelief of these Jews. And the same dubious sense of ἀποθάνη prevails in ver. 50. Death is regarded as being swallowed up in the glory of the resurrection, and the second death-which was hidden in the former ἀπέθανον—has over him who eats this Bread of Life, no power: nay, he is brought, even here, into a resurrection state from sin and death: see Rom. vi. init. and Col. iii. init. 51.] o Zw, containing life in itself, not merely supplying the waste of life with lifeless matter: see on ch. iv. 13, 14. артоз] From this time we hear no more of ἄρτος: this figure is dropped, and the reality takes its place.

ο δε δυ εγώ δώσω ή σάρξ μου εστίν ύπερ της τοῦ κόσμου

GHKL

om $\delta\epsilon$ DrN lat-a b c $[ff_2$ vulg copt Syr syr-cu syr-jer æth arm Ammon_1] Clem, Aug. rec aft $\epsilon\sigma\tau\iota\nu$ ins $\eta\nu$ $\epsilon\gamma\omega$ $\delta\omega\sigma\omega$, with E rel lat-f q syrr [syr-jer] copt goth arm Clem, 1.33.69 Orig_ [Cyr-p_2]: om BCDLTN 33 latt syr-cu sah æth Orig_ Ath_ Cyr[-p] Tert_ $Cypr_1$. υπερ της του κοσμου ζωης bef η σαρξ μου εστιν X [Tert,].

difficult questions arise regarding the sense and reference of this saying of our Lord. (1) Does it refer to HIS DEATH? and, (2) is there any reference to the ORDINANCE OF THE LORD'S SUPPER?

(1) In treating this question I must at once reject all metaphorical and sideinterpretations, as, that the teaching of Christ is the Bread, and to be taught by Him is feeding upon it (so Grotius, and the modern rationalists): that the divine Nature of Christ, or His sending of the Holy Spirit, or His whole life of doing good on earth, can be meant: all such have against them the plain sense of the words, which, as Stier observes, are very simple ordinary words; the only difficulty arising, when we come to enquire into their application to His own Person. The Bread of Life is Himself: and, strictly treated, when we come to enquire what, of that body, soul, and spirit, which constituted Himself, this Bread specifically is, we have His answer that it is His Flesh which He will give (for this will be the meaning, whether the words ην έγω δώσω are to be regarded as part of the text or not) on behalf of the life of the world. We are then specifically directed to His Flesh as the answer. Then, what does Flesh as the answer. Then, what does that Flesh import? The flesh of animals is the ordinary food of men; but not the blood. The blood, which is the life, is spilt at death, and is not in the flesh when eaten by us. Now this distinction must be carefully borne in mind. The flesh here, (see ver. 53,) and the eating of the flesh, are distinct from the blood, and the drinking of the blood. We have no generalities merely, to interpret as we please: but the terms used are precise and technical. It is then only through or after the Death of the Lord, that by any propriety of language, His Flesh could be said Then another distinction to be eaten. must be remembered: The flesh of animals which we eat is dead flesh. It is already the prey of corruption; we eat it, and die (vor. 49). But this Bread is living Bread; not dead flesh, but living Flesh. And therefore manducation by the teeth materially is not to be thought of here; but some kind of eating by which the living Fiesh of the Son of God is made the living sustenance of those who partake of it. Now His Flesh and Blood were sundered by Death. Death was the shedding of His precious Blood, which He did not afterwards resume: see ch. xx. 27, and Luke xxiv. 39. His Flesh is the glorified substance of His Resurrection-Body, now at the right hand of God. It is then in His Resurrection form only that His Flesh can be eaten, and be living food for the living man. I cannot therefore see how any thing short of His Death can be here meant. By that Death, He has given His Flesh for the life of the world: not merely that they who believe on Him may, in the highest sense, have life; but that δ κόσμος may have life The very existence of all the created world is owing to, and held together by, that Resurrection-Body of the Lord. In Him all things are gathered together and reconciled to God: τὰ πάντα ἐν αὐτῷ συνέστηκεν, Col. i. 17. (2) The question whether there is here any reference to the ORDINANCE OF THE LORD'S SUPPER, has been inaccurately put. When cleared of inaccuracy in terms, it will mean, Is the subject here dwelt upon, the same as that which is set forth in the ordinance of the Lord's Supper? And of this there can surely be no doubt. To the ordinance itself, there is here no reference; nor could there well have been But the spiritual verity which underlies the ordinance is one and the same with that here insisted on; and so considered, the discourse is, as generally treated, most important towards a right understanding of the ordinance. the history of the exegesis of this passage, see Lücke ii. pp. 149-159 (3rd edn.), and Excursus ii., in his 2nd edn. (omitted in his 3rd) ;-also Tholuck and Olshausen, in loc. To attempt to recount the various opinions, would exceed the limits of a note in an edition of the whole Testament: for the present subject is one in which the manifold dogmatical variations of individual belief have influenced Commentators to such an extent as to render accurate classification impossible. I may roughly state, that three leading opinions may be traced: that of those who hold (a) that no reference to the Holy Communion is intended,-among whom are Origen and Basil, of the ancients; and of the moderns, the Swiss Reformers, Zwingle and Calvin (the former however not very

ζωῆς. 52 p ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι p p a Acte iii. λέγοντες Πῶς δύναται οὖτος ἡμῖν q δοῦναι τὴν σάρκα iv. 2 only. Φαγεῖν ; 53 εἶπεν οὖν αὐτοῖς ὁ Ἰητοῦς ᾿Αμὴν ἀμὴν λέγω q Μαὶι. xiv. 15 τωῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ r νίοῦ τοῦ r ἀνθρώπου r Matt. viii. 20 τωὶ πίητε αὐτοῦ τὸ αἶμα, οὐκ st ἔχετε s ζωὴν ἐν tu ἑαυτοῖς. s ch. v. 26 bis, v. 12 bis, 13. tch. v. 42. Mark iv. 7 bis. u $^$

52. or ioudaioi bef pros allindus CD 1.33.69 vulg lat-a e e [q syr-jer] syrr syr-cu with: txt BTR rel lat-b f coptt goth arm Orig_1 . aft $\pi\omega$ s ins our R. $\eta\mu\nu$ bef outos CR 1 Orig_1 [Cyr- p_1]: aft dourai U: τ . σ . dou. $\eta\mu$. 69. $\tau\eta\nu$ sarka bef dourai $\operatorname{DK}[\Pi]$ lat-a e e [f, g vulg]. aft sarka ins autou BT latt syrr syr-cu [syr-jer] coptt with arm Chr_1 [Cyr- p_2] Orig_1 : on CDR rel lat-f, f goth Orig_1 [Cyr- p_3] or f on f f or ear, f or f

εν εαυ. την ζωην D. aft ζωην ins αιωνιον & [Chr.].

decidedly, see Olsh. ii. 173 note), Luther, Melanchthon. (B) That the whole passage regards exclusively the Holy Communion, -among whom are Chrysostom, Cyril, Theophylact, Euthymius, the Schoolmen, and the Roman Catholic expositors, with a few exceptions. (7) That the subject and idea of the Holy Communion, not the ordinance is referred to: to which class belong the best modern Commentators in Germany, e.g. Lücke, Tholuck, Olshausen, Stier. Bengel's note to the same effect is important: "Jesus verba sua scienter ita formavit, ut statim et semper illa quidem de spirituali fruitione sui agerent proprie; sed posthac eadem consequenter etiam in augustissimum S. Cœnæ anysterium, quum id institutum foret, convenirent. Etenim ipsam rem hoc sermone propositam in S. Cœnam contulit; tantique hoc sacramentum est momenti, ut facile existimari possit, Jesum, ut proditionem Judæ ver. 71, et mortem suam hoc versu, ita etiam S. Cœnam, de qua inter hæc verba certissime secum cogitavit, uno ante anno prædixisse, ut discipuli possent prædictionis postea recordari. Tota hæc de carne et sanguine J. C. oratio Passionem spectat, et cum ea S. Cœnam. Hinc separata carnis et sanguinis mentio constanter. Nam in passione sanguis ex corpore eductus est, Agnusque mactatus." 52.] The **52.**] The inference conveyed in payeir, which first comes from the Jews themselves, is yet a right one. If He is the Bread, and that Bread is His Flesh, we must eat His Flesh, though not in the sense here meant by them. They contended against one another, probably some having more insight into the possibility of a spiritual 53.] Our meaning than others. Lord not only ratifies their payeir, but adds to it a more wonderful thing; that they must also do that against which a prohibition might seem to have existed

from Noah downwards, -drink His Blood. But observe, this Blood is not to be eaten in the Flesh, which was the forbidden thing (Gen. ix. 4: Levit. xvii. 10-16), in its strict literal form: but to be drunk, separate from the flesh: again presupposing death. Now as the Flesh of Christ (see above) is the Resurrection-Body which He now has, and in which all things consist: so is His Blood ("the blood is the life." Levit. xvii. 11, 14) the Life which He gave up, paid down, as the penalty for the sin of the world. By the shedding, pouring forth, of that Blood, is remission It is quite impossible that these words should, as De Wette maintains, be merely an expansion of την σάρκα φαγείν. Even had the idea of τὸ αίμα πίνειν been one familiar to the Jews, the construction would not have allowed such an interpretation; -but new as it was, and abhorrent from their habits and law, we must regard it as specially and purposely But what is this eating and added. drinking? Clearly, not merely faith: for faith answers to the hand reached forth for the food, - but is not the act of eating. Faith is a necessary condition of the act: so that we can hardly say with Augustine, "crede, et manducasti;" but 'crede et manducabis.' Inasmuch as Faith will necessarily in its energizing lead to this partaking, we sometimes incorrectly say that it is Faith :- but for strict accuracy this is not enough. To eat the flesh of Christ, is to realize, in our inward life, the mystery of His Body now in heaven, -to digest and assimilate our own portion in that Body. To drink His Blood, is to realize, in our inward life, the mystery of His satisfaction for sin,-to digest and assimilate our own portion in that satisfaction, the outpouring of that Blood. And both these definitions may be gathered into one, which is: The eating of His

 $v_{v_0.66.57}$, b_v Ματι. $v_{v_0.66.57}$, b_v Ματι. $v_{v_0.66.57}$, $v_{v_0.66.57}$

54. for μου, αυτου (twice) D lat-e Victorin₁. σαρκαν D. (rec και εγω, with T rel Orig₁ Eus₁: txt BCDGKLU[Π] \aleph 1 Orig₂ Chr₁ Cyr₂ Bas₂.) ins εν bef τη εσχατη CKMTVΔΛ [S(Tischdf) Π] 69 vulg lat-b c f [q] arm Orig₂ Eus₁ Chr Cyr[-p₂]

spec: om BDN rel lat-a e [ff2 Orig1(Tischdf)].

55. rec (twice) aληθως (-θης seemed inappropriate: so Orig has αληθινη), with (DN¹, once) rel latt syrr syr-cu [syr-jer] goth Orig, int, Hil, Ambr Aug: txt BCKLT N³a(but 2nd -θως restored) 1. 69 [Π Coisl-oct-marg] tol(with mm) lat-q coptt ath Clem, Orig, Eus, Bas, Chr, Cyr[-p].—om latter clause D.—om from 1st αληθ. to 2nd (homæotel) Ν¹. for ποσις, ποτου Ν¹.

56. aft αυτω ins καθως εν εμοι ο πατηρ καγω εν τω πατρι αμην λεγω υμειν εαν μη λαβητε το σωμα του υιου του ανθρωπου ως τον αρτον της ζωης ουκ εχετε ζωην εν

αυτω D, simly lat-a ff.

57. απεσταλκεν D 69. om ζω T. for τρωγων, λαμβανων D Victorin₁. rec ζησεται, with E rel [Cyr-p₁]: ζη C¹(appy) D-gr, vivit lat-b q Ambr₂: txt BC²K LΤ[Π] \aleph 33. 69 Orig₁ Eus₂ Chr₁ Cyr[-p], vivet latt.

58. om ουτος κ¹. rec (for εξ) εκ του, with Dκ rel Orig₁ [Eus₁] Chr₁ Cyr₁: txt

BCT. for καταβας, καταβαινων N1.

Flesh and drinking of His Blood import the making to ourselves and using as objectively real, those two great Truths of our Redemption in Him, of which our Faith subjectively convinces us.

And of this realizing of Faith He has been pleased to appoint certain symbols in the Holy Communion, which He has commanded to be received; to signify to us the spiritual process, and to assist us towards it. οὐκ ἔχ. ζωὴν ἐν ἑαυτ.] 'Ye have not in you that spring of life, which shall overcome death, and lead (ver. 54) to the resurrection in the true sense: see above, ver. 44, and notice again the solemn τρώγων It is not necessary to see any more literal 'eating' in the word than in φαγών:-it expresses the present of φαγών, which must be either τρώγων or ἐσθίων,—and the real sense conveyed is, that by the very act of inward realization, which is the 'manducatio,' the possession of eternal life is certified.

55.] $\delta\lambda\eta\theta\eta$ s is here not $= \dot{\eta} \delta\lambda\eta\theta\nu\eta$, nor is the sense, 'My Flesh is the true meat &c.,' but My flesh is true meat, i. e. really to be faten, which they doubted. Thus $\delta\lambda\eta\theta\bar{\omega}$ s is a gloss, which falls short of the depth of the adjective. This verse is decisive against all explaining away or metaphorizing the pas-

sage. Food and drink are not here mere metaphors;—rather are our common material food and drink mere shadows and imperfect types of this only real reception of refreshment and nourishment into the being. 56.] He who thus lives upon Me, abides in Me (see ch. xv. 5 and note);—and I (that living power and nourishment conveyed by the $\&aros \ \tau \eta s$ &archings which = &archings &archings which = &archings abide in him. Beware of imagining, as Bp. Wordsw. again (see note on Matt. xvi. 18), that there is any especial emphasis on μ ov because of its position. 57.] The same expanded further—see ch. v. 26. The two branches of the feeding on Christ are now united under the general expression, $\tau \rho \omega \gamma_{\mu\nu} \gamma_{\mu\nu} \gamma_{\mu\nu}$

Siá expresses the efficient cause. The Father is the Fountain of all Life: the Son lives in and by the Father: and all created being generally, lives (in the lower sense) in and by Him; but he that cateth Him shall (eternally and in the highest sense) live by Him. Ver. 58 forms the solemn conclusion of the discourse, referring back to the Bread with which it began and to its difference from the perishable food which they had extolled:—and setting forth the infinite superiority of its effects over those of that sustenance.

οῦτός ἐστιν, such is. καταβάς,-

ινευμα..

οὐ καθὼς ἔφαγον οἱ ੈ πατέρες καὶ ἀπέθανον ὁ ੈ τρώγων ţch.xii. 22 refl. τοῦτον τὸν ἄρτον ੈ ζήσει $^{\rm c}$ εἰς τὸν αἰῶνα. $^{\rm 59}$ Ταῦτα εἶπεν $^{\rm ch.xii.}_{\rm 21.~Acts}$ εν συναγωγ $\hat{\eta}$ διδάσκων εν Καφαρναούμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον $\frac{xxy, 1i. 3i. 3i. 3i. 3i. 3i. 8}{5}$ Σκληρός ἐστιν ὁ λόγος οὖτος· τίς δύναται αὐτοῦ h ἀκούειν; 61 i εἰδῶς δὲ ὁ Ἰησοῦς i ἐν ἑαυτῷ ὅτι k γογγύ- ξουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς Τοῦτο $\frac{1}{5}$ τοι $\frac{1}{5}$ σκανδαλίζει; 63 ἐὰν οὖν $\frac{1}{5}$ θεωρῆτε τὸν $\frac{1}{5}$ υῖον τοῦ $\frac{1}{5}$ σκανδαλίζει $\frac{1}{5}$ σκανδαλίζει $\frac{1}{5}$ σκανδαλίζει $\frac{1}{5}$ σκανδαλίζει $\frac{1}{5}$ εἰπεν $\frac{1}{5}$ πρότερον; $\frac{1}{5}$ τοι $\frac{1}{5}$ κν. 41, 43 reif. $\frac{1}{5}$ σκανδαλίζει $\frac{1}{5}$ σκανδαλίζει $\frac{1}{5}$ εἰπεν $\frac{1}{5}$ στο $\frac{1}{5}$ πλικ xxiii. $\frac{1}{5}$ κν. 33. $\frac{1}{5}$ κι καντῶν $\frac{1}{5}$ εἰπεν τὸ $\frac{1}{5}$ ζωοποιοῦν, $\frac{1}{5}$ σὰρξ οὐκ $\frac{1}{5}$ φφελεῖ οὐδέν· οἰκ εκιίι. $\frac{1}{5}$ καντανον είπεν τὸ $\frac{1}{5}$ ζωοποιοῦν, $\frac{1}{5}$ σὰρξ οὐκ $\frac{1}{5}$ φφελεῖ οὐδέν· οἰν είπεν $\frac{1}{5}$ κν. Είπεν είπεν είπεν είπεν είπεν τὸ $\frac{1}{5}$ είπεν ε

8 (from Ps. cxvii. 18), 9, 10. Rev. xi. 12. xxxvii. (xxx.) 20. see Heb. x. 32. 1 Pet. i. 14. xxvii. 24. Sir. xxxi. (xxxiv.) 23.

p ch. ix. 8. Gal. iv. 13. 1 Tim. i. 13 only. Jer. q ch. v. 21 reff. r ch. xii. 19. Matt.

or materes bef eqayov \aleph . rec aft or materes ins vhwv, with D 69-corrl rel [latt syrr syr-cu syr-jer sah goth with arm Cyr Non] Chr; $\eta\mu\omega\nu$ Γ 691 Ser's e ev-P: om BCLT \aleph copt Origi. rec adds further $\tau\sigma$ $\mu\alpha\nu\nu\alpha$, with E rel latt syrr syr-jer goth arm [Cyr Non]: om BCDLT \aleph 33 lat-e syr-cu coptt with. rec $\langle \eta\sigma\epsilon\tau a\iota$, with DHK MUT[Π] 69 That ι [freely]: txt BCT \aleph rel Origi Chr Cyr.

MUP[Π] 69 Thdrt₁[freely]: txt BCTN rel Orig Chr Cyr.
59. ins $\tau\eta$ bef συναγωγη D arm [Cyr₁]. at end ins σαββατω D lat- α . f_2^2 Aug.
60. $\epsilon\kappa$ τ . $\mu\alpha\theta$. $\alpha\nu\tau$. bef ακουσαντες D lat-q syr-cu. $\epsilon\iota\pi\alpha\nu$ D. rec ουτος bef ο λογος, with E rel latt syr [syr-jer]: txt BCDKLT[Π]N 1. 33 lat-eq Syr syr-cu Chr₁ Cyr₂[-p].

61. for eldes $\delta \epsilon$, as our egree D Chr₁: egree our \aleph^1 69 (lat-b e): lder $\delta \epsilon$ C¹ copt. om $\delta \aleph^1$. for $\epsilon \nu$ eauth ott, ott $\epsilon \nu$ eauths D Chr₁. ins kal bef einer \aleph^1 69 Syr. 62. om our \aleph^1 ev-P¹. for onou, ou D. anab. bef τ . vi. τ . and \aleph .

63. om 1st 70 N1.

past, now: because He has clearly identified it with Himself. Radág must $= \tau o \iota o \hat{\nu} \tau o$, $\tilde{\nu} \nu$: if $\hat{\nu} \mu \hat{\omega} \nu \tau d \mu \dot{\alpha} \nu \nu \alpha$ (see digest) is to stand, the construction must be filled up $o \hat{\nu} \kappa a \theta \dot{\omega} s \tau \delta \mu$. $\hat{\nu} \epsilon \phi$. $\kappa . \tau . \lambda$.

60-65.] Murmuring of some of the disciples at the foregoing discourse, and the answer of Jesus to them.

60.] Lampe shews by reff. and other citations that $\sigma \kappa \lambda \eta \rho \delta s$ "non tam absurditatem quam impietatem designat." It seems clear that it was not the difficulty, so much as the strangeness of the saying, which scandalized them. It is the whole discourse,-the turn given to it, -the doctrine of the Bread of Life,-the giving His Flesh and Blood to eat,-at which they take offence. ἀκούειν, to which they take offence. Accounty, to listen to it—'Who can stay and hear such sayings as this?' not, 'to understand it.' 61.] èv è aut ϕ , by His divine knowledge. 62.] è à v o v θ e ω p., what then, if ye see . . . not meaning 'will ye not then be much more scandalized?' or, 'what will is the second of ye say (or do), then?'-but appealing to an event which they should witness, as a certain proof of one part of the σκληρός λόγοs, with which indeed the rest of it was bound up,-His having descended from heaven. All attempts (as those of Lücke, De Wette, and others) to explain this otherwise than of His ascent into heaven,

are simply dishonest,-and spring from laxity of belief in the historical reality of that event. That it is not recorded by John, is of no moment here: see Prolegomena. And that none but the Twelve saw it, is unimportant; for how do we know that our Lord was not here speaking to some among the Twelve? To explain it of His death, as part of His going up where He was before, is hardly less disingenuous. Lücke maintains that θεωρείν need not mean bodily sight: which is true enough in some constructions in John (ch. viii. 51 al.); but surely, as joined with αναβαίνοντα, it must. The whole exegesis of the passage in the above-named Commentators is a remarkable instance of the warping of the judgment by unsoundness of belief in the historical truth of the evangelistic testimony. 63.] πνεῦμα, σάρξ, do not mean the spiritual and carnal sense of the foregoing discourse, as many Commentators explain them: for our Lord is speaking, not of teaching merely, but of vivifying: He is explaining the life-giving principle of which He had been before speaking. Such eating of My flesh as you imagine and find hard to listen to, could profit you nothing,-for it will have ascended up, &c.; and besides, generally, it is only the Spirit that can vivify the spirit of man: the flesh (in whatever way

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3 D

s = here only.
t ch. vii. 12.
x. 10. xx.
31. Deat
xxxii. 47.
u ch. xxi. 4
only. see
Acts xxxi.
24. 1 John
t. 1 al.
v pres. ch. i.
40 reff.
w. ch. xix.

40 reff.
w ch. xix.
11. Matt.
x iii. 11 reff.
x = ch. iii. 27.
y = ch. xix.
12 only, see
1 John iv. 6.
z Luke ix. 62.

τὰ ρήματα ὰ ἐγὰ λελάληκα ὑμίν, ε πνεῦμά ἐστιν καὶ вспер t ζωή ἐστιν. 64 ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς οῦ οὐ πιστεύου- MSTUV σιν. ήδει γὰρ " έξ άρχης ὁ Ἰησοῦς, τίνες " εἰσὶν οἱ μη 1.33.65 πιστεύοντες καὶ τίς ν έστιν ὁ παραδώσων αὐτόν. 65 καὶ έλεγεν Διὰ τοῦτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, έὰν μὴ ἢ * δεδομένον αὐτῶ * ἐκ τοῦ πατρός. 66 γ Έκ γ τούτου πολλοί [ἐκ] τῶν μαθητῶν αὐτοῦ ἀπῆλθον ² είς τὰ ὀπίσω, καὶ οὐκέτι ^a μετ' αὐτοῦ ^a περιεπάτουν. 67 είπεν οῦν ὁ Ἰησοῦς τοῖς δώδεκα ὁ Μὴ καὶ ὑμεῖς θέλετε 1 Luke 1x, 52. 61 εἰπεν (xx, 1x), 61 κὶ τον (xx, 14 only, 1sa, i, 4 Aid, compl. F(not A). ο ὑπάγειν; 68 ἀπεκρίθη αὐτῶ Σίμων Πέτρος Κύριε, πρὸς ...υπc = ch. xii. 11. xviii. 8 al. ayeav i a Rev. iii. 4 only. b ch. vii. 47 reff.

rec λαλω (force of the perfect not perceived: cf ch xiv. 10), with E rel: txt BCDK LTU, П № 1. 33. 69 latt syrr syr-cu [syr-jer] copt goth æth arm Orig, int., Eus, Ath,

Cyr-jer₁ Bas Did₁ Chr₁ Cyr₁ Tert₁ Ambr Gaud Aug Vig-taps. Om $\kappa a\iota$ D¹(ins D²) Tert₁. om 3rd $\epsilon \sigma \tau \iota \nu$ R ϵv -47 [lat- δf arm Ath₁ Chr₁]. 64. $a\lambda \lambda a$ DL. $\tau \iota \nu \epsilon$ bef $\epsilon \xi \nu \mu \omega \nu$ ST vulg lat-f f₂ Chr₁: $\epsilon \xi \nu \mu \omega \nu$ bef $\epsilon \iota \sigma \iota \nu$ DR lat-a b e [q]. for 2nd $\epsilon \xi$, $a\pi$ R. for $\iota \eta \sigma$., $\sigma \omega \tau \eta \rho$ R. om $\mu \eta$ GR 240-4-59 am(with forj tol). for last clause, $\kappa a\iota$ (add $\tau \iota s$ R³ $\iota \iota$) $\eta \nu$ σ $\mu \epsilon \lambda \lambda \omega \nu$ auto ν $\pi a \rho a \delta \iota$ am(with forj tol).

for παραδωσων, παραδιδους D 47. 56 ev-47. Soval X.

rec aft πατρος ins μου, with C3 rel vulg latec e 65. EUE CN. οιιι αυτω Ν1. f [q] syrr goth arm Bas2 Chr2 Cyr1: om BC1DLTN lat-a b ff2 l syr-cu syr-jer copt

æth Cypr₁.

66. aft $\epsilon \kappa$ τουτου ins ουν DN 69 foss lat-b c f l. rec om 2nd $\epsilon \kappa$, with CDN rel vulg lat-c [f^p_2 g l Bas₂ Chr₁ Cyr₁]: ins BGT 1. 33 lat-a b e f q Bas₁. rec $a\pi\eta\lambda\theta$ ον bef $[\epsilon\kappa]$ των μαθητων αυτου, with E rel syr copt goth $[Bas_2$ Chr Cyr Cosm₁]: txt BCDKLT[Π](N) 1. 33. 69 latt Syr syr-cu [syr-jer] with arm.—om $au\tau$ ου N Ser's f¹. 67. for our, δε D lat-b.

rec adds our, with E rel vulg lat-[g l] q syr Bas1: 68. for απεκριθη, ειπεν D. δε D: om BCKLAR 1. 33. 69 (GU, Treg [and Tischdf, ed 8]) lat-a c e f [ff2 syr-jer]

Syr syr-cu coptt arm Bas, Cyr, Cypr,.

used) can profit nothing towards this.' He does not say 'My Flesh profiteth nothing,' but 'the flesh.' To make Him say this, as the Swiss anti-sacramentalists do, is to make Him contradict His own words τὰ ῥήμ. α ἐγὼ λελάληκα--viz. the words μου την σάρκα and μου τὸ αίμα, above. They are πνεθμα and ζωή: -spirit, not flesh only :- living food, not carnal and perishable. This meaning has been missed by almost all Commentators: Stier upholds it, iv. 281 (2nd edn.): and it seems to me beyond question the right one. The common interpretation is, 'the words which I have spoken, 'i. e. 'My discourses,' are πνεῦμα, 'to be taken in a spiritual sense,' (? this sense of πνεῦμα,) 'and are life.' But this is any thing but precise, even after the forcing of $\pi\nu\epsilon\hat{\nu}\mu\alpha$. 64. $\lambda\lambda'$ $\epsilon\lambda$ or . . .] This accounts for

your murmuring at what I said, that ye do not believe. ηδει γὰρ...] De Wette remarks, that the foreknowledge of our Lord with regard to Judas renders it impossible to apply the ordinary rules of moral treatment,—as 'Why did He then continue him as an Apostle? Why did He give him the charge of the purse, knowing him to be a thief? &c.,'-to the case: and it is therefore better not to judge at all on the matter. fact is, we come here to a form of the problem of divine foreknowledge and human free-will, which, in any of its endless combinations of expression, it is equally impossible for us to solve.

έξ άρχης, from their first coming to Him; -the first beginning of their connexion 65.] These unbelievers with Him. had not that drawing to Christ, which leads (ver. 44) to true coming to Him. Observe the parallelism between ή δεδομένον αὐτῷ here, and δ δίδωσίν μοι, ver. 37. Both these gifts are in the Father's power.

66-71.] Many of the disciples leare Him. The confession of the Twelve through Peter: and the Lord's warning to them. 66. ἐκ τούτου] upon this. The temporal meaning prevails, but does not exclude the causal. λοί, viz. of the μη πιστεύοντες: but not all. 67.] The first mention of the Twelve by John. The question is asked in order to extract from them

τίνα ἀπελευσόμεθα; d ρήματα d ζωής αἰωνίου έχεις 69 καὶ d Acts v. 20. ήμεῖς $^{\rm e}$ πεπιστεύκαμεν, καὶ $^{\rm e}$ ἐγνώκαμεν ὅτι συ εἰ ο $^{\rm t}$ αγιος τοῦ $^{\rm f}$ θεοῦ. $^{\rm 70}$ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς $^{\rm flank}$ ι. μοης, see τοὺς δώδεκα $^{\rm g}$ ἐξελεξάμην, καὶ ἐξ ὑμῶν εἶς $^{\rm h}$ διάβολός ἐστιν; Τοḥ ii. 19. Τομοίς, τος $^{\rm 71}$ ἱ ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου οὖτος γὰρ $^{\rm g}$ Luke x. 42. χίν. 7. ch. χίϊ. 18. χν. 16. Ναπ. ήμεις επεπιστεύκαμεν, και ε έγνωκαμεν ότι συ εί ο f άγιος κ έμελλεν παραδιδόναι αὐτόν, είς έκ τῶν δώδεκα. 16. Num. xvi. 7. k = Matt. ii. 13. Luke x. 1 al. fr. h see note. Esth. vii. 4. Ps. cviii. 6. i = Mark xiv. 71.

69. aft εγνωκαμεν ins σε D. rec (for o ayios) ο χριστος ο vios (from Matt xvi. 16), with C3 (see Tischoff N. T.) rel [latt] syrr goth arm [Cyr-p] Tert: o vios 17 lat-b syr-cu [Cyp₁]: txt BC DLN Non₁ Cosm₁. rec aft του θεου ins του ζωντος (from Matt xvi. 16), with E rel lat f₂ syrr [syr-jer] goth Bas₂ Chr [Cyr-p₂] Cypr₂: om BC DLN 1¹. 33 latt syr-cu coptt with arm Non₁ Cosm₁.

70. om αυτοις DN lat-a b c e copt arm : αυτω 69 forj(with foss) lat-g q. **X.** aft $\iota\eta\sigma$. ins kai $\epsilon\iota\pi\epsilon\nu$ autois **X** [lat- aff_2 ath: $\lambda\epsilon\gamma\omega\nu$ D (coptt)]. for our, our **X** [Epiph₁] Chr-5-mss. $\epsilon\xi\epsilon\lambda\epsilon\xi a\mu\eta\nu$ bef $\iota\mu$. τ . $\delta\omega\delta$. G: bef $(\tau\sigma\nu)$ $\delta\omega\delta\epsilon\kappa\alpha$ **X**. (om

els bef εξ υμων DN3a 248 lat-b c ef [q] Chr1: om els N1.

rec ισκαριωτην (more usual), with E rel vulg-ed goth 71. om τον DKR1 1. Cyr,: σκαριωθ D san lat-α b ff2: απο καριωτου 69. 124 syr-mg and -gr, απο καρυωτου R¹ (attempts at explanation): txt BCGL [Π²(but την restored)] κ^{3a} 33 am(with forj gat harl) lat-f g coptt. aft γαρ ins και κ. rec ημελλεν, with D rel: εμελλον κ¹: txt BCKLU[SΠ]κ³α 1. 69 Cyr₁. rec αυτον bei παραδίδοναι, with κ rel lat-α [l] Cyr₁: txt BCDL 69 vulg lat-δ c e f g arm. rec ins ων bef εκ (from Mark xiv. 43: had ων been omd to suit Matt xxvi. 47, εκ would also have been omd), with C'X rel latt syr coptt goth arm Cyr: om BC1DL Syr syr-cu æth.

the confession which follows, and thus to bind them closer to Himself. must not forget likewise, in the mystery of our Lord's human nature, that at such a moment of desertion, He would seek comfort in the faith and attachment of His chosen ones.
quickly and earnestly for the rest, as in Matt. xvi. 16.

mpòs τίνα] What they had heard and seen had awakened in them the desire of being led on by some teacher towards eternal life; and to whom else should they go from Him who had, and brought out of His stores for their instruction, the words (see ver. 63) of eternal life? 69.] πεπιστεύκαμεν seems to be used absolutely, as in ver. 64: we believe, and have long done so.

In the following words the readings vary; the common text having been to all appearance introduced from Matt. xvi. 16. The circumstance of the Lord not being elsewhere called δ αγιος τ. θεοῦ by John, is of course in favour of the reading. The idea however is found (ch. x. 36). I regard the coincidence with the testimony of the dæmoniacs, reff. Mark ||, as a remark-Their words appear to have able one. been the first plain declaration of the fact, and so to have laid hold on the attention of the Apostles. 70. The selection of the Twelve by Jesus is the consequence of the giving of them to Him by the Father, ch. xvii. 6,-in which there also

Judas is included. So that His selecting, and the Father's giving and drawing, do not exclude final falling away. Meyer observes, that the solemn addition, τους δώδεκα after ὑμᾶς, heightens the contrast to the opposite result which follows.

διάβολος It is doubtful in what sense this word should be taken. Whether we render it διαβολικός (= τοῦ διαβόλου ύπουργός), or ἐπίβουλος, (both given by Euthym.,) it will be an ἄπαξ λεγόμενον in the N. T. Of the two however the latter is the harsher, and less analogous to N. T. diction. Certainly, in the dark act here prophesied, Judas was under the immediate instigation of and yielded himself up to Satan (cf. our Lord's reply to Peter, Matt. xvi. 23); and I would understand this expression as having reference to that league with and entertainment of the Evil One in his thoughts and purposes, which his ultimate possession by Satan implies. This meaning can perhaps hardly be rendered by any single word in another language. The E. V. 'a devil' is certainly too strong; devilish would be better, but not unobjectionable. Compare δ υίδς της ἀπωλείας ch. xvii. 12.

71.] On the name Ἰσκαριώτης (here applied to Simon, Judas's father), see on έμελλεν, not, 'intended,' see ch. xiii. 2: but simply future, $= \hat{\eta} \nu \delta$ παραδώσων αὐτόν, see ver. 64; ch. vii.

39; xi. 51 al.

1 Mark xi. 27. ch. x. 23. Rev. ii. 1. Esth. ii. 11. m = vv. 19, &c. Mark xiv. 1. Luke vi. 19. Exod. ii. 15. n ch. ii. 13 reff. o ch. v. 1, vi. 4 only. VII. 1 Καὶ μετὰ ταῦτα 1 περιεπάτει ὁ Ἰησοῦς ἐν τῆ Χ και Γαλιλαία ου γαρ ήθελεν εν τη Ἰουδαία περιπατεῖν, ὅτι μετα... m εζήτουν αὐτον οι Ἰουδαίοι ἀποκτείναι. 2 Hu δè n εγγύς ή ° έορτη των ° Ιουδαίων ή ρ σκηνοπηγία. 13 είπον οθν προς ο ch. v. l. vi. 4 συτον οι άδελφοι αυτου "Μεταρησι εντευστικών που πρευστικών με αυτον οι άδελφοι αυτου "Μεταρησι εντευστικών που πρευστικών που που πρευστικών που που πρευστικών που που πρευστικών πρευστικών πρευστικών που πρευστικών πρευστικώ αὐτὸν οἱ ἀδελφοὶ αὐτοῦ ٩ Μετάβηθι ἐντεῦθεν καὶ ὕπαγε r constr., zpin. vi. 3. Rev. vi. 4. bis, 6 bis, 6 bis (18 bis v. r.), ver. 10. ch. xviii. 20. Rom. ii. 29 only. Ps. cxxxviii. 15 Symm. 1. 33. 69 x zxii. 14 al. vch. i. 31 reff.

CHAP. VII. 1. om και C²DN¹ latt Syr syr-cu sah: ins BC¹ N^{3a}(but erased) rel lat-q syr [syr-jer] copt [ath arm Bas₁ Cyr-p₁]. rec περιεπ. ο ιησ. bef μετα ταυτα, with E rel [lat-q] syr goth [Bas₁]: om μετα ταυτα Γ ev-y: txt BCDGKLX[Π]Ν 1. 33. 69

The first of the syr-cu sah [arm] Bas, Chr, Cyr, : txt LN32 rel vulg lat f [l2 syr-jer] syr copt goth. aft a ins ov G 1.

4. rec εν κρυπτω hef τι, with D rel vulg lat-a c.f.ff2 g [l² q] syr goth arm: om τι æth: txt BKLX[Π]Ν (lat-b.ff2) Syr syr-cu ([syr-jer] coptt). ποιων, omg και, Ν. for autos, auto BD1 copt: autov E1: txt D8LX rel vulg lat-a cf ff. g [l] syr goth arm. $-\epsilon \nu$ παρρησια hef αυτ. D 69.

5. for ουδε, οιδε D: ου 69.

CHAP. VII.—X.] JESUS THE LIGHT OF THE WORLD. The conflict at its height. VII. 1-52.] JESUS MEETS THE

UNBELIEF OF THE JEWS AT JERUSALEM. The circumstances (vv. 1-13). The chronology of this period is very doubtful. I have remarked on it in my note on Luke ix. 51. Thus much we may observe here, that μετά ταῦτα cannot apply emphatically to ch. vi., but must be referred back to ch. v., as indeed must the Jews seeking to kill Him, and the miracle alluded to in ver. 23. But it will not follow from this, that ch. vi. is not in its right place: it contains an independent memoir of a miracle and discourse of our Lord in Galilee which actually happened in the interval, and only serves to shew us the character of this Gospel as made up of such memoirs, more or less connected with one another, and selected by the Evangelist for their higher spiritual import, and the discourses arising from them. I would understand this verse as merely carrying on the time from ch. v. and ch. vi., -and its contents as introductory to the account of Jesus not going up at first to the feast. Ch. vi. is in some measure presupposed in our ver. 3, as indicating that He had not constantly observed the festal journeys of late.

2. See Deut. xvi. 13-17. Josephus, Antt. viii. 4. 1, calls this έορτη άγιωτάτη καί μεγίστη. It began on the 15th (evening of 14th) of Tisri [Sept. 28], and lasted till the evening of the 22nd [Oct. 6]. 3-5.] Respecting the BRETHREN OF THE LORD, see note on Matt. xiii. 55. They seem to have had at this time a kind of belief in the Messianic character of Jesus, but of the very lowest sort, not excluding the harsh and scoffing spirit visible in these words. They recognized his miracles, but despised his apparent want of prudence and consistency of purpose, in not shewing himself to the world. In the iva kai of $\mu\alpha\theta$. $\sigma\sigma\nu$ $\kappa.\tau.\lambda$. there is perhaps a reference to the desertion of many of his disciples just before. Nay, more than this: the indication furnished by this verse of the practice of our Lord with regard to His miracles up to this point is very curious. He appears as yet to have made His circuits in Galilee, and to have wrought miracles there, in the presence of but a small circle of disciples properly so called: and there would seem to have been a larger number of disciples, in the wider sense, in Judæa, or to be gathered in Judæa by the feast, who yet wanted assuring, by open display, of the reality of His won-derful works. In ver. 5 (as well as by οἱ μαθηταί σου, ver. 3), we have these brethren absolutely excluded from the number of the Twelve (see ch. vi. 69); and it is impossible to modify the meaning αὐτοῦ "ἐπίστευον εἰς αὐτόν. ⁶ λέγει οὖν αὐτοῖς ὁ Ἰησοῦς w ch. ii. 11 reft.
'Ο × καιρὸς ὁ ἐμὸς οὔπω πάρεστιν' ὁ δὲ × καιρὸς ὁ ὑμέτερος x = Matt.
πάντοτέ ἐστιν ^y ἔτοιμος. ⁷ οὐ δύναται ὁ κόσμος μισεῖν ¹ ½. 2 Thess.
ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ¹ ½. 2 Thess.
ἱ. 6. Jer.

καιρὸς οὐπὸ ^α πονηρά ἐστιν. ⁸ ὑμεῖς ^b ἀνάβητε εἰς τὴν ἑορ- ² τεὶ. ἱ. 1, 8 reft.

τήν ἐγὼ οὐκ ^b ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς ¹ ἐνε Ματκ ι. 13.
× καιρὸς οὔπω ^c πεπλήρωται. ⁹ ταῦτα δὲ εἰπὼν αὐτοῖς ^c = Mark i. 15.
ἔμεινεν ἐν τῆ Γαλιλαία. ¹⁰ ὡς δὲ ^b ἀνέβησαν οἱ ἀδελφοὶ
αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ^b ἀνέβη, οὐ ^d φανε-
Λείς x. 3 ολιγά.

[επιστευσαν DL lat-q.] aft αυτον add τοτε D-gr foss lat-a c ff_2 q syr-cu Jer.
6. om ουν D-gr \aleph^1 lat-e foss Syr syr-cu arm. om δ (bef $\iota \eta \sigma$.) \aleph^1 for $\iota \sigma \tau \iota \nu$ δ .

7. ο κοσμος bef ου δυναται \aleph^1 . ο (3) ο (4) (4) (4) (4) (5) (5) (5) (5) (6) (7) (

μαρτ. 33 : om περι αυτου N.

8. rec aft 1st eorthy ins $\tau \alpha v \tau \eta v$ (conform to folly: if omd from homotel, as Mey, why is the own so general and not found in any Ms in the folly eort. $\tau \alpha v$.?), with \aleph^1 (marked for crasure, but marks removed) rel vulg latt $fg[t^2]q$ syrr syr-eu goth Ammon: om BDKLTX[Π] 1 latt abceff eort [Bas] Chr. (∇v . [η_1]. rec (for ove) out (to avoid offence: Porphyry, e.g., charged our Lord with fickleness on account of ove), with BLT rel some-mss-of-vulg latt fgq syrr [syr-jer] sah goth [Bas]: the DKM[Π] \aleph 33 latt syr-eu copt ath [arm] Porph-in-Jer, Epiph, Chr, Cyr[\cdot p,] J_{cr_1} . rec $\kappa \alpha \mu \nu$. (corra to ver 6), with E rel [Bas,] Chr,: txt BDLTUX(\aleph) 1. 33. 69 Cyr[\cdot p,]. - om δ \aleph 1.

1. 33. 69 Cyr[-p₁]. - om δ \aleph^1 .

9. om $\delta \epsilon$ DK[Π] \aleph 1. 33 latt Syr syr-eu arm Chr₁ Cyr₁: ins BT rel lat-f syr [syr-jer goth] coptt. for autois, autos (corrn from next ver) D¹KL T(Bch) $\mathring{X}[\Pi]$ \aleph 1 vulg lat b l coptt arm Cyr₁: om 248-53-9 lat-e Syr syr-eu: txt B D-corr¹(Scr) T(Georgi [and Tischdf]) 33(sic) rel lat-f syr [syr-jer] goth ath [Bas₁]. ϵ is $\tau \eta \nu \gamma \alpha \lambda i \lambda \alpha i \alpha \nu \gamma \alpha \lambda i \lambda i \alpha \nu \gamma \alpha \lambda i \alpha \nu \gamma \alpha \lambda i \lambda i \alpha \nu \gamma \alpha \lambda i \alpha \lambda i \alpha \nu \gamma \alpha \lambda i \alpha \lambda$

D ev-2 lat-b c [ff.]: in judæa lat-a.

10. rec $\tau \circ \tau \in \kappa ai$ autos ave $\beta \eta$ bef eis $\tau \eta \nu$ eop $\tau \eta \nu$, with D rel latt syr-cu syr goth arm [Bas₁]: txt BKLTX[Π]**X** 33 Syr syr-jer coptt æth Cyr₁. ($\tau \circ \tau \in \text{not ound in B}$: see table.)

of επίπτευον so as to suppose that they may have been of the Twelve, but not believers in the highest sense. This verse also excludes all of His brethren: it is inconceivable that John should have so written, if any among them believed at that time. The attempt to make the words mean, that some of his brethren did not believe on him, is in my view quite futile. In that case we should certainly have had some such expression as ήσαν γάρ καὶ ἐκ τῶν ἀδελφῶν αὐτοῦ, οἱ ούκ ἐπίστευον είς αὐτόν. No such attempt would ever have been made by a Greek scholar,-except for the fiction which has been so long, and, strange to say, is still upheld with regard to our Lord's brethren.

The emphatic expression, obse yap of as, is a strong corroboration of the view that they were really and literally brethren: see also Ps. Ixix. 8.

6-9.] δ καιρ. δ έμ. can hardly be taken as directly meaning the time of my sufferings and death, but as ή ἄρα μου in ch. ii. 4: 'My time for the matter of which you speak, viz. manifestation to the

world.' That (ch. xii. 32) was to take place in a very different manner. But they, having no definite end before them, no glory of God to shew forth, but being of the world, always had their opportunity ready of mingling with and standing well with the world. Then (ver. 7), 'you have no hatred of the world in your way: but its hatred to Me on account of my testimony against it, causes me to exercise this caution which you so blame.' 8, it is of little import (see var. readd.) whether we read οὐκ or οὖπω: the sense will be the same, both on account of the present, ἀναβαίνω (not ἀναβήσομαι, which would express the disavowal of an intention to go up), and of ούπω afterwards. ούκ avaß. would mean, I am not (at present) going up. Meyer attributes to our Lord change of purpose, and justifies his view by the example of His treatment of the Syrophœnician woman, whom He at first repulsed, but afterwards had compassion Matt. xv. 26 ff. The same Commentator directs attention to the emphatic ταύτην, as implying that our Lord had it

ρως, άλλα ως ε έν κρυπτω. 11 οι ουν Ιουδαίοι εζήτουν BDEF e ver. 4 reff. ρῶς, ἀλλὰ ὡς ° ἐν κρυπτῷ. 11 οἱ οὖν Ἰουδαῖοι ἐζήτουν 6 BDEF f.Λcts vi. 1. 11 μαὶ τὰν ἀν τῆ ἑορτῆ καὶ ἔλεγον 6 Ποῦ ἐστιν ἐκεῖνος ; 12 καὶ ΜSTUV 12 καὶ ΜSTUV 12 καὶ ΜSTUV 12 καὶ 6 γογγυσμὸς περὶ αὐτοῦ ῆν πολὺς ἐν τοῖς ὄχλοις. οἱ 6 6 καὶ 6 6 καὶ 6 αὐτὸν ἐν τῆ ἑορτῆ καὶ ἔλεγον Ποῦ ἐστιν ἐκεῖνος; 12 καὶ Μετυν μεν ἔλεγον ὅτι ἀγαθός ἐστιν· ἄλλοι δὲ ἔλεγον Οὔ, ἀλλὰ ^{1. 33. 69} περὶ αὐτοῦ διὰ τὸν Φόβον τῶν Ἰουδαίων.

16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ η διδαχή 1. 1 kings 2 ± Lake xx. οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με· ¹⁷ ἐά 41. ch. iv. 9. 1 Cor. xv. 12. vii. 28. xxii. 33. Mark i. 22 ½ L. al. Ps. lix. tit, only. οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με 17 ἐάν τις ο θέλη

(αλλα, so BT.) om ws DN lat-a b e [syr-cu sah].

12. ην bef περι αυτου D[X] 33 [syr-cu syr syr-jer arm (Chr₁)]. rec transp περι autov and polvs, with E[N] rel vulg lat-f g [syrr syr-cu syr-jer coptt]: om polvs D lat-a c e ff_2 [arm]: txt BLTX lat-b q [Chr.] Cyr., $\tau \omega$ 0 $\chi \lambda \omega$ DN 33 latt Syr syr-cu [syr-jer] copt goth. om $\delta \epsilon$ DN rel lat-b e q goth arm: ins BTX 1. 33. 69 vulg 13. $(\pi a \rho \eta \sigma a \text{ B}^1(\text{as elsewhere}) \text{ [so Tischdf N. T. edd 7, 8; } \pi \alpha \rho \rho. \text{ N. T. Vat., but}$

 $περι αυτου bef ελαλει <math>\aleph$ [lat-q]: om π. αυ. L. παρησ. ver 47 DL1.)

14. μεσαζουσης D 1. 69 [Epiph-ms]. rec ins o bef inσ., with D rel [Chr. Cyr.]: om BLTUXN.

15. rec (for εθαυμ. ουν) και εθαυμ., with E rel vulg lat-f syrr syr-cu [syr-jer æth arm]: txt BDLTXX 1. 33 lat-a c e ff 2 l syr-mg coptt Cyr₁.

16. rec om ουν, with DLX vulg lat-a [e ff l] Syr syr-cu copt [arm] Cyr1: ins BTκ rel syr sah goth. om o BN 33 [Cyr].

in His mind to go up to some future feasts, but not to this one. πεπλήρ., is not yet fully come: see Luke ix. 51 and note. 10.] οὐ φαν., i. e. not in the usual caravan-company, nor probably by the usual way. Whether the Twelve were with Him, we have no means of judging: probably so, for they appear ch. ix. 2; and after their becoming once attached to the Person of our Lord as Apostles, we find no trace of his having been for any long time separated from them, except during their mission Matt. x., which was long ago accomplished.

11.] These 'louδ. are, as usual, the ἄρχονres, as distinguished from the multitudes. Their question itself (¿κεῖνος) shews a hostile spirit. 12.] οἱ ὅχλ. (the different groups of which ὁ ὅχλος was composed) would include the Galilæan disciples, and those who had been baptized by the disciples in Judæa,—whose view άγαθός ἐστίν would represent,—as expressed mildly in protest against His πλανα τὸν ὅχλον, possibly enemies. in reference to the feeding of and then the discourse to the multitude, which had given so much offence. 13. παρβ.] This was true only of the side who said αγαθός ἐστιν: they dared not speak their mind: the others spoke plainly enough. Here again of 'lovo. are distinguished from 14-39.] Jesus testifies the oxlow to Himself in the Temple.

His teaching is from the Father. 14, 15. τ. έορ. μεσ., about the middle of the feast. Probably on a sabbath (see Wieseler, Chron. i. 309). It appears to have been the first time that He ἐδίδασκεν publicly at Jerusalem; -whence (our) the wonder of the Jews, i.e. the rulers of γράμματα—generally the hierarchy. letters; but also particularly, scripturelearning-perhaps because this was all the literature of the Jews: see reff. Probably His teaching consisted in exposition of the Scripture. μη μεμ., never having been the scholar of any Rabbi. He was θεοδίδακτος. These words are spoken in the true bigotry and prejudice of so-called 'learning.' These words of His enemies, testifying to matter of fact well known to them, are, as Meyer observes, decisive against all attempts of unbelievers to attribute our Lord's knowledge to education in any human school of learning. Such indications are not without their value in these times. 16.] Here only does our Lord call His teaching διδαχή, as being now among the διδάστὸ ρ θέλημα αὐτοῦ ορ ποιεῖν, γνώσεται περὶ τῆς η διδαχῆς, ρ Matt. vil. 21 reff. ο πότερον τ ἐκ τοῦ θεοῦ ἐστιν, ἡ ἐγὰ κατ ἐμαυτοῦ λαλῶ. ο Αρονίι τος 18 ὁ καθ ἀκον τὴν δόξαν τὴν ἰδίαν ζητεῖ ὁ δὲ ρ Ματτ. 18 ὁ και ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19 οὐ Μωυσῆς τ ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν η ποιεῖ τὸν τ απί. 13 εδι. ν. 10 reff. νόμον τί με ζητεῖτε ἀποκτεῖναι; 20 ἀπεκρίθη ὁ ὅχλος 4 και 4 διαι καὶ 4 διαι καὶ 2 διαιμόνιον 4 ἔχεις τίς σε 4 ζητεῖ ἀποκτεῖναι; 21 ἀπεκρίθη 4 καὶ 4 καὶ 4 διδι. 18 η Γιαις νίμιν τὸν νόμον τός 4 εδι. 4 δικι 4 δικι 4 δικι 4 δις 4 δις δις 4 δις $^{$

17. om $\tau o v$ (bef $\theta \epsilon o v$) DN. 18. for $\sigma \delta \epsilon$, κ

18. for ο δε, και ο ℵ [syr-cu].

19. rec δεδωκεν, with TR rel: txt BDH[Π2].

20. rec aft ochos ins kai eiper (see ver 21, where there is no var), with D rel latt syrr [syr-jer] Cyr₁: om BLTXN 33 coutt Aug₁.— $\alpha\pi\epsilon\kappa\rho\iota\theta\eta\sigma\alpha\nu$ or loud. k. eipor autw K[π] Ser's p t (w) syr-mg.

21. rec ins o bef inσ., with DKLTUA[Π] Cyr₁: om BX rel. om auτοις D lat-o

e [l arm]. for $\pi a \nu \tau \epsilon s$, $\nu \mu \epsilon i s$ D.

καλοι, the Rabbis, in the temple. It is often so called by the Evangelists, see reff.

The words may bear two meanings: -either, 'the sense of Scripture which I teach is not my own, but that in which it was originally penned as a revelation from God; or, My teaching (generally) is not mine, but that of Him who sent me. The latter is preferable, as agreeing better with what follows, and because the former assumes that He was expounding Scripture, which, though probable, is not asserted. 17.] θέλειν τὸ θέλ. αὐτ. ποιείν is equivalent to την άγάπην τοῦ θεοῦ ἔχειν ἐν ἑαυτοῖs, ch. v. 42. The θέλειν should not have been slurred over in the E. V., for it is important. If any man's will be, to do His will, &c. As it now stands in the E. V., a wrong idea is conveyed: that the bare performance of God's outward commands will give a man sufficient acquaintance with Christian doctrine:-whereas what our Lord asserts to the Jews is, that if the will be set in His ways, if a man be really anxious to do the will of God, and thus to fulfil this first great commandment of the law, -be, as Meyer expresses it, in ethical harmony with God,-the singleness of purpose, and subjection to the will of God, will lead him on to faith in the promised and then apparent Messiah, and to a just discrimination of the divine character of his teaching.

18.] This gives us the reason why he, who wishes to do God's will, will know of the teaching of Christ: viz. because both are seeking one aim—the glory of God:—and the humility of him, whose will it is to do God's will, can best appreciate that more perfect humility of the divine Son, who speaks not of himself, but of Him that sent him,—see ch. v. 41-44, of which this verse is a repetition with a somewhat different bearing. In its general sense, it asserts that self exaltation and self-seeking necessarily accompany the unaided teaching of man, but that all true teaching is from God. But then we must remember that, simply taken, the latter part of the sentence is only true of the Holy One Himself; that owing to human infirmity, purity of motive is no sure guarantee for correctness of doctrine;—and therefore in this second part it is not $\tau o \hat{v} \theta \epsilon o \hat{v}$, which would generalize it to all men, but $\tau o \hat{v} \pi \epsilon \mu \nu$. $a \hat{v} \tau \delta v$, which confines it to Himself. 19.1 There is a close connexion with the

19.7 There is a close connexion with the foregoing. Our Lord now takes the offensive against them. The θέλειν τὸ θέλημα αὐτοῦ ποιείν was to be the great key to a true appreciation of His teaching: but of this there was no example among them: and therefore it was that they were no fair judges of the teaching, but bitter opponents and persecutors of Jesus, of whom, had they been anxious to fulfil the law, they would have been earnest and humble disciples (ch. v. 46). The law was to be read before all Israel every seventh year in the feast of tabernacles (Deut. xxxi. 10-13) :- whether this was such a year is uncertain: but this verse may allude to the practice, even if it was not. άποκτ. In their killing the Lord of Life was summed up all their transgression of God's law. It was the greatest proof of their total ignorance of and disobedience 20.] The multitude, not the rulers, replied this. Indeed their question, τίς σε ζητει ἀποκτείναι; shews their ignorance of the purpose of their rulers,

x here only in Gospp. Acts vii. 812. Epp., Paul passim. y απεριτομήν, οὐχ ὅτι ἐκ τοῦ Μωυσ៌ως ἐστίν, ἀλλ' ἐκ τῶν Μιστιν χαθοι, ε ch. vi. 88. Acts vii. 19. xiii. 32. xxxi. 6. Rom. ix. 5. xi. 28. xv. 8. Rom. ix. 5. xi. 28. xv. 8. Rom. ix. 5. xi. 28. xv. 8. Rom. iv. 5. xi. 28. xv. 8. Rom. iv. 19. ch. vi. 10. Xcc. vii. 19. xiii. 20. xxxi. 6. xi. 26. x

22. om dia touto \aleph^1 . ins o bef mwushs \aleph [Cyr-p₁]. edwef(so also L) umin bef mwushs D. om tou D. aft all ins oti \aleph [syr-cu Cyr-p₁]. om $\epsilon \nu$ B lat-b e [f_{σ}^*].

23. aft ϵi ins over D 29 lat-af arm. ins o bef and $\rho \omega \pi$ os B 33. ins o bef $\mu \omega \nu \sigma \epsilon \omega s(sic) R[\Pi^2]$. ins $\pi \omega s$ bef $\epsilon \mu \omega \nu D$ [simly lat-f] coptt with.

which our Lord had just exposed and charged them with. It would not now be their policy to represent Him as possessed.

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21.] The one work was the sabbathhealing in ch. v. 22. διὰ τοῦτο is variously placed; either at the end of ver. 21, so as to come after θαυμάζετε, (Cod. X, lat. 9, Theophyl, Beza, and many of the moderns, Lücke, De Wette, Stier, Lachmann, &c.,)—or at the beginning of this verse (Codd. D, E, G, K, L, T, U, A, A, [H, S, T, II,] vulg., the syriac versions, coptt., goth., Euthym., Chrys., Cyril, Grotius, &c.). I prefer the latter arrangement: because (1) I believe $\tau o \hat{v} \tau o$ would not be used in the sense required by the other, but αὐτό (nor can I see that the ev epyov makes the τοῦτο any more applicable (see Stier, edn. 2, iv. 315); nay, it seems to me to take the attention off from the particular work done, and fix it on the mere εν έργ. ποιησαι, abstractedly—' Ye wonder that I have acted at all'): and (2) because I find διά τοῦτο joined with ὅτι to be a usual mode of speaking with our Evangelist, see ch. v. 16, 18; viii. 47 (θαυμάζειν διά τι is used Mark vi. 6: Rev. xvii. 7: see also John iii. 29). (3) I see an appropriateness of meaning in ver. 22 with the διὰ τοῦτο, which it has not without it. Moses on this account gave you circumcision, not because it is of Moses, but of the fathers; (the repetition of ἐκ τ. Μωυ. ἐστ. does not necessarily imply a parenthesis: John constantly uses these formal repetitions: this in answer to Stier, iv. 315, edn. 2)-i. e. it is no part of the law of Moses, properly so called,—but was adopted by Moses, and thereby becomes part of his law. The meaning of oùx ori, 'not that,' implying 'I mean not, that,' does not seem to suit the context so well, because it would leave the preceding διὰ τοῦτο without any thing to refer to. Now you circumcise on the Sabbath, to avoid breaking the law of

Moses, &c. If our Lord had said these last words (in ver. 23) merely, the argument would not have been strict: they might have answered, that circumcision was not only a command of the law, but anterior to it: whereas ver. 22 takes this answer from them; reminding them that though they regarded its sanction as derived from Moses, it was in fact older,and tacitly approving their doing it on the Sabbath. Then the argument is, If this may be done on the Sabbath :- if an ordinance strictly Mosaic (which the Sabbath in its Jewish mode of observance was) may be set aside by another, Mosaic also, but more ancient, and borrowed from a more general and direct command of God ("circumcisio est antiquior rigido otio sabbati per Mosen imperato"-Grotius), how much more may it by a deed of mercy, a benevolent exercise of divine power, the approval of which is anterior to and deeper than all ceremonial enactment?

VII.

23.] ἴνα μὴ λυθ $\hat{\eta}$ -not,-" ita ut non solvatur"-" salva lege;" which is ungrammatical; -- but in order that the Law of Moses may not be broken, viz. that which (after the fathers) ordains circumcision on the eighth day. aνθρ. The distinction is between circumcision, which purified only part of a man, by which he received $(\xi \lambda \alpha \beta \epsilon \nu)$ ceremonial cleanness,-and that perfect and entire healing which the Lord bestowed on the cripple. Stier (after Bengel) thinks the ὅλον refers to body and soul,—see ch. v. 14,—whose healing is a much greater benefit than circumcision, even viewed as a sacrament: "nam circumcisio est medium, sanatio anima finis." But this is perhaps too subtle. The Jews could not have appreciated this meaning, and the argument is especially addressed to them. Besides, it is by no means certain from that passage that such was the case.

h όψιν, άλλὰ τὴν δικαίαν i κρίσιν i κρίνετε. 25 έλεγον οὖν h ch. xi. 41. τινὲς ἐκ τῶν ^k Ἱεροσολυμιτῶν Οὐχ οὖτός ἐστιν ον ^l ζητοῦ- σιν ^l ἀποκτεῖναι ; 26 καὶ ἴδε ^m παρρησία λαλεῖ, καὶ οὐδὲν ^{sixi, 16.} Τίνος λέγουσιν. ⁿ μήποτε ^o ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ^{const., 18.} Εσυτ. χει τοῦτο οὖτός ἐστιν ὁ χριστός ; 27 ἀλλὰ τοῦτον οἴδαμεν ^p πόθεν k Μακλ. 5 στι οὐτός ἐστιν ὁ χριστός ; 27 ἀλλὰ τοῦτον οἴδαμεν p πόθεν $_{k}$ $_{mark, i.5}^{mark, i.5}$ εστίν ὁ δὲ χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει p πόθεν $_{k}$ $_{nve, 13}^{mark, i.5}$ εστίν. 28 $_{nve, 13}^{q}$ ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς $_{nve, 13}^{n}$ $_{nve, 13}^{n}$ ten only. καὶ λέγων Κάμὲ οἴδατε, καὶ οἴδατε $_{nve, 13}^{p}$ πόθεν εἰμί καὶ $_{nve, 13}^{p}$ καὶ καὶ λέγων Κάμὲ οἴδατε, καὶ οἴδατε $_{nve, 13}^{p}$ πόθεν εἰμί καὶ $_{nve, 13}^{p}$ καὶ $_{nve, 13}^{p}$ εμαυτοῦ οὐκ ἐλήλυθα ἀλλὶ ἔστιν $_{nve, 13}^{p}$ αλληθινὸς ὁ πέμψας $_{nve, 13}^{p}$ καὶ $_{nve, 13}^{p}$ εκὶ $_{nve, 13}^{p}$ εκὶ εκὶν οἴδα αὐτόν, ὅτι $_{nve, 13}^{p}$ καὶς $_{nve, 13}^{p}$ καὶς $_{nve, 13}^{p}$ εκὶν $_$ xii. 44. r ch. v. 19 reff. 46. ix. 16, 33. Luke x. 7. Phil. iv. 18

24. rec (for 2nd κρινετε) κρινατε, with X rel: txt BDLT Constt, Cyr[-p₁]. (33 def.)

25. om εκ ΓΧ.

26. for μηποτε, μητι numquid DN 49. 108 vulg lat-a b Chr. οι αρχοντες bef

20. For annote, anti-numquia DR 49. 108 viug lat-a b Chr₁. of arcourse bet expassar D arm.—for arcoides, archeology $\mathbb{R} \times \mathbb{R}$ Ser's g [lat-a]. The alternative ins although the content of the con Chr₁]. αλλα κ. αληθης κ 435(Sz) Chr-5-mss.

29. rec aft εγω ins δε, with DXX [1. 33] lat-b c f ff. Syr syr-eu syr-w-ast [syr-jer]

24. No stress must be laid on the article (τήν) with κρίνετε: it is merely expressive of habit,—Let your judgment (ἡ κρ. ὑμῶν) be a just one. Kpivete implies habit —in all your judgments: whereas the aorist (see var. readd.) would enjoin right judgment on the present occasion, directing the attention on what had just happened.

25-31.] HE HIMSELF IS FROM THE FATHER. 25, 26.] The inhabitants of Jerusalem know better than the ὅχλος the mind of their rulers towards Jesus; and suspect some change in their purpose, on account of His being thus permitted to teach freely. 27.] Perhaps they refer to the idea (see Justin Mart., Dial. c. Tryph. 8, 110, pp. 110, 203) that the Messiah would not be known (ἄγνωστός ἐστι καλ οὐδὲ αὐτός πω ξαυτόν ἐπίσταται) until anointed by Elias, when He would suddenly come forth from obscurity.

They may allude to Isa, liii. 8. place of the Messiah's birth was known, At all events we see here, that the Jews regarded their Messiah not as a mere man, but one to be supernaturally sent into the world. 28, 29. εκραξεν,-in the same open undisguised manner referred to in παρδησία λαλεί above; but διδάσκων, in the course of His teaching. κάμὲ οἴδατε] It has been questioned whether these words are to be taken ironically, interrogatively, or affirmatively. I incline to the last view, for this reason :- obviously no very high degree of knowledge whence He was is implied, for they knew not Him that sent Him (see also ch. viii. 14, 19), and therefore could not know whence He was, in this sense. The answer is made in their own sense :- they knew that He was from Nazareth in Galilee, see ver. 41,-and probably that He was called the son of Joseph. In this sense they knew whence He was; but further than this they knew not. καὶ ἀπ' ἐμ. and moreover—and

besides this—not = but. The sense of άληθινός must be gathered from the context. I have not come of Myself, but He who sent Me is αληθινός—ye know Him not; I know Him,-for I came from Him, and He sent Me. The matter here impressed on them is the genuineness, the reality of the fact :- that Jesus was sent, and there was one who sent Him, though they knew Him not, and consequently knew not $\pi \delta \theta \epsilon \nu \epsilon \sigma \tau \ell \nu$. The nearest Euglish word would be real: but this would not convey the meaning perspicuously to the ordinary mind; -perhaps the E. V. true is better, provided it be explained to mean objectively, not subjectively, true:

copt goth with Cyr₁ Hil: om BT rel vulg lat- α e g [l] g sah arm Orig₁ Tert₁. for $\alpha \nu \tau \omega \lambda \kappa^{1}$ [lat-e Tert₁ Phwb₁]. $\alpha \pi \epsilon \sigma \tau \alpha \lambda \kappa \epsilon \nu$ DN 131.

30. for $\epsilon \zeta \eta \tau$. over, or $\delta \epsilon \epsilon \zeta \eta \tau$. \aleph . for $\epsilon \pi \epsilon \beta$., $\epsilon \beta \alpha \lambda \epsilon \nu$ T, misit vulg lat- $\alpha c [e \hat{f} f_2]$ $(\epsilon \lambda \eta \lambda \upsilon \theta \epsilon \iota$, so B: see table.)

31. rec transp $\epsilon\kappa$ τ 00 σ 00 σ 00 and σ 00 σ 00

32. aft $\eta \kappa o \nu \sigma a \nu$ ins $\sigma \nu \nu$ KMU[Π] 1 lat- $a f f f_2$ sah; $\delta \epsilon$ DN lat-c e goth arm. $\tau a \nu \tau a$ bef $\pi \epsilon \rho \iota$ a $\nu \tau a \nu \tau a$ DL¹ 1 lat-a b c e l syr-cu arm Chr₁. $\nu \pi \eta \rho$. bef $\sigma \iota a \rho \chi$. DN(prefg $\tau \sigma \nu s$) rel lat- $a q s \nu r$ goth: om $\nu \pi \eta \rho$. syr-cu: txt BGKLTUX[Π] 1. 33. 69 vulg lat- $c f f f_2 [g l$ coptt with arm] Syr Cyr[- p_1].—rec transp $a \rho \chi$. and $\phi \rho \rho \rho$, with E rel lat- $a q s \nu r$ goth: txt BDGKLTUX[Π] N 1. 33. 69 vulg lat- $c f f f_2 [g] l$ syr-cu coptt with arm Cyr[- p_2].

33. rec aft ουν ins αυτοις, with T (1, e sil) vulg-ed lat-(e) g æth [sah]: om BDN rel am[with forj fuld foss ing mt tol] lat-a b c f ff2 l [q syr-jer] syrr syr-en copt goth arm.

rec μικρον bef χρονον, with D rel vss Chr₁ Cyr[-p₂]: txt BLTXN 69 lat-e q.

really existent, not 'truthful,' which it may be questioned whether the word άληθινός will bear, although it is so maintained by Euthym., Cyril, Chrys., Theophylact, Lampe, Baumgarten-Crusius, Tholuck, and many others. See on this, ch. viii. 16 and note. With the & of the rec. omitted the sense becomes more emphatic. It was probably inserted on account of the apparent want of connexion, as has been the case very frequently throughout the Gospel. We have here an instance of a usage of ekelvos which is very common in St. John, as emphasizing the main subject, not (as more commonly) diverting the attention to one more removed. In ignorance of this usage, Hilgenfeld, "Die Evangelia nach ihrer Entstehung, u. s. w.," has argued from ch. xix. 35, that the writer of this Gospel cannot himself have been an eye-witness of the crucifixion, because he there distinguishes that witness by ¿κείνος from himself. In consequence of this assertion, an article appeared in the Stud. u. Kritik. for 1859, pt. 3, by G. E. Steiss, in which the use of ekeivos by St. John is

gone into, and Hilgenfeld's mistake (which Köstlin had committed before him) was exposed. Referring to that article for the full treatment of the subject, I merely cite from among many other instances of the usage, ch. i. 18, 33; v. 11; vi. 57; x. 1; xii. 48; xiv. 12, 21, 26; xvii. 24.

30.] Namely, the rulers,—instigated by what had been above remarked by the people, vv. 25, 26. There was some secondary hindrance to their laying hands on Him,—possibly the fear of the people: but the Evangelist passes at once to the real cause;—that God's appointed time was not yet come.

31.] The δέ here contrasts with what went before—nay, many &c. The indefiniteness of ὅταν ἔλθη implies their belief that the Christ had come.

32—36.] HE WILL RETURN TO THE FATHER. 32.] The wavering of the multitude appears to the Pharisees a dangerous sign: and the Sanhedrim (οἱ ἀρχ.κ. οἱ Φ.) send officers specially to lay hold on Him. 33, 34.] The omission or insertion of αὐτοῖς makes very little difference.

τὸν πέμψαντά με. 34 ° ζητήσετέ με, ° καὶ ° οὐχ εὑρήσετε ° - Ps. ix. 15 με· καὶ ὅπου εἰμὶ ἐγὰν ὑμεῖς οὐ δύνασθε ἐλθεῖν. 35 εἶπον 10 . Isa. xii. 10 οὖν οἱ Ἰουδαῖοι $^{\rm f}$ πρὸς ἑαυτοὺς $^{\rm g}$ Ποῦ οὖτος μέλλει $^{\rm f}$ - Mark x. $^{\rm gg}$ ch. xii. 19 al. πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς $^{\rm g}$ $^{\rm eth.\, ii.8}$ τὴν $^{\rm h}$ διασπορὰν τῶν $^{\rm i}$ Ἑλλήνων μέλλει πορεύεσθαι καὶ $^{\rm h}$ James i. 1. Pet. i. διδάσκειν τοὺς $^{\rm i''}$ Ἑλληνας; $^{\rm 36}$ $^{\rm k}$ τίς ἐστιν ὁ λόγος οὖτος $^{\rm cxvi}$ i. 2. i. here bis $^{\rm cxvi}$. εἶπεν $^{\rm e}$ Ζητήσετέ με, $^{\rm e}$ καὶ $^{\rm e}$ οὐχ εὐρήσετέ με, καὶ ὅπου ch κii. 20 only in Gosp. Acts μὶ ἐγὰ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

37 Ἐν δὲ τῆ ἐσχάτη ἡμέρα τῆ $^{\rm 1}$ μεγάλη τῆς ἑορτῆς $^{\rm 16 \ al}$ Likeviii. ου είπεν ε Ζητήσετέ με, ε καὶ ε ούχ εύρήσετέ με, καὶ ὅπου είμι έγω ύμεις ου δύνασθε έλθειν:

9 reff. 1 = ch. xix. 31. Acts ii. 20, from Joel ii. 31. Jude 6. Rev. vi. 17. Mal. iv. 5.

34. rec om 2nd με, with DN rel latt goth arm [Chr, Cyr-p]: ins BTX 1 syrr syr-cu at end ins eker B(sic in cod: see table).

35. om pros eaveous \aleph^1 [lat-e]. μ ellet (see table).

36. om pros eaveous \aleph^1 [lat-e]. μ ellet (see table).

36. for π is, π is. for μ is, μ if π if

37. τη ημ. τη μεγ. τη εσχ. D.

The words were spoken, not to the officers only, but to all the people. ἔτι χρ. μικ.] This appears to be said in reference to ver. 30, to shew them the uselessness of their attempting to lay hands on Him till His hour was come, which it soon would πρὸς τ. πέμψ. με] It has been asked, 'If Jesus thus specified where He was going, how could the Jews ask the question in ver. 35?' but De Wette answers well, that the Jews knew not The πέμψαντα αὐτόν, and therefore the saying was a dark one to them. ζητ. με, κ. ούχ εύρ. These words must not be pressed too much, as has been done by many interpreters (Chrysost., Theophyl., Euthym., Meyer, Tholuck, but not in his 6th edn.), who would make them mean, 'Ye shall seek My help and not find it' (viz. in your need, at the destruction of Jerusalem); for this would not be true even of the Jews, any one of whom might have at any time turned and looked on Him whom he had pierced, by faith,-and have been saved;—nor again must it be taken as meaning, 'Ye shall seek to lay hands on Me, and shall not be able' (Orig., Grot.),
—which is vapid and unmeaning. Neither of these interpretations, nor their cognates, will agree with the parallel place, ch. xiii. 33, where the same words are used to the disciples. The meaning is simply (as in reff.), 'My bodily presence will be with-drawn from you; I shall be personally in a place inaccessible to you: 'see ch. xiii. 36.

εἰμί, am; not εἶμι, 'go,' which is never used in the N. T. Nor need we supply $\tau \delta \tau \epsilon$; the present tense is used in

the solemn sense of ch. i. 18, and ch. iii. 13, to signify essential truth. Compare οὐ δύνασθε addressed to the Jews, with οὐ δύνασαί μοι νῦν ἀκολ., ἀκολουθήσεις δὲ ὕστερον to Peter, ch. xiii. 36, and it will be evident that the Lord had their spiritual state in view: 'Ye cannot, as ye are now, enter there.' On the whole, see Luke xvii. 22. 35, 36.] The Jews understood not his death to be meant, but some journey which he would take in the event of their rejecting him.

The διασπ. τ. Έλλ. must not be interpreted 'the Hellenistic Jews,' for the Ελληνες are always distinguished from the Jews; and this would convey hardly any meaning. The sense of διασπορά is,-see reff. James, 1 Pet.,- 'the country where Jews lay scattered,' as qualified by the succeeding genitive, where one occurs, as here. So here ἡ δ. τ. Έλ. means 'the dispersed in the Gentile world;'—and their intent is, to convey contempt and mockery. They do not however believe the hypothesis; but ask again, τίς ἐστιν ό λόγος ούτος;

37-52.] JESUS THE GIVER OF THE SPIRIT (37-39). CONSEQUENCES OF THE DISCOURSE (40-52). 37, 38.] It is not certain what is meant by this ή ἐσχ. ήμ. ή μεγ. The command, Levit. xxiii. 34, 35, was to keep the feast seven days; the first to be a solemn assembly and a feast-sabbath,-then on the eighth day another solemn assembly and a feastsabbath:-so also ib. ver. 39. (But in Deut. xvi. 13 nothing is said of the eighth day.) In Neh. viii. 18 the feast is %c. reff. o ch. ii. 11 reff. p = sing., ver. 42. ch. x. 35. xx. 9 al. pl., ch. v. 39 reff.

είστήκει ο Ἰησούς, καὶ " ἔκραξεν λέγων Ἐάν τις " διψά, BDEG έρχέσθω πρός με καὶ πινέτω. 38 ὁ ο πιστεύων ο εἰς ἐμέ, καθώς είπεν ή ^p γραφή, ποταμοί έκ της κοιλίας αὐτοῦ

ΧΓΔΛ

εκραζεν DN 1. 69 Chr, clamabat latt coptt. Victorin, Aug.

εμε B: om προς με DX1 lat-b e Cypra

kept seven days, and on the eighth is a solemn assembly, "according unto the manner," In Num. xxix. 12-38, where minute directions are given for every day of the feast, the eighth day is reckoned in, as usual. Josephus, Antt. iii. 10. 4, gives a similar account. In 2 Macc. x. 6, we read ἡμέρας ὀκτώ, σκηνωμάτων τρόπον. But the eighth day was not properly one of the feast days; the people ceased to dwell in the tabernacles on the seventh day. Philo says of it, έπτὰ δὲ ἡμέραις ὀγδόην έπισφραγίζεται, καλέσας εξόδιον αὐτήν, οὺκ εκείνης ως ἔοικε μόνον τῆς ἑορτῆς, άλλὰ πασῶν τῶν ἐτησίων ὅσας καθ. ημιθμήσαμεν τελευταία γὰρ ἐστι τοῦ ἐνιαυτοῦ. De Septenario, § 24. And though this, as Lücke observes (ii. 224), may be pure conjecture, it is valuable, as shewing the fact the reason of which is conjectured; viz. that the eighth day was held in more than ordinary estimation. The eighth day then seems here to be meant, and the last of the feast to be popularly used, as in some of the citations above. But a difficulty attends this view. Our Lord certainly seems to allude here to the custom which prevailed during the seven days of the feast, of a priest bringing water in a golden vessel from the pool of Siloam with a jubilant procession to the temple, standing on the altar and pouring it out there, together with wine, while meantime the Hallel (Ps. cxiii.exviii.) was sung. This practice was by some supposed-as the dwelling in tabernacles represented their life in the desert of old-to refer to the striking of the rock by Moses:-by others, to the rain, for which they then prayed, for the seed of the ensuing year:—by the elder Rabbis (Maimonides, cited by Stier, iv. 331, edn. 2), to Isa. xii. 3, and the effusion of the Holy Spirit in the days of the Messiah. But it was universally agreed (with the single exception of the testimony of R. Juda Hakkadosh, quoted in the tract Succa, which itself distinctly asserts the contrary), that on the eighth day this ceremony did not take place. Now, out of this difficulty I would extract what I believe to be the right interpretation. It was the eighth day, and the pouring of water did not take place. But is therefore (as Lücke will have it) all allusion to the ceremony excluded?

I think not: nay, I believe it is the more natural. For seven days the ceremony had been performed, and the Hallel sung. On the eighth day the Hallel was sung, but the outpouring of the water did not take place: "desideraverunt aliquid." 'Then Jesus stood and cried, &c.' Was not this the most natural time? Was it not probable that He would have said it at such a time, rather even than while the ceremony itself was going on? attempt has been made to alter the punctuation thus: ἐάν τις διψᾶ, ἐρχέσθω πρός με, καὶ πινέτω ὁ πιστεύων εἰς ἐμέ· καθώς εἶπεν ή γρ., ποταμοί κ.τ.λ. Of this I can only say, that it is surprising to me how any one accustomed to the style of our Evangelist can for a moment suppose it possible. The harshness of καl πινέτω δ π . els è μ is beyond all example. The ordinary punctuation, making δ πισ. είς εμέ a nom. abs., see ch. vi. 39, is the only admissible one,-even were it beset with far greater difficulties than it is. (The punctuation above mentioned is strongly upheld against this note in Stier, edn. 2. In spite of what he there says, I cannot think it can ever make way among Biblical scholars. It introduces two subjects into the first part of the sentence, viz. δ διψών and δ πιστεύων είς εμέ, to the utter confusion of both sense and metaphor. The distinction, insisted on by Stier, between the believer on Christ, who was not only to come, but to drink, - and the people at the feast, who only witnessed the outpouring of the water, - and which he gives as a reason why πινέτω must stand emphatically before δ πιστ. its qualifying subject, will be quite as marked with the usual punctuation: nay even more so.) the first clauses, see notes on ch. iv. 13, 14. $\kappa a\theta \omega s \epsilon i\pi$. $\hat{\eta} \gamma \rho$.] These words must apply to $\pi \sigma \tau a \mu o l$ $\hat{\epsilon} \tau$. κ ..., since $\delta \pi \iota \sigma \tau$. $\hat{\epsilon} i\hat{s} \hat{\epsilon} \mu \hat{\epsilon}$ could not form part of the citation. But we look in vain for such a text in the O. T., and an apocryphal or lost canonical book is out of the question.

I believe the citation to be intimately connected with the ceremony referred to, and that we must look for its place by consulting the passages where the flowing out of water from the temple (see above) is spoken of. The most remarkable of these is found in Ezek. xlvii. 1-12.

•••ουπω

 9 ρεύσουσιν ὕδατος 1 ζῶντος. 39 τοῦτο δὲ εἶπεν περὶ τοῦ 9 here only. Job xxxiii. πνεύματος * οὖ ἔμελλον λαμβάνειν οἱ 9 πιστεύσαντες 9 εἰς 30 .

39. for είπεν, ελεγεν κ 249 [lat-c ff2 l q Did1 Chr1 Cyr1 Thdrt1 Hil]. * ""

BEKM[S]UVA: οῦ DN rel. rec πιστευοντες, with DN rel [Did1 Chr Cyr] Hil: txt BLT. ins το bef πνευμα D: aft also D². om αγιον KT[Π]N latt Syr coptt arm Orig4[int1] Eus [Cyr-p2] Cypr: ins BD rel lat-efq syr [syr-jer] goth ath Chr [Cyr-p1] Orig-int1. add further δεδομενον B latt Syr syr-w-ast syr-jer sah Eus; επ αντους D¹ latf goth; επ αντους D²: om KT[Π]N rel fuld(with harl¹ san) copt arm Orig4[int1] Ath Cyr4 Hesych1. rec ins o bef ιησ. (with S Scr's g, e sil): om BDTN rel vulg Orig3 Chr Cyr Did1 [Ath Hesych2]. rec ονδεπω, with T rel Orig1 [Ath1 Cyr Hesych Thdrt]; ονδεπωτε L: txt BDN Orig1. δεδοξαστο Ν¹.

40. rec (for εκ τ, ογλ, ονν) πολλοι ονν εκ τον αγλον, with E rel latefa syrr [syr.ion]

41. aft 1st allow ins $\delta \in T$ 1. 69 lat-b c f coptt $Orig_1$. ins oth before OLX 69 lat-g syr-w-ast $[Cyr_1]$: om BTN rel $Orig_2$. rec (for oi) allow, with DN rel syrr coptt goth: txt BLTX 1. 33 vulg lat-a c f f f f (wth) arm $Orig_1$. om $\delta \in D$ N rel syrr goth: ins BLTX 1. 33 vulg lat-a c e f f f f coptt (wth) arm $Orig_1$ Cyr_1 . elegan D^1 (txt D^2).

There a morauds of water of life (see ver. 9 especially) flows from under the threshold of the temple. Again in Zech. xiv. 8, $\xi\xi\epsilon\lambda\epsilon \psi\sigma\epsilon\tau ai$ $\delta\delta\omega\rho$ $\delta\omega$ $\delta\xi$ (1 $\epsilon\rho\sigma\lambda\lambda\mu$. I believe these expressions to be all to which the citation applies, and the ἐκ τῆς κοι-λίας αὐτοῦ to be the interpretation of the corresponding words in the prophecies. For the temple was symbolic (see ch. ii. 21) of the Body of the Lord; and the Spirit which dwells in and flows forth from His glorified Body, dwells in and flows forth from His people also, who are made like unto Him, Gal. iv. 6: Rom. viii. 9-11: 1 Cor. iii. 16. 39.] The diffi-culties raised concerning this interpretation of the saying of our Lord have arisen from a misapprehension. John does not say that the words were a prophecy of what happened on the day of Pentecost; but of the Spirit, which the believers were about to receive. Their first reception of Him must not be illogically put in the place of all His indwelling and working, which are here intended. And the symbolism of the N. T. is fully satisfied by the interpretation. Granted that the water is the water of life-what is that life but the life of the Spirit? το φρόνημα τοῦ πνεύμ., ζωή, Rom. viii. 6; and again, τὸ πνεθμα, ζωή, ib. ver. 10. It is lamentable to see such able and generally rightminded Commentators as Lücke carping at the interpretation of an Apostle, and

the one Apostle who perhaps of all men living had the deepest insight into the wonderful analogies of spiritual things.

ούπω ήν] The additions δεδομένον, δοθέν, ἐπ' αὐτοῖς, are all glosses, to avoid a misunderstanding which no intelligent reader could fall into. Chr. in loc. quotes the verse thus: ὁ εὐαγγελιστής ἔλεγεν, Ούπω γὰρ ἦν πνεῦμα ἄγιον, τουτέστι δο-θέν, ἐπεὶ Ἰησοῦς οὕπω ἐδοξάσθη δόξαν καλών του σταυρόν. It is obvious that ην cannot refer to the essential existence of the Holy Spirit, as this would be not only in flat contradiction to ch. i. 32, 33; iii. 5, 8, 34, but to the whole O. T., in which the agency of the Spirit in the outward world is recognized even more vividly than in the N. T. The $\hat{\eta}\nu$ implies not exactly δεδομένον, but rather ένεργοῦν, or some similar word: was not,-had not come in; 'the dispensation of the Spirit was not yet.' έδοξάσθη, through death. The glorified Body of the Lord is the temple from under whose threshold the Holy Spirit flows forth to us: see ch. i. 16: Rom. viii. 11: Col. ii. 9. 40.7 ό προφήτης is here clearly distinguished from ὁ χριστός: see note on ch. i. 21, and 41-43. The men-Deut. xviii. 15. tion of the question about Bethlehem seems to me rather to corroborate our belief that the Evangelist was well aware how the fact stood, than (De Wette) to imply that he was ignorant of it. That no more re-

w= ch. ix. 30. Matt. xxvii. 23. x here bis 23.

x here bis only.
y press, Matt in. 4. xi, 3 reff.
z ver. 38.
a — Matt. xxii.
24 al. Psa.
cxxxi. 11.
h ch xi. 1 reff. cxxxi. 11.
b ch. xi. 1 reff.
c ch. xi. 1, 30.
Matt. ix. 35.
Luke x. 38
al. fr.
d = Mark ix.
19 %.
e Mark ii. 21 reff.
f ver. 30.
g - here only.
(ch. xx. 25, 27.) hver 32. tver 52. ch. vi. 67. xviii. 17, 25. k ver. 12 reff. l ch.iv. 33 only. m ch.ii. 11 reff. n here only t.

Μὴ ^w γὰρ ^x ἐκ τῆς Γαλιλαίας ὁ χριστὸς ^{xy} ἔρχεται; BDEG 42 οὐχ $\mathring{\eta}$ z γραφ $\mathring{\eta}$ εἶπεν ὅτι x ἐκ τοῦ a σπέρματος Δ αυείδ x ΓΔΑΙΝ καὶ b ἀπὸ Βηθλεέμ, τῆς c κώμης ὅπου d ῆν Δαυείδ, 1.33 69 χη έρχεται ο χριστός; 43 e σχίσμα οὖν ἐγένετο ἐν τῶ ὅχλω δι' αὐτόν. 44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, άλλ' οὐδεὶς ^g ἔβαλεν ἐπ' αὐτὸν τὰς ^g χεῖρας.

45 'Ηλθον οὖν οἱ h ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἡγάγετε αὐτόν; 46 ἀπεκρίθησαν οἱ h ὑπηρέται Οὐδέποτε ἐλάλησεν ούτως άνθρωπος Γώς ούτος ὁ άνθρωπος]. 47 ἀπεκρίθησαν αὐτοῖς οἱ Φαρισαῖοι i Mỳ καὶ ὑμεῖς k πεπλάνησθε; 48 l μή 1 τις έκ των αρχόντων m ἐπίστευσεν m εἰς αὐτὸν ἢ ἐκ των Φαρισαίων; 40 άλλα ὁ όχλος ούτος ὁ μη γινώσκων τὸν νόμον η έπάρατοί είσιν. 50 λέγει Νικόδημος πρός αυτούς,

42. rec ouxt, with DN rel [Cyr-p₂]: txt B²TL Orig₁; oux B¹. for eiper, legal D 235(S2). om τ ov DU 1. 69 Orig. ins o bef 2nd δ ā δ 8. rec o control bef erceal (repeth from above), with (D)8 rel [lat-a b f l q syr goth Cyr-p₂]: txt BLT 33 vulg lat-c ff_2 g Syr [syr-jer] with arm Chr₁.— ϵ rc er τ wo control bef ereveto, with E rel lat-q goth: txt B(D)LTX8 33 latt syrresisted the control of t

[syr-jer] coptt [(arm)] .- eis τον οχλον D-gr.

rec επεβαλεν (from ver 30), with DN rel late f 44. for $\eta\theta\epsilon\lambda o\nu$, $\epsilon\lambda\epsilon\gamma o\nu$ \aleph^1 . Chr. Cyr.: txt BLT vulg lat-a c. for $\epsilon \pi'$ autor, auto \aleph^1 : $\epsilon \pi'$ auto U.

45. for ειπον, λεγουσιν ℵ [lat-e (Chr,)].

46. aft apekp. ins $\delta \epsilon$ D.—ot $\delta \epsilon$ upp. apekp. X. rec outws bef $\epsilon \lambda a \lambda \eta \sigma \epsilon \nu$, with E rel vulg late $[ff, l \ q]$ syrr goth with Chr-txt₁ Thdrt₁]: outws $a \nu \theta \rho \omega \pi \sigma s$ bef $\epsilon \lambda a \lambda \eta \sigma \epsilon \nu$ DN¹: txt BLTXN³a 33 Orig₁ Chr₂ Cyr[-p]. om ωs out σs o $\alpha \nu \theta \rho \omega \pi \sigma s$ (homewotel?) BLTN³a for $[\sigma t]$ copt Orig₁ Chr-comm₂ Cyr[-p]: ins X rel vulg late [f[q]] syr sah goth with arm [Chr-txt, Thdrt,], ως ουτος λαλει D lat-c ff2: ως ουτος λαλει ο ανθρωπος &1 [Syr syr-jer].

47. rec aft απεκρ. ins ουν, with BT rel vulg lat f g [l q] syr [Cyr,]: om DN 1. 33 lat-a c e ff2 Syr sah goth arm. om αυτοις BK 69 foss lat-l arm: ins DTR rel vss.

48. for episteusev, pisteuel DX1.

49. (αλλα, so BDLT 33.) rec επικαταρατοι (more common, cf Gal iii. 10, 13), with D rel: txt BTN 1. 33 Orig, Chr-comm, Cyr[-p1].

50. for λεγει, ειπεν δε κ [lat-f (syr-jer æth)].

marks are appended, is natural. John had one great design in writing his Gospel, and does not allow it to be interfered with by explanations of matters otherwise known. Besides, we may note that De Wette's "probability, that John knew nothing of the birth at Bethlehem," reaches much further than may appear at first. If John knew nothing of it, and yet the mother of the Lord lived with him, the inference must be that she knew nothing of it,-in other words, that it never happened.

σχίσμα implies a violent dissension,some taking up His cause, some wishing to lay hands on Him. 44.] These were cude. Those who from among the multitude. wished to lay hands on Him were, as Euthymius remarks, invisibly restrained.

45-52.] Return of the officers to the Sanhedrim; consultation on their report.

Either these officers had been watching Jesus for some days, or the present section goes back a little from what has preceded. The latter is more probable.

49.7 There is no intention to pronounce a formal ban upon the followers of Jesus ;-the words are merely a passionate expression of contempt. The putting a stop at νόμον, and supplying ἐπίστευσεν εἰς αὐτόν, and then making ἐπάρ. εἰσιν! an exclamation (Paulus, Kuinoel), is not to be thought of. 50.] The Jews had, since the sabbath-healing, condemned Jesus, and were seeking to kill him. But in Exod. xxiii. 1, 2: Deut. i. 16, 17, justice is commanded to be done in the way here insisted on by Nicodemus. On the consistency, and development, of the character of Nicodemus, Luthardt has some valuable remarks, pp. 125 ff. [see on ch. xix. 39].

ό ἐλθὼν πρὸς αὐτὸν πρότερον, εἶς ὧν ἐξ αὐτῶν, 51 Μὴ ὁ οgen. art., νόμος ἡμῶν κρίνει ο τὸν ἄνθρωπον, ἐὰν μὴ ρ ἀκούση πρῶτον παρ' αὐτοῦ καὶ γνῷ τι ποιεῖ; 5^2 ἀπεκρίθησαν καὶ εἶπαν $\frac{1}{2}$ cen. xiv. 12. αὐτῷ Μὴ καὶ σὰ ἐκ τῆς Γαλιλαίας εἶ; $\frac{1}{2}$ ἐραύνησον καὶ τίκιας x. 3 τ cell.
om ο ελθ. προς αυτ. προτ. \aleph^1 : εις ων εξ αυτ. bef ο ελθ. D [(syr)].—rec ins νυκτος bef προς αυτ., with E rel: aft DKUXΔ[Π] 33 vulg late f l q syrr goth with arm [Bas₁]: om BLTN^{3a} lat-a syr-jer sah [Cyr₁].—rec om προτερον, with E rel vulg lat-f Syr goth [Bas₁]: ins BTN^{3a}, το προτερον LX 1. 33(sic Treg) 69 lat-(a) c e l syr-w-ast syr-jer sah-mut arm æth, το πρωτον D.

51. rec παρ' αυτου προτερον, with E rel vulg lat-q [syr-jer Bas₁] Chr₁: παρ. αυτ. πρωτον Κ 1. 69: πρωτον, omg παρ' αυ., X(bef ακ.) Ν : txt BDLTΝ^{3α} 33 [lat-α c ff-2 q επιγνωσθη D. εποιησεν D lat-c Lucif.

syrr coptt arm] Orig₁ Bas₁ Cyr₁.
52. (ειπαν, so BDKT 33.) (εραυνησον, so BITX.) aft ιδε ins τας γραφας D 229; scrutare scripturas vulg-ed(not am em forj gat ing2 mm san) lat-a c e ff2 l (not f g q) sah. rec προφητης bef εκ τ. γ., with DN rel am(with forj fuld ing san &c) lat a c [eflq syrr coptt arm] goth: txt BLTX vulg-ed [æth] Orig, Chr, Cyr,

rec εγηγερται (of Luke vii. 16: to say, as Mey, that the pres was substd to remove the historical difficulty, is absurd, for it does not remove it), with L rel: εγειγερται EG[H]M: txt BDK S-marg TΓΔ[Π] 1. 33 vulg lat-a c [fff2 g q syr-jer]

syrr goth ath Orig, [Non, ερχεται U].

Ver 53 to ch. viii. 11 is omitted in ABCLTXΔN 33 ev-y 2 pe Ser's a¹ b 3. 9¹. 12-5. 21 2. 36. 44-9. 72. 87. 95-6-7. 106-8-23-31-4-9-43-9-57-68-9-791-81-6-94-5. 210-3-28-32'-49-50-3-5-61-2'-9 84'. 314-31-53'-88-92. 401[-16] (and about 90 evangelisteria: but see Scriv. Introd. to Crit. p. 441) lat-a $b^2 f l[q]$ syrr coptt goth arm-6-mss Orig Apollin Thdor-mops Chr Bas Cyr Cosm Non Thl Tert(see Treg on the Printed Text p. 239 note) Cypr Juv. A and C are defective, but from the quantity of space it is certain that they could not have contained the passage. LA leave a space, but not sufficient for the whole. viii. 3-11 is omitted in 77. 242. 324.

It is marked as doubtful in EMSA [II(to viii. 5)] Ser's k l m n 4. 8. 14-8. 24. 34-5. [83.] 109-25-41-5-82-56-61-4-6-7-78-\$9-96-8. 202-12-5-26-30-12-41-6-71-4-7-85. 338-55-60-1.3-76-91²-4. 40[7-]8[-15]-36, and viii. 3—11 in 128-37-47. It is placed at the end of the Gospel in 237, which however has vii. 53 to viii. 2 here as well; 37 (102?) 105 retain vii. 53 to viii. 2 here, but place viii. 3—11 at the end of the Gospel; 259 (and 102?) omits vii. 53 to viii. 2 altogether and inserts the rest at the end of the The whole passage is inserted at the end of this Gospel in 1. 19. 20. 129-35. 207 [-15]. 30[0-]1-47 ev-86 leips-tisch-iv arm-mss; at the end of Luke xxi. in 13, 69, 124.

346; aft John vii. 36 in 225.

It is contained in D (F, partly) GHKUF and about 290 cursive mss vulg lat- $b^1\,c\,eff_2\,g$ [h] l-marg [syr-2-mss] syr-jer [copt-wilk] ath 5-later-mss-of-arm. (Scholz numbers 469 cursive mss of the Gospels: of these all but those named above and the following contain the disputed passage. The following either do not contain St. John's Gospel or are mere fragments, 41. 92-4-9. 136-46-97. 222-3-4-38-43-56-7-88. 302-3-4-5-10-1-2-3-20-3-34-6-7-51-6-62 6-9-78-81.400-17-8-23-4-6-7-32-4. The following are also defective at this point, 67.176. 221. 317-72 evv-37-42-3-4. The following numbers ought for various reasons (see in Prolegg) to be considered as in abeyance, 42, 81-2, 93, 110, 203. 321-6-7-8-98-9. 440-1-2. It is hardly safe to reckon 64. 90. 101-21 as distinct witnesses. We have no information concerning the reading of 104-14-32, 216-33, 318-48-50-61-73. 437-8-9. In ms 115 the pericope is found, but with ver 12 written both before and after it. The remaining 270 (about) certainly contain the passage without any mark of doubt: to these we must add Scr's-15-mss and evv-18-19-20-37-41-67.)

In evangelio secundum Johannem in multis et Græcis et Latinis codicibus invenitur de adultera muliere quæ accusata est apud dominum, Jer. adv. Pelag. ii. 17,

51. There is no need of supplying κριτής hefore ἀκούση and γνω-the judge is implied in δ νόμος. He is only its representative and mouthpiece. čàν μη åκ. See 52. They taunt him with Deut. i. 16. being disposed to join those (mostly Galilæans) who had attached themselves to Jesus. Whether we read eyeiperal or έγήγερται, the assertion is much the same: for προφ. cannot mean the Prophet, or the Messiah. It was not historically true; for two Prophets at least had arisen from Galilee: Jonah of Gathhepher, and the greatest of the Prophets, Elijah of Thisbe;

VIII. 12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λεγων BDEFG

vol ii. p. 762. Sed hoc videlicet infidelium sensus exhorret ita ut nonnulli modicæ fidei vel potius inimici veræ fidei credo metuentes peccandi impunitatem dari mulierihus suis illud quod de adulteræ indulgentia Dominus fêcit, auferrent de codicibus suis, quasi permissionem peccandi tribuerit qui dixit jam deinceps noti peccare, Aug. de Conj. Adult. ii. 7, vol vi. Euseb. H. E. iii. 39 says: ἐπτθειπα δὲ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἀμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου, ἡν τὸ καθ ἐβραίους εὐαγγέλιον περιέχει, which history can hardly be other than this. Nicon (cent x.) says that the Armenians expunged it, thinking βλαβερὰν εἶναι τοῖς πολλοῖς τὴν τοιαύτην ἀκρόασιν.

Chap. VIII. 12. rec o into bef aut. Elan.: autois o is el. E rel Scr's-mss: el. autois o is D [1] 33 lat-a ff_2 g l Syr copt with arm: txt (B)LSTUXX [69] Scr's k lat-b [c q], and (omg autois) Scr's s.—om o B. (om o into Scr's c q r.)

and perhaps also Nahum and Hosea. Their contempt for Galilee made them lose sight of historical accuracy. (Bretschneider absurdly lays the inaccuracy to the charge of the Evangelist.)

12-59.] THE CONFLICT BETWEEN

HISTORY OF THE WOMAN TAKEN IN ADULTERY. [VII. 53.

53. $\operatorname{rec} \in \pi \circ \rho \circ \iota \circ \theta \eta$, with E rel [syr-uss-bars with]: $\alpha \pi \eta \lambda \theta \circ \nu = 0.00$ Λ : (EMAII txt DMSr 1 [vulg lat-c e g l^2 copt-wilk] syr-jer arm[-usc]. for as, S τ . $\circ \iota \kappa$., $\tau \circ \iota \nu \tau \circ \pi \circ \nu = 0$ (with ob) with ob)

1. for ιησ. δε, και ο ιησ. UΓ [Λ(omg o)] 69.

53—Chap. VIII 11. The history of THE WOMAN TAKEN IN ADULTERY .- See var. readd.; and a very complete discussion of the authorities for and against the passage in Lücke (edn. 3), ii. 243—256. The critical examination of the genuineness of this passage is attended with many and complicated difficulties. Setting aside here purely diplomatic evidence (for which see var. readd.), we may observe (1) that at first sight, the reasons given by Aug. and Nicon seem enough to warrant the inference that it was expunged on account of the supposed licence given by it to sin. And this has been the hypothesis generally adopted by those who would override critical difficulties by strong autoeratic as-sertion. Even Stier and Ebrard decide thus, without pausing to examine the real complications of the question. But (2) granting that such an hypothesis might be admissible as regards ch. viii. 3-11, I do not see how the whole passage can be involved in it, especially the opening verse 53, which would naturally appear to form a sequel to what has preceded, and would surely never have been expunged with the offensive paragraph. (3) No such hypothesis as this will account for the coexistence of so many distinct and independent texts, apparently none of which owes its origin to any attempt to remove matter of offence. This phænomenon (not

that of the abundance of various readings, from which it is totally distinct) points undoubtedly to some inherent defect in the text of the passage itself, irrespective of all treatment subsequent to its establishment as a part of the sacred narrative. (4) At the same time it is an embarrassing circumstance, that the contents of the passage are of such a kind, as to give every countenance to the supposition above dealt with. Had they been otherwise, we should have been much more free in pronouncing a critical decision for or against it. (5) Another difficulty is presented by the very general concurrence of the MSS. containing the passage, in placing it here. If it was not originally found in the text, why should this place, of all others, have been selected for its insertion? It has no connexion with the context: belongs, apparently, to another portion of our Lord's ministry: what could induce the interpolators to place it here? (6) Nor are we helped much by its variations of position in some MSS. The end of Luke xxi. seems most to approve itself as the fitting place. but if it was the original one, it is totally inexplicable that we should find no trace of the fact there, except in four of the (best) cursive mss. Its occurrence here then, seems to me much in its favour. (7) After all, the most weighty argument against the passage is found in its entire 'Εγώ εἰμι τὸ a φῶς τοῦ a κόσμου ὁ ἀκολουθῶν ἐμοὶ a = ch. ix. 5.

φωs bef ειμι, omg το, 81. for εμοι, μοι BT Orig,: txt DLX rel [Chr, Cyr,].

JESUS AND THE JEWS, AT ITS REIGHT. 12-20. Testimony to Himself as the Light. 12.7 The attempts of Bengel, Schulthess, and Stier, to establish a connexion with the passage concerning the woman taken in adultery

VIII. 1, 2.] HISTORY OF THE WOMAN TAKEN IN ADULTERY.

έπορεύθη είς τὸ ^a όρος ^a των έλαιων. 2 b ὄρθρου δὲ πάλιν c παρα- a Matt. xxi. 1

επορευετο S Scr's e k s. at end add movos r 272 Ser's f.

2. for ορθρου δε, και οτε Γ 272.

aft παλιν ins βαθεωs U Scr's e f w².

in the control of the con

 $\beta a\theta$., see digest, there only.] x. 16, 17. see ch. iii. 23.

c w. eis, Matt. ii. 1. Acts ix. 26. xiii. 14. xv. 4 only. 1 Kings

diversity from the style of narrative of our Evangelist. It is not merely that many words and idioms occur which John never uses, but that the whole cast and character of the passage is alien from his manner, in whichever of the existing texts we read it. (It would be hardly worth while to cite an opinion which affirms that "such a course of argument is very fallacious, leads to nothing but endless logomachies, and can never settle a question of this kind" (Bloomf. edn. 9), -were it not carnestly to remind my readers, that the more the sacred text is really studied, the more such considerations, duly and cautiously weighed, will be urged and appreciated.) (8) Balancing all these difficulties, I am almost disposed, as a desperate resource, to adopt the following hypothesis; not as by any means satisfying or even recommending itself to me, but as really the only one which seems at all to shew us a way out of the ænigma: That the Evangelist may have, in this solitary case, incorporated a portion of the current oral tradition into his narrative: that this portion may have been afterwards variously corrected, from the Gospel of the Hebrews, or other traditional sources: that being seen in early times to be alien from John's diction, it may have been by some replaced in the synoptic narrative, in its apparent chronological place, at Luke xxi. fin. : or inserted variously in this Gospel from the mere fact of having dropped out here. Then again the contents of the passage would operate with the above causes to its exclusion altogether from many MSS .: and the fact of some excluding only ch. viii. 3-11, seems certainly to shew that the moral element did operate in the matter. (9) Dropping all idea of the hypothesis just suggested, our conclusion on the data must I think be, to retain the passage, as we retain Mark xvi. 9 ff., with

a distinction from the rest of the text. With regard to the question, what text of the passage itself to adopt, it would seem idle to attempt to unite into one by critical processes texts which seem to be due to different sources. Our solution of the question must be merely formal and diplomatic. And, thus solving it, it has been thought best in this Edition to give the text as it is found in the only one of our most ancient Mss. which contains it: the amount and nature of the variations being fully seen in the accompanying Digest. In adopting this plan, it will be observed that no judgment whatever is given on the purity of the text thus adopted, -no approval whatever of the Codex Bezæ as a fons lectionum: our proceeding is simply a formal and objective one, adopted as a necessity where no other seemed even mode-53. The circumrately satisfactory. stance that this verse is included in the dubious passage is remarkable, and seems to shew, as remarked above, that the doubt has not arisen from the ethical difficulty, as Aug. hints (var. readd.), -for then the passage would have begun with ch. viii. 1. Nor can this verse have been expunged to keep up the connexion with ch. viii. 12for that is just as good with it,-if understood, as usually, of the members of the Sanhedrim. We must now regard it as fragmentary, forming the beginning of the account of the woman taken in adultery. It is therefore not clear to what the words apply. Taken in conjunction with what follows (see on ch. viii. 5), I should say that they indicate some time during the last days of the Lord's ministry, when He spent the nights on the Mount of Olives, as the date of the occurrence. Certainly the end of Luke xxi. seems to be its fitter CHAP. VIII. 1.] John never place. elsewhere mentions the Mount of Olives (not even in ch. xviii. 1): and when he

STUX $\Gamma\Delta\Lambda S$

1, 33, 69

ού μη ι περιπατήση εν τη ιο σκοτία, άλλ' έξει το φως βρητο

rec περιπατησει, with DEHMA (S 1, e sil) Cyr[-pa]: txt BTR rel Orig, Cyr[-pa]. EXEL X1.

are forced and harsh. It was, say they, the early morning (ver. 2) and the sun was just rising, to which these words τὸ φῶς τοῦ κόσ. allude,—and the walking in darkness is an allusion to the woman, whose deed of darkness had been detected in the night. But not to dwell on other objections to this view,-e.g. that such an allusion to the woman would be wholly out of character after our Lord's previous treatment of her,-how come these Pharisees, who on the hypothesis of the above Commentators are the same as those who accused the woman, to be again so soon present? Was this at all likely? We cannot escape from this difficulty with Stier, iv. 363, edn. 2, by supposing a multitude of the people to have been witnesses on both occasions: the of Papisaloi of the one must surely extend through the other, if this connexion is to be maintained. On the other hand, this discourse comes in very well after ch. vii. 52. The last saying of Jesus (ch. vii. 37, 38) had referred to a

festal usage then just over: He now adds another of the same kind. It was the custom during the first night, if not during every night, of the feast of tabernacles (see authorities in Wetstein), to light up two large golden chandeliers in the court of the women, the light of which illuminated all Jerusalem. All that night they held a festal dance by the light.

Now granted that this was on the first night only,-what is there improbable in the supposition that our Lord-standing in the very place where the candlesticks had been or perhaps actually were should have alluded to that practice, as He did to the outpouring of water in ch. vii. 37, 38? Surely to say in both cases, as Lücke and De Wette do, that the allusion could not have been made unless the usage took place on that day, is mere trifling. While the feast lasted, and the remembrance of the ceremonies was fresh, the allusion would be perfectly natural.

τὸ φῶς τ. κόσ.] See on ch. i. 9, and xi. 9, 10. See also Isa. xlii. 6: Mal. iv. 2;

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f w. ἐπί, only.

γίνεται είς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. 3 ἄγουσιν DGHK δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἁμαρτία γυναῖκα $^{
m f}$ εἰλημ $^{
m U\Gamma}({
m EM})_{
m AH}$

with ast

d part., princ. Luke, v. 2. xiv. 28, 31. e Matt. xv. 19 (reff.). Mark

rec παρεγενετο, with E rel: ηλθεν UA 69 syr-uss [-bars, venit latt S with arm]: txt D. add o inoovs U Ser's defs.

Luke, v. 2, ziv. 28, 31.

2v. 2, Acts for o laos, o u.c.

13. xxv. 6, 13. xxv. 6, 13. xxv. 6, 13. xxv. 6, 13. xxv. 6, 13. xxv. 6, 13. xxv. 6, 13. xxv. 6, 13. xxv. 6, 13. xv. 6, 14. xv. 12. xii. 48.

Mark ix. 35. xii. 41 only. [John, here only. Num. xv. 12]

(John, here only. Num. xv. 12]

(Aut. xv. 12)

Aut. xv. 13. xv. 6, 14. xv. 12. xv. 60. xv. 12. xv. 12. xv. 12. xv. 12. xv. 13. xv. 60. xv. 13. xv. 60. xv. 14. xv. 12. xv. 13. xv. 60. xv. 14. xv. 12. xv. 12. xv. 12. xv. 12. xv. 12. xv. 12. xv. 13. xv. 60. xv. 14. xv. 12. xv. 14. xv. 12. xv. 14. xv. 12. xv. 14. xv. 12. xv. 14. xv. 14. xv. 15. xv. 15. xv. 14. xv. 15. xv

introduces a new place, it is his habit to give explanations (see ch. i. 45; v. 2, and λεγομένην ch. iv. 5; xix. 13, 17). (Stier, who says (iv. 348, edn. 2), "The simple answer to Alford's remark is, that John here, and here only, mentions the Mt. of Olives," omits all allusion to this habit of the Evangelist, which alone gives weight to my remark.) πυρεύομαι with είς is not found elsewhere in John; but (in the Gospels) only in Matt. and Luke, and the frag. Mark xvi. fin. Nor is ὅρθρον, nor παραγίνομαι els nor & habs in this sense, but always & oxxos (see & xabs ch.

not in John's manner to relate that Jesus taught them, without relating what He taught.

3.] John does not usually connect with $\delta \epsilon$, more commonly with $o \delta \nu$: but $\delta \epsilon$ is found thus used here, vv. 1, 2, 3, (5, where the conjunction of $\delta \hat{\epsilon} \dots \delta \hat{\epsilon}$ is not in St. John's manner, see Gal. ii. 20,) 6 (twice v. r.), 7, 9, 10, 11 (twice v. r.). Thence, there is not one $\delta \epsilon$ of mere connexion (ver. 35 is no exception) through the remaining forty-eight verses of the $^{\rm d}$ της ζωης. 13 εἶπον οὖν αὐτ $\hat{\omega}$ οἱ Φαρισαῖοι Σ \hat{v} $^{\rm c}$ π ερὶ $^{\rm d}$ ch. i. 4. vi. 49 $^{\rm c}$ ch. i. 7, 8 reft

and on τὸ φῶς τῆς ζωῆς, ch. i. 4, and vi. there was, that His own unsupported wit-13.] See ch. v. 31. The assertion ness (supposing that possible) would not

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μένην καὶ $^{\rm g}$ στήσαντες αὐτὴν $^{\rm gh}$ ἐν μέσω $^{\rm 4}$ λέγουσιν αὐτῷ $^{\rm i}$ ἐκ- $^{\rm g}$ Matt. xviii. πειράζοντες αὐτὸν οἱ ἱερεἷς ἵνα ἔχωσιν $^{\rm k}$ κατηγορίαν αὐτοῦ iv. 7 only. Διδάσκαλε, αὕτη ἡ γυνὴ $^{\rm l}$ κατείληπται $^{\rm m}$ ἐπ' αὐτοφώρω $^{\rm m}$ μοιχευο- Matt. xviii. ε. $^{\rm e}$ $^{\rm m}$ κατείληπται $^{\rm m}$ ἐπ' αὐτοφώρω $^{\rm m}$ μοιχευο- Matt. xviii. $^{\rm e}$ ε $^{\rm m}$ ε ...viii. 5 (appy) II. μένη, 5 Μωϋσης δὲ ἐν τῷ νόμω ἐκέλευσεν τὰς τοιαύτας Ρ λιθάζειν. ch, xx. 19, 26. i Luke iv. 12 | Mt. (from Deut. vi. 16). x. 25. 1 Cor. x. 9 only. Ps. lxxvii. 18. k [Luke vi. 7 v. r.] ch. xviii. 29. 1 Tim. v. 19. Tit. 16 only + . 1 = here [bis v. r.] only. Exod. xxii. 4. m here only +. Thugyd. vi. 38. n pass., here and Matt. v. 32 v. r. only. Lev. xx. 10. trans., Matt. v. 28. p.ch. x. 31 reff., &c. [λιθοβολ., see digest, Matt. xxi. 35 refr.]

 1 κατειλημμενην, with M rel: καταληφθεισαν EGHK[Π]: txt D. aft εν ins τω Λ 69.

4. for λεγουσιν, ειπον UA 69 latt. rec om εκπειρ. αυτ. οι ιερ. ινα εχ. κατ. αυτ. (but see ver 6), with U rel [latt syr-uss-bars copt-wilk with arm-usc]: ins D: πειραζοντες (alone) EGHK[Π] arm[-mss]. to μοιχευομένη, ταυτην ευρομέν επ αυτοφωρω μοιχευομένην U.—η γυνη bef ${
m rec}^{-1}$ κατειληφθη; κατεληφθη ${
m EGHK}[\Gamma\Pi]$: ειληπται ${
m MA}[S]$ αυτη Μ. 69: txt D 1.

): txt D 1. [επ αυτω τω φωρω 346 (Burgon).] 5. rec εν bef δε and εν δε τω νομω bef μω., with E rel [for εν δε, και εν Γ]: txt D.—rec aft μω. ins ημιν, with E rel: [bef, Λ 1. 69 lat-e:] bef τας o constr. w. U: ins ημων bef μω. S[r ath]: om DH syr-uss syr-jer copt. εκελευσεν) ο ενετειλατο, with E rel: txt D. ree (for λιθ rec (for rec (for λιθαζειν) P λίθο-

βολεισθαι, with E rel: txt DMSUA 1. 69.

chapter. Nor does he ever mention oi γραμματείς elsewhere, but usually calls the opponents of Jesus οί Ἰουδαίοι, or οί ἄρχοντες. οἱ γρ. κ. οἱ Φ. is a very common expression in the synoptic narrative.

The account gives no light as to the capacity in which these Scribes and Pharisees acted when they brought the woman. Probably, only as tempting Jesus, and not in the course of any legal proceedings against her. Such would have required (Levit. xx. 10: Deut. xxii. 22) that the man also should have been put to death.

4.] Της λέγουσιν αὐτῷ ἐκπειράζοντες αὐτόν savours much more of the synoptic Gospels than of John: see Matt. xvi. 1; xix. 3; xxii. 18, 35: Mark viii. 11; x. 2; xii. 15, &c. Obviously our ch. vi. 6 is no example to the contrary. (So Luthardt.) The difficulty is even greater than the last, to say, in what sense this was a temptation, to lead to His accusation. The principal solutions of it have been, (1) that the command of the law had fallen into disuse from the frequency of the crime, and to re-assert it would be contrary to the known mildness of Jesus (Michaelis (first part), Aug., Euthym.). But what reason had any of His sayings,-who came to fulfil the Law, not to destroy it,given them to expect such mildness in this case? And suppose He had re-asserted

the law,-how could they have accused Him? (2) That some political snare was hereby laid for Him, whereby the Roman power might have been brought to bear against Him (Grotius and others). But this does not in any way appear; for (a) the Romans certainly allowed to the Jews (by connivance) the power of putting to death according to their law,—as they did in the case of Stephen: (3) our Lord's answer need not have been so worded as to trench upon this matter: and (γ) the accusers would have been more deeply involved than Himself, if such had been the case, being by the law the prominent persons in the execution. So that I leave the difficulty unsolved. Lücke (whose discussion on it see, ii. 261 ff.) observes: "Since Jesus seems to avoid every kind of decision on the question put to Him, it follows that He found in it no reference to the great subjects of His teaching, but treated it as a purely civil or political matter, with which in His ministry He had no concern. Some kind of civil or political collision the question certainly was calculated to provoke: but from the brevity of the narration, and our want of more accurate knowledge of criminal proceedings at the time, it is impossible to lay down definitely, wherein the collision would have consisted." p. 267.

only.

σεαυτοῦ ε μαρτυρεῖς ή μαρτυρία σου οὐκ ἔστιν ἀληθής. BDEFG

HKI M

SFUX

be trustworthy, but that His testimony was supported by, and in fact coincident with,

that of the Father. The very same argu- RAAS ment is here used, but the other side of it 1. 33. 69

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r [here bis, σὐ δὲ νῦν τί λέγεις; 6 ὁ δὲ Ἰησοῦς κάτω Γκύψας τῷ ς δακτύλῳ DGIK $^{\rm v.r.}$] Mark $^{\rm t.7}$ only. $^{\rm t.8}$ κατέγραφεν εἰς τὴν γῆν. $^{\rm 7}$ ὡς δὲ $^{\rm v.6}$ έρωτῶντες, $^{\rm w.6}$ $^{\rm t.6}$ κατέγραφεν καὶ εἶπεν αὐτοῖς $^{\rm t.6}$ $^{\rm t.60}$ $^{\rm t.60}$ $^{\rm t.60}$ ν εκοι. $^{\rm t.60}$ $^$

rent.

t here bis only. Exod. xvii. 14.

v [John, here only.] elsw., Luke (Acts x. 46 al.) & Paul (Rom. vi. l al.) only. Exod. xii. 39 B. (only?), constr., Acts xii. 16 only.

as only. Job x. 15 only. [ἀναβλέπ., see digest. = John, here bis (ch. ix. 11, &c.) only. Matt. xiv. 19 renf.] x here only. Deut. xxix. 18. 2 Macc. viii. 4. xii. 42 only.

rec om 2nd $\delta\epsilon$, with E rel: ins D lat-c f_2^c . [rec our, with E rel: txt D.] aft $\lambda\epsilon\gamma\epsilon$ is ins $\pi\epsilon\rho\iota$ aut η s MSUA 69 lat-c f_2^c with arm.

Luke xxiv. 28 only. $= 7 \rho \alpha \phi \epsilon \nu$, with K rel (- $\psi \epsilon \nu$ 69): txt DEGHM[S]. at end ins $\mu n^{-u} \pi \rho o s - v$ $\pi o i o \nu \mu \epsilon \nu o s$ EGHK. $\pi o i o \nu \mu \epsilon \nu o s$ EGHK. $\pi o i o \nu \mu \epsilon \nu o s$ $\pi o i o \nu o \mu \epsilon \nu o s$ $\pi o i o \nu o \mu o s$ $\pi o i o v$ $\pi o i o v$

πρωτον EGH.

will just remark that the very fact of their questioning thus, 'Moses commanded, but what sayest Thou?' belongs to the last days of the Lord's ministry, and cannot well be introduced chronologically where it here stands: nor does John any where introduce these questions between the law of Moses and Jesus; but the synoptic Gospels often do. The command here mentioned is not to be found, unless 'putting to death' generally, is to be interpreted as = stoning: compare Exod. xxxi. 14 and xxxv. 2, with Num. xv. 35, 36, in which the special order given by God would sanction such a view. But the Rabbis taught "omne mortis supplicium in scriptura absolute positum esse strangulationem." Tract. Sanhedr. ch. x. (Lücke, De Wette.) The passage Ezek. xvi. 38, 40 proves nothing, or proves too much; for it is added, "and thrust thee through I would rather with their swords." suppose that from Deut. xxii. 21, 23, 24, an inference was drawn what kind of a death was intended in ver. 22, the crime being regarded as the same; "he hath humbled his neighbour's wife." We have similar indefiniteness in ib. ver. 25, where evidently the same punishment is meant: see the whole matter discussed in Lücke, ii. 257 ff. 6. $\kappa \alpha \tau \epsilon \gamma$. $\epsilon is \tau$. $\gamma \hat{\eta} v = \delta \pi \epsilon \rho$ εἰώθασι πολλάκις ποιείν οἱ μὴ θέλοντες ανακρίνεσθαι πρώς τους έρωτωντας ακαιρα

DSU[r]A 1. 69 latt.

καὶ ἀνάξια. γνοὺς γὰρ αὐτῶν τὴν μηχανὴν προςεποιεῖτο γράφειν εἰς τὴν γῆν, καὶ μὴ προςέχειν οῖς ἔκεγον. Euthym. The habit was a usual one to signify pre-occupation of mind, or intentional inattention: see instances in Wetstein and Lücke. The one ordinarily cited from Ælian is irrelevant: see Lücke, ii. 269 note. The additions προςποιούμενος οτ μὴ προςπ. are glosses.

rec επ' αυτη: txt D[S] rel.

It does not follow that any thing was actually written. Stier refers to Jer. xvii. 13, but perhaps without reason. This minute circumstance speaks strongly

for the authenticity of the narration.
7.] ἀναμάρτ. is common in the classics: see instances in Lücke. It is not here used in the general sense, 'without sin' (E. V.), nor in the strictest, 'free from the crime of adultery' (it can hardly be that any of the Pharisees should have held themselves sinless,-or that all should have been implicated in adultery): - but - as άμαρτωλός, Luke vii. 37, - of the sin of uncleanness generally. Stier, who contends strongly for the genuineness of this narrative in this place, finds in ver. 46 an allusion to this saying. I cannot say that his attempts to establish a connexion with the subsequent discourse are to me at all satisfactory: I am much more inclined to think with Luthardt (i. 16), that the whole arrangement and plan of our Gospel is broken by 11 απεκρίθη Ίησους και είπεν αυτοίς Κάν έγω ε μαρτυρώ

14. ins o bef ιησ. DN 69 Orig, -ειπεν αυτοις ο is, omg απεκ. and και, N.

presented to us. He does witness of Himof the Father :- He being the Advos 700 self, because His testimony is the testimony θεοῦ, and the Father witnessing in Him.

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βαλέτω λίθον. 8 καὶ πάλιν y κατακύψας τῷ δακτύλῳ t κατέγραφεν y here only. Τίθεα- μόνος καὶ ἡ γυνὴ ἐν μέσω οὖσα. 10 Ἦ ἀνακύψας δὲ ὁ Ἰησοῦς α $^{\text{here only.}}$ σαμενος $^{\text{αμενος}}$ εἶπεν τῆ γυναικὶ Ποῦ εἰσιν ; οὐδείς σε $^{\text{i}}$ κατέκρινεν ; $^{\text{11}}$ κάκείνη $^{\text{4.}}$ Αcts x κ...) ειπεν εἶπεν τῆ γυναικὶ Ποῦ εἰσιν ; οὐδείς σε $^{\text{i}}$ κατέκρινεν ; $^{\text{11}}$ κάκείνη $^{\text{4.}}$ κίϊι. $^{\text{15}}$... $^{\text{15}}$... $^{\text{16}}$... $^{\text{16}}$ 1 Matt. xx. 18 reff. [John, here bis orly.]

rec ins τον bef λιθον, with E rel: om DU[Γ]Λ 1. 69.—rec (τον) λιθον bef επ' αυτ. βαλετω (with Scr's r s, e sil): (τ.) λιθ. bef βαλ. E rel latt [Aug,]: transp επ' αυτ. and (τ.) λιθ. UA 69 wth arm: βαλ. bef επ' αυτ. M syr-uss -bars syr-jer: txt D 1.—βαλλετω EGHK 1.

8. rec κατω τκυψας, with E rel: κυψας Η [Γ]: txt D 1. δακτυλω, with E rel: ins D lat-ff2. rec (for κατεγρ.) εγραφεν, with for εις, επι Μ. at end ins ενος E rel; eypawer M: txt D.

εκαστου αυτων τας αμαρτιας U.

9. rec (for εκαστος δε των ιουδ.) οι δε ακουσαντες, with Erel: ακουσαντες δε 1 [vulg lat-l] arm: om A 69 syr-jer: txt D. rec adds και υπο της ³ συνείδησεως ^a ελεγχομενοι, with E rel copt-wilk: om Datolija 1. συνείδησεως ^a ελεγχομενοι, with E rel copt-wilk: om Datolija 1. συνείδησεως ^a ελεγχομενοι, with E rel: aνεχωρησαν [M:] και εξηλθον 60: και[om Tischdf] εξηλθεν 1: ετι του ανεχωρησαν [M:] και εξηλθον 1: ανεχωρησαν [M:] και εξηλθον 1: ανεχωρησαν [M:] και εξηλθον 1: ετι του Timin iv. 2 Johan 6. Ματκ αντ. εξελθ. αντικές του 1: οπ D. αρξαμενος 1: rec (for ωντε παντ. εξελθ.) και (καπ. αντικές ωντικές z συνειδησεως α ελεγχομενοι, with E rel copt-wilk: om DMU[Γ]Λ 1.69 txt D (lat-c ff2). om μονος 69. aft movos ins o ingovs, with E rel: pref ιησους U lat-e: [o ιησ. Γ:] om D 1 am[with forj fuld ing em e Luke xxiii. harl] lat-c syr-uss syr jer. rec (for $ov\sigma a$) $\epsilon\sigma\tau\omega\sigma a$, with 1 (F, e sil) vulg f = Mark xiii. lat-c [t ath] syr-jer: txt D rel lat-ff; syr-uss[-bars copt-wilk]. $\frac{32 \text{ al. (John, Rev. ii. 23}}{10.0 \text{ Normal N$

10. Ψαναβλεψας Λ 69. τος ins και μηδενα ο θεασαμενος τηλην της only.) γυναικος δεί ειπεν, with E (F, appy) rel; ειδεν αυτην και UΛ 69 wth: om si. 32 refi. 10. Ψαναβλεψας Λ 69. rec ins και μηδενα ε θεασαμενος f πλην της DMS[Γ] 1 vulg lat-c e [f_2 g t] syr-uss[-bars] syr-jer copt-wilk arm. rec (for $\tau\eta$ $\gamma \nu \nu a \omega \kappa$) au $\tau\eta$, with E rel vulg lat-e f_2 [g t ath arm] syr-jer: om $\Gamma \Lambda$ 69: txt D (lat-c) syr-uss[-bars]. rec ins 8 η $\gamma \nu \nu \eta$ bef $\tau o \nu$: $\gamma \nu \nu \alpha \iota$ MSU[Γ]Λ 1. 69: om D rel syr-uss -bars]. rec aft εισιν ins εκεινοι οι h κατηγοροι σου, with E rel copt-wilk wth; οι κατ. σοι, omg εκεινοι, H[S]U 69 [vulg-ed]: om DMA 1 am [with san] lat-c e syr-uss syr-jer arm.

z Gospp., here only. Rom. ii. 15. ix. 1 al.‡ Eccl. x. 20. Wisd, xvii. 10 only. a = ver. 46. xii. 5. 3 Macc. v. xii. 32 reff.
h Acts xxiii.
30, 35. [xxiv.
8.] xxv. 16,
18 only.
Prov. xviii.
17. 2 Macc.
iv. 5 only.

(-γωρ, Rev.

the insertion of this passage. The Lord Jesus was not sent to be a ruler and a judge in this or that particular case of crime, see Luke xii. 14; but the Ruler and Judge of all: and His answer expresses this, by convicting them all of sin before Him. τόν (see digest), if genuine, refers to the first stone, which by Deut. xvii. 7 the witnesses were to cast.

8.] Ίνα μή, βλέποντος είς αὐτούς, αἰσχύνωνται, ράον ούτως έλεγχθέντες, καὶ Ίνα, ως αὐτοῦ δῆθεν ἀσχολουμένου εἰς τὸ γράφειν, έξη αὐτοῖς ὑπαναχωρήσαι πρό φανερωτέρας καταγνώσεως καὶ αὐτῶν γὰρ ἐφείδετο δι' ὑπερβολὴν χρηστότητος. Euthym. The gloss in U (see var. readd.)

9. They had said, Tas is curious. τοιαύτας-they now perceive that they themselves were τοιοῦτοι. There is no historical difficulty in this conduct of the Pharisees, as Olshausen finds; -they were struck by the power of the word of Christ. It was a case somewhat analogous to that in which His έγώ είμι struck His foes to the ground, ch. xviii. 6.

The variations of reading are very wide (see digest) in the latter part of the verse. We can hardly (with some) lay any stress on πρεσβυτέρων, as indicating the natural order of conviction of sin. If the consciences of older sinners have heavier loads on them, those of younger

fch. iii. 8 reff. g 2 Cor. xi. 18 only. κ. σάρκα, Rom. i. 3. v. 1. ix. 3, 5 v. 1. 11. 3, 5 al. h ch. vii. 24. i ch. vi. 51 reff. j Rev. xv. 3. xvi. 7 al. Isa. lix. 4.

ε περί εμαυτού, άληθής έστιν ή μαρτυρία μου, ότι οίδα BDEF πόθεν ήλθον καὶ ^f ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθει MSTU ἔρχομαι ἡ ποῦ ὑπάγω. 15 ὑμεῖς gh κατὰ g τὴν g σάρκα 1.33.69 h κρίνετε, έγω οὐ κρίνω οὐδένα. 16 i καὶ ἐὰν κρίνω i δὲ έγω, ή κρίσις ή έμη ι άληθινή έστιν, ὅτι μόνος οὐκ εἰμί,

η μαρτ. μου bef αληθ. εστιν Β lat-b sah arm Orig₁ Chr₁ Did₂ Faust-in-Aug: αληθινη μου εστ. η μαρτ. D. om last clause (homæotel) M[SΓ]Δ 33. 69 syr-jer Orig₂ Cyr₁ Aug. om $\delta \epsilon$ FHKN lat-a [Novat₁]. rec (for η) $\kappa a\iota$ (from above), with \aleph rel lat-a b c e [D-lat] Syr α th arm-mss [Cyr- p_1]: txt B D[-gr] KTUX Λ 1. 33 vulg lat-f ff2 l q syr coptt goth arm-ed.

16. for και εαν, καν X. rec alηθης (from vv. 13, 14), with & rel Orig,: txt

BDLTX 33 Orig. aft movos ins eyw D ev-40 (sah).

14. ὅτι οίδα κ.τ.λ.] See on ch. vii. This reason binds His testimony to that of the Father; for He came forth from the Father, ch. xvi. 28, and was returning to Him. "Lumen," says Augustine (Tract. in Joan. xxxv. 4) "et alia demonstrat et seipsum . . . Testimonium sibi perhibet lux: aperit sanos oculos et sibi ipsa testis est, ut cognoscatur lux."

Then again, he only who knows can wit-

ness: and Jesus only knew this. Notice ἡλθον and ἔρχομαι,—I know whence I came:-this goes back to the èv άρχη ην of ch. i. 1; but ye know not whence I come,-'do not recognize even My present mission.' We must not

for a moment understand καν έγω μαρτ. with Grotius, "even though I should witness," &c.: "etiamsi nulla essent de me prægressa prophetarum, nulla Joannis Baptistæ testimonia." It does not suppose a case, but allows the fact. 15, 16. There is no allusion to the fore-

going history; the train of thought is alto-'The end of all tesgether another. timony, is the forming, or pronouncing, of judgment. Ye do this by fleshly rules, concerning me and my mission: I judge no man, i.e. it is not the object nor habit of this My mission on earth; but even if I be called on to exercise judgment, my judgment is decisive: not exactly ἀληθής, but

HISTORY OF THE WOMAN TAKEN IN ADULTERY.

εἶπεν αὐτῷ Οὐδεὶς κύριε. ὁ δὲ εἶπεν Οὐδὲ ἐγώ σε ὶ κατακρίνω. DFGH k Luke v. 10 εἶπεν αὐτῷ Οὐδεὶς κύριε. δ δὲ εἶπεν reff. [John], ὕπαγε, k ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.]

KUP (E MA 1. 69 with ast, S with

11. rec (for $\kappa \alpha \kappa$. $\epsilon \iota \pi$. $\alpha \upsilon \tau \omega$) η $\delta \epsilon$ $\epsilon \iota \pi \epsilon \nu$, with E rel: txt D. rec (for ο δε ειπεν) ειπεν δε ο ιησους, with E rel vulg (syr-uss -bars]): ο δε ιησ. είπεν Λ: και ο ιησ. είπεν 69: είπεν αυτη ο ιησ. U: txt D. rec aids αυτη, with $\Lambda[(U)]$ lat-c (e) ff_2 g syr-jer æth: om D rel vulg lat-l syr-uss [-bars] syr-jer arm. for κατακ., κρινῶ EFGK. rec (for υπαγε) πορευου, with E rel: txt D. rec (for $\alpha \pi o \tau o \nu \nu \nu \nu$) $\kappa \alpha$, with E rel: om 69: txt DM 1 (am) lat-c [l vulg] (syr-uss[-bars]) syr-jer copt-wilk ath, and (prefg $\kappa \alpha \iota$) lat- f_2 arm. [Tischdf (ed 8) gives $\kappa \alpha \iota$ as omd only by D-gr lat-ff; copt-wilk arm.

ones are more tender. μόνος, i.e. with the multitude and the disciples; the woman standing between Him and the disciples on one hand,—and the multitude on the other. 10, 11. πλήν (v. r.) is only found here in John, Gosp. and Epp.

κατακρίνω also is not found elsewhere in John, who uses κρίνω in its strict sense for it. The question is evidently so worded for the sake of oude eyw σε κατακρίνω: but it expresses the truth in the depth of their hearts. The Lord's challenge to them would lead to a condemnation by comparison with themselves, if they condemned at all: which they had not done. The words of Jesus were in fact a far deeper and more solemn testimony against the sin than could be any mere penal sentence. And in judging of them we must never forget that He who thus spoke knew the hearts,-and what was the peculiar state of this woman as to penitence. We must not apply in all cases a sentence, which requires His divine knowledge to make it a just one.

ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. 17 ἱ καὶ ἐν τῷ νόμῷ ἱ δὲ τῷ ὑμετέρῷ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. 18 ἐγώ εἰμι ὁ ° μαρτυρῶν ° περὶ ἐμαυτοῦ, καὶ ° μαρτυρεῖ ° περὶ ἐμοῦ ὁ πέμψας με πατήρ. 19 ἔλεγον οὖν αὐτῷ Ποῦ ἐστιν ὁ πατήρ σου ; ἀπεκρίθη Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἀν ἤδειτε. 20 ταῦτα τὰ ῥήματα ἐλάλη- κ Luke xxi. 1 τὸν πατέρα μου ἀν ἤδειτε. 20 ταῦτα τὰ ῥήματα ἐλάλη- κ Luke xxi. 1 τὸν πατέρα μου ἀν ἤδειτε. 20 ταῦτα τὰ ῥήματα ἐλάλη- κ Luke xxi. 1 τὸν πατέρα μου ἀν ἤδειτε. 20 ταῦτα τὰ ῥήματα ἐλάλη- κ Luke xxi. 1 τὸν πατέρα μου ἀν ἤδειτε. 20 ταῦτα τὰ ῥήματα ἐλάλη- κ Luke xxi. 1 τὸν πατέρα μου ἀν ἤδειτε. 20 ταῦτα τὰ ῥήματα ἐλάλη- κ Luke xxi. 1 τὸν πατέρα μου ἀν ἤδειτε. 20 ταῦτα τὰ ῥήματα ἐλάλη- κ Luke xxi. 1 τὸν πατέρα μου ἀν πατέρα μου ἀν πατέρα μου ἀν τῷ ἱςρῷ, καὶ □κ. καὶ ἐν τῷ ἐπιασεν αὐτοῦ, ὅτι οὔπω ἐληλύθει ἡ μῶρα αὐτοῦ. ποι. 1 ἐκ. τοι. 21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὰ ὑπάγω, καὶ ζητήσετέ καὶι. 33, 36. χὶν. 4 επε. 1 ἐν. 4 επε. 1 ἐν. 4 επε. 1 ἐν. 4 ἐν. 1 ἐν. 4 ἐν. 1 ἐν. 4 ἐν. 1 ἐν. 4 ἐν. 2 ἐν. 4 ἐν. 3 ἐν. 4 ἐν. 4 ἐν. 3 ἐν. 4 ἐν. 4 ἐν. 3 ἐν. 4 ἐν. 5 ἐν. 4 ἐν. 5 ἐν. 4 ἐν. 5 ἐν. 4 ἐν. 5 ἐν

οιη πατηρ DN1.

BUTX 1. 33 (vulg) lat-c æth arm Orig₅ Cyr[-p] Ambr.

20. rec aft ελαλησεν ins ο ιησους, with E rel vulg-ed lat-ff₂ q [arm-ed]: om BDKL TR am[with forj ing san] lat-a b c e f l syrr [syr-jer] coptt goth æth arm-mss Orig₂

Chr-comm Cyr₁. οm διδασκων εν τω ιερω Χ.

21. for $\epsilon_i \pi \epsilon_{\nu}$, $\epsilon_i \epsilon_{\nu} \epsilon_{\nu} \epsilon_{\nu} \epsilon_{\nu}$. om $\pi \alpha \lambda_i \nu$ k. rec aft autois ins σ is, with E rel vulg lat-a (c) f (copt) sah Chr₁: om BDLTXK lat-b e Orig₁ [Cyr₁]. $\zeta_{\eta} \sigma \epsilon_{\tau} \epsilon_{\nu}$ D¹(txt D⁵). $\alpha \pi \sigma \theta \alpha \nu \eta \sigma \epsilon \sigma \theta \epsilon_{\nu}$ T.

åληθωνή, which rather means, genuine; which a judgment can only be by being true and final: see ch. v. 30 and note.

17.] The ὑμετέρω seems to give this sense to the clause:—'So that if you will have the mere letter of the law, and judge my testimony by it, I will even thus satisfy you:' ὑμετ. thus implying, 'The law which you have made so completely your you by your kind of adherence to it.'

your own by your kind of adherence to it.

19.] Augustine (in Joan. Tract. xxxvii. 2, vol. iii. pt. ii.) and others imagine that the Jews thought of a human father, in thus speaking. But surely before this, as Stier remarks (iv. 370, edn. 2), the Jews must have become accustomed to δπατήρ μου too well to mistake its meaning. It is rather a question asked in mere scorn, by persons who know, but will not recognize, the meaning of a word uttered by another.

20. τῷ γαζοφυλακίω] See Luke xxi. 1, and note on Mark xii. 41. It was in the court of the women.

20. τῷ γαζοφυλακίω] See ch. vii. 8, 30.

21—59.] Further discourses of Jesus The Jews attempt to stone Him. This forms the great conclusion of the series of discourses to the Jews. In it our Lord testifies more plainly still to His divine origin and sinlessness, and to the cause of their unbelief; until at last their enmity

is worked up to the highest pitch, and they take up stones to cast at Him. It may be divided into four parts: (1) vv. 21-24,-announcing to them the inevitable consequence of persistence in their unbelief on His withdrawal from them: (2) vv. 25-29,-the things which He has to say and judge of them, and the certainty of their own future recognition of Him and His truthfulness: (3) vv. 30-47, -the first springing up of faith in many of them is by Him corrected and purified from Jewish pride, and the source of such pride and unbelief detected: (4) vv. 48-58, -the accusation of the Jews in ver. 48, gives occasion to Him to set forth very plainly His own divine dignity and præexistence. 21.] The time and place of this discourse are not definitely marked; but in all probability they were the same as before. Only no stress must be laid on the our as connected with ver. 20, for it is only the accustomed carrying forward by the Evangelist of the great self-manifesζητ. με includes the tation of Jesus. idea 'and shall not find me,' which is expressed in ch. vii. 34, 36 :- ye shall continue seeking Me. καὶ ἐν τ. άμ. . . . and shall die (perish) in (not because of (Lampe, Kuinoel)) your sin. This sin is not unbelief, for, ver. 24, it is clearly distinguished from that: but, 'your state of sin, unremoved, and therefore abiding and

o Matt. vii. 16. ch. iv. 29 al. Mal. in. 8 p ch. iii. 31 reff. q here only. r Gal. iv. 26. Phil. iii. 14. Col. iii. 1, 2 RNI. Col. iii. 1, 2
only.
s 1 ('or. xv. 17,
ch. ix. 34,
t ch. iv. 26 reff.
uch. i. 19,
v = (see note)
here only \$\frac{1}{2}\$, (Gen. xlii).
20, Dan. viii.
1 Theod.)

π ύπανω υμείς ου δύνασθε ελθείν. 22 ελεγον ούν οί BDEF 'Ιουδαίοι ο Μήτι ἀποκτενεί έαυτον, ὅτι λέγει "Όπου ἐγώ ΜΝΤΟ η ύπάγω, ύμεις οὐ δύνασθε ἐλθείν; ²³ καὶ ἔλεγεν αὐτοίς 1. 33. 69 Υμείς ρέκ ητών ηκάτω έστε, έγω ρέκ ττων τάνω είμι ύμεις εκ τούτου τοῦ κόσμου εστέ, εγώ οὐκ εἰμὶ εκ τοῦ κόσμου τούτου. 24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε s ἐν ταίς ε άμαρτίαις ύμων εαν γαρ μη πιστεύσητε ὅτι τ εγώ είμι, ἀποθανεῖσθε ε έν ταῖς ε άμαρτίαις ύμῶν. 25 ἔλεγον ουν αυτώ " Σύ τις εί; είπεν αυτοίς ο Ίησους " Την

22. $\epsilon \lambda \epsilon \gamma \alpha \nu$ D¹. $\alpha \nu \tau \nu$ D¹(txt D-corr¹) [Γ] Λ 69 Orig₁. aft $\sigma \pi \nu \nu$ ins $\alpha \nu$ X¹. 23. rec (for $\epsilon \lambda \epsilon \gamma \epsilon \nu$) $\epsilon \iota \pi \epsilon \nu$, with E rel lat_f q syrr: txt BDLTXX 69 latt syr-mg [syr-jer] Orig₁ Cyr₁.—for $\kappa \alpha \iota$ $\epsilon \lambda$., $\epsilon \lambda$. $\sigma \nu \nu$ X¹(txt X³a, but former readg restored). aft $\epsilon \gamma \omega$ ins $\delta \epsilon$ D-gr lat_f q copt goth [$\alpha \nu$ th]. rec 1st $\tau \sigma \nu \nu$ kog $\mu \nu \nu$ bef $\tau \sigma \nu \tau \sigma \nu$ (conformed to folly), with DN rel vulg [$\alpha \nu$ th] syr Orig₂ Chr₂ [$\alpha \nu$ th]: txt BT 69 lat-a b c [e f q] Syr coptt goth Orig₁.
24. om ove \$\times 240-4 [lat-a e].

aft πιστευσητε ins μοι DN 69 lat-e æth. 25. om ουν [Γ κ 249 Ser's t1. rec ins kai bef $\epsilon i \pi \epsilon \nu$, with E rel lat-f $\lceil l \rceil q$ syr goth ath: om BL [T(sic, Tischdf)] X(DN) 1.33.69 latt Syr coptt Cyr.—add our D-gr N 249. om o B Scr's h1.

proving your ruin' (see on ver. 24).
The words do not refer to the destruction of Jerusalem, but to individual perdition. In these discourses in John, the public judgment of the Jews is not prominently brought forward, as in the other Evangeοπου έγω ύπ. is the consequence, not the cause (by any absolute decree) of their dying in their sins (see ch. vii. 34; xiii. 33). This latter sense would have required ὅπου γάρ. 22.7 It is at least probable that they allude to the idea mentioned by Josephus, himself a Pharisee, in his speech at Jotapata, B. J. iii. 8. 5: - όσοις δέ καθ' έαυτῶν ἐμάνησαν αί χείρες, τούτων μεν άδης δέχεται τάς ψυχας σκοτιώτερος: - and with the bitterest malice taunt Him with thus being about to go where they, the children of Abraham, could never come. δ Ἡρακλέων φησίν ότι πονηρώς διαλογιζόμενοι οἱ Ἰουδαῖοι ταῦτα ἔλεγον, καὶ μείζονας έαυτοὺς ἀποφαινόμενοι τοῦ Σωτῆρος καὶ ὑπολαμβάνοντες ὅτι αὐτοὶ μὲν ἀπελεύσονται πρός τον θεόν είς ανάπαυσιν αιώνιον, δ δὲ Σωτὴρ εἰς φθορὰν καὶ εἰς θάνατον έαυτον διαχειρισάμενος όπου έαυτονς οὐκ έλογιζοντο ἀπελθεῖν. Orig. tom.xix. c. 4, vol. iv. p. 302. De Wette thinks this too refined, and that such a meaning would, if intended, have been marked in our Lord's answer. 23.7 'Ye cannot come where I am going, because we both shall return thither whence we came: I to the Father from Whom $(\tilde{\epsilon}\kappa \tau \tilde{\omega} \nu \ \tilde{\omega} \nu \omega)$ I came: ye to the earth and under the earth (for that more awful meaning surely is not excluded) whence ve

came' (ἐκ τῶν κάτω). Then ὁ κόσμος ούτος of course does not only imply 'this present state of things,' but involves the deeper meaning, of the origin of that state of things (see ver. 44) and its end, ver. 24.

24. Since this (ver. 23) is the case, -if ye do not believe that I am He, the Deliverer,—and be renewed by Faith, ye shall die in your sins (plural here, as struck nearer home to their consciences, and implying individual acts of sin, the results of the carnal state). On ἐγώ εἰμι see note, ver. 58. 25.7 Their question follows on έγω ἐκ τῶν ἄνω εἰμί, ver. 23, and the dubious elliptical expression έγώ είμι of the last verse. It is intended to bring out a plain answer on which their enmity might fasten. Our Lord's reply has been found difficult, principally from the ambiguity of ore and ore. No sense can however be given by on which will at all harmonize with the context, notwithstanding Luthardt's defence of it. Lücke's interpretation (edn. 3) after Euthym., "Why do I speak with you at all?" is not only ungrammatical, but most alien from the whole character of our Lord's discourses. I assume then that $\delta \tau_i$ is to be read. Then comes another question: what does laho mean? It has been usually rendered 'say,' or 'tell:' 'even the same that I said unto you from the beginning, E. V. But as De Wette has observed, Aala will not bear this. It is never 'to say' simply, but 'to discourse,' or 'to hold converse,' 'to speak.' Again, what is την άρχην? not to be taken substantively (as Aug., Ambr., Vulg. princi-

άρχην ὅ τι καὶ λαλῶ ύμιν. 26 πολλὰ ἔχω περὶ ύμῶν λαλείν και κρίνειν άλλ' ο πέμψας με άληθής έστιν, κάγω \mathring{a} $\overset{\text{w}}{\eta}$ κουσα $\overset{\text{w}}{\pi}$ αρ' αὐτοῦ, ταῦτα λαλ \mathring{a} $\overset{\text{x}}{\kappa}$ εἰς τὸν κόσμον. $\overset{\text{w ch. vi. 45 reff.}}{\text{x constr., Mark}}$ $\overset{\text{27}}{\text{οὐκ}}$ έγνωσαν ὅτι τὸν $\overset{\text{y}}{\text{π}}$ πατέρα αὐτοῖς $\overset{\text{y}}{\text{γ}}$ ἕλεγεν. $\overset{\text{28}}{\text{εl}}$ πεν $\overset{\text{i. 2l, 39 al. i. 2l. 30 sl.}}{\text{constr., phil}}$ τότε γνώσεσθε ὅτι $\overset{a}{\epsilon}$ ἐγώ $\overset{c}{\epsilon}$ ιμι, καὶ $\overset{b}{\epsilon}$ ἀπ' $\overset{c}{\epsilon}$ μαυτοῦ ποιῶ $\overset{a}{\epsilon}$ $\overset{vv. 24, 58.}{\epsilon}$ $\overset{c}{\epsilon}$ μα

26. att με ins πατηρ N. ins και bef καγω(sic) T [copt]. αυτω Ν1. ree (for λαλω) λεγω, with E rel: txt BDKLTUXAN 33. 69 latt syrr [syr-jer] goth Cyr[-p2].

27. for autois, autou D Ser's g h k r vulg(not am san) lat-l. λεγει DF Chr.

add τον θεον DN¹ vulg(not am forj harl san) lat-(b) c e ff2 g [l].

28. rec aft ουν ins αυτοις, with (D)EN rel vulg lat-b c e f ff2 [g l] q: om BLT 1 lat-a.—aft αυτ. ins παλιν D syrr [syr-jer] sah-woide: aft o is N. ins oti bef otav B.

pium), so as to mean 'The beginning, as pium), so as to mean 'The oeginning, as I, &c.' (so recently, Bp. Wordsw.): but adverbially, with all Greek interpreters (see reff.). And adverbially it may mean (1) 'in the beginning,' 'from the beginning,' but not 'firstly:' (2) 'generally,' 'at all,' 'omnino,' usually with a negative clause, but sometimes with an affirmative. Thus Soph. Antig. 92, ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμήχανα: Herod. i. 9, ἀρχὴν γὰρ ἐγὼ μηχανήσομαι οὕτω: iv. 25, τοῦτο οὐκ ένδέκομαι την άρχην: Plato, Lysis, p. 265, πως οθν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι έσονται την ἀρχήν; See many more examples in Hermann on Viger, p. 722. The common rendering takes the first of these meanings; -but the above remarks on λαλω will set that rendering aside ;and together with the assumption of λαλω = ἔλεξα, the meaning, 'in the beginning,' or 'at first,' or 'from the beginning,' falls to the ground. We have then the second meaning of την ἀρχήν, generally, or 'traced up to its principle,'-for such is the account to be given of this meaning of the word. The rendering of καί, 'even,' and placing it before την άρχ., as done in E. V., is ungrammatical. It must be taken with λαλῶ, being inseparable from it by its position between the relative 8 71 and the verb: as in the clause, δς καὶ παρέδωκεν αὐτόν.

This being premised, the sentence must be rendered (literally) thus: Essentially, that which I also discourse unto you: or In very deed, that same which I speak unto you. He is the Adyos-His discourses are the revelation of Himself." And there is especial propriety in this:—When Moses asked the name of God, "I am that which I AM," was the mysterious answer; the hidden essence of the yet unrevealed One could only be expressed by self-comprehension; but when God manifest in the flesh is asked the same

question, it is ' I am that which I SPEAK :' what He reveals Himself to be, that He is (see on next verse). The above sense is maintained by De Wette, and strikingly expanded and illustrated by Stier, iv. 378 Meyer, "Do ye ask, what I have been long telling you?" is ingenious, but seems to be by implication refuted by what has been said above. He gives a good résume of the interpretations. 26.] He is, that which He speaks; and that, He has received from the Father; -He has His definite testimony to give, and His work to do: and therefore, though He has much that He could speak and judge about the Jews, He does it not, but overlooks their malice, -not answering it, -that He may go forward with the haheir eis Tor κόσμον, the revelation of Himself: the αλήθεια of which is all-important, and excludes less weighty things. εἰς τ. κόσ., out into the world, as εἰς τὸν ἀέρα λαλοῦντες, 1 Cor. xiv. 9: see Mark xiii. 10: Luke xxiv. 47. This verse is in the closest connexion with the foregoing.

27.] They did not identify $\delta \pi \epsilon \mu \psi as \mu \epsilon$ with ὁ πατήρ μου. However improbable this may be after ὁ πέμψας με πατήρ, ver. 18 (De Wette), it is stated as a fact; and the Evangelist certainly would not have done so without some sure ground :εἰκὸς αὐτοὺς διαπορεῖν πρὸς ἀλλήλους λέγοντας Τίς ἐστιν δ πέμψας αὐτον; Euthym. There is no accounting for the ignorance of unbelief, as any minister of Chair beauty har projections. of Christ knows by painful experience.

28.] This connects (our being the continuation of the foregoing, see above on ver. 21) with ver. 26, and also with ver. 27, as the τότε γνώσεσθε shews, referring to the οὐκ ἔγνωσαν. On ὑψ. see ch. iii. 14. 'When ye shall have been the instruments of accomplishing that death by which He shall enter into His glory:' for $c = ch. xiv. 18. οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ, ταῦτα λαλῶ. BDEF <math>xi. 32. \atop Acts vi. 2... 29$ καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ c ἀφῆκέν με MSTU xi. 31. 1 John xi. 32. 1 John <math>xi. 32. 1 John xi. 33. 1 John <math>xi. 33. 69 xi. 31. 1 Teff. xi. 32. 1 John <math>xi. 33. 69 xi. 32. 1 John <math>xi. 33. 69 xi. 33. 1 Teff. xi. 33. 69 xi. 34. 1 Teff. xi. 33. 1 Teff. xi. 34. 1 Teff. xii

 \mathbf{E} ch. i. 48 reff. i 2. John i 1. 9 al. καὶ ἡ ἀλήθεια ¹ ἐλευθερώσει ὑμᾶς. 33 ἀπεκρίθησαν πρὸς οιὶς καὶ οὐδενὶ η δεδουλεύκαμεν νὶί 2, 21. 21.

Gal. v. 1 only +. (Sir. 1. 23 [25] Tromm. [but ? δευτεροῦν ABN &c.]) 2 Macc. i. 27. ii, 22 only. ix. 7. Gal. iii, 29. Isa. xli. 8. n John, here only. = Acts vii. 7, from Gen. xv. 13.

rec aft $\pi\alpha\tau\eta\rho$ ins $\mu\nu\nu$, with B rel lat-fq syrr coptt goth arm: om DLTXX 69 latt [syr-jer] with Eus₁ Cyr₁ Thdrt₁ Hil₁. for $\tau\alpha\nu\tau\alpha$, $\nu\nu\tau\omega$ s X ev-11 [lat- σ e]. 29. $\nu\nu$ 0 our $\alpha\rho$ 0. ν 1 per ν 2 our ν 3 our ν 4 rec aft ν 4 ov ν 7 ins ν 6 ν 7 with E

29. ουκ αφ. με μονον bef μετ' εμου εστιν Ν'. rec aft μονον ins ο πατηρ, with E rel lat-f q syrr [goth]: om BDLTXN 1. 69 latt syr-jer coptt æth arm Eus, Cbr, Cyr, Hil. (33 def.)

31. om δ (bef $i\eta\sigma$.) \aleph^1 . for $\mu\epsilon\nu\eta\tau\epsilon$, $\mu\epsilon\nu\eta\tau\epsilon$ TD. $\epsilon\mu\omega$ bef $\lambda \delta \delta \omega$, $\delta \delta \delta \omega$

τω, D Eus, om μου N1.

the latter idea is clearly implied here.

33. rec (for προς αυτον) αυτω, with E rel vulg lat-a b f: txt BDLTXX 33 lat-e ff₂ l q. add και ειπαν D 1 lat-e (b c ff₂ coptt æth) [syr-jer] arm. δεδουλευκαμεν bef ουδενι, prefg ου, D.

τότε γνώσ. Perhaps, in different ways :some, by the power of the Holy Spirit poured out after the exaltation of Christ, and to their own salvation; others by the judgments which were to follow ere long, and to their own dismay and ruin. The construction and connexion of the following appears to be this: καὶ ἀπ' ἐμαυτοῦ depends on ὅτι, and is an expansion of έγω είμι: whereas ver. 29 is an independent assertion. The interchange of moi and lala is remarkable. The construction is not elliptical, so that ποιῶ κ. λαλῶ should be understood in both cases; but the declaration of ver. 25 is still in the Lord's mind, His moieir being all a declaration of the Father, -a hadeiv in the widest sense. Cf. Bengel: "cognoscetis ex re, quod nunc ex verbo non creditis." 29.] ἀφῆκεν, aor. referring to the appointment of the Father by which His work was begun, and which the μετ' έμου έστιν carries on through that work: see ch. xvi. 32. őть, because ;-not 'for,' as if what follows were merely a token that it is so (Olsh.). The τὰ ἀρεστὰ αὐτ. ποιῶ πάντ. is the very essential being of the Son, and is the cause why the Father is ever with Him. 30.7 They believed on Him with a higher degree of faith than those in ch. ii. 23, inasmuch as faith wrought by hearing is higher than that by miracles; but still wanted confirming. 31.] $\dot{\epsilon}\nu \tau\hat{\omega} \lambda. \tau\hat{\omega} \dot{\epsilon}\mu\hat{\omega} = \dot{\epsilon}\nu$ έμοί, ch. xv. 7, though that perhaps is spoken of a deeper entrance into the state of union with Christ. Remaining in His word is not merely obeying His teaching, but is the inner conviction of the truth of that revelation of Himself, which is his λαλιά or λόγος. ἐστέ, for probably they had given some outward token of believing on Him, e.g. that of ranging themselves among His disciples. 32.] In opposition to the mere holding of the truth. The knowing of the truth answers to the feeding on Christ; -is the inner realization of it in the man. And in the continuing increase of this comes true freedom from all fear and error and bond-33.] The answerers are the $\pi\epsilon$ πιστευκότες, not some others among the hearers, as many Commentators (Lampe, Kuinoel, De Wette, Lücke, edn. 3) have maintained; -see, as a proof of this, ver. 36, addressed to these same persons. They had not yet become ἀληθῶs μαθηταί, were not yet distinct from the mass of the unbelieving; and therefore, in speaking to them, He ascribes to them the sins of their race, and addresses them as part of that race. σπέρμα 'Aβ. ἐσμ.] See The assertion οὐδενὶ δεδ. Matt. iii. 9. πώπ. was so contrary to historical truth, that we must suppose some technical meaning to have been attached to SeSovλεύκαμεν, in which it may have been correct. The words cannot be meant of that generation only, for πώποτε connects with σπέρμα 'Aβ. έσ., and generalizes the assertion. As usual (see ch. iii. 4; iv.

34. om o (bet ιησ.) Β. om της αμαρτίας D lat-δ Clem, Orig, Faustin,.
35. εις την οικίαν D. aft 2nd δ ins δε DT vulg[not am fold forj ing tol] lat-α
[ff₂ g syr-jer] Syr syr-w-ob (æth) arm Cyr Cypr, om last clause (homæole!)
X[Γ]ℵ 33 Clem,.

36. ελευθερωσει (itacism) DHMΔ. [37. αποκτ. bef με B-corr (Tischdf N. T. Vat.).]
38. rec (for ä) δ (twice), with T rel lat-a c ff q syrr [syr-jer] goth æth: 1st K [1. 33 vulg] lat-b e [f g l]: 2nd LN^{3a}: txt BCDXN 69 lat-f copt Orig₃ Chr₁ Cyr₁ Tert.—1st ä bef εγω (more usual order) BCN copt Orig₃ Chr, δ bef εγω 1: εγω δε ä 69. rec att πατρι ins μου, with DN rel vulg-ed(with for san) lat-a b c e f ff [g copt]

ree att πατρι ins μου, with DN rel vulg-ed(with for, san) lat-a b e e f. ff. [g copt] syrr goth with-pl Tert, spec: om BCLTX am(with em foss [fuld] harl¹ ing jac) lat-g. l [syr-jer] with-rom Orig3(1 exp.) Cyr., ins ταυτα bef λαλω D 33 [Cyr-jer] Chr. ree (for ηκουσατε παρα του πατροs) εωρακατε παρα τω πατρι (both fer uniformity with preceding), with D rel latt syrr with-pl Tert,: ηκουσατε παρα τω πατρι 69: εωρακατε παρα του πατροs TN¹: txt BCKLXN¹a¹ 1.33 lat-f syr-mg [syr-jer] coptt goth with-rom Origsπρe(1 expr) Chr₁ Cyr₁. rec adds νμων, with CDN rel vss Chr Tert₁: om BLT sah with-rom Origsπρe(1 expr) Cyr₁.

11; vi. 52), they take the words of our Lord in their outward literal sense. Perhaps this was not always an unintentional misunderstanding. 34.] ποιῶν την άμαρτ., not = άμαρτάνων, for that all do; but = ἐργαζόμενος τὴν ἀνομίαν, Matt. vii. 23. It implies living in the practice of sin, -doing sin, as a habit: see reff. The mere moral sentiment of which this is the spiritual expression, was common among the Greek and Roman philosophers. See Wetstein: also Rom. vi. 12: 2 Pet. ii. 19. 35.] I believe, with Stier and Bengel, the reference to be to Hagar and Ishmael, and Isaac: the bond and the free. They had spoken of themselves as the seed of Abraham. The Lord shews them that there may be. of that seed, two kinds; the son, properly so called, and the slave. The latter does not abide in the house for ever: it is not his right nor his position—'Cast out the bondwoman and her son.' 'But the son abideth ever.' For the application, see on following verses. & δούλος and o vios are in this verse generic merely.

36.] Ye then, being in sin, are carnal: the sons of the bondwoman, and therefore need liberation. Now comes in the spiritual reality, into which the

discourse passes from the figure. This liberation can only take place by means of Him of whom Isaac was the type-the Seed according to promise; those only who of His Spirit are born again, and after His image, are ὅντως ἐλεύθεροι—truly sons of God, and no longer children of the bondwoman, but of the free. See by all means Gal. iv. 19 (where the subject really begins, not at ver. 21) to end, which is the best commentary on this verse. There neither is, nor can be here, any allusion either to the liberation of the sabbatical year (Œcolampadius); or to the subject of Heb. iii. 5, 6 (Euthym., after Chrys.). 37.] 'Ye are Abraham's seed, according to the flesh and the covenant: but'-and here the distinction appears - 'ye ποιείτε την άμαρτίαν by seeking to kill Me, because My λόγος (see above on ver. 31) où xwpei-does not work (spread, go forward,—'ne marche pas') in you' (not, among you). Herodian, v. 3. 31, says of a report, ωsτε εἰs παν χωρήσαι το στρατιωτικόν, 'it spread through the whole army.' Such expressions as τὰ πράγματα χωρεῖ κατὰ λόγον, Polyb. xxiii. 15. 12,—ταθτα καλώς κατά νοῦν ἐχώρει αὐτῷ, ib. x. 15. 4, $-\pi$ ῶς οὖν ου χωρεί τουργον; Aristoph. Pax 464,

ποιείτε. 39 ἀπεκρίθησαν καὶ είπαν αὐτῶ 'Ο πατὴρ ἡμῶν II viii. 'Αβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς Εἰ τέκνα τοῦ ... $^{39(appy)}$ 'Αβραὰμ ἔστε, τὰ ἔργα τοῦ 'Αβραὰμ ἐποιεῖτε. 40 νῦν GHKL δὲ εζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον δς τὴν ἀλήθειαν ὑμῖν ΓΔΑΙΙΝ λελάληκα, ην τήκουσα ν παρὰ τοῦ θεοῦ· τοῦτο ᾿Αβραὰμ ^{1. 33. 69} w Matt. xv. 19 al. Hos. ii. 4. x w. čk, ch. i. 13 reff. οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.

είπον αὐτῶ 'Ημεῖς ἐκ w πορνείας οὐκ x ἐγεννήθημεν· ἕνα

ins ταυτα bef ποιειτε D.

39. (ειπαν, so BCDN 33 Orig₁.) for λεγει αυτοις, ειπεν συν D late: απεκριθη autors \aleph . om 2nd δ B. rec (for $\epsilon\sigma\tau\epsilon$) $\eta\tau\epsilon$, with C rel vss("ut vid." Treg) Orig₃ Eus₃ Cyr-jer₁ Bas₁ Did₁ Cyr[-p]: txt BDLT \aleph vulg lat₂f. Orig₁₀ Aug₁. rec aft $\epsilon\pi\sigma\iota\epsilon\iota\tau\epsilon$ ins $\alpha\nu$, with CKLMX Δ [Π : \aleph ^{1a} 1. 33 lat-b ath Orig₁-int₂ [Ind₁ Cyr-p₁]: om B D-gr T \aleph ¹ rel Orig₁₂ Eus₂ Cyr-jer₁ Epiph₁ Bas₁ Chr₁. [Tischdf ed 8 gives $\pi\sigma\iota\epsilon\iota\tau\epsilon$ B¹ Int ff₂ Orig_{7 or S} Chr₁.
 40. λελαληκα bef υμιν D 69 lat-a b c e l [q] copt with Orig-int₂ Tert₂.

ηκουσεν Di-8 (and lat: txt D-corr) lat-e f's Tert,
41. aft υμειs ins δε D [Π²(but crased) N³(Tischdf ed S)] 1 lat-[b e] l Syr (æth). ($\epsilon i\pi a \nu$ DR.) rec aft $\epsilon i\pi o \nu$ ins $o \nu \nu$, with CD rel vulg lat-f syr-w-ast sah goth $O rig_1$ Cyr₁: om BLTN foss lat-a b e (f_2 ?) l q Syr [syr-jer] copt with arm. rec (for our $\epsilon \gamma \epsilon \nu \nu \eta \theta \eta \mu \epsilon \nu$) ou $\gamma \epsilon \gamma \epsilon \nu \nu \eta \eta \epsilon \theta a$, with CD2N^{3a} rel $O rig_4$: our $\epsilon \gamma \epsilon \nu \nu \eta \eta \epsilon \theta a$ LTN¹: txt BD^{1.8}.

seem also to illustrate this meaning.

38. We have the same remarkable relation between $\lambda \alpha \lambda \epsilon \hat{\imath} \nu$ and $\pi o \iota \epsilon \hat{\imath} \nu$, as in ver. 28: except that here the ποιείν is applied to the Jews only; λαλείν being used in the same comprehensive sense as there.

But notice the distinction in the restored text between έώρακα παρά τῷ πατρί and ηκούσατε παρά του πατρός, δ πατήρ being a common term, and the articles possessive. [The speaking and doing were in each case from the father of each. But Jesus was πρός του θεόν, in a relation of abiding unity with His Father: they were ἐκ τοῦ πατρὸς τοῦ διαβ.,—he was the suggester of their course, the originator of their acts. Jesus was the viós, who remains in the house and sees the father's acts: they the δοῦλοι, merely prescribed to and under bondage. The οὐν implies accordingly, -by the same rule. 39, 40. There is a distinction between σπέρμα and τέκνα. The former our Lord grants that they were (ver. 37), but the latter (by implication—see below on the construction) He denies them. See Rom. ix. 7, οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὖτοι Ἰσραήλ' οὐδ' ὅτι εἰσὶν σπέρμα ᾿Αβραάμ, πάντες τέκνα. The latter betokens likeness, true genuine descent in character and habits.

The reading in the text is remarkable as connecting together the present έστε and the imperfect έποιείτε. În such a case there must be a suppressed change of meaning between the protasis and the apodosis. The ϵi $\epsilon \sigma \tau \epsilon$ concedes, in a certain sense: the $\epsilon \pi o i \epsilon i \tau \epsilon$ denies, by making

an assumption at variance with present fact. The sentence is in fact a combination of a protasis of one form with an apodosis of another. It might have been, (a) εἰ ἔστε..., ποιείτε; or, (b) εἰ ἦτε..., ἐποιείτε. But as it stands, protasis (a) is joined with apodosis (b): and thereby the τέκνα τοῦ ᾿Αβραὰμ εἶναι in any worthy sense is denied, while in the mere formal sense it is conceded.

τοῦτο, this; not, 'tale quid:' and ἐποίησεν, fecit, not 'fecisset:' for the statement is one of a fact:-this did not Abraham, as E. V.: see Gen. xviii. ποιείτε—nct imperative, which destroys the sense. ἐκ πορν.] Stier remarks, that they now let fall Abraham as their father, being convicted of unlikeness to him. They see that a spiritual paternity must be meant, and accordingly refer to God as their Father. This consideration will rule the sense of ἐκ πορν., which must therefore be spiritual also. And spiritually the τέκνα πορνείας, ref. Hosea, are idolaters. πολύθεος δ έκ πόρνης, τυφλώττων περὶ τὸν ἀληθῆ παπέρα, καὶ διὰ τοῦτο πολλοὺς ἀνθ' ἐνὸς γονεῖς αἰνιττόμενος. Philo de Migr. Abr. 13, vol. i. p. 447. Ishmael cannot well be alluded to; for they would not call the relation between Abraham and Hagar one of πορνεία. Still less can Origen's interpretation be adopted, έλεγον 'Ημείς μαλλον ένα πατέρα έχομεν τον θεόν, ήπερ σύ, δ φάσκων μεν έκ παρθένου γεγεννησθαι, έκ πορνείας δέ γεγεννημένος, και διά το αὐχεῖν το ἐκ παρθένου γεγεννήσθαι λέγων ένα πατέρα έχειν μόνον, τον θεόν (tom. xx. 14, p.

πατέρα ἔχομεν τὸν θεόν. 42 εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ y= Mark i. 39. 12 ὁ θεὸς πατὴρ ὑμῶν ἢν, ἠγαπᾶτε ἃν ἐμέ· ἐγὼ γὰρ ἐκ 12 εἰκ. 13 reft. 13 του τοῦ θεοῦ 5 ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ 2 ἀπ' ἐμαυτοῦ 13 καὶ i. 13. 13 ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. 43 διὰ τί τὴν 13 τη 11 al. 13 λαλιὰν τὴν ἐμὴν οὐ 15 γινώσκετε ; ὅτι οὐ δύνασθε 15 καὶ ii. 31 reft. 15 ἀκούειν τὸν λόγον τὸν ἐμόν. 14 ὑμεῖς 16 ἐκ τοῦ πατρὸς Mark iv. 1 τοῦ 15 διαβόλου 15 ἐκεῖνος 15 ἀμθυμίας τοῦ πατρὸς 15 καὶ τὸς 15 ἐμιθυμίας τοῦ πατρὸς 15 καὶ τὸς 15 ἐμιθυμίας τοῦ πατρὸς 15 καὶ τὸς 15 ἐμιθυμίας τοῦ πατρὸς 15 καὶ τὸς 15 ἐκεῖνος 15 ἀνθρωποκτόνος ἢν 15 α΄ τὸν τὸς 15 καὶ ἐν τῷ ἀληθείᾳ οὐχ 15 ἔστηκεν, ὅτι οὐκ ἔστιν Ματι χι. 15 δίδιο) οιην τ. 15 διὶ τι. 15 διὶ τον χν. 15 διὶ τον χν. 15 διὶ τι. 15 διὶ τον χν. 15 τον χν. 15 διὶ τον χν. 15 τον χν. 15 τον χν. 15 διὶ τον χν. 15 στιν τον διαν 15 διὶ τον χν. 15 τον χν. 15 διὶ τον χν. 15 διὶ τον χν. 15 διὶ τον χν. 15 διὶ τον χν.

42. rec aft $\epsilon\iota\pi\epsilon\nu$ ins our, with DMUXAN 69 (S, e sil) vulg lat f sah: om BCT rel lat-a b c e ff_2 [l q syr-jer] syrr copt goth arm Orig1. om o (bef $\iota\eta\sigma$.) B. ins o bef $\pi\sigma\tau\eta\rho$ B. $\eta\mu\omega\nu$ (carelessly) GN ev-y. for oude, ou D-gr G 69 lat-c e f ff_2 [l] q syr. $\epsilon\lambda\eta\lambda\nu\theta$ ov D¹⁻⁸(txt D²). (all a).

43. for λαλιαν, αληθειαν D¹-gr(txt Ď²).

44. rec om του (bef 1st πατρος), with (33, e sil) goth arm: ins BCDX rel Clem₁

Herael Orig_{sæpe} Dion Nyss Epiph Bas Chr Cyr Thl. (om του πατρος Κ 44(Sz) em

Orig₁.)

αληθεια bef ουκ εστιν D[Γ] lat-q Syr Orig₁ Cypr₁.

327),-for our Lord never proclaimed this of Himself. There may possibly be a reference to the Samaritans (ver. 48), who completely answered in the spiritual sense to the children of fornication: see Deut. xxxi. 16: Isa. i. 21: Ezek. xvi. 42.] 'If you were 15 ff.; xx. 30 al. the children of God, the ethical proof (as Luthardt well calls it) of such descent would be, that you would love Me, who am κατ' έξοχήν the Son of God, and who am come by the mission, and bearing the character, of God.' ήκω conveys the result of έξηλθον, as Meyer; who also remarks that mere sending will not exhaust έξηλθον, which must be taken metaphysically, of the proceeding forth of the Eternal Son from the essence of the 43.] λαλιάν γινώσκειν is to understand the idiom or dialect in which a man speaks, hah. being his manner of speech: see Matt. xxvi. 73, and Cant. iv. 3, LXX. Why do ye not understand my speech? as E.V. But this of course does not here refer to the mere outward ex-pression of the Lord's discourses, but to the spiritual idiom in which He spoke, and which can only be spiritually understood. Then o loyos o euos is the matter of those discourses, the Word itself.
The connexion of the two clauses is, Why,

The connexion of the two clauses is, Why, &c.? Because ye cannot receive, hear with the inner ear (see reff., and ch. vi. 60), that which I say. And the verification and ground of this 'cannot' is in the next verse. Meyer remarks, that in questions and answers, the emphatic words come last—being here γινώσκετε and τὸν λόγον τ. ἐμόν.

44.] The first article

τοῦ is important, and to be rendered (against Meyer) as in E. V., your father the devil. This verse is one of the most decisive testimonies for the objective personality of the devil. It is quite impossible to suppose an accommodation to Jewish views, or a metaphorical form of speech, in so solemn and direct an assertion as this.

θέλετε ποιεῖν is important, and should have been in E. V. more marked: Your will is to do: or, as A. V. R. "ye love to do" [or, are inclined to do]. It indicates, as in ch. v. 40, the freedom of the human will, as the foundation of the condemnation of the sinner.

ανθρωποκτόνος] The most obvious reference seems to be, to the murder of Abel by Cain: see the Apostle's own comment on these words, 1 John iii. 12, 15. But this itself was only a result of the introduction of death by sin, which was the work of the devil: Adam and Eve were the first whom he murdered. But then again both these were only manifes-tations of the fact here stated by divine omniscience respecting him: that he was ανθρωποκτόνος. απ' άρχης, the author and bringer in of that hate which is ανθρωποκτονία, 1 John iii. 15. mention of murder is introduced because the Jews went about to kill Jesus; and the typical parallel of Cain and Abel is certainly hinted at in the words: see Lucke's note, ii. 338 ff., and Stier, iv. 414 (ean. 2) ff. οὐχ ἔστηκεν, not 'abode not,' E. V.; a sense which εστηκα will not bear, being always present in meaning, and = 'I have placed myself,' i. e. I stand : see Matt. xii. 47; xx. 6:

45. om $\delta \epsilon$ D lat-a b c e, ff_2 [l q] (not B: see table). for $\lambda \epsilon \gamma \omega$, $\lambda \alpha \lambda \omega$ D. aft $\lambda \epsilon \gamma \omega$ ins $\nu \mu \nu \nu$ C¹(appy) 253 lat-b f copt [ω th] Cyr₁. at end ins $\nu \mu \epsilon \nu$; D. 46. om ver (homwotel) D Scr's v. rec aft $\epsilon \iota$ ins $\delta \epsilon$, with E rel copt-ms ω th: om BCLX[Π] \aleph 1. 33. 69 latt syr syr-jer coptt goth arm Orig1 Cyr[-p].

Mark ix. 1; xi. 5: John iii. 29: Acts i. 11; vii. 33: Rom. v. 2; xi. 20 al. fr.: whereas the pluperfect, είστήκειν, ' I had placed myself,' i. e. I stood, is imperfect in sense: see Matt. xii. 46. And that this place forms no exception, is shewn by 570 οὐκ ἔστιν (not ἦν) immediately following. But as the account of this present sense shews, it is not a mere present, but a present dependent on and commencing with an implied past fact. And that fact here is, the fall of the devil, which was not an insulated act, but in which state of apostasy from the truth he ἔστηκεν,—it is his status. So Euthym.: ἐμμένει, ἀναπαύή ἀλήθεια, as De Wette remarks, is objective: the truth of God:-in this he standeth not, because there is no truth ('truthfulness,' subjective) in him. His lie has become his very nature, and therefore he is thoroughly alien from the truth of God. To take ore as 'not the cause, but the proof' (for, i.e. 'for we see it by this, that '....) is not only to do violence to construction, but to overthrow the whole sense of the passage.

τὸ ψεῦδος, a lie; generic: we in English have retained the article in the expression 'to speak the truth,' but not in the corresponding one. He ἐλάλει τὸ ψεῦδος to Eve. ἐκ τ. ἰδ., of his own, as E. V. not, 'according to his character' (De Wette),—but 'out of his own resources,' 'treasures:' see Matt. xii. 35.

sources, 'treasures:' see Matt. xii. 35. ό πατ. αὐτοῦ] i. e. either τοῦ ψεύδουν—(absolutely, or as understood in ψεύστης,—Orig., Euthym., Theophyl., &c. Nitzsch (Theol. Zeitschrift, 1822), De Wette, Lücke, Wordsw., and Winer, § 22. 3. b),—or τοῦ ψεύστου (= τῶν ψευστῶν), of the liar generally. The former is not the fact.—for the devil is not the father τοῦ ψεύδους, but τῶν ψευστῶν, by being himself one whose very nature has become τὸ ψεῦδοs. Certainly by this he has become the author, promoter, of falsehood among men; but this kind of paternity is not here in question: the object being to shew that he was the father of these lying Jews. I therefore hold the latter

interpretation, with Bengel, Meyer, and The construction of this passage with the art. before $\pi \alpha \tau \eta \rho$ has presented insuperable difficulty to Bp. Middleton and others: see Midd. in loc. The rendering which he proposes is this: "When (any of you) speaks that which is false, he speaks after the manner of his kindred ($i\kappa \tau \hat{\omega} v i\delta(\omega v!)$), for he is a liar, and so also is his father," i. e. the devil. To which the late Prof. Scholefield proposes an emendation, to take away the comma after ἐστίν, and translate, "For his father also is a liar," not knowing, apparently, that this was the ancient heretical interpretation according to which the mathe αὐτοῦ was the Demiurge: see Meyer, edn. 3, and Hilgenfeld, referred to by him as supporting this rendering. It is really almost incredible that learned men, students of our Lord's discourses, should seriously uphold an interpretation so utterly absurd and preposterous. It is only an instance how the judgment may be warped by the adoption of canons respecting the article grounded on insufficient observation. The instances which Middleton adduces to prove that according to the ordinary rendering, the article must be omitted before $\pi \alpha \tau \dot{\eta} \rho$, none of them touch the question. The article here is emphatic, and could not be omitted, any more than in the sentence έγω είμι δ άρτος της ζωης. The simple account to be given of this construction, is that it = ὅτι ψεύστης ἐστίν, καὶ ὁ πατήρ αὐτῶν: but by ψεύστης being singular, the pronoun is attracted into the singular 45.] 'And the very reason why ye do not believe Me (as contrasted with him) is, because I speak the truth; -you not being of the truth, but of him who is falsehood itself.' This implies a charge of wilful striving against known and recogmized truth. Euthymius fills up the context—εἰ μὲν ἔλεγον ψεῦδος, ἐπιστεύσατέ μοι ἄν, ὡς τὸ Ἰδιον τοῦ πατρὸς ὑμῶν λέγοντι: see ch. v. 43. 46.] ἀμαρτία here is strictly sin: not 'error in argument,' or 'falsehood.' These two latter prophings are found in clerical Grack hat meanings are found in classical Greek, but

διὰ τί ύμεῖς οὐ η πιστεύετέ μοι; 47 ὁ s ὢν s ἐκ τοῦ θεοῦ τὰ svv. 23. 41. ρήματα τοῦ θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ότι ε έκ τοῦ θεοῦ οὐκ ε ἐστέ. 48 ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῶ Oὖ t καλῶς λέγομεν ἡμεῖς ὅτι Σ αμαρείτης $^{t=ch.\,xiii.\,13}$ εἶ σὺ καὶ ^u δαιμόνιον ^u ἔχεις ; ⁴⁹ ἀπεκρίθη Ἰησοῦς Ἐγὼ ^{redf.} " δαιμόνιον οὐκ "ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ύμεις ν ἀτιμάζετε με. 50 εγω δε ου ζητω την δόξαν μου ν Mark xn. 4 έστιν ο ζητών καὶ κρίνων. 51 w άμην άμην λέγω ύμιν, ἐάν w ch. v. 21, 25

47. om last clause (passing from -ετε to εστε) DG.

48. ree aft απεκρ. ins ουν, with E rel vulg lat f g q syr [Chr₁]: om BCDLXR 1. 33. 69 foss lat-a b c e ff. l Syr coptt arm Orig₁ Cyr₁, (ειπαν, so BCDR 33 Orig₁.) ομεις bef λεγ. DL [lat-c Eus₁]. om συ R¹ 1 syr-txt Orig₁(ins₄).

49. ins o bef ιησ. D[Π²] 69 Chr. aft ιησ. ins και ειπεν GR 1. 69 [syr-jer] copt

μου bef τον πατερα D. wth (arm).

never in the N. T. or LXX. And besides, they would introduce in this most solemn part of our Lord's discourse, a vapid tautology. The question is an appeal to His sinlessness of life, as evident to them all,—as a pledge for His truthfulness of word: which word asserted, be it remembered, that He was sent from God. And when we recollect that He who here challenges men to convict him of sin, never could have upheld outward spotlessness merely (see Matt. xxiii. 26-28), the words amount to a declaration of His absolute sinlessness, in thought, word, and deed. Or, the connexion may be as stated hy Euthym.: εἰ μὴ διότι τὴν ἀλήθειαν λέγω ἀπιστεῖτέ μοι, εἴπατε, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἀμαρτίας ὑπ' ἐμοῦ γενομένης, ίνα δόξητε δι' ἐκείνην ἀπιστεῖν;

el άλ. λέγω] And if it be thence (from the impossibility of convicting me of sin) evident, that I speak the truth, why do ye not believe Me? (not πιστ. είς έμέ, but simply μοι, give credence to Me.)

Ver. 47 gives the answer to the διὰ τί, and concludes the discourse with the final disproof of their assertion, ver. 41,-with, as it were, a 'quod erat demonstrandum.'

This verse is cited 1 John iv. 6.

48.7 The Jews attempt no answer, but commence reviling Him. These are now properly of 'Iou8.,—the principal among the Jews. Sam.] So they called 'outcasts from the commonwealth of Israel:' and so afterwards they called the Christians כוחים, from היהה (2 Kings xvii. 24). They imply, that He differed from their interpretation of the law, -or perhaps, as He had convicted them of not being the genuine children of Abraham, they cast back the charge with a senseless 'Tu quoque.' There may perhaps be a reference to the occurrence related in ch. iv. 5 ff.; but Schöttgen (p. 371) has shewn that "Samaritanus es" is found in the Rabbis as addressed to one whose word is not to be believed. K. Saip. Ex.] "As in the first clause they sundered Him from the communion of Israel, so now from that of Israel's God." Stier. Or perhaps they mean the reproach more as expressing aggravated madness owing to demoniacal possession. The καλώς λέγομεν connects with the charge twice brought against Him by the Pharisees, 'of casting out devils by the prince of the devils.'

49. The former term of reproach Jesus passes over ("cum jam inter Samaritanos haberet, qui in eum credebant." Lampe; but qu.?), and mildly answers (1 Pet. ii. 23) the malicious charge of having a devil, by an appeal to his whole life and teaching (see ch. iv. 34), which was not the work of one having a devil. There is no retort of the charge in the emphatic ἐγώ, as Cyr. and Lücke; this, as Meyer observes, would have required our eyw. At present the έγω followed by ὑμεῖς only brings out the two parties into stronger contrast.

κ. ὑμ. ἀτιμ. με] The ἐγώ and ὑμεῖς correspond strictly to the huels and ov of the preceding verse. 'Our mutual relation is not that, but this: that I honour Him that sent me, and ye, in dishonouring me, dishonour Him.' It is the same contrast, the έκ τοῦ θεοῦ and οὐκ ἐκ τοῦ θεοῦ, as before, ver. 47, which lies at the root.

50.7 'Ye dishonour me; -not that I seek my own honour, but His who sent me. There is One who seeketh my honour (ch. v. 23), and will have me honoured; and who judgeth between me and you, between truth and falsehood.' ply τ. δόξαν μου after ζητῶν, but not after κρίνων. 51.] There is no pause (De Wette) between ver. 50 and this. This is the direct carrying on of the discourse, arising out of κρίνων in the last

τις του έμου κλόγου κυ τηρήση, θάνατον ου μη ε θεωρήση κ here 3ce. ch. τις τὸν ἐμὸν χλόγον χητηρήση, θάνατον οὐ μὴ 2 θεωρήση και 20 καμεν ὅτι 10 δαιμόνιον 10 ἔχεις. 'Αβραὰμ ἀπέθανεν καὶ 20 και 20 καμεν ὅτι 10 δαιμόνιον 10 ἔχεις. 'Αβραὰμ ἀπέθανεν καὶ 1 Kings xv. οί προφήται, καὶ σὰ λέγεις Ἐάν τις τὸν × λόγον μου Α λεγεις 1 Kings xv.
11 B.
y = Matt. xix.
17. xxiii. 3.
xxvin. 20 al.
z - here only. xy τηρήση, οὐ μὴ τηεύσηται το θανάτου a είς τὸν αἰῶνα. 53 μὴ ΑΒCDE σὺ ° μείζων εἶ τοῦ πατρὸς ἡμῶν ᾿Αβραάμ, α΄ ὅςτις ἀπέθα- LMSUX see Luke ii. 26. Ps. 1xxxviii. 49. νεν ; καὶ οί προφήται ἀπέθανον· τίνα σεαυτὸν ε ποιείς ; 1. 33. 69 Txxviii, 48, a ver. 35 reff.) ch. iv. 14, vi. 51, 58, x. 226, xiii. 8, xiv. 16, Matt. xxi. 19 || Mk. Mark mi. 29, 1 Cor. viii. 13, Heb. (1, 8) vi. 17, 21, 28, 2 John 2, Jude 13 only. 54 ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὰ ὁδοξάσω ἐμαυτόν, ἡ δόξα μου g οὐδέν ἐστιν ἔστιν ὁ πατήρ μου ὁ f δοξάζων με, h ον ύμεις λέγετε ότι θεος ήμων έστιν, 55 καὶ οὐκ έγνώκατε αὐτόν, ἐγω δὲ οίδα αὐτόν καὶ ἐὰν εἴπω ὅτι οὐκ οίδα αὐτόν, ἔσομαι ⁱ ὅμοιος * ὑμῶν ^j ψεύστης ἀλλὰ οἶδα αὐτὸν Jude 13 only,

Ps. xxx. 1.

b Matt. xvi. 28 ||. Heb. ii. 9 only.

c ch. iv. 12. Gen. xlviii. 19.

d Matt.

ii. 6. xxii. 2 al. Deut. v. 26.

e = ch. x. 33. xix. 7, 12. 1 John i. 10. v. 10.

f = Matt. v. i.

2. Luke iv. 15. Rev. xviii. 7. Lam. i. 8.

g = Matt. xxiii. 16, 18 reff.

h constr., Luke xxiv.

7. ch. ix. 19. x. 36.

i w. gen., here only. Sir. xiii. 16. ὅμοτα τοῦ Ἡφαίστου, Herod. iii. 37

j ver. 44 reff.

51. for εαν τις, os αν D Syr sah (æth?). rec (for τον εμον λογ.) τον λογ. τον εμον, with E rel: txt BCDLXN 33 Orig, Cyr[-comm,]. THONGEL MIR N.

θεωμησει M[Γ] N 1 Orig₂ [Chr₁].

52. $(\epsilon_{l}\pi\alpha_{\nu} DR)$ rec aft $\epsilon_{l}\pi$. ins our, with DL rel vulg lat- $cf[f_{2}lq]$ syr sah goth: om BCR lat-a b e Syr [syr-jer] copt arm Orig₁. μ ov bef $\tau_{l}s$ τ ov λ 0 γ 0 ν D [hef τ , log, L]. τ hange (itaeism) DM[Γ]. rec gengetal, with EFH: txt ACDN rel Orig. Cyr1.—for on ma η yeu. han, handow on ma hewroam (from ver 51) B [lat-e].—om handow N\dagged\text{.} om els ton alwad D 249 lat-b c. ff_2\dagged\text{.} [l] Non_1. 53. om π atros η mw D lat-a b c e. ff_2\dagged\text{.} for ostis, ori D lat-a. rec aft

σεαυτον ins συ, with X(Treg, expr) rel goth (arm): om ABCDGKLΔ[rn] \$ 1.33 latt

(syrr?) coptt $Orig_2$ Chr_2 Cyr[-p]. 54. ins o bef $\iota\eta\sigma$. $D\Delta^1$ $[\Pi^2(\text{but erased})] & 69 Orig_1$. rec δοξαζω (more obvious: cf δοξαζων below), with AC2L x3a(but txt restored) rel vulg lat-b f Chr-montf, Cyr,: txt BCDN 1. 69 lat- α c e ff $_2$ l q Orig Chr-mss Ambr rec $\nu\mu\omega\nu$, with BDFX 69(as corrd 1. m.) [vulg-ed] lat- α b e e ff $_2$ l q Chr Tert ret xt A B²⁻³ (Tischdf) C rel am(with fuld em forj gat ing jac mm mt san tol) lat-f q syrr coptt goth æth arm.

ομοιος bef εσομαι D. * vulv (more usual) 55. (for και εαν, καν BDN.)

ABD 1: υμων CN rel. $(\alpha\lambda\lambda\alpha, \text{ so BDX.})$

verse, and forming a "novum tentamen gratiæ" (Lampe). 'Ye are now children of the devil, but if ye keep My word ye shall be rescued from that ανθρωποκτόνος.

τὸν ἐμ. λόγ. τηρ., as ἐν τῷ λόγῳ τῷ ἐμῷ μένειν, ver. 31, is not only outward obedience, but the endurance in, and obedience of faith. θεωρείν θάν., as γεύεσθαι θαν., is a Hebraism for to die,see reff.,-and must not be pressed to mean, 'shall not feel (the bitterness of) death,' in a temporal sense, as has been done by Stier (iv. 433, edn. 2). The death of the body is not reckoned as death, any more than the life of the body is life, in our Lord's discourses: see ch. xi. 25. 26, and notes. Both words have a deeper 52, 53.] The Jews, not knowing what death really imports, regard the saying as a decisive proof of their surmise ver. 48. "Their misunderstanding (says De Wette) keeps to the wellknown type (ch. iii. 4; iv. 11 ff.), but this time theocratic pride is added to carnal sensuousness:- 'the O. T. Saints died!'"

54, 55.] The argument in these verses is: 'The same God who is the God of Abraham, is my Father; -He it is who honours (glorifies) me, and it is His word that I keep. I was promised by Him to Abraham. δοξάσω, 'glorify myself to this high designation, of being able to deliver from death.' ον λέγ. Whom you are in the habit of calling your God (for so of course the θεδς ήμων imports)i. e. the God of Israel. A most important identification, from the mouth of our Lord Himself, of the Father, with the God of Israel in the O. T. The Kai here is not 'but,' nor 'although;' the sense is, of Whom ye say 'He is our God,' and know Him not. Then what follows sets forth

καὶ τὸν χλόγον αὐτοῦ χη τηρῶ. 56 'Αβραὰμ ὁ πατηρ ὑμῶν κ Matt. v. 12. Luke x. 21. k ἠγαλλιάσατο 1 ἵνα m ἴδη τὴν n ἡμέραν τὴν ἐμήν, καὶ 1 Rev. xi. 7. εἶδεν καὶ ἐχάρη. 57 εἶπον οὖν οἱ 'Ιουδαῖοι πρὸς αὐτὸν 12 zii. 23. 1 John i. 9. Πεντήκοντα ἔτη οὔπω ο ἔχεις, καὶ ᾿Αβραὰμ εωρακας; $^{\text{II}}_{\text{Luke xvii.}}$ $^{\text{58}}_{\text{58}}$ εἶπεν αὐτοῖς ὁ Ἰησοῦς ᾿Αμὴν ἀμὴν λέγω ὑμῖν, πρὶν $^{\text{10, from Ps.}}_{\text{58}}$ xxiii. 12. $^{\text{58}}_{\text{10, from Ps.}}$ $^{\text{58}}_{\text{50}}$ εἰπεν αὐτοῖς ὁ Ἰησοῦς ᾿Αμὴν ἀμὴν λέγω ὑμῖν, πρὶν $^{\text{10, from Ps.}}_{\text{50, in Illuse xviii.}}$ $^{\text{58}}_{\text{50, from Joel ii. 31.}}$ $^{\text{58}}_{\text{50, from Joel ii. 31.}}$

56. for ιδη, ειδη (itacism) A B'[Tischdf ascribes ιδη to his B2-3] D-corr' XX 69 Orig, [ηδη Γ]. (for ειδεν, ιδεν ΑCKLMX[ΓΠ1].)

57. (ειπαν DN.) ουδεπω D. for εωρακας, εωρακεν σε X1 [sah]: εορακες

B1(Tischdf).

58. aft ειπεν ins our DGKX 1. 69 sah : pref και L Scr's d syr [æth].

the contrast between them, the pretended children of Abraham, who know not Abraham's God (the liars), and Him who knows Him, and keeps His word, so that His word works in and by Him; yea, He is & λόγος τοῦ θεοῦ. His allowing their denial of this state of knowledge and union would be as great a lie in Him, as their assumption of it was in them. ύμῶν (instead of the more usual ὑμῖν) signifies the being 'one of them;' as we say, 56. The Lord 'the like of them.' does not deny them their outward title of children of Abraham :- it is of spiritual things that He has been speaking, in refusing them the reality of it. ήγαλλ. ίνα ίδη, rejoiced, that He should see; not (Grotius, Calov., Kuin., &c.) "wished that he might see." The object of his joy is treated as its purpose. The intent is to shew that Abraham did in his time keep Christ's word, viz. by a prospective realizing faith; and therefore that he, in the sense of ver. 51, had not seen death. This is expressed by κ. είδεν κ. εχάρη: see below. But what is τ. ήμ. τ. εμήν? Certainly, the day of Christ's appearance in the flesh (δ τῆς ἐπιδημίας αὐτοῦ καιρός, Cyril Alex.). When that was over, and the attention was directed to another and future appearance, the word came to be used of His second coming, 1 Cor. i. 8, &c. &c. But this, as well as the day of His Cross (Euthym, al.), is out of the question here; -and the word Rabbinically was used for the time of the Messiah's appearance. So we have it, Luke xvii. 22, 26: but here as there, the expression must not be limited exclusively to the former appearance. From the sense it is evident that Abraham saw by faith and will see in fact, not the first coming only, but that which it introduces and implies, the second also. Technically however, in the form of the sentence here, the First is mainly in view. And to see that day, is to be present at, witness, it;-to have experience of it. K. ELBEV K.

έχάρη, viz. in his Paradisiacal state of bliss. Maldonatus has a striking note here (ii. 710): "Cum dicit, vidit, haud dubium quin eo modo vidisse dicat, quo videre dixerat tantopere concupivisse. Non autem concupiverat sola videre fide quia fide jam Christi diem videbat. . . . Vidit ergo diem Christi re ipsa, quemadmodum et ille et patres omnes videre concupiverant. Non quod vivus viderit, sed quod mortuus Christum venisse noverit, tempusque illud exactum esse quod usque ad ejus adventum a Deo constitutum fuisse sciebat. Quod enim dicit, Exsultavit ut videret diem meum, perinde valet ac si diceret, Cupivit ut veniret dies meus : venit, et gavisus est. Quis enim dubitet Abraham et cæteros patres qui cum eo erant (sive ex revelatione, quam in hac vita habuissent, sive ex revelatione, quam tunc, quum Christus venit, habuerint de ejus adventu) non ignorasse Christum venisse, etiam antequam ad eos post mortem veniret?" Only that I would rather believe, as Stier does (iv. 444 f. edn. 2), that the 'seeing of Christ's day' was not by revelation, but actual-the seeing of a witness. 'Abraham then has not seen death, but lives through my word;having believed and rejoiced in the promise of Me, whom he has now seen manifest in the flesh.' Meyer quotes the Socinian interpretation as a specimen of "monstrous perversion:" "exultaturus fuisset et si vidisset, omnino fuisset gavisurus."

57.] No inference can be drawn from this verse as to the age of our Lord at the time, according to the flesh. Fifty years was with the Jews the completion of manhood. The reading τεσσαράκοντα—found in Cod. Λ, and read by Chrys., of which Euthym. says, ὅπερ δοκεῖ ἀκρι- $\beta \epsilon \sigma \tau \epsilon \rho \rho \nu$,—has probably been introduced for that very reason. 58.] As Lücke remarks, all unbiassed exegesis of these words must recognize in them a declaration of the essential præ-existence of Christ. All such interpretations of πρὶν 'Αβραὰμ γενέσθαι, as

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ΧΓΔΛ

11.2 1. 33.69

'Αβρααμ γενέσθαι ^p έγω είμί. 59 9 ήραν ουν 9 λίθους ίνα ABCDE p pres., ch i. 18. xiv. 9. xv. 27. Col. i. 17. Ps. ι βιίλωσιν έπ' αὐτόν Ἰησούς δὲ εκρύβη καὶ ἐξηλθεν ἐκ i. 17. Ps. lxxxix. 2. Jer. i. 5. q Rev. xviii. 21. r [ver. 7.] see Rev. xviii. 19. s ch. xii. 36. Deut. vii. 20. t Matt. ix. 9 τοῦ ίεροῦ. ΙΧ. 1 Καὶ * παράγων είδεν ἄνθρωπον τυφλον έκ " γενετης. 2 καὶ ηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες

reff.
u here only.
Lev. xxv. 47
only. v = Mark iv. 12. Luke ix. 45. ch. xii. 40.

om γενεσθαι D lat-a b c e ff l q Ign(ad Magn 9) Epiphsepe Ps-Ath [Cyr-pexpr]

'Ραββί, τίς ήμαρτεν, ούτος ἡ οί γονεῖς αὐτοῦ, ν ἵνα

Orig-int Victorin Novat: ins ABCN rel vulg lat-f Orig, Eus, Iren-int.

59. for noav our, τοτε noav D. om de B. rec aft ιερου ins διελθων δια μεσου αυτων και παρηγεν ουτως (from Luke iv. 30: the last words to introduce ch ix.), with A rel lat f q syr [goth ath] Thdor-herael; so, but ins $\kappa \alpha \iota$ bef $\delta \iota \epsilon \lambda \theta$, and aft $\alpha \upsilon \tau \omega \upsilon$ ins $\epsilon \pi o \rho \epsilon \upsilon \epsilon \tau o$, CLX $\aleph^{3a}(\epsilon \pi o \rho, \kappa, \pi a \rho, a \upsilon$, erased but 1st $\kappa \alpha \iota$ retained \aleph^{3b}) [Syr (svr has επορ. with ast) copt] Ath Cyr[-p1]: aft εξηλθ. ins απ' αυτων δια μεσου 69: om BDN1 latt sah arm Orig, Chrappy Cyr[-p1].

CHAP. IX. 1. at end ins καθημένον D Ps-Ath,. 2. om autou leyoutes D late [1].

"before Abraham became Abraham," i. e. father of many nations (Socinus and others), and of eyw cipi, as "I was predetermined, promised by God" (Grotius and the Socinian interpreters), are little better than dishonest quibbles. The distinction between γενέσθαι and είμί is important. "Antequam nasceretur Abraham, ego sum" (Erasmus). The present elui expresses essential existence, as in reff., especially Col. i. 17, and was often used by our Lord to assert His In this verse the God-Divine Being. head of Christ is involved; and this the Jews clearly understood, by their conduct 59.] Probably there were to Him. stones (for building) lying about in the outer court of the temple, where these words seem to have been spoken. The reason of the Jews' doing this is given by them on a similar occasion, ch. x. 33, 871 σὰ ἄνθρωπος ὧν ποιείς σεαυτὸν θεόν.
There does not appear to be any

miraculous escape intended here, although certainly the assumption of one is natural under the circumstances. Jesus was probably surrounded by His disciples, and might thus hide himself (see ch. xii. 36),

and go out of the temple.

CHAP. IX. X. JESUS THE LIGHT, FOR THE HEALING OF THE WORLD AND THE JUDGMENT OF THE JEWS. IX. 1-41. Manifestation of Jesus as the Light by a miracle. Judgment of the Jews by the healed man, and by Jesus. This, if the concluding words of ch. viii. in the rec. are genuine, would appear to have happened on the same day [as the incidents there related], which is hardly likely, for we should thus have the whole incidents from ch. vii. 37 (omitting ch. vii. 53-viii. 12), belonging to one day, and that day a sabbath (ver. 14). And besides, the circumstances under which Jesus here appears are too usual and tranquil to have succeeded immediately to His escape in ch. viii. 59. I would rather therefore suppose that there is a break before this verse: how long, we cannot of course say. Thus we have the commencement of a new narrative here, as in ch. vi. 1, and vii. 1. This is the view of Lücke, Tholuck, and De Wette; Olshausen, Meyer, and Stier believe it to have been the same day; and the former refers the $\hat{\eta}\nu$ $\sigma \hat{\alpha}\beta$. (ver. 14) to its being the last day of the feast (ch. vii. 37, where see note). The blind man was sitting begging (ver. 8), possibly proclaiming the fact of his having been so born; for otherwise the disciples could hardly have asked the following question. The incident may have been in the neigh bourhood of the temple (Acts iii. 2): but doubtless there were other places where beggars sat, besides the temple entrances.

2.] According to Jewish ideas, every infirmity was the punishment of sin (see ver. 34). From Exod. xx. 5, and the prevailing views on the subject, the disciples may have believed that the man was visited for the sins of his parents: but how could he himself have sinned before his birth? Beza and Grotius refer the question to the doctrine of metempsychosis; that he may have sinned in a former state of existence; this however is disproved by Lightfoot and Lampe. The Pharisees believed that the good souls only passed into other bodies, which would exclude this case (see Jos. Antt. xviii.

τυφλὸς γεννηθη; 3 ἀπεκρίθη Ἰησοῦς Οὔτε οὖτος ημαρ- $^{\rm w=ch.\,xi.\,4.}_{\rm Matt.\,i.\,22\,al}$ τεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' $^{\rm w}$ ἵνα $^{\rm x}$ φανερωθη τὰ ἔργα $^{\rm x.\,so\,1John\,iv.}$ του οὐτε οἱ γονεῖς αὐτοῦ, ἀλλ' Ψ΄να $^{\times}$ φανερωθῆ τὰ ἔργα $^{\times}$ 80 Ισοπην. του οὐτε οἱ γονεῖς αὐτοῦ, ἀλλ' Ψ΄να $^{\times}$ φανερωθῆ τὰ ἔργα $^{\times}$ 9. γch. iii. 21. τοῦ θεοῦ $^{\times}$ ἐν αὐτῷ. $^{\pm}$ * ἐμὲ δεῖ $^{\vee}$ ἐργάζεσθαι τὰ ἔργα Matt. xvi. 10 ref. τοῦ πέμψαντός με, $^{\times}$ ἔως ἡμέρα ἐστίν $^{\vee}$ ἔρχεται νύξ, ὅτε $^{\times}$ ελι. xvi. 22. 23. 1 Tm. iv. 13. see ch. xii. 23. ciμι τοῦ κόσμου. $^{\circ}$ ταῦτα εἰπὼν $^{\circ}$ ἔπτυσεν $^{\circ}$ χαμαί, καὶ ii. 33. 36. Xen. Anab. ii. 6. 2. εποίησεν $^{\circ}$ πηλὸν ἐκ τοῦ $^{\circ}$ πτύσματος, καὶ $^{\circ}$ ἐπέχρισεν $^{\circ}$ here only. ch. i. 4. vii. de ch. xvii. 12. only. see Esdr. viii. 91 (bs).

12. c Mark vii. 33. vii. 23 only. Num. xii. 14. Sir. xxviii. 12 only. 6 only. Job i. 20. Dan. vii. 12. Judith xii. 15. xiv. 18 only. see Esdr. viii. 91 (88). bis. vv. 11, 14, 15. Rom. ix. 21 only. Job iv. 19. fhere only †. g ver. 11 only +.

3. rec ins o bef inσ., with D [Π²(but erased)] Scr's i Cyr, : om ABCN rel.

4. * ημας B(D)LN¹ [syr-jer] coptt æth-rom Cyr[-pexpr] Non,: εμε AC N-corr¹ or 2 for με, ημας L N'(txt N-corr1 or 2) copt æthrel latt æth-pl Hil.—δει bef ημ. D. rom Cyr[-p].

5. ω bef εν τω κοσμω DLX 1. 33 vulg lat-a b g [e l] Chr, Cyr,

6. for επεχρ., επεθηκεν B C1 (appy).

1. 3, and B. J. ii. 8. 14). Lightfoot, Lücke, and Meyer refer it to the possibility of sin in the womb; Tholuck to predestinated sin, punished by anticipation: De Wette to the general doctrine of the præ-existence of souls, which pre-vailed both among the Rabbis and Alexandrians: see Wisd. viii. 19, 20 (the applicability of which passage is doubted by Stier, iv. 455 note, edn. 2). So Isidore of Pelusium in the Catena (Lücke, ii. 372), οδτος, ώς φασιν Έλληνες,—ή οι γονείς αὐτοῦ, ώς φασιν Ίουδαΐοι. The question may have been asked vaguely without any strict application of it to the circumstances, merely taking for granted that some sin must have led to the blindness, and hardly thinking of the nonapplicability of one of the suppositions to this case. Or perhaps, as Stier inclines to suppose, the ούτος, ή may mean, 'this man, or, for that is out of the question (biefer felbft, oder, ba uns dies boch nicht bentbar ist, . . .), his parents?'
"Va as a cause why he should be ,—

used τελικώς:-not ἐκβατικώς (Olsh.), expressing the mere consecution of events.

3.] After αὐτοῦ supply ἴνα τυφ. γεν.: 'neither of these was the cause; but τυφ. έγεννήθη, in order that ' But how so? οὐ κολαστικῶς, ἀλλ' οἰκονομικῶς. Euthym. In the economy of God's Providence, his suffering had its place and aim, and this was to bring out the έργα τ. θεοῦ in his being healed by the Redeemer (see Rom. xi. 11 and note). So Lücke:-De Wette denies the interpretation, and refers the saying merely to the view of our Lord to bring out his own practical design, to make use of this man to prove His divine power. But see ch. xi. 4, which is strictly parallel.
4.] Connected by ἐργάζ, τὰ ἔργα to the

former verse. There certainly seems to be some reference to its being the sabbath; see the similar expressions in ch. v. 17. From ὅταν . . . , in ver. 5, it seems evident that ἡμέρα is the appointed course of the working of Jesus on earth, and vút the close of it (see the parallel, ch. xi. 9, 10). It is true, that, according to John's universal diction, the death of Jesus is His glorification; but the similitude here regards the effect on the world, see ver. 5; and the language of Rom. xiii. 12 is in accordance with it, as also Luke xxii. 53: John xiv. 30. 5.] This partly explains the $\dot{\eta}\mu$ and $\nu\dot{\nu}\dot{\xi}$ of the former verse, partly alludes to the nature of the healing about to take place. As before the raising of Lazarus (ch. xi. 25), He states that He is the Resurrection and the Life; so now, He sets forth Himself as the source of the archetypal spiritual light, of which the natural, now about to be conferred, is only a derivation and symbol.

6. See reff. Mark. The virtue especially of the saliva jejuna, in cases of disorders of the eyes, was well known to antiquity. Pliny, H. N. xxviii. 7, says, "Lippitudines matutina quotidie velut inunctione arceri." In both accounts (Suet. Vesp. 7: Tacitus, Hist. iv. 8) of the restoring of a blind man to sight attributed to Vespasian, the use of this remedy occurs. See also Wetstein in loc. (Trench, Miracles, 293 note, edn. 2). The use of clay also for healing the eyes was not unknown. Serenus Samonicus (in the time of Caracalla) says: "Si tumor insolitus typho se tollat inani, Turgentes oculos vili circumline como.

No rule can be laid down which our Lord may seem to have observed, as to using, or dispensing with, the ordinary human means of healing. He Himself determined by considerations which are

αὐτοῦ τὸν επηλον ἐπὶ τοὺς ὀφθαλμούς, 7 καὶ εἶπεν αὐτῷ ABCDE αὐτὸν η τὸ η πρότερον ὅτι ο προςαίτης ἡν, ἔλεγον Οὐχ i Mark i. 9, 39. 1 Mark 1. 9,39 d. ch. 1. 18 al. ch. 1. 18 al. ch. v. 2. &c. οὖτός ἐστιν ὁ καθημενος καὶ Ἦπροςαιτῶν ; ⁹ ἄλλοι ἔλεγον only. Isa. vii. 3 ch. i. (39 v. r.) ὅτι οὖτός ἐστιν ἄλλοι ἔλεγον Οὐχί, ἀλλ ὅμοιος αὐτῷ 13. Heb. vii. 2 only. Erra iv. 7 only. ch. vi. 62 reff. o Mark x. 46 only τ. p here (Mark x. 46 ol L. v. r.) only. Job xxvii. 14 only.

rec om αυτου, with C1 rel latt Syr Ps-Ath: ins ABC2LX 1. 33 copt (goth wth), αυτω ree aft οφθαλμους ins του τυφλου, with AC rel lat-b ef syrr: αυτου D lat-a c #2: om BLN 1. 33.

om νιψαι A1 (ins aft σιλωαμ A2) lat-a b. 7. om αυτω D torj lat-a e l.

μεθερμηνευεται D. οπ ουν κ. ενιψ. κ. ηλθεν (homæotel) Β.

8. rec (for προςαιτης) τυφλος, with C³ rel : [τυφλ. προςαιτης Π^1 :] τυφλος ην και προςαιτης 69 (lat-a b c e l syr-jer): txt ABC¹DKLX[Π^2] \aleph 1. 33 vulg lat-f ff_2 g [q] syrr

coptt goth ath arm Ps-Ath, Chr-comm, Cyr[-p₁].

9. om 1st oti Nº 237 Ser's a [lat-a b c e ff l Cyr, Ps-Ath]. for 2nd allow, rec (for $\epsilon \lambda \epsilon \gamma o \nu o \nu \chi \iota a \lambda \lambda'$) $\delta \epsilon o \tau \iota$, with AD rel lat- $(a c e [ff_2 q]) f [l]$ syr

hidden from us. Whatever the means used, the healing was not in them, but in Him alone. The 'conductor' of the miraculous power was generally the faith of the recipient: and if such means served to awaken that faith, their use would be 7.7 The reason of his accounted for. being sent to Siloam is uncertain. It may have been as part of the cure, -or merely to wash off the clay. The former is most probable, especially as the els must be taken with νίψαι, not with ὕπαγε, and thus would imply immersion in the pool. So Athen. x. p. 438 F (in Meyer), λούεσθαι A beggar blind είς λουτρώνας. from his birth would know the localities sufficiently to be able to find his way; so that there is no necessity to suppose a partial restoration of sight before his The situation of the fountain and pool of Siloam is very doubtful. Robinson makes both at the mouth of the ancient Tyropæon, s.E. of the city. He himself explored a subterranean passage from this spot to the Fountain of the Virgin higher up on the banks of the Kedron. Josephus, B. J. v. 4. 1, says, ή δὲ τῶν τυροποιῶν προςαγορευομένη φάραγξ . . . καθήκει μέχρι Σιλωάμ ούτω γὰρ τὴν πηγήν, γλυκείάν τε καὶ πολλην οὖσαν, εκαλοῦμεν. Jerome sets it "ad radices montis Zion" (on Isa. viii. 6), and mentions its intermittent character: but he also says (on Matt. x. 28), "ad radices montis Moria, in quibus Silon fluit:" so that his testimony exactly agrees with Josephus and Robinson (see Robins. i. 493 ff., and The Land and the Book, pp. 659 ff.). It is mentioned Neh. iii. 15: Isa.

viii. 6. On the subject of a recent suggestion respecting the identity of Siloam and Bethesda, see supplementary note at the end of this volume. ο έρμ. ἀπεστ.] The reason of this derivation (Σιλωάμ = וֹשֶׁלוֹת) being stated has been much doubted. Some (e. g. Lücke) consider the words to have been inserted as an early gloss of some allegorical interpreter. But there is no external authority for this; every Ms. and version containing them, except the Syr. and Pers. Euthym. says, oluar δια τον απεσταλμένον έκει τότε τυφλόν. So also Nonnus: ὕδωρ στελλομένοιο προώνυμον ἐκ σέο πομπης: and Meyer takes this view. But it would be a violent transfer, -of the name of the fountain, to the man who was sent thither. I should rather regard the healing virtue imparted to the water to be denoted, as symbolical of Himwho was sent, and whose mission it was to give the healing water of life. Aug., Chrys., Thl., Erasm., Beza, Calvin, &c., and Ebrard and Luthardt, similarly refer ἀπεσταλ. to the Lord Jesus: Stier, to the Holy Spirit,-but as one with, and proηλθεν, came ceeding from Christ. back; -apparently to his own house, by the next verse. 8.] θεωροῦντες belongs to to πρότερον, and thus expresses the present relatively to that time, - οὶ ἦσαν τὸ πρότ. θεωροῦντες. The choice of the word θεωροῦντες implies attention and habit. ing τυφλός was most likely a correction of some one who thought προςαίτης did not express plainly enough the change in him. The question of identity would be much more likely to turn on whether

...ειπέ C

έστιν. ἐκείνος ἔλεγεν ὅτι ٩ ἐγώ εἰμι. 10 ἔλεγον οὖν η constr., ch. αὐτῷ Πῶς [οὖν] τηνεώχθησάν σου οἱ τὀφθαλμοί; 11 ἀπ- 11 κατ. 12. 30. εκρίθη ἐκεῖνος [O] ἄνθρωπος [ὁ] λεγόμενος Ἰησοῦς 21 κα χαχ. δ. s πηλον ἐποίησεν καὶ εἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ aver. 6 reft. είπεν μοι "Υπαγε είς τον Σιλωάμ καὶ " νίψαι. ἀπελθών wer. 7 reff. οὖν καὶ ¹¹ νιψάμενος ^ν ἀνέβλεψα. ¹² εἶπαν αὐτῷ Ποῦ ἐστιν _{ν = Matt. xi. 5} έκεδνος ; λέγει Οὐκ οἶδα. ¹³ "Αγουσιν αὐτὸν πρὸς τοὺς ¹ κίνας αἰτ. ¹³ "Αγουσιν αὐτὸν πρὸς τοὺς ¹ κίνας αἰτ. ¹³ "Αγουσιν αὐτὸν πρὸς τοὺς ¹ κίνας αἰτ. ¹⁴ ἦν δὲ σάββατον ἐν ¹⁶. ¹⁶. ¹-¹ μες τ. ¹⁶. ¹ (-¹ μες τ. ¹⁶. ¹⁶. ¹⁶ ¹⁶. ¹⁶ (-¹ μες τ. ¹⁶. ή ήμέρα τὸν s πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ t ἀνέφξεν s g g g κι g αὐτοῦ τοὺς t ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων αὐτὸν 23 al.

goth: txt BCLXX 1.33 vulg lat-b g Syr syr-mg [syr-jer] coptt æth arm Cyr, [Of these N syr-mg syr-jer copt arm retain δε.]—(aλλa C.) aft εκείνος ins δε ΛC°K UX [ΓΠ] 💦 (marked for erasure, but marks removed) 33. 69 latt Syr syr-w-ast [syr-jer] coptt ath arm: om BC¹D rel am(with forj san) syr goth Cyr. om last στι LNcorr lat-a b c eff... 10. for ελεγον, ειπον D lat-b: ελεγαν R¹. aft 1st ουν ins οι ιουδαιοι κ¹(marked

for erasure eadem manu). rec om 2nd ovv, with AB rel vulg lat-b c ef ff_2 g [q Syr] coptt goth: ins CDLXN lat-a l syr-w-ast [syr-jer] arm. rec $aveax \theta \eta \sigma av$, with AKU[π] Chr Cyr: txt B(sic: see table) CDN rel. [S?] elz σot , with (Ser's a o, e sil) vulg lat-a c ef ff_2 g [l q] D-lat: txt ABC D-gr N rel foss(with tol) lat-b syrr syr-jer [goth ath] arm Chr Cyr Thl Aug.

11. rec aft ekewos ins kai einev, with A rel lat-a bf[q] syrr syr-jer copt goth with: last clause, απηλθον ουν και ενιψαμην και ηλθον βλεπων D.

12. (είπαν, so BDR.)

rec aft ειπ. ins ουν, with D rel foss lat-a c [ff2 q goth]

syr: pref και BLXR 1. 33 vulg-ed lat-l [syr-jer] æth Cyr, : om A am(with forj ing)

lat-e Syr coptt arm Aug.

aft λεγει ins αυτοις D 69 foss lat-b Syr [syr-jer] æth arm.

13. ins kai bef ayousin D [lat-c syr-jer] Syr æth.

14. rec (for $\epsilon\nu$ η $\eta\mu\epsilon\rho a$) or ϵ , with AD rel vulg lat-e f[lq] syrr coptt goth: txt BLXX 33 mm lat-a b c ff_2 g syr-mg [syr-jer] Cyr₁. for ανεωξεν, ηνυξεν (i. e. ηνοιξεν) D 249. 15. επηρωτων D.

he was really the person who had sat and begged (the blindness being involved in it), than on the fact of his having been blind.

11.] ἀνέβλ., strictly speaking, is inappropriate in the case of one born blind. Lücke refers to Aristotle as using the word thus, and cites Pausanias, who speaks of 'Οφιονέα τον έκ γενετής τυφλόν, whom ἐπέλαβε τῆς κεφαλῆς ἄλγημα ἰσχυ-ρόν, καὶ ἀνέβλεψεν ἀπ' αὐτοῦ. Sight being natural to men, the deprivation of it is regarded as a loss, and the reception of it, though never enjoyed before, as a recovery. So Grotius: "nec male recipere quis dicitur, quod communiter tributum humanæ naturæ ipsi abfuit." There is no emphasis on µov here (as Bp. Wordsw.) nor in vv. 15, 30: nor on σου in vv. 10, 17, 26. See on Matt. xvi. 18, and compare Luke xii. 18. 13.7 The neighbours appear to have brought him to the Pharisees, out of hostility to Jesus

(see ver. 12): and ver. 14 alleges the reason of this: - or perhaps from fear of the sentence alluded to in ver. 22. The 'Pharisees' here may have been the court presiding over the synagogue, or one of the lesser local courts of Sanhedrim. Lücke inclines to think they were an assembly of the great Sanhedrim, whom John sometimes names οί Φαρ.: see ch. vii. 47; xi. 46: Meyer regards them as some formal section of the Pharisees, as a body: but were there such? 14.] Lightf. cites from a Rabbinical treatise on the Sabbath, "sputum etiam super palpebras poni prohibitum." But the making the clay, as a servile work, seems to be here prominently mentioned. Meyer notices,-and it is interesting, as a minute mark of accuracy, -that the man only relates what he himself, as being blind, had felt: he says nothing of the spittle. 15.] πάλιν refers to ver. 10. The enquiry was official,

x ch. vii. 29 reff.

y = ch. viii. 51 y = ch. viii. 51 al. z = Matt. xiii. 45, 32. xviii. 23 al. = ch. ii. 11 reff. b Mark ii. 21

only, see ch xiv. 10. Ac ix. 26. f vv. 11, 15. g Luke xv. 8 reff. h = Matt. xx 32 reff. i constr., ch. viii. 54. x. 36. Gal. v. 21

k Matt. iii. 15

καὶ οἱ Φαρισαῖοι πῶς ν ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς ABDEF s Πηλου επέθηκέν μου επί τους οφθαλμούς, και " ενιψάμην, MSUX καὶ βλέπω. 16 έλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς Οὐκ 1. 33. 69 * έστιν ούτος παρά θεού ό ἄνθρωπος, ὅτι τὸ σάββατον ού τηρεί. ἄλλοι έλεγον Πως δύναται ε ἄνθρωπος άμαρτωλὸς τοιαῦτα ^a σημεία ποιείν; καὶ b σχίσμα ην εν αὐτοίς. 17 λέγουσιν οὖν τῶ τυφλῶ πάλιν Τί σὰ λέγεις περὶ αὐτοῦ ^c ὅτι ἡνέωξέν σου τοὺς ^d ὀφθαλμούς; ὁ δὲ εἶπεν ετέπ. ε = ch. ii. 18. αυτου οτι ηροφήτης ιστίν. 18 οὐκ ε ἐπίστευσαν οὖν οἱ Ἰουδαῖοι αν. 10, 14 reff. ὅτι προφήτης ιστίν. e constr., here only. see ch. xiv. 10. Acts περὶ αὐτοῦ, ὅτι ἢν τυφλὸς καὶ τἀνέβλεψεν, ε ἔως ὅτου h ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ f ἀναβλέψαντος 19 καὶ ηρώτησαν αὐτοὺς λέγοντες Οὖτός ἐστιν ὁ νίὸς ὑμῶν, ἱ ὁν ύμεις λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει k ἄρτι; 20 ἀπεκρίθησαν οἱ γονεῖς αὐτοῦ καὶ εἶπαν Οἴδαμεν ότι ούτος έστιν ό υίος ήμων καὶ ότι τυφλος έγεννήθη 21 πως δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἀ ἤνοιξεν αὐτοῦ τοὺς ^d ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν αὐτὸν ἐρωτήσατε,

rec επι τους οφθ. bef μου, with D (33, e sil) lat-α b [Syr syr-jer arm]: μου επεθηκεν επι τους οφθαλμους A vulg: txt BLN rel. (Δ doubtful: μοι H.)

16. [ελεγαν Ν¹.] rec (for ουκ to ο ανθρωπος) ουτος ο ανθρωπος ουκ εστι παρα του θεου, with A rel [lat-α b f q syrr coptt goth æth], but of these AGK[Π] 69 ουπ του : ανθρ. bef ουτ. π. θεου 33 vulg lat-c e [ff2g] arm [Orig-int]: txt BDLXN lat-l [syr-jer Cyr]. aft αλλοι ins δε BDN 1. 69 vulg-ed(not am) lat-c [ff2g] syr-jer] Syr coptt.

17. for λεγουσιν, ελεγον D lat-α b c e. rec om ουν, with E rel lat-q Syr copt goth [æth arm]: ins ABDLXN 1. 69 latt syr-w-ast Cyr, ins ποτε bef τυφλω Ν. οπ παλιν D lat-α b c ff2. aft παλιν ins ουν Ν¹. rec συ bef τι, with AD rel: ανεωξεν ΚΤ[Π] 1: txt BXΔ. (33 det.)

18. οπ ουν D 69 ev.ν lat-α b f f2 l cont (æth arm). rec τυφλος bef πν (more

18. on our D 69 ev-y lat-a b f f f f copt (ath arm). rec $\tau u\phi \lambda os$ bef $\eta \nu$ (more usual order), with A rel vulg lat-a c e f f f f f to a e f f f f f or our, ou DX Chr $_1$. om 2nd autou D ev-54 sahmnt arm.

19. επηρωτησαν D. for $\lambda \epsilon \gamma o \nu \tau \epsilon s$, $\epsilon \iota \aleph^1(\text{lat-}a\ b\ c\ ff_2\ l)$ Syr. 19. $\epsilon \pi \eta \rho \omega \tau \eta \sigma \alpha \nu$ D. for $\lambda \epsilon \gamma \rho \nu \tau \epsilon s$, $\epsilon \epsilon \Lambda^{\epsilon}(\text{lat-}a \ o \ c \ f \ g \ t)$ Syr. for out of $\epsilon \sigma \tau \iota \nu$, $\epsilon \epsilon \epsilon \sigma \tau \iota \nu$ out of D. rec apti bef $\beta \lambda \epsilon \pi \epsilon \iota$, with A rel vulg lat-a efg [q]: txt

BDL U(Treg, expr) & 33 lat-b c ff l Cyr1.

20. aft απεκρ. ins ουν ΒΝ; δε A rel lat-f q syrr goth: om DGLUX[Π 1. 33] 69 latt coptt [arm]. rec ins auτοις bef οι γονείς, with AD rel vulg lat-b c [l q] syr (sah) goth: om BLXN 33. 69 lat-a ef ff2 Syr copt æth arm Cyr. (είπαν, so BLN 33.) goth: om BLXN 33. 69 lat-a e f ff. Syr copt wth arm Cyr. (ειπαν, so BLN 33.)
21. ηνεωξεν Α 1. 33: txt BDLN rel. αντου bef ηνοιξεν D [vulg] lat-b (f).
rec aft 2nd οιδαμεν ins αυτος, with AN rel lat-q Syr goth: om B(sic: see table)

DLXX3a 1. 33 latt [syr syr-jer] wth Ps-Ath Cyr.—rec ηλικιαν εχει bef αυτον ερωτησατε

as addressed to the chief witness in the matter. We cannot hence infer with Lücke that no one else was present at the healing but Jesus and His disciples.

16. τινές . . άλλοι Among the latter party would be such as Nicodemus, Joseph, (Gamaliel?); who probably (Joseph certainly, Luke xxiii. 51) at last withdrew, and left the majority to carry out their hate against Jesus. 17.] The question is but one, as in E. V., What sayest thou of him, that he hath opened (i.e. for

having opened) thine eyes? The stress is on ou- What hast thou to say to it, seeing we are divided on the matter?' Both parties are anxious to have the man's own view to corroborate theirs. and therefore $\pi \alpha \rho \dot{\alpha} \tau o \hat{\nu} \theta \epsilon o \hat{\nu}$. The hostile party (oi 'Ioudaios, -those in authority among these variously-minded Pharisees), disappointed at his direct testimony against them, betake themselves to sifting more closely the evidence of the fact. The parents are summoned as wit-

¹ ηλικίαν ™ έχει αὐτὸς περὶ αὐτοῦ λαλήσει. 22 ταῦτα 1 = Matt. vi. 27 τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ¹ ἡλικίαν $^{\rm m}$ ἔχει, αὐτὸν $^{\rm sandconstr}$, $^{\rm$

(as in ver 23), with A rel syrr goth: om αυτ. ερωτησ. R1 lat-b sah [Chr1]: txt BDL XX^{3a} 1. 33 vulg lat-a c e f g [syr-jer] copt æth arm. - επερωτησατε D. κ¹. for αὐτου, εαυτου ΑΒΕΚΜΧ[Γ]ΛΝ 1. 33: txt D rel.

for συνετεθειντο, συνετεθεντο AM syr-mg-gr: συνετιθεντο $G[\Gamma]$ 22. (ειπαν Ν.) 247-51 Ser's k ev-y [Cyr.]: συνετιθοντο 69. ομολ. bef αυτον DK 69. χριστον ins ειναι D lat-e [Cyr-p₂].

23. (ειπαν, so BDR.) οποτι DL fuld lat-a c e l æth. οπο εχει κι.

11. επερωτησατε Βκ: ερωτατε D.

24. rec εκ δευτ. bef τον ανθρ., with A rel vulg lat-a f syr [syr-jer æth] goth: txt B(D)Lκ 33 lat-b c e ff l q Syr coptt.—for ανθρωπον, αυτον D. (ειπαν, so BDκ.) ουτος bef ο ανθρ. BL(κ) latt Syr [syr-jer] goth Chr₁ [Cyr-p₂]: txt AD rel lat-e Syr. ο [is insd bef αμαρτ. but] marked for erasure by κιος -correly.

25. rec aft εκεινος ins και είπεν, with E rel Syr[syr-jer] copt ath Chr: om ABDLN 1. 33 latt syr sah goth arm Cyr, aft εν ins δε R¹ [copt Ps-Ath]. for ων, ημην και DL 1. 33 lat-α ef ff₂ [l q syr-jer] Syr Cyr[-p]. 26. (είπαν Ν.) rec (for ουν) δε, with A rel syr ath: om N¹ lat-α e Syr copt

arm: txt BDKLXN^{3a} 1.33.69 vulg lat-b c [f f f g q sah] goth Cyr. rec aft aur ω ins $\pi \alpha \lambda \iota \nu$, with AN^{3a} rel lat-f q syrr goth arm [wth Cyr.]: om BDN! latt coptt [syr-jer] Non. $\epsilon \pi o \iota \eta \sigma \alpha \nu$ N¹(txt N-corr¹, see Tischdf's Cod. Sin., large edn). ins $\kappa \alpha \iota$ bef $\pi \omega$ s D lat-c wth.

19.7 The question is threefold, and in strict legal formality: 'Is this your son? Was he born blind? How is it that he now sees?' 21.] Notice the emphatic αὐτοῦ-ἡμεῖς-αὐτόν-αὐ-22.] It is not said when this resolution was come to; and this also speaks for an interval between ch. vii. viii., and this incident. It could hardly have been before the council at the conclusion of ch. vii. ἀποσυν.] Probably the first of the three stages of Jewish excommunication.—the being shut out from the synagogue and household for thirty days, but without any anathema. The other two,-the repetition of the above, accompanied by a curse,-and final exclusion,would be too harsh, and perhaps were not in use so early. Trench (Mirr. 299, edn. 2) regards the resolution not as a token that the Sanhedrim had pronounced Him a false Christ, but as shewing that they forbade a private man to anticipate their decision on this point by confessing Him (?). δòs δ. τ. θεω Not, 'Give God the praise'

(E. V.), i. e. ' the glory of thy healing:' for the Pharisees want to overawe the man by their authority, and make him deny the miracle altogether. The words are a form of adjuration (see ref. Josh.), to tell the truth, q. d. 'Remember that you are in

God's presence, and speak as unto Him.'
25. w/ See on ver. 8. The man shrewdly evades the inference and states again the simple fact. Bear in mind, that ww must here be strictly kept to its present sense, as being joined with a present verb βλέπω: the rule for the construction of a pres. part. being, that it is contemporaneous with the verb which rules the time of the sentence. So that we must render, not 'whereas I was blind, now I see,' as E. V.: but as A. V. R., being a blind man [or, though a blind man], now I see. The shrewd and naïve disposition of the man furnishes the key to the ænigmatical expression. He puts it to them as the problem, the fact of which he knows for certain but the reason of which it was for them to solve, that he, whom they all

27 ἀπεκρίθη αὐτοῖς Είπον ύμιν ἤδη, καὶ οὐκ Ψ ἡκούσατε. w = ch. viii. 43 reff. x ch. vii. 47, τί πάλιν θέλετε ἀκούειν: * μη καὶ ύμεῖς θέλετε αὐτοῦ y Acts xxiii. 4. μαθηταί γενέσθαι; 28 y έλοιδόρησαν αὐτὸν καὶ εἶπον Σύ 1 Cor. iv. 12. 1 Pet. ii. 23 only. Deut. xxxii. 8. μαθητής εί ἐκείνου, ήμεις δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί. (pos, 1 Cor. 29 ήμεις οίδαμεν ότι Μωυσεί 2 λελάληκεν ο θεός, τούτον 11. -ρία, δὲ οὐκ οἴδαμεν α πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος α. 14.7) δε οὐκ οἴδαμεν α πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος a.h. vii. 27 bis. καὶ εἶπεν αὐτοῖς Ἐν τούτω ^b γὰρ ^c θαυμαστόν ἐστιν, ὅτι ... γαρ ^b γει vi. 41. ὑμεῖς οὐκ οἴδατε α πόθεν ἐστίν, καὶ ν ἀνέωξέν μου τοὺς ΑΒΒ Ματι. xxvii. ὑμεῖς οὐκ οἴδατε α πόθεν ἐστίν, καὶ ν ἀνέωξέν μου τοὺς ΑΒΒ ΒΕΝ ύμεις οὐκ οἴδατε ^a πόθεν ἐστίν, καὶ τ ἀνέωξέν μου τοὺς ΑΒDE \mathbf{v} όφθαλμούς. \mathbf{s}^{31} οἴδαμεν ὅτι ὁ θεὸς ἁμαρτωλῶν οὐκ ἀκούει, \mathbf{msux} 23. c Matt. xxi. 42 | Mk., from Ps. cxvii. 23. (2 Cor. xi. 14 v. r.) 1 Pet. άλλ' εάν τις θεοσεβής ή και το εθέλημα αυτου ε ποιή, 1, 33. 69 (** (**) 1 Pet. (**) 2 Pet. 10. d here only. k όλος, καὶ σὺ διδάσκεις ήμας; καὶ ¹ ἐξέβαλον αὐτὸν ¹ ἔξω. xxxix. 8. here only.

απ' αt., Luke i. 70. Acts iii. 21. xv. 18. Isa. lxiv. 4.

i ch. viii. 2‡ bis. 1 Cor. xv. 17. k ch. vii. 23. g = Mark ii. 1 reff. h ch. vii. 29 reff. 1 ch. vi. 37 reff. 2 Chron. xxix. 16.

27. for απεκρ. αυτ., ο δε ειπεν D. aft Ti ins our B æth. θελετε bef παλιν ακουσαι D. μαθηται bef αυτου DLX[Γ]ΔΝ 33 latt Chr, Cyr[-p]: D lat-a e syr. txt AB rel.

28. rec aft ελοιδ. ins ουν, with 69 vulg-ed lat-c goth: pref και BK1 [syr-jer] sah æth Cyr, Ambr,: pref ot δε DLN3a 1. 33 (lat-af) Syr syr-w-ast copt: om A rel am(with fuld em forj foss ing jac tol) [arm] Aug₁. (είπαν DM.) rec εl bef μαθητης, with E rel late f g [l] q goth with arm Chr₁ Ps-Ath₁: εκείνου bef εl D 157(Sz) latt: om εl L copt: txt ABN 1 (33) Chr-mss [Cyr-p₃]. om δε D lat-b c e ff₂ l [goth] arm. 29. for λελ., ελαλησεν Α. aft ο θεος ins και στι θεος (ο θεος D-corr¹) αμαρτωλων

ουκ ακουει D.

30. om αυτοις D 59 lat-b c [e l æth]. rec γαρ bef τουτω, with A rel: txt BLX

vulg lat-f g syr Chr₁ Cyr₁.—for $\gamma a \rho$, our D [Syr]. ins το bef θαυμαστον BLN 1. 33 Chr₁ Cyr₁: om AD rel arm. ηνοιξεν BDLN Cyr[-p₂]: ηνεωξεν X: txt A rel. 31. rec aft οιδαμεν ins δε, with A rel vulg lat-f syrr [syr-jer æth] goth; $\gamma a \rho$ 69 Hil₁: om BDGLN 1. 33 foss lat-a b c e f f f coptt arm Cyr₁. rec αμαρτωλων bef ο θευs, with AN rel vulg lat-f c f f f f g f g syr-jer] syr æth arm Orig-int₁ Hil₁: txt BDA lat-a e Syr coptt goth arm Chr₁ Cypr₁. [αλλα B.]

32. ηνεωξεν ΒΧΔ Ath₁. οφθαλμου Α. γεγενημ. ΑΧ[Γ].

33. ουτος παρα θεου bef ην D sah.

34. (ειπαν, so BDN.) αυτω bef κ. ειπ. D lat-a.

knew as a blind man, now saw. So that the wv carries not so much present matter of fact, as common designation and title.

26. They perhaps are trying to shake his evidence,-or to make him state something which should bring out some stronger violation of the sabbath.

27.] οὐκ ἡκούσατε must be in its special meaning of 'did not heed it.' The latter clause is of course ironical: 'you seem so anxious to hear particulars about Him, that you must surely be intending to become His disciples.' 29. λελάληκεν, not έλάλησεν, is important: it betokens the abiding finality of God's revelation to Moses, in their estimation: q. d. 'We stand by God's revelation to Moses.' πόθεν— whether from God or not.' But see ch. vii. 27, 28, where a very different reason is given for disbelieving Him to be the Christ.

30.] ἐν τ. γάρ is well expressed in E. V., Why herein is &c. Cf. Klotz, p. 242: "γάρ respicit ad ea quæ alter antea dixerat, et continet cum affirmatione conclusionem, quæ ex rebus ita comparatis facienda sit." ὑμεῖς, you, whose business it is to know such things. He expresses a general popular conviction, that one who could do these things, must be a pious man: and (ver. 32) very eminently so, since this miracle was unprecedented. Ver. 32, says Meyer, is the minor proposition: ver. 33, the conclusion;

35 "Ηκουσεν ο Ίησους ότι ι έξέβαλον αὐτὸν ι έξω καὶ εύρων αὐτὸν εἶπεν $[aὐτ\^ρ]$ Σὲ μπιστεύεις μεἰς τὸν νίὸν τοῦ *θεοῦ; μεἰς τοι μεῖς τοι με $^{\mathrm{p}}$ Πιστεύω, κύριε. καὶ $^{\mathrm{q}}$ προςεκύνησεν αὐτῷ. 39 καὶ εἶπεν $^{\mathrm{q}}$ Μαὶ. τι. 2 ο Ἰησοῦς Εἰς $^{\mathrm{r}}$ κρῖμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἡλθον, $^{\mathrm{l}}$ Τίπ. iii. 6 al. Job xiii. δ Ίησοῦς Είς τκρίμα εγω εις τον κοσμον τουτον ηπουν, $\frac{1}{100}$ μαι 300 μπ. $\frac{1}{100}$ Ναιτ. $\frac{1}$

35. ins και bef ηκουσεν DN1 Syr æth. om & BN1. om ekw D. and aft αυτον ins και D lat-a b q Syr. om αυτω BDN1 lat-e copt-ms : ins A rel [vss].

* ἀνθρώπου BDN sah æth-rom Chr-2-mss, : θεου A rel latt syrr [syr-jer] copt

goth æth-pl arm Tert, Hils.

36. om απεκρ. to είπεν, and aft εστιν ins εφη, B: και είπεν is also omd in A 68 lat-a copt-wilk: ins DN rel vss. rec om και (bef τις), with AL latt [Syr coptt sah Chr,]: ins BD [κ(above the line 1. m.)] rel syr goth arm Chr, Cyr, -κε bef και τις εστιν 8. (κυριε and και were easily confounded by the scribes, each being frequently

37. for ειπεν, απεκριθη D syr-mg: εφη &. rec aft ειπ. ins δε, with A rel lat-q goth: om BDXX 33 lat-a b e syrr [syr-jer] coptt arm. om 1st & A.

σου bef λαλων D [lat-l] Hil2.

αυτον D Scr's e. 38. om ver X1.

39. om και ειπ. ο ιησ. ℵ¹(om ο ℵ³a). ηλθον bef eis εγω bef εις κριμα D.

τ. κοσμ. τουτ. D lat-a b c f [q] æth (arm) Orig-int_{aliq}.

40. rec ins και bef ηκουσαν, with A rel latt syrr [syr-jer] goth æth: add δε D lat- f_2 om BLXN 33 coptt arm Cyr₁.

om ταυτα D \aleph^i (ins \aleph^{3a} , but erased) 253 lat- f_2^i

both in a popular form. 33.] οὐδέν, nothing of this kind, much less such a thing as this.

34.] See on ver. 2.

5\dos, altogether,—deeply and entirely, as thy infirmity proved. "They forget that the two charges,-one that he had never been born blind, and so was an impostor, -the other, that he bore the mark of God's anger in a blindness that reached back to his birth,—will not agree to-gether." (Trench, Mirr. 305, edn. 2, note.)

έξέβ.] They excommunicated him: see on ver. 22. It cannot merely mean, 'they cast him out of the court' (Chrys., Mald., Grot., Fritzsche, Tholuck, Meyer); see next verse, where it would hardly be stated that Jesus heard of it, unless it had been some public formal act. "Tune ille es, qui propter fidem in Jesum quem dicunt Christum, acerbitatem nostrorum magistrorum expertus est? An tu post has molestias etiamnum in filium Dei credis?" Lampe in loc. 36.] This υίος τ. θεού surpasses his present comprehension: and therefore, true to his simple and guileless character, he asks for further information about Him. Kal 715]
See reff. and Mark x. 26. 37.] These words καὶ ἐώρακας αὐτ. serve to remind the man of the benefit he has received,

and to awaken in him the liveliest gratitude: compare Luke ii. 30. They do not refer to a former seeing, when he was healed: this was the first time that he had seen his Benefactor. 39.7 There seems to be an interval between the last verse and this, and the narrative appears to be taken up again at some subsequent time when this miracle became again the The blind man subject of discourse. had recovered sight in two senses,-bodily and spiritual. And as our Lord always treats of the spiritual as paramount, including the bodily, so here He proceeds to speak of spiritual sight. effect of kplois, not merely distinction, but judgment; the following out of the divine εὐδοκία, Matt. xi. 25, 26. all, according to the spirit of nature, no better than persons born blind; and to know and confess this our blindness, is our first and only true sight, out of which the grace of the Lord can afterwards bring about a complete receiving of sight. 'becoming blind,' on the other hand, is partly an ironical expression for remaining blind, but partly also has a real meaning in the increasing darkening and hardening which takes place through unbelief." (Stier, iv. 568; 475, edn. 2.) The βλέ-

b ver. 8. Obad. 5.

αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ " Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; ABDE 41 είπεν αὐτοῖς ὁ Ἰησοῦς Εἰ τυφλοὶ ἡτε, οὐκ ἂν κείχετε MSUX (1825) 1 Tim. αμαρτίαν νῦν δὲ λέγετε ὅτι βλέπομεν ἡ άμαρτία ὑμῶν 1. 33.69 w Matt. vii. 13 μένει. Χ. 1 ἀμὴν ἀμὴν λέγω ύμιν, ὁ μὴ w εἰςερχόμενος reff. Δεντ. 12. Δεμή τιμήν πογω τρων, ο μη ειςερχομενος $^{\text{xev}}$ νεν. 16. Δεμή τιμήν πορων, ο μη ειςερχομενος $^{\text{xev}}$ ιδιὰ τῆς θύρας εἰς τὴν $^{\text{xev}}$ αὐλὴν τῶν προβάτων, ἀλλὰ $^{\text{xev}}$ ιδιαθεν $^{\text{xev}}$ ιδιαθεν $^{\text{xev}}$ ιδιαθεν $^{\text{xev}}$ ιδιαθεν $^{\text{xev}}$ ιδιαθεν $^{\text{xev}}$ ειςερχόμενος διὰ τῆς θύρας ποιμήν $^{\text{xev}}$ ιδιαμήν $^{\text{xev}}$ είςερχόμενος διὰ τῆς θύρας ποιμήν z here only.
Esth. iv. 14 Ald. compl. only. (-χοῦ, Mark i. 39.)
c Matt. xxi. 13 reff.

[$b\ c\ ef\ g_{1,2}\ l\ {\rm copt}$] sah-mnt arm. arm: txt BDLXX 1.33 latt Cyr. rec ovtes bef met' autou, with A rel goth with (ειπαν DN.)

a Matt. vi. 19, 20 al.

41. aft einer ins our D 237-49 ev-y: $\delta \epsilon$ S[Γ] Ser's f g k: pref kai Δ 69. 215-58 Ser's q^1 r lat-g l æth. om δ B. [o inc. bef autois D coptt.] om ar DK 69. rec ins our bef amapt., with A rel [lat-a l] syrr goth æth: om BDKLXR 1. 33. 69 vulg lat-b c e f ff., g q coptt Cyr [Orig-int].

R'a(but txt restored) 33 syr-mg [syr-jer arm] Cyr₁. αι αμαρτιαι and μενουσιν DLX

CHAP. X. 1. UMIN bef AEYW B. αλλαχοθεν bef αναβαινων D arm. 2. for ποιμην εστιν, αυτος εστιν ο ποιμην D (lat-b c f ff q [l foss] copt) sah Chr.

ποντες here answer to the ισχύοντες and δίκαιοι of Matt. ix. 12, 13: see note there. 40. They ask the question, not understanding the words of Jesus in a bodily sense, but well aware of their meaning, and scornfully rejoining, 'Are then we meant by these blind, we, the leaders of the people?' 41.] The distinction in expression between the two clauses must be carefully borne in mind. Our Lord is referring primarily to the unbelief of the Pharisees and their rejection of Him. Aud He says, 'If ye were really blind (not, 'confessed yourselves blind:' Kuinoel, Stier, De Wette), ye would not have incurred guilt; but now ye say, "We see;" ye believe ye have the light, and boast that ye know and use the light; and therefore your guilt abideth, remaineth on you.' Observe there is a middle clause understood, between 've would never have incurred guilt,' and 'your guilt remaineth;' and that is, 'ye have incurred guilt;' which makes it necessary to take the \(\lambda\epsilon\)γετε ότι βλέπομεν as in a certain sense implying βλέπετε: viz. ' by the Scriptures being committed to you, by God's grace, which ought to have led you to faith in me.' CHAP. X. 1—21.] Of true and false shepherds. Jesus the good Shepherd. This discourse is connected with the preceding miracle; and the conduct of the Pharisees towards the man who had been blind, seems to have given occasion to this description of false shepherds, which again introduces the testimony of Jesus to Himself as the true Shepherd. So that, as Meyer remarks, the paragraph should begin at ch. ix. 35 properly. The more we study carefully this wonderful Gospel, the

more we shall see that the idea of this close connexion is never to be summarily dismissed as imaginary, and that our Evangelist never "passes without notice to an entirely different and disjointed occurrence or discourse," as I stated in some of my earlier editions. See on the whole subject of the parable, Jer. xxiii. 1—4: Ezek. xxxiv.: Zech. xi. 4—17. These xxxiv.: Zech. xi. 4—17. opening verses (to ver. 5) set forth the distinction between false and true shepherds. Then (vv. 7, 8, 9) He brings in Himself, as the door, by which both shepherds and sheep enter the fold. (ver. 10) He returns to the imagery of the first verses, and sets forth Himself as THE GOOD SHEPHERD; and the rest (to ver. 18) is occupied with the results and distinctions dependent on that fact.

1. την αὐλ.] δ περιτετειχισμένος κ. ὕπαιθρος τόπος (Phavorinus, Lücke ii. 403); just answering, except in this being a permanent enclosure, to our fold. This fold is the visible Church of God, primarily, as His people Israel were His peculiar fold; the possibility of there being other folds has been supposed to be alluded to in ver. 16: but see note there.

The terms in this first part are general, and apply to all leaders of God's people; in ver. 1, to those who enter that office without having come in by the door (i. e. Christ, in the large sense, in which the O. T. faithful looked to and trusted in Him, as the covenant promise of Israel's God); and in ver. 2 to those who do enter this way; and whosoever does is the shepherd of the sheep (not emphatic,—not, 'the Good Shepherd,' as below, ver. 11, but here it is merely predicated of one

ἐστιν τῶν προβάτων. 3 τούτω ὁ 4 θυρωρὸς ἀνοίγει, καὶ 4 $^{\text{Mark xiii.}}$ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ $^{\text{e}}$ ἴδια πρό $^{\text{l}}$ κίμς $^{\text{li}}$ κίμ βατα ¹ φωνεί ^ε κατ' ὄνομα καὶ ^h έξάγει αὐτά. ⁴ ὅταν τὰ e Matt. xxv. 14. $^{\text{ch. i. 42 al.}}$ $^{\text{ch. i. 42 al.}}$ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι 1 οἴδασιν τὴν φωνὴν 1 Ματκ χν. 20, αὐτοῦ. 5 m ἀλλοτρί $_{\psi}$ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ 1 Ματκ 12 . Likes 2 αὐτοῦ. 5 m ἀλλοτρί ω δὲ οὐ μη ἀκολουθήσουσιν, ἀλλὰ $\frac{1}{1}$ Mark i. 12. Luke x. 2. $\frac{1}{1}$ Φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ $\frac{1}{1}$ οἴδασιν τῶν $\frac{1}{1}$ αὐτοῖς $\frac{1}{1}$ Macc. xii. 27 τὴν φωνήν. $\frac{1}{1}$ ταύτην τὴν $\frac{1}{1}$ παροιμίαν εἶπεν αὐτοῖς $\frac{1}{1}$ $\frac{1}{1}$ mach text. xiv. $\frac{1}{1}$ ματοῦς: ἐκεῖνοι δὲ οὐκ ἔγνωσαν $\frac{1}{1}$ τίνα ἢν ἃ ἐλάλει αὐτοῖς. $\frac{12}{1}$ me here his autonic. do την φωνην. $^{\circ}$ ταυτην την παρεκριών $^{\circ}$ $^{$

3. for τα ιδ. προβ., τα προβ. τα ιδ. D. rec (for φωνει) καλει, with E rel: txt

ABDLXN 1. 33 Cyr₁.

4. rec ins $\kappa a \iota$ bef $\sigma \tau a \nu$, with AD rel vulg lat-a e[f] Lucif₁: add $\delta \epsilon$ K[Π^{1-3}] lat-b c

4. rec ins και bet σταν, with AD rel vulg lat-α e [f] Lucif₁: add δε K[Π^{1,3}] lat-b c ff₂ l [q] copt Cyr₁: om BL[Π²]N 1. 33 sah. rec (for παντα) προβατα, with A rel vulg lat-f [q] syrr: om N¹: txt BDLX [N³a(but erased)] 1. 33 lat-α e coptt (æth) arm Cyr Lucif. αντον bet την φωνην D lat-b c ff₂ [l] q.
5. rec ακολονθησωσιν, with N rel [Bas₁]: txt ABDEFGΔ Chr₁ Cyr₁.
6. for εκεινοι δε, και N¹. for ην, η B(Tischdf: but see table) EFG 69.
7. rec aft παλιν ins αντοις, with D rel lat-α sah goth; pref AΚΛ[Π] N-corr¹(appy) vulg lat-b c syrr [syr-jer æth arm]; aft ο īs X 33: om B N¹(appy).—om παλιν N¹(appy).^{3a}(but reinsd by N³b) 1.69 lat-e [Cyr₁] Lucif₁. om δ B. νμιν bef λεγω B. om στι BGKLUX[Π¹] 33 mm lat-α æth arm Cyr₁ Lucif₁.

who thus enters, that he is the shepherd of that particular fold: it is the attribute of a shepherd thus to enter). sheep throughout this parable are not the mingled multitude of good and bad; but the real sheep, the faithful, who are, what all in the fold should be. The false sheep (goats, Matt. xxv. 32) do not appear; for it is not the character of the flock, but that of the shepherd, and the relation between him and his sheep, which is here prominent.
3.] Perhaps the θυρωρός should not be too much pressed as significant; but certainly the Holy Spirit is especially He who opens the door to the shepherds: see frequent uses of this symbolism by the Apostles, Acts xiv. 27: 1 Cor. xvi. 9: 2 Cor. ii. 12: Col. iv. 3;-and instances of the θυρωρός shutting the door, Acts xvi. 6, 7. (So Theodorus Heracleota, and Stier, iv. 482, edn. 2.) τὰ πρόβ. τ. φων. αὐτ. ἀκ.] The voice of every such true shepherd is heard (heeded, understood) by the sheep (generally): and he calls by name his own sheep, that portion of the great flock entrusted to him, and leads them out to pasture, as his office is.

This distinction between τὰ πρόβ. ana τὰ ἴδια πρόβ. has given rise to exegetical and doctrinal mistakes, from not observing ποιμήν above. It has been imagined that Christ is here spoken of, and that therefore these two descriptions of sheep must be different, and so the whole exposition has been confused. Even Stier has fallen into this mistake. he has led forth ($\epsilon \kappa \beta \hat{a} \lambda \lambda \epsilon \iota \nu = \epsilon \xi \hat{a} \gamma \epsilon \iota \nu$) to pasture all his sheep (there shall not an hoof be left behind), he goes before them (see The Land and the Book, p. 202); in his teaching pointing out the way to them; they follow him, because they know his voice; his words and teaching are familiar to them. But observe that the expression here becomes again more general; not τὰ ίδ. πρ., but τὰ πρ. as in ver. 3. The sheep know the voice of every true shep-5.] So that the ἀλλότριος is not the shepherd of another section of the flock, but an alien: the ληστής of ver. 1; —and τῶν ἀλλ. is generic, as in E. V. Meyer takes it as merely meaning a stranger, one who is not their Shepherd: but this hardly seems strong enough for the context. 6.] $\pi \alpha \rho o \iota \mu \iota \alpha$ is not $= \pi \alpha \rho \alpha - \beta o \lambda \dot{\eta}$, as so generally set down. This is not properly a parable: but rather a parabolic allegory. The parable requires nar-rative to set it forth; and John relates no such. The right word for παροιμία would be allegory: etymologically it is, any saying diverging from the common way of speech $(\pi \alpha \rho' \ ol\mu o\nu)$: cf. Meyer. We have other examples in ch. xv. 1 ff. and in Matt. ix. 37, 38. 7.7 What follows is not so much an exposition, as an

έγω είμι ή θύρα των προβάτων. 8 πάντες όσοι ήλθον ΑΒΡΕ πρὸ ἐμοῦ ^p κλέπται εἰσὶν καὶ ^p λησταί· ἀλλ' οὐκ ^q ἤκουσαν Μεῦχ αὐτῶν τὰ πρόβατα. 9 ἐγώ εἰμι ἡ θύρα δι' ἐμοῦ ἐάν τις 1.33.69 τ είς έλθη, σωθήσεται, καὶ τ είς ελεύσεται καὶ έξελεύσεται, · Luke ix. 12. Rev. ix. καὶ ε νομὴν ^t εὐρήσει. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ίνα κλέψη καὶ "θύση καὶ " ἀπολέση εγώ ήλθον ίνα " ζωήν

8. om παντες D foss lat-b Did, Quæst,. rec προ εμου bef ηλθον, with 1 (Treg, c. Our Madris D' loss lated D'al, Quast. The plan del Madrish per son to the misuse of the expression by the Gnostics and Manichees as applying to the O. T.) R¹ rel latt Syr-ed syr-jer sah goth Bas, Chr, Cyr[-p Thdor-herael Manicheans-in-Thl] Thl Euthym Augespr: txt ABDK LXA[Π] R³a 33. 69 gat Syr-ms syr-w-ast copt with arm Orig3 Clem2 Did, Isid-pel, Hesych, Lucif, Faust, Jer3 Quast. αλλα DX.

10. aft εγω ins δε D lat-α copt(not [sehw] dz) goth with Chr. aft ζωην ins αιωνίον κ. οm και περισσον εχωσιν (homœotel) D.

expansion of the allegory. The key to this verse is the right understanding of what went before. Bear in mind, that vv. 1-5 were of shepherds in general. But these shepherds themselves go into and out of the fold by the same door as the sheep: and Christ is that door; THE DOOR OF THE SHEEP: the one door both for sheep and shepherds, into the fold (see ή θύρα, absol. ver. 9), into God's Church, to the Father. 8.7 I believe that the right sense of these words, ὄσοι ἡλθον πρὸ ἐμοῦ, has not been apprehended by any of the Commentators. First, they can only be honestly understood of time: all who came before me (not, "without regard to me," Olsh. &c., nor "passing by me as the door," Camer., nor "instead of me," Lampe, &c.: nor "pressing before me," ch. v. 7, which would have been έρχονται, not ηλθ.: nor "before taking the trouble to find me, the door," Stier, iv. 492, edn. 2: nor any other of the numerous shifts which What pretended have been adopted). teachers then came before Christ? member the connexion of these discourses. He has taught the Jews that Abraham and the Prophets entered by Him (ch. viii. 56): but He has set in strong opposition to Himself and His, them (these Jews) and their father, the Devil (ib. ver. 44). He was "the first thief who clomb into God's fold;" and all his followers are here spoken of inclusively in the language of the allegory, as coming in by and with him. His was the first attempt to lead human nature, before Christ came; before the series of dispensations of grace began, in which pasture and life is offered Meyer understands to man by Him. the Pharisees, &c. who taught the people

before Christ appeared as the Door of the sheep: but this does not seem to reach the depth of the requirements of the sayeloiv, not noav, because their essential nature as belonging to and being of the evil one is set forth, and the inclusion of these present Pharisees in their ranks. å\lambda' o\dotk . . .] This of course cannot be understood absolutely,—"the sheep never for one moment listened to them;' but, did not listen to them in the sense of becoming their disciples eventually. So that the fall of our first Parents would be no exception to this; whom of all men we must conclude, by the continuing grace and mercy of God to them after that fall, to have been of His real sheep. And since then, the same is true; however the sheep may for a while listen to these false shepherds, they do not hear them, so as to follow them. Those who do, belong not to the true flock.

Ver. 9 expands and fixes ver. 7. "Non est salutaris aditus in ecclesiam, nisi per me, sive pastor esse velis, sive ovis." Erasmus, Paraphr. See Num. xxvii. 16, 17. The sequel of the verse shews that this combined meaning is the true one. Meyer, who understands it all of shepherds alone, finds great difficulty in the interpretation of the latter words: "shall go in and out before the sheep, and find pasture for them." Ver. 10 shews the gracious intent of the Saviour in this ;-to give life, and in abundance. This verse forms the transition from Him as ή θύρα, to Him as δ ποιμήν. He is here set in opposition to δ κλέπτης (see on ver. 8), and thus insensibly passes into the place of a ποιμήν, who has been hitherto thus opposed. Then the ζωήν έχωσιν binds on to νομήν εδρήσει y καλός. ὁ ποιμὴν ὁ καλὸς τὴν z ψυχὴν αὐτοῦ z τίθησιν y $^{-1}$ Tim. ir. a ὑπὲρ τῶν προβάτων y 12 ὁ b μισθωτὸς δὲ καὶ οὐκ ὧν 3 . 1 Pet. ir. ποιμήν, c οὖ οὐκ ἔστιν τὰ πρόβατα c ἴδια, θεωρεῖ τὸν 18 . ch. xiii. 33 λύκον ἐρχόμενον καὶ c ἀφίησιν τὰ πρόβατα καὶ φεύγει 13 iii. 33 καὶ 5 6 λύκος f άρπάζει αὐτὰ καὶ g σκορπίζει g τὰ πρό a 2 2 Cor. c a 2 Cor. c a 2 Cor. c 5 6 βάτα] το στι τρισυωτός εστιν και συ μετιν b here bis and b περὶ τῶν προβάτων. 14 έγω εἰμι ὁ ποιμὴν ὁ y καλός b here bis and b mark i. 20 only. Exod. καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμά. 15 καθώς γινώσκει με ὁ πατὴρ κάγὰ γινώσκω τὸν πατέρα καὶ τὴν κ. 17, 19.)

ὶ ψυχήν μου ὶ τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα ii. 19. 2 Pet. iii. 15. x. 16. Luke x. 16. Acts xx. 20 only. Jer. v. 6. Erek. xxii. 27.

| 11 al. (= there only. Ps. vii. 2. y Luke xi. 23 d. ch. xvi. 32. 2 Cor. ix. 9 only. 2 Kings xxii. 15. (-διασκορπ., Matt. xxii. 16 reff. 1 ver. 11 reff. 11.

11. for $\tau\iota\theta\eta\sigma\iota\nu$, $\delta\iota\delta\omega\sigma\iota\nu$ DN¹ vulg lat-c [syr-jer] Aug₁. 12. $\delta\epsilon$ bef $\mu\iota\sigma\epsilon\omega\tau\sigma$ DX Δ R 33. 69 Constt₁ Cyr[-p]: om $\delta\epsilon$ BGL 1 am(with fuld forj ing ent) lat-a copt-dz (Lucif,). rec (for εστιν) εισι (cf ηκουσαν above: but there the sheep are the agents), with D rel [Chr-montf]: txt ABLXX 1. 33. 69 Eus, Constt Chr Cyr. om ερχομ. A¹. om αυτα D vulg lat-b ff₂ g l syrr sah-mint Aug₁. om last τα προβ. BDL[Π] 1. 33 syr-jer (coptt ath) arm Lucif, [Cyr-p]: ins

A rel latt syrr sah-mnt goth.

rec at beg ins ο δε μισθωτος φευγει, with A^{corr} rel latt syrr goth: om BDL 1.
 syr-jer coptt with arm [Cyr-p] Lucif₁.—A has ο δε μισθωτος φευγει στι μισθος(sic)

εστιν και ου μελει, the words from φευγει to ου με being written on an erasure.

14. for ο π. ο καλ., ο καλ. π. D [Eus₁]. rec (for γινωσκ. με τα εμα) γινωσκομαι υπο των εμων, with A rel syrr arm: txt BLX latt [syr-jer] coptt goth æth Eus₁ Epiph₁

Cyr, Non, γεινωσιν(txt D⁵) εμε τα εμα D.
 15. om μου D. for τιθημι, διδωμι DR¹.
 16. aft και αλλα ins δε D 346(Sz) syrr.

and καὶ περισ. έχ.: q. d. not merely as a door to pass through, but actively, abundantly, to bestow abundance of life. We are thus prepared for (ver. 11) the announcement of Himself as ὁ ποιμὴν ὁ καλός—the great antagonist of δ κλέπτης -the pattern and Head of all good shepherds, as he of all thieves and robbers: the Messiah, in His best known and most loving office: cf. Ezek. xxxiv. 11-16, 23; xxxvii. 24, and Isa. xl. 11. But He is ὁ π. δ κ. in this verse, as having most eminently the qualities of a good shepherd, one of which is to lay down His life for the sheep. These words here are not so much a prophecy, as a declaration, implying however that which ver. 15 asserts expli-12.] The imagery is here again somewhat changed. The false shepherds are here compared to hirelings, i.e. those who serve merely for gain; the μισθωτός who fulfils the character implied by the word. The idea is brought in by $\tau \dot{\eta} \nu \psi \nu \chi$. $a\dot{\nu}\tau$. $\tau i\theta$. $\dot{\nu}\pi\dot{\epsilon}\rho$ τ . $\pi\rho$., which introduces a time of danger, when the true and false shepherds are distinguished. The purposes of this wolf are the same as those of the thief in ver. 10, and in the allegory he is the same;—the great Foe of the sheep of Christ. Lücke and De

Wette deny this, and hold 'any enemies of the theocracy' to be meant; -but no deep view of the parable will be content with this,—see Matt. vii. 15, where the λύκοι άρπαγες are ψευδοπροφήται, the κλέπται κ. λησταί of ver. 8; and their chief and father would therefore be ὁ λύκος, just as ὁ ποιμήν is the Shepherd. The knowledge of His sheep here spoken of is more than the mere knowing by name: it is a knowledge corresponding to the Father's knowledge of Him ;-i. e. entire, perfect, all-comprehensive: and their knowledge of Him corresponds to His of the Father,-i. e. is intimate, direct, and personal: both being bound together by holy and inseparable Love. Beware of rendering [the former clause of] ver. 15 as in E. V. as an independent sentence, ' As my Father knoweth me, even so know I the Father: ' it is merely the sequel to ver. 14, and should stand, as the Father knoweth me and I know the Father. ὑπὲρ τ. προβ.] for those my sheep—not, for all; that, however true, is not the point brought out here: the Lord lays down His life strictly and properly, and in the depths of the Divine counsel, for those who are His sheep. 16.] The άλλα πρόβ. are the Gentiles; -not the dispersion of the Jews,

k ver. 1. 1 = Matt. xxi. 7 ch. vii. 45 7. ch. vii. 45. m Matt. xxvi. Matt. xxii.
31, from
32, Zasil. aii. 7,
Zasil. aii. 7,
Zasil. aii. 7,
1 Cor. ix, 7
1 is only,
Gen. xxxii.
16 bis only,
n = Heb. v. 4,
Rev. xi. 17,
o ch. v. 19 reft,
10, xi. 6,
1 Macc. x. 35,
Q Acta xvii. 15,
Col. iv. 10,
2 John 4 only,
T Mark ii. 21
reff. reff.

πρόβατα έχω, α οὐκ έστιν ἐκ τῆς καὐλῆς ταύτης ABDE κάκεῖνα δεῖ με 1 άγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, $^{\rm NSUX}_{\rm NSUX}$ καὶ γενήσονται μία $^{\rm m}$ ποίμνη, εἶς ποιμήν. 17 διὰ τοῦτό $^{\rm 1.33.69}_{\rm 1.33.69}$ με ὁ πατὴρ ἀγαπὰ, ὅτι ἐγω ἱτίθημι τὴν ἱψυχήν μου ίνα πάλιν η λάβω αὐτήν. 18 οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, άλλ' έγω τίθημι αὐτὴν ο ἀπ' έμαυτοῦ. Ρ έξουσίαν έχω θείναι αὐτήν, καὶ ρ έξουσίαν έχω πάλιν η λαβείν αὐτήν· ταύτην την q έντολην q έλαβον παρά τοῦ πατρός μου. 19 τ Σχίσμα πάλιν έγένετο έν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. 20 έλεγον δὲ πολλοὶ ἐξ αὐτῶν s Δαιμόε ch. vii. 20 reff. t λετε xii. t λετε xii. t μαίνεται τί αὐτοῦ ἀκούετε; t 1 Cor. xiv. t 21 t 22 t 23 t 24 t 24 t 24 t 24 t 26 t 26 t 27 t 27 t 27 t 28 t 29 t 29 t 20 t 29 t 20 tνιον ^s ἔχει καὶ ^t μαίνεται τί αὐτοῦ ἀκούετε; ²¹ ἄλλοι έλεγον Ταῦτα τὰ ρήματα οὐκ ἔστιν ¹¹ δαιμονιζομένου·

only. u John, here 22 Έγένετο δὲ τὰ Ψ ἐγκαίνια ἐν * τοῖς Ἱεροσολύμοις. only. Matt. only. Matt. iv. 24 al⁶. Mark i. 32 al³. Luke viii. 36 only †. Ps. xc. 6 Aq. v ch. ix. 10, &c. reff. w here only. Ezra vi. 16, 17 al. (-νίζειν, Heb. ix. 18. x. 20. -νισμός, Num. vii. 84. -νισις, ib. 88 A [-νωσις Β].)

rec $\mu\epsilon$ bef $\delta\epsilon\iota$, with A rel Eus, [Bas₁ Chr₁] Thdrt_{sæpe} Cyr[-p₁]: txt BDL Δ [Π] \aleph 1. 33. 69 latt syrr [syr-jer Cyr-p₂] Orig-int_o. $a\kappa o \nu \sigma \omega \sigma \iota \nu$ AGX Δ A \aleph 33. 69 Eus, rec $\gamma\epsilon\nu\eta\sigma\epsilon\tau a\iota$, with A \aleph^4 rel [latt syrr] Eus, [Bas₁] Cypr: txt BDLX \aleph^3 a 1. 33 forj lat-f syr-ing [syr-jer] coptt goth arm Clem, Chr-2-mss, [Cyr-p₃]. 17. rec $\sigma \pi \sigma \tau \eta \rho$ bef $\mu\epsilon$, with A rel goth Thdrt₁: txt BDLX \aleph 33 latt.

18. for αιρει, ηρεν ΒΝ1: txt ADN3a rel vss Origsape Eus, [Did,] Cypr, Hil. om from $\epsilon \mu \omega \nu$ to $\epsilon \mu \alpha \nu \tau \omega \nu$ D 251 lat-l goth [Eus₄]. for $\lambda \alpha \beta \epsilon \nu$, $\alpha \rho \alpha \iota$ D lat-c. on $\tau \eta \nu$ B. om $\mu \omega \nu$ D lat-a b Chr₂ Tert₁ Hil₂ Novat₁.

19. rec aft $\sigma \chi_{\iota} \sigma \mu \alpha$ ins $\sigma \nu \nu$, with AD rel tol syr copt Chr: om BLXX latt sah arm.

om maxiv D 225(Sz) tol copt Chr,

20. [ελεγαν Ν1.] for δε, ουν D X1(txt X3a, but ουν restored) 1. bef δαιμονιον D [Chr].

21. aft αλλοι ins δε × 69. transp ταυτα and ουκ εστ. D. οφθ. bef τυφλων D 245 lat-ef. rec avoiyew, with AD rel: txt BLXX 1. 33. 69 Orig Chr.

22. εγενοντο D. for δε, τοτε (error from -το δε) BL 33 (gat) coptt arm.

om τοις DN rel Chr, : ins ABL 33.

who were already in God's αὐλή. By these wonderful words, as by those in Acts xviii. 10, and by the conclusion of Matt. xxv. (see notes there), our Lord shews that, dark and miserable as the Gentile world was, He had sheep even there. Observe they are not in other folds, but scattered: see ch. xi. 52. Cf. also Eph. ii. 14 ff.

δει με άγ.] i. e. in the purpose and covenant of the Father. The Lord speaks of His bringing them, and their hearing His voice: meaning that His servants in His name and by His power would accomplish this work. Admirably illustrative of the converse method of speaking which He employs Matt. xxv. 40, 45. The μία ποίμνη is remarkable—not μία αὐλή, as characteristically, but erroneously rendered in E.V.: - not one fold, but one FLOCK; no one exclusive enclosure of an outward church,—but one flock, all knowing the one Shepherd and known of Him. On είς ποιμήν compare Heb. xiii.

17. The λαλείν ἐν παροιμίαιs is now over, and He speaks plainly,-My Father. In this wonderful verse lies the mystery of the love of the Father for the Son; because the Son has condescended to the work of humiliation, and to earn the crown through the cross (see Phil. ii. 8, 9, διό). The iva here is strictly τελικόν, in order that. "Without this purpose in view," says Stier (iv. 504, edn. 2), "the Death of Christ would neither be lawful nor possible." 18.7 The truth of this voluntary rendering up was shewn by His whole sufferings, from the falling of His enemies to the ground in the garden (ch. xviii. 6) to His last words, παρατίθεμαι τδ πν. μου, Luke xxiii. 46 (see note there). His resurrection also was eminently His own work, by virtue of the Spirit of the Father dwelling in and filling Him: the ¿ξουσία in both these cases being the ἐντολή, appointment, ordinance of the Father, from the counsel of whose will the whole mediaH τa €pya ...

γ γειμών ην, 23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῆ y Matt. xxiv. χετρών η, το και περεεπατεί ο Τησούς εν τη τερφ εν $\frac{7}{10}$ $\frac{90 \text{ reft.}}{100}$ τοτν. 2 reft. δαίοι, καὶ ἔλεγον αὐτῷ $\frac{1}{100}$ Εως πότε τὴν Ψυχὴν ἡμῶν $\frac{1}{100}$ τοι $\frac{1}{100}$ εκρίθη αὐτοῖς ὁ Ἰησοῦς Εἰπον ὑμῖν, καὶ οὐ πιστεύετε. $\frac{1}{100}$ Μετι χνίοι $\frac{1}{100}$ κατι τοι $\frac{1}{100}$ Μετι χνίοι $\frac{1}{100}$ κατι τοι $\frac{1}{100}$ Μετι χνίοι $\frac{1}{100}$ τὰ ἔργα ὰ ἐγὰ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα only. Ps.

^e μαρτυρεῖ ^e περὶ ἐμοῦ^{, 26} ἀλλὰ ὑμεῖς οὐ πιστεύετε^{, οὐ} chere only t. γιρ f εστε f εκ τῶν προβάτων τῶν εμῶν[, καθὼς εἶπον d εch. i. i. d εch. i. 7,8 reff. d = Matt. xxvi. 73. (ch. ii. 32.

rec ins και bef χειμων, with A [Π2(but erased)] rel: om BDGLX[Π1] N 1. 33 coptt æth Chr-ms.

rec ins του bef σολ., with BLX 23. περιπατει (for περιεπ.) AL. om & B.

(33, e sil): om ADN rel Chr.

ειπον X1(txt X3a but -ov restored). 24. επυκλευσαν Β. oin αυτον X1 249. (o is insd in B, possibly prima manu, Tischdf [N. T. 25. on autoes DN1 goth. Vat.].) for είπον, λαλω D vulg lat-b c e ff g l Tert₁. ουκ επιστεύσατε Β 248-59 Ser's σ Chr-2-mss.. add μοι D 69 sah arm Chr., οπ τω Ν. for ταυτα, Ser's g Chr-2-mss₁. add μοι αυτα D lat-α e [l] Tert₁.

26. (αλλα, so A B(sic) LΔΧ.) add µor D 69 sah arm Chr. om Tw N.

for ου γαρ, οτι ουκ BDLXX 1. 33. 69 vulg lat-b f.ff., g l Syr syr-mg [syr-jer] goth wth Orig1 Chr1 Cyr1. om καθως είπον υμίν BKLM1[Π^{1-3}] \aleph 33 vulg lat-c g coptt arm. [lat-ff2 l ins, but join with follg.]

torial effice of Christ sprung: see ch. xii. 19-21.] The concluding words bind this discourse to the miracle of ch. ix., though not necessarily in immediate

22-39.] Discourse at the Feast of Dedication. It may be, that Jesus remained at, or in the neighbourhood of, Jerusalem during the interval (two months) between the Feast of Tabernacles and that of the Dedication. Had He returned to Galilee, we should have expected some mention of it. Still, by the words ev τοις 'Ιεροσολύμοις, it would seem as if a fresh period and a new visit began; for why should such a specification be made, if the narrative proceeded continuously? See on Luke ix. 51 ff. 22. This feast had become usual since the time when Judas Maccabæus purified the temple from the profanations of Antiochus. It was held on Chisleu (December) 25, and seven following days: see 1 Macc. iv. 41-59: 2 Macc. x. 1-8: Jos. Antt. xii. 7. 7.

χειμ. ην] it was winter (not 'stormy weather,' as Lampe, al.: Matt. xvi. 3): see weather, as Lampe, al.: Matt. xvi. 3): see above. The notice is inserted to explain to Gentile readers the reason of our Lord's walking in Solomon's portico. This latter was on the east side of the temple, called was on the east side of the temper, the says, also by Jos. στοὰ ἀνατολική. He says, Antt. xx. 9. 7, that it was an original work of Solomon, which had remained from the former temple.

24.] ψυχήν aipers is generally explained, 'keep us in doubt,' αίωρεις, αναρτάς μεταξύ πίστεως κ. απιστίαs, Euthym. But there is some question whether ψ , $\alpha i \rho$, is ever so used. In Josephus, it signifies 'to uplift the soul,' 'raise the courage;' ἐπὶ τὸν κίνδ. τὰs ψ. ἦρμένοι, Antt. iii. 2. 3; 5. 1. So also Aquila, Prov. xix. 18, πρδς το θανατωσαι αὐτὸν μὴ ἄρης ψ. σου. See also Ps. lxxxv. 4; cxlii. 8 (LXX). These usages, however, as all the examples adduced in the comm., are confined to the act of a man on his own soul: when the term applies to effects produced on another, it seems to imply any strong excitement of mind, whether for hope or fear. How long dost thou excite our minds?

25. He had often told them, in unmistakable descriptions of Himself; see ch. v. 19; viii. 36, 56, 58, &c. &c. But the great reference here is to His works, as Observe the sharp contrast of eyw and bueis. 26. The difficulty of καθώς εἶπον ὑμῖν is considerable warrant for its genuineness: and it comes much more naturally with this than with the following verse. I believe it to refer more to the whole allegory, than to any explicit saying of this kind; and this is shewn to my mind by the following words in ver. 27:—the minor proposition, 'but ye hear not my voice,' being understood. This was a corollary from the allegory, and thus it might be said καθώς εἶπον ὑμῖν. This reference to the allegory some two months after it was spoken, has been used by the rationalists as an argument against the authenticity of the narrative. But, as Meyer observes, it in reality implies that

ύμιν]. 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου β ἀκουουg plur., Matt. vi. 28 reff. h ch. viii. 51 reff. i = Matt. xiii. 19. Jude 23. 2 Kings xxiii. σιν, κάγω γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, 28 κάγω δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται h εἰς $^{2 \text{ Kings xxiii.}}_{\text{k comp., Matt.}}$ τον $^{\text{h}}$ αἰῶνα, καὶ οὐχ $^{\text{i}}$ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. $^{\text{xii}}$ τον $^{\text{h}}$ αἰῶνα, καὶ οὐχ $^{\text{i}}$ ὁς δέδωκέν μοι πάντων $^{\text{k}}$ μείζον ἐστίν, $^{\text{Judg. vi. 15.}}$ $^{\text{lch. xvii. 11.}}$ καὶ οὐδεὶς δύναται $^{\text{i}}$ ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός. $^{\text{21. 22. 1 Cor.}}$ 21, 22, 1 Cor. των συστες συναίτων αρπάζεν εν της χειρος του πατρος. τίπ 8 see Ερκ. ίι 14. (1. John x. 9.) λ(θους οἱ 'Ιουδαἷοι, ἵνα '' λιθάσωσιν αὐτόν. 32 ἀπεκρίθη here 3ee, δι αὐτοἷς ὁ 'Ιησοῦς Πολλὰ '' καλὰ '' ἔργα ἔδειξα ὑμῖν ἐκ τοῦ xiv. 19. <math>λ αυτοἷς ὁ 'Ιησοῦς Πολλὰ '' καλὰ '' ἔργαν ἐμὲ '' λιθάζετε; 33 ἀπ- ...δια F. ABDE ανις. εκρίθησαν αὐτῷ οἱ 'Ιουδαἷοι '' Περὶ '' καλοῦ '' ἔργου οὐ GHKL xi. 37 ανις. εκρίθησαν αὐτῷ οἱ 'Ιουδαἷοι '' Περὶ '' καλοῦ '' ἔργου οὐ GHKL xi. 6, 13 ανις. Εκρίθησαν αὐτῷ οἱ 'Ιουδαἷοι '' Περὶ '' καλοῦ '' ἔργου οὐ GHKL κοὶς. η λιθάζομέν σε, άλλὰ τπερὶ 8 βλασφημίας, καὶ ότι σὺ ΓΔΛΠΝ reff. p = ch. xi. 15, 42. xvi. 21 al. fr. q = Acts iv. 7, xxiii. 34 al. 2 Kings xv. 2. a Matt. xii. 31. Luke v. 21. Rev. ii. 9 al. Erek. xxxv. 12. r = Acts xix. 23 al. 1. 33. 69

27. ree (for ακουουσιν) ακουει, with AD rel Clem, Orig, hom-Cl-ed, Eus,: txt BLXX

33. 69 Orig, hom-Cl-ms, [Cyr-p]. for καγω, και κ.
 28. ree ζωην αιων. bef διδ. αυτοις, with AD rel latt syr goth arm[Treg] Orig, Eus,

28. rec (ωην αιων. bef διδ. αυτοις, with AD rel latt syr goth arm[Treg] Orig_ Eus_ [Bas_2]: txt BLM¹XN 33 Syr [syr-jer] coptt æth [arm(Tischdf) Cyr-p_4]. απυληται Ν'. for ουχ, ου μη DLXN 69 Bas_. αρπαση (itacism?) DELMXN.

29. om μου Ν¹ 13(Sz) [lat-a b c e ff_2 l syr-jer Bas_ Dial_] Chr-3-mss_ [Tert_1 Hil_2]. rec (for δ) ὅς, with AB² rel sah æth [Bas_1 Dial_] Chr_3 Cyr_2] Tert-ms; ους Λ: txt B¹(DLN latt copt goth Tert-ms Hil_.—δεδωκως D. rec μειζων, with DN rel [Bas_1 Dial] Chr Cyr_2] Tert-ms: txt ABX latt [syr-jer] copt goth Tert-ms_1 Hil_2 Ambr Jer Aug Fulg. rec μειζ. bef παντ., with A rel vulg lat-b c [&c syr syr-jer copt goth]: εστιν bef μειζ. X: txt BDLN Syr Cyr[-p_3]. rec aft του πατρος ins μου, with AD rel vss [Cyr-p_1] Hil: om BLN [syr-jer] Orig_1 [Cyr-p_1].

31. om ουν BLN 33 am(with fuld em forj ing jae mt) lat-ff_2 g sah[-woide] goth arm [Ath_] Aug... οπ παλιν D 69 latt[not f] copt.

[Ath1] Aug4. om maliv D 69 latt[not f] copt.

32. εργα bef καλα ΑΚΛ[Π] & 1. 33 am(with fuld for foss ing) lat-a cef [l] syrr [syrjer with] copit arm Ath_1 [Queest]: $\epsilon\rho\gamma a$ $\epsilon\delta$. $\nu\mu\nu$ bef $\kappa a\lambda a$ B. rec aft $\pi a\tau \rho o s$ ins $\mu o \nu$, with AR^{3a} rel: om BDR^1 lat-e [syr-jer] Ath_1 . rec (for $\epsilon\mu\epsilon$ $\lambda\iota\theta$.) $\lambda\iota\theta a \xi\epsilon\tau\epsilon$ $\mu\epsilon$, with AD rel lat-e f syrr [syr-jer] goth Epiph, Thdrt, Hil₁: txt BLR 33 vulg lat-a b e. 33. rec aft $\iota o \nu \delta a \iota o$ ins $\lambda\epsilon\gamma o \nu \tau\epsilon s$, with D rel lat-e [syr-jer with arm-mss]: om ABKL

M'X[Π] * 1. 33. 69 latt [coptt goth] Hil, om και * [lat-c coptt Cyr-p4 Thdrt3].

om ov DK[II] vulg-ms lat-e Syr [syr-jer] Chr, Quæst,.

the conflict with the Jewish authorities is here again taken up after that interval, during which it had not broken 27-29. This leads to a further description of these sheep. The form of the sentence is a climax; rising through the έγω δίδωμι and έκ τ. χ. μου, to ό πατήρ μου δ δέδωκέν μοι and έκ τ. χ. τοῦ πατρός. Then the apparent diversity of the two expressions, έκ τ. χ. μου and $\epsilon \kappa \tau$. χ . τ 00 π 0 τ . μ 0 ν 0, gives occasion to the assertion in ver. 30, that Christ and the Father are ONE; one in essence primarily, but therefore also one in working, and POWER, and in will. έν κατά δύναμιν, ήγουν ταυτοδύναμοι, Euthym.; who adds, εἰ δὲ ἐν κατὰ δύναμιν, ἐν ἄρα καὶ κατὰ την θεότητα και οὐσίαν και φύσιν. This certainly is implied in the words, and so the Jews understood them, ver. 33. Bengel remarks after Augustine, "per su-

mus refutatur Sabellius, per unum, Arius." It is perhaps more than is actually contained in the words: but, as Meyer says, they are founded on the unity of essence of the Son and the Father, and so presuppose the homousian doctrine. not els: not personally one, but essen-31.] i. e. as having spoken tially. blasphemy, Levit. xxiv. 10 ff. στασαν, sustulerunt (Vulg.)—they lifted up in the air, in act to throw at him. It is more than αίρειν, ch. viii. 59. Cf. Hom. Od. λ. 594 (λᾶαν βαστάζοντα πελώριον αμφοτέρησιν), Polyb. xv. 26. 3 (βαστάσας το παιδίον)." Meyer. 32.] See Mark vii. 37. ἐκ τοῦ πατρός μου, because (cf. vv. 37, 38) He Himself proceeded forth from the Father, and the Father wrought in Him. ἔδειξα, because they were part of the manifestation of Himself as the Son of God. λιθάζετε,

άνθρωπος ων ^t ποιείς σεαυτόν θεόν. 34 απεκρίθη αὐτοίς ὁ tch. viii. 53 κύσμον ὑμεῖς αλέγετε ὅτι βλασφημεῖς, ὅτι εἶπον $^{\rm b}$ Υῖὸς $^{\rm tot}$ τοῦ θεοῦ εἰμι; $^{\rm 37}$ εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μης $^{\rm sir}$ κίμις. Τιστεύετε μοι $^{\rm 38}$ εἰ δὲ ποιῶ, κὰν ἐμοὶ μη πιστεύητε, τοῖς ασωτε, ἱτι. $^{\rm 15}$ κέργοις πιστεύσατε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ο΄ $^{\rm 56}$ ix. $^{\rm 19}$ κίμις. $^{\rm 19}$ κέργοις πιστεύσατε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ο΄ $^{\rm 56}$ ix. $^{\rm 19}$ κίμις. πατήρ κάγω εν τ $\hat{\omega}$ πατρί. 39 εζήτουν [οῦν] πάλιν αὐτὸν $^{\text{b Matt. iv. 3}}$ and note.

aft o ino. ins kai einer D copt [wth]. om υμων D X1(ins 34. om & B. 34. om δ B. at ο τησ. ins και είπεν D copt [æth]. om νμων D κ'(ins κ'-corr¹) lat-δ c e f'₂ l Eus₁ Tert₁ Cypr₁ Hil₁ &c. rec om στι, with A rel lat-f goth æth arm Ath Thdrt₁ Tert₁: ins BDLXκ 33 latt [syrr syr-jer] sah Eus₂ Ath-ms Cypr Hil. om εγω κ¹(ins κ³δ, appy) [lat-l²]. είπον ADMSUΔ 33. 69: txt Bκ rel. 35. εγεν. bef του θεου D lat-a b e ff₂ l Eus₂ [Damasc₁] Hil₁. 36. om του DEGκ 69 (goth?) Eus₁ Did₁ Chr₁ Cyr[-p₂(ins₁)] Damasc₂. 38. for πιστευστε, πιστευστε AEGH [S(Tischdf)] UΧΔΛκ 1¹. 33. 69 [Bas₁]: θελετε πιστευστευ D latt Tert₁ Cypr₁ Hil Zeno. for πιστευσατε, πιστευστε BDΚLU[Π]κ

That every D late Pert, Cypr, The Zero. For histocourse, histocope BDRLU[II] \mathbb{N} 1. 33 [Cyr-p₄]. Fee (for yindskyte) histocopy (see note), with A rel vulg lat-f g syrr goth [Bas₁], histocopy \mathbb{N} : txt BLX 1. 33 coptt arm Ath₂ [Ps-Ath₁] Hil₃.—om kai yindskyte D lat-a b c e f_2^c l Tert₁ Cypr₁ Zero. Fee (for $\tau \omega$ mappi) aut ω (not noticing the emphasis), with A rel lat-b f f_2^c [l] syr-txt goth [Bas₁] Cypr₁ Hil₂ Zero: txt BDLX \mathbb{N} 33 vulg lat-a c e g Syr syr-mg [syr-jer] coptt ω th arm Eus₂ Ath₁ Damase₁ Orig-int₁ Hil₆.
39. om ουν BEGHMUA [S(appy, Tischdf) Γ] copt goth arm: ins AN rel syr sah.

—for ϵ ζητουν [ουν], και ϵ ζητουν D Syr [syr-jer] wth. αυτον bef παλιν AKLXΔ[Π] \aleph^{3a} 1. 33 lat-f goth: on παλιν D \aleph^{1} 69 latt [syr-jer] Chr: txt B rel [syrr]. (πιασαι bef

αυτον U [sah] æth.)

are ye stoning (preparing to stone) Me?

33.] $\theta \epsilon \acute{o} v = \emph{\'{i}} \sigma o v \ \tau \hat{\varphi} \ \theta$., ch. v. 18. 34. vóµos here is in its widest acceptation,—the whole O. T.,—as ch. xii. 34; xv. 25. The Psalm (lxxxii.) is directed against the injustice and tyranny of judges (not, the Gentile rulers of the world (De Wette), nor, the angels (Bleek)) in Israel. And in the Psalm reference is made by είπα to previous places of Scripture where judges are so called, viz. Exod. xxi. 6; xxii. 9, 28. 35.] πρὸς οῦς ὁ λόγ. τ. θεοῦ ἐγ., to whom God (in those passages) spoke. We can hardly build on this passage, as Luthardt has done, a theory as to the distinction between those to whom δ λόγος τοῦ θεοῦ came merely in utterance, and those to whom He came in Person. See below on ver. 36. The expression, καὶ οὐ δύν. λυθ. ή γρ. (which is not a parenthesis, but constructionally part of the sentence, depending on ci), implies, 'and if you cannot explain this expression away,-if it cannot mean nothing,-for it

rests on the testimony of God's word, ... 36.] The argument is à minori ad majus. If in any sense they could be called gods,—how much more properly He, whom &c. They were only officially

so called, only λεγόμενοι θεοί-but He, the only One, sealed and hallowed by the Father, and sent into the world (the agrists refer to the time of the Incarnation), is essentially θεός, inasmuch as He is viòς τοῦ θεοῦ. The deeper aim of this argument is, to shew them that the idea of man and God being one, was not alien from their O. T. spirit, but set forth there in types and shadows of Him, the real Observe upeis, set in em-God-Man. phatic contrast to the authority of Scripture,—as δν ὁ πατὴρ ἡγίασεν . . is to ἐκείνους above. 37, 38.] Having put the charge of blasphemy aside, our Lord again has recourse to the testimony of His works, at which He hinted ver. 32; and here, to their character, as admitted by them in ver. 33. 'If they bear not the character of the Father, believe Me not: but if they do (which even yourselves admit), though ye may hate and disbelieve Me, recognize the unquestionable testimony of the works:—that ye may be led on to the higher faith of the unity of Myself and the Father.' γνῶτε κ. γινώσκητε] The distinction lies in the force of the present as denoting the continuance of a state, whereas the aorist

cch. vii. 30 reft. c πιάσαι καὶ d έξηλθεν e έκ της χειρός αὐτων, 40 καὶ απηλθεν πάλιν πέραν τοῦ Ἰορδάνου είς τὸν τόπον ὅπου ἱ ἡν 17.
c Acts xii. 11.
2 Chron.
xxiii. 13, 14.
f Matt. xx. 22
reff. ch. i. 28,
g ch. xii. 16.
xix. 39 only.
h = ch. ii. 11 al.
i ch. ii. 11 reff.
k = ch. vii. 42.
xii. 21. xix.
38, xxi. 2.
Matt. xxi. 11 'Ιωάννης ε τὸ πρώτον βαπτίζων, καὶ ἔμεινεν ἐκεί. 41 καὶ πολλοί ήλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν η σημείον εποίησεν οὐδέν πάντα δε όσα εἶπεν Ἰωάννης περὶ τούτου άληθη ήν. 42 καὶ πολλοὶ ἐπίστευσαν ἐεἰς αὐτὸν ἐκεῖ. ΧΙ. 1 την δέ τις ἀσθενῶν Λάζαρος κ ἀπὸ Βηθανίας, $^{\text{Matt, xxi, 11}}_{1 \text{ ch. i.45.}}$ 1 έκ τῆς $^{\text{m}}$ κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς· $^{\text{vi.42.}}$ $^{\text{ti.45.}}$ $^{\text{Luke}}$ 2 3 ν δὲ Μαρία 6 n ἀλείψασα τὸν κύριον $^{\circ}$ μύρφ καὶ $^{\text{p}}$ ἐκ- $^{\text{ti.45.}}$ $^{\text{ti.46.}}$ $^{\text{viii.34.}}$ $^{\text{pi}}$ μάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, 6 ς ὁ ἀδελφὸς $^{\text{rec. iii.34.}}$ $^{\text{Aάζαρος}}$ 4 σθένει. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν $^{\text{matty, ii.75.}}$ 1 ἐκ τῆς τ κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. Λάζαρος ἠσθένει. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν F προς... ΑΒDEF rien. n Matt. vi. 17. Mark vi. 13. xvi. 1. Luke vii. 38, 46 bis. ch. xii. 3. James v. 14 only. Gen. xxxi. 13. 2 reff. p Luke vii. 38 reff. o Matt. xxvi. GHKL MSUX

PAAIIN for 1. 33. 69

40. for και απηλθεν, απηλθεν ουν Α. om εις τον τοπον N1 245 [Chr.]. πρωτον, προτερον ΔΝ 69 lat-a e f f_2 [Chr]. for emeiver, emever B lat-a b c e ff. 41. om οτι DN 245 [lat-c e]. ιωαννης bef ειπεν D [lat-b f l].

42. rec επιστ. bef πολλοι, with Λ rel syr goth: txt BDLM X(Treg, expr) № 1. 33 latt Syr [syr-jer] coptt æth arm Chr,. rec εκει bef εις αυτον, with E rel: om 16 latt Syr Chr: txt ABDKLMUX[II] 1. 33. 69 syr [syr-jer] coptt goth æth arm.

CHAP. XI. 1. ins This bef mapias DX. ins $\tau \eta s$ bef $\mu \alpha \rho \theta \alpha s$ D1. αυτου A ev-32. 2. μαριαμ Β 33. aft ns ins kai D. om autou D.

3. προς αυτον bef αι αδελφαι × 249 [Ser's c coptt arm]: om αι αδ. lat-b l. αδελφαι ins αυτου DS 1 [Andr.]. for αυτον, τον ιησουν D lat-b c e l Syr [syr-jer æth Andr.].

implies an act of a moment. The nearest approach to it in English would perhaps be, that ye may perceive (the introductory act) and know (the abiding state). This distinction between the tenses not being appreciated, γινώσκητε has been awkwardly changed to πιστεύσητε. Cf. Plato, Legg. viii. p. 849 A, Tâv bè ev ăotel κατά τὰ αὐτὰ ἐπιμεληθῆναι καὶ ἐπιμελεῖσθαι την των αστυνόμων αρχήν.

39.7 The attempt to stone Him seems to have been abandoned, but (see ch. vii. 30) they tried again to take Him into custody: and, as before, He (miraculously?) with-

drew Himself from them.

40-42. Jesus departs to Bethany beyond Jordan, and is there believed on by many. 40.] See ch. i. 28 and note.

41.] The locality reminds them of John and his testimony. The remark seems to have a double tendency; -to relate their now confirmed persuasion, that though John did not fulfil their expectations by shewing a sign or working miracles, yet he was a true prophet, and really, as he professed, the forerunner of this Person, who in consequence must be, what John had declared Him to be, the Messiah. And (ver. 42) the result followed: -many believed on Him. "The 'Iwavvns repeated, ver. 42, belongs to the simplicity of the speech, which is reproduced literatim, and expresses the honour paid by the people to the holy man whose memory still lived

among them." Meyer.
CHAP. XI., XII.] JESUS, DELIVERED TO DEATH, THE RESURRECTION, AND THE IAFE, AND THE JUDGMENT. XI. 1—44.] The raising of Lazarus. On the omission of this, the chief of our Lord's miracles, by the three other Evangelists, see Prolegg. ch. i. § v. 1. 1.] δέ, not transitional, -but expressing a contrast to the sojourn in Peræa, and thus conveying the reason why our Lord's retirement (see ch. x. 40) was broken in upon. Meyer (but not in edns. 2, 3), and Greswell, maintain that ἀπό means present residence,čk, nativity. But this distinction is wholly untenable: and all the inferences drawn from it in Mr. G.'s dissertation (vol. ii. p. 481 ff.) fall to the ground (see reff., especially last). Bethany is designated nated as 'the village of Martha and Mary, to distinguish it from that Bethany beyond Jordan, which has just been alluded to (not named, perhaps to avoid the confusion), ch. x. 40. Mary and Martha are mentioned as already well known from the current apostolic teaching (see Prolegg. to John, § ii. 11). 2.] Another reference to a fact which, as our Lord prophesied,

λέγουσαι Κύριε, ⁴ ίδε δυ φιλεῖς ἀσθευεῖ. ⁴ ἀκούσας δὲ ο q = ch. iii. 26

aft aobeveia ins autou D 69 wth. ins all' bef wa &.

5. for ηγαπα, εφιλει amabat D lat-a e.

6. aft emeiner ins o invous D lat-b (c) l. for εν ω ην, επι τω D (sah).

7. for emetra, etca D 435(Sz) Chr₁. aft $\mu a \theta$. ins autou ADK $\Delta \Lambda$ [TI] 69 lat-b c f [ff_2 g l^2 syr-jer] syrr coptt ath: om BN rel lat-a goth Chr₁ Andr₁. $\pi o \lambda \iota \nu$ A ev-y: om N¹ [sah-ming Chr₁: ins bef ets τ . (ov. 1. 69 foss lat-a c e ff_2 Syr copt sah-woide æth arm Thdor-mops].

8. aft μαθηται ins αυτου D[Γ] Ser's e lat-α ο e syrr [syr-jer] coptt æth.
9. rec ins δ bef ιησ., with U (1, e sil) [Andr₁]: om ABCDN rel. rec εισιν bef ωραι, with E rel vulg-ed [lat-ff₂ g] syr goth: txt ABCKLMX[ΓΠ]Ν 1.33.69 latt Syr

was known wherever the gospel was preached. This reference containing, as it does, the expression τον κύριον (= our Lord), q. d. 'as we all well know,'-is a striking illustration of that prophecy. John himself relates the occurrence, ch. xii. 3, being necessary for the course of his narrative. 3.] The message (see vv. 21, 32) evidently was to request the Lord to come and heal him: and implies that the sickness was of a dangerous kind. 4.] The only right understanding

of this answer, and our Lord's whole proceeding here is,-that He knew and foresaw all from the first,—as well the termination of Lazarus's sickness and his being raised again, as the part which this miracle would bear in bringing about the close of His own ministry. αῦτη ἡ ἀσθ.] "Ostendit Christus, notum sibi, quod tanquam nescienti indicabatur." Grot. οὐκ ἔστ. πρὸς θάν.] Its result as regards Lazarus will not be death (see Matt. ix. 24 ||, and notes) :- but (see ch. ii. 11; ix. 3) it has a higher purpose,—the glory of God;—the glorification, by its means, of the Son of God. And this $\delta o \xi a \sigma \theta \hat{\eta}$ —how was it accomplished? By this miracle leading to his death,—which in John's diction is so frequently implied in that word. (It need hardly be remarked, with Olsh. and Trench, that the glorifying of the Son of God in Lazarus himself is subordinately implied. Men are not mere tools, but temples, of God.)

doubtful whether these words were the answer sent back to the sisters, or were said to the disciples. In either case, they evidently carried a double meaning, as again those in ver. 11. Ver. 5 explains δν φιλεῖς. Observe ἡγάπα here; while we have δν φιλεῖς in ver. 3, where there was no possibility of misunderstanding the import: cf. note on Matt. v. 46, and Trench, New Test. Synonyms, p. 45.

6.] où connects with ver. 4, 'Having then said this,—although He loved, &c., He abode,' &c.: $\mu \acute{e}\nu$ pointing on to $\acute{e}\pi \epsilon \imath \tau \alpha \ \mu$. τ . in next verse. In all probability Lazarus was dead, when

He spoke the words ver. 4;—or at all events before the messenger returned.
7.] If the ov in ver. 6 referred

to this verse, the connexion must have been made by καὶ μετὰ τ.: the ἔπειτα cuts off all connexion (Gal. i. 18), and throws back the our as explained above.

The question, why our Lord did not go at once on receiving the message, is not to be answered by any secondary reasons, such as the trial of the faith of those concerned, or the pressing nature of His own ministry in Peræa,-but by referring back to ver. 4,-because, for the glory of God, He would have the miracle happen as it did and no otherwise. Compare Meyer.

8.] νῦν = ἀρτίως—but now. ἐξή-

τουν, were seeking: ὑπάγεις, art thou going? 9, 10.] Our Lord's answer is first general, vv. 9, 10,-then particular, ch. i. 40 reff.

 $b=but\,trans.$ ήμέρας ; εάν τις περιπατ $\hat{\eta}$ εν τ $\hat{\eta}$ ήμέρα, οὐ b προςκόπτει, ABCDE Μαιτ. ιν. ε μεγικό, εαν τις περιπατη έν τῆ ἡμέρα, οὐ $^{\rm b}$ προςκόπτει, ABCDE FGHK κα. 12. (Mart. $^{\rm b}$ στι τὸ φῶς τοῦ κόσμου τούτου βλέπει $^{\rm 10}$ ἐὰν δέ τις LMSUX xii. 18. $^{\rm m}$ περιπατῆ ἐν τῆ μνκτί $^{\rm b}$ ποοχίου $^{\rm m}$ περιπατή εν τη νυκτί, η προςκόπτει, ότι τὸ φως οὐκ ε έστιν 1.33.69 met., Rom. ix. 32. xiv. 21. 1 Pet. i. έν αὐτῶ. 11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς ix. 32 siv. ix. 19 fi. ix. 30 siv. ix. 10 sii. 10. $ix. 10 \text{$ 'Ιησούς ⁱ παρρησία Λάζαρος ἀπέθανεν, ¹⁵ καὶ χαίρω ^k δι' e here only, 3 Kings iii. 15. Job xiv. 12 only, ύμας, 1 ίνα πιστεύσητε, ότι οὐκ ήμην ἐκεῖ. ἀλλὰ m ἄγωμεν (-πνός, Acts g here only +. Sir. xlvi. 19. xlviii. 13 only. k = ch. x, 32 al. l = 1 Cor. y, 2. f as Matt. ix. 21 al. i = ch. x. 24 reff.

[syr-jer] Chr, Cyr, - wpas exel n nuepa D. for TOUTOU, TOU N1.

10. for αυτω, αυτη D¹ (and lat: txt D-corr¹) sah [-woide].

11. когµата: D[-gr]. for ινα εξυπ., του εξυπνισαι D [εξυπνησαι(omg του) Γ]. 12. $(\epsilon_i \pi a \nu \ \aleph.)$ om or $\mu a \theta \eta \tau a i$ A $[\text{lat-}f]_2^* t$ Andr $_1]$: ins BC rel vulg $[\text{lat-}ef]_2^* \text{syr}$ copt goth, and (but aft $a \nu \tau \omega$) DK $[\Pi]$ \mathbb{R} $[\text{lat-}b]_2^* \text{syr-mg}$ [syr-jer ath] sah arm. rec $a \nu \tau \sigma v$, with C² rel vulg $[\text{lat-}ef]_2^* \text{syr-txt}$ goth: txt ABC DKX \aleph 33 $[\text{lat-}b]_2^* \text{coptt arm}$.

for κεκοιμηται, κοιμαται dormit D latt.

13. om αυτου (homæotel?) ℵ¹ Ser's c.

14. om our A 249 lat-a Syr [syr-jer (not sah, Tischdf expr)] copt æth arm. (0 insd above the line 81, appy.) aft λα(apos ins o φιλος ημων D.

15. (αλλα, so ACDEFGHLMUΛ[Π]κ 33.)

οὐχὶ δώδ.] See on ch. ix. 4, where the same thought is expressed. But here it is carried further,—' Î have a fixed time during which to work, appointed me by my Father; during that time I fear no danger, I walk in His light, even as the traveller in the light of this world by day: and (by inference) ye too are safe, walking in this light, which light to you is Myself, -walking with Me:-whosoever walks without this light, - without Me, -without the light of the divine purpose illumining the path of duty, stumbles,-because he has no light in him.' In him, for 'the light of the body is the eye,' and the light must be in us in order to guide us. Shut it out by blinding the eyes, and we are in darkness. So too of spiritual light.

The twelve-hour division of the day was common among the Jews by this time. being probably borrowed from Babylon (oi Ελληνες τὰ δυώδεκα μέρεα τῆς ἡμέρας παρά Βαβυλωνίων ξμαθον, Herod. ii. 109). As the day in Palestine varied in length from 14h, 12m. in summer to 9h. 48m. in winter, these hours must also have varied considerably in length at the different seasons (see Winer, Realwort. art. 'Tag'). I may remark that this verse refutes the fancy of Townson and others, also upheld by Bp. Wordsworth (who passes this verse without remark), that St. John adopts the so-called Asiatic method of reckoning time: see on ch. i. 40; iv. 6 al.

Notice δώδεκα emphatically prefixed, implying (as Bengel, - "jam multa erat hora, sed tamen adhuc erat dies") that though the conflict was far spent, there were yet more hours of daylight, and it could not yet be said $\partial \hat{n} \partial \hat{n} \partial \theta \hat{n} \hat{n} \hat{\omega} \rho a$, ch. xvii. 1. Cf. ch. vii. 30; viii. 20; xii. 27: and consult Meyer's able and exhaustive note.

11.] The special reason for going, which the disciples appear not to have borne in mind, having probably supposed from ver. 4 that Lazarus would recover.

ό φίλ. ήμ.] "Quanta humanitate Jesus amicitiam suam cum discipulis communicat!" Bengel. And the ἡμῶν gives a reason why they should go too. This κεκοίμ. might have recalled to three at least of the disciples that other saying. Matt. ix. 24. But the former οὐ πρὸς θάν. had not been understood,—and that error ruled in their minds. θηναι οὐ χρη λέγειν, άλλ' ἀφυπνισθηναι. Phryn. ed. Lobeck, p. 224. 12.] They evidently understand the sleep announced to them by Jesus as a physical fact,-if he has fallen asleep,-and a token of a favourable crisis, and σωθήσεται (as in E. V. he shall do well), = his recovery,will probably be the result. "Notice that Jesus rejoices not over the

πρὸς αὐτόν. 16 εἶπεν οὖν Θωμᾶς ὁ n λεγόμενος o δίδυμος n . Matt. xivii. 33. τοῖς p συμμαθηταῖς m "Αγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. 17 ἐλθὼν οὖν ὁ Ἰησοῦς εὖρεν αὐτὸν τέσσαρας o ἔχοντα ἐν τῷ r μνημείῳ. 18 ἢν δὲ ἡ Βηθανία s εἰγγὺς t τῶν Ἱεροσολύμων, ὡς u ἀπὸ v σταδίων w δεκαπέντε· 19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς t τὰν Μάρθαν καὶ Μαριάμ, ἵνα x παραμυθήσωνται αὐτὰς t τεῖι. t Τὸν Μάρθαν καὶ Μαριάμ, ἵνα x παραμυθήσωνται αὐτὰς t τεῖι. t τοῦ ἀδελφοῦ. 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι τεῖι. t τεῖι. t ἴησοῦς t ἔρχεται, t ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ t εἰ. iii. t τεῖι. t τοῦ σοιη. (Θία, 1 Cor. xiv. 3. -θιον, Phil. ii. 1.) t χ ver. 31. 1 Thess. ii. 11. v. 14 only τ. 2 Mac. xv. 9 only. (Θία, 1 Cor. xiv. 3. -θιον, Phil. ii. 1.) t χ ver. 30. ch. iv. 51. xii. 18. Acts xvi. 16 only t . Tobit vii. 1 (not N) al. προς αυτόν, 16 είπεν ουν Θωμάς ο ηλεγομένος ο δίδυμος η - Matt.

16. aft συμμαθηταιs ins αυτου D tol lat-f.ff2 coptt goth.

17. $\eta\lambda\theta\epsilon\nu$ and kai $\epsilon\nu\rho\epsilon\nu$ C¹(appy) D latt(not f). aft o $\iota\eta\sigma$, ins $\epsilon\iota$ s $\beta\eta\theta\alpha\nu\iota\alpha\nu$ A^1 -corr DXAN³b 33 Syr [syr-jer] wth: om [A¹]BCN¹ rel vss. [$\tau\epsilon\sigma\sigma\alpha\rho\epsilon$ s Δ N.] rec $\eta\mu\epsilon\rho\alpha$ s bef $\eta\delta\eta$, with A^2 C³N rel vulg lat-b c f syr Audr $_1$: om $\eta\delta\eta$ A¹D foss lat-e

Syr copit with arm: txt BC1 69 (lat-a g l) goth. (ηδηημ seems to have produced the confusion, and ηδη being omd was variously reinsd: so Mey.) εν τω μνημ. bef ехоита DL vulg lat-b c ff, l.

18. om ή BN¹. om ws D.

19. rec (for πολλ. δε) και πολλοι, with A rel lat-f syrr goth with: txt BCDLXX 33 latt [syr-jer] coptt. for ιουδ., ιεροσολυμων D. *rec τὰς περί, with AC3 rel: om D: τας, omg περι, M: την BC1LXX 33 latt Syr coptt goth æth arm. rec aft αδελφου ins αυτων, with AC rel: om BDLX (μαριαμ, so BCDLΔ.) lat-l arm.

20. rec ins δ bef ιησ., with M ev-z: om ABCD[87 rel [Andr.] Thl.

sad event itself, but that He was not there, which might prove salutary to the disciples' faith." Meyer. The iva mior. is not to be taken as the great end of the miracle (expressed in ver. 4), but the end as regarded them. Beware of the imaginary echatic iva, which does not exist. alla breaks off: "indicat, satis argumentorum allatum esse." Herm. ad Viger. p. 811. 16.] θωμας, in Aramaic κρκπ =

δίδυμος. The remark means, Let us also go (with our Master, implied in the καί), that we may die with Him (not, with Lazarus, as Grot.). This is in exact accord with the character of Thomas, as shewn in ch. xiv. 5; xx. 25; ever ready to take the dark view, but deeply attached to his Lord. 17.] Jesus remained two days after the receipt of the message: one day the journey would occupy: so that Lazarus must have died on the day of the messenger's being sent, and have been buried that evening, according to Jewish custom: see ver. 39, and Acts 18.] The geographical notice is given, to account for the occurrence detailed in the next verse. A stadium = $\frac{1}{8}$ of a Roman mile.

Meyer remarks, that nv does not necessarily imply that the places no longer existed when the Apostle wrote, but may arise from the word occurring in context with a history which is past. So Xen. Anab. i. 4. 9, αί δὲ κῶμαι ἐν αίς ἐσκήνουν Παρυσάτιδος ἦσαν. But seeing that John alone uses this form of designation (cf. ch. xviii. 1; xix. 41), and that he probably wrote after the destruction of Jerusalem, it is more natural (as Meyer himself confesses) to explain the past tense by his regarding Jerusalem and its neighbourhood as laid waste at the time when he published his Gospel. Lightfoot (Hor. Hebr. in loc.) gives an account of the ceremonies practised during the thirty days of mourning. reading, τàs περὶ Μ. κ. Μ., would mean Martha and Mary and their friends—the women mourning with them. The expression is foreign to N. T. diction elsewhere, and might be used here for decorum, seeing that they were men who came: or as indicating that the house was one of large hospitality and acquaintance.

20. The behaviour of the two sisters is quite in accordance with their character, Luke x. 38-42: and thus we have a most interesting point of connexion be-tween two Gospels so widely various in their contents and character. Stier thinks (v. 19, edn. 2), as also Trench (Mirr. 398, edn. 2), that Mary did not hear of the

οἴκω εκαθέζετο. 21 εἶπεν οὖν ή Μάρθα πρὸς τὸν Ἰησοῦν ΑΒΕΣΕ z Matt. xxvi. ο reff. chiefly Κύριε, α εἰ ἢς ώδε, οὐκ ᾶν ἐτεθνήκει ὁ ἀδελφός μου LMSUX. $\frac{1}{2}$ μου Μασικ, $\frac{1}{2}$ εί ης ώδε, ούκ ᾶν ἐτεθνήκει ὁ ἀδελφός μου Μασικ ΓΔΑΠΑ ΓΔΑΠΑ $\frac{1}{2}$ καὶ νῦν οἶδα ὅτι ὅσα ᾶν $\frac{1}{2}$ αἰτήση τὸν θεὸν δώσει 1. 33. 69 χιμι. 14. $^{\text{xviii.}14}$ $^{\text{1 Cor. xii.} 19.}$ σοι ὁ θεός. 23 λέγει αὐτ $\hat{\eta}$ ὁ Ἰησο \hat{v} ς ε Ἀναστήσεται ὁ $^{\text{bMat. xxi.} 22.}$ 1 John iii. 22. ἀδελφός σου. 24 λέγει αὐτῶ ἡ Μάρθα Οἶδα ὅτι ε ἀναστήσεται εν τη d αναστάσει εν τη e εσχάτη e ημέρα. 25 είπεν here only.

Matt. xx. 19.
1 Thess. 1v.
16 al. Isa. αὐτῆ ὁ Ἰησοῦς Ἐγώ εἰμι ἡ d ἀνάστασις καὶ ἡ ζωή. ὁ f πιστεύων feis έμε καν αποθάνη ζήσεται, 26 καὶ πας δ 16 al. Is d Matt. xxii. 23, &c. reff. e ch. vi. 39, 40 reff. ζων καὶ f πιστεύων feis έμε οὐ μη ἀποθάνη g είς τὸν αίωνα. f ch. ii. 11 reff. g ch. viii. 51 reff.

21. om ή A rel: ins BCDKLX[Π] × 1.33. om TOV BR. om kupie (see 21. om η A rel: ins BCDKLX[Π]Ν 1. 33. om τον BN. om κυριε (see ver 32) B C¹(appy): ins AC²DN rel. rec ο αδελφ. μον bef ουκ αν (from ver 32), with C² rel vulg lat-b c e f [f²] syr coptt arm [Chr]; bef the verb AD: order of txt BC¹LXN 1. 33 lat-a g [t] Syr goth wth Chr₂.—for ετεθνηκει, απεθανεν (from ver 32, where none vary) BC¹DKLX[Π]Ν 1. 33 Chr₂ [Andr]: txt AC³ rel.
22. rec at beg ins αλλα, with AC³DN³a rel vulg lat-b c e f ff₂ [syrr coptt &c]: om BC¹XN¹ 1. 33 lat-a Chr₁ [Andr]. (εαν CMN. αιτησει Μ[Γ]Ν.)
23. om 1st δ A. σου bef δ αδελφος D.
24. rec om η, with AC³N rel: ins BC¹DKLX[Π] 33 Chr.
25. aft εισευ ins δε Ν¹ 1 lat-b Ser'ς αννη σοι h. ανν Χ 247.8.53.9 Ser's α αννη

25. aft ειπεν ins δε X 1 lat-b Ser's c ev-y goth; συν X 247-8-53-9 Ser's q ev-z.

approach of Jesus, and that we must not bring the characters to bear on this case (?). 21. This saying has evidently been the leading thought of the four days since their brother's death. Mary 22.] She seems repeats it, ver. 32. to express some expectation of the raising of her brother; but it is too great a thing for her to venture to mention: -- possibly she had not dared to form the thought fully, but had some vague feeling after help, such as she knew He would give. I can hardly see, as some have done, a "verbum minus dignum" (Bengel) in the form of her expression, δσα αν αιτήση τον θ . κ . τ . λ . It was said in the simplicity of her faith, which, it is true, was not yet a fully ripened faith: but it differs little from our Lord's own words, ver. 41.

The repetition of ὁ θεός after τὸν θεόν is to be noticed, as expressive of her faith in the unity of purpose and action between Jesus and God. 23.] I believe these words of our Lord to contain no allusion to the immediate restoration of Lazarus; but to be pædagogically used, to lead on to the requisite faith in her mind. I have to learn whether ἀναστήσεται in this direct absolute sense could be used of his recall into human life.

24.] She understands the words rightly, but gently repels the insufficient comfort of his ultimate resurrection.

25, 26.] These words, as Stier observes, are the central point of the history; the great testimony to Himself, of which the subsequent miracle is the proof. The intention of the saying seems to have been, to awaken in Martha the faith that He could raise her brother from the dead, in its highest and proper form. This He does by announcing Himself (ἐγώ, Ι, and no other ...) as 'THE RESURREC-TION ' (q. d.—that resurrection in the last day shall be only by my Power, and therefore I can raise now as well), and more than that, THE LIFE ITSELF: so that he that believeth in me (= Lazarus, in her mind), even though he have died (ἀποθάνη, past) shall live; and he that liveth (physically, 'is not yet dead') and believeth in me, shall never die: i.e. 'faith in Me is the source of life, both here and hereafter; and those who have it, have Life, so that they shall NEVER DIE; physical death being overlooked and disregarded, in comparison with that which is really and only death. Compare 4 Macc. vii. 19. The two must be (against Lampe, Olshausen, and Stier) taken of physical life, for it stands opposed to καν ἀποθάνη. ὁ πιστ. εἰς ἐμέ is the subject of both clauses; in the former it is said that he καν ἀποθ., ζήσεται: in the second, that he ζων, οὐ μὴ ἀποθάνη. Olshausen's remark, that ζῶν and ἀποθ. in the second clause must both be physical, if one is, is wrong; the antithesis consisting, in both clauses, in the reciprocation of the two senses, physical and spiritual; and serving in the latter clause, as a key hereafter to the condition of Lazarus, when raised from the dead.

There can hardly be any reference

h πιστεύεις τοῦτο; 27 λέγει αὐτῷ Ναὶ κύριε εγὼ πεπί- hacc, Acts xiii. 41, from στευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υίὸς τοῦ θεοῦ ὁ εἶς τὸν hab. i. δ. τον κόσμον 1 ἐρχόμενος. 28 καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ i hatt. xi x κε εφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς 1 λάθρα εἰποῦσα 20 την ματι. i. 9. ii. 7. Acts xi. 19. ii. 7. Acts χατι. 19. ii. 19. ii. 7. Acts χατι. 19. ii. 19. ii $\begin{array}{c} \text{O } \quad \text{m } \delta i \delta \acute{a} \sigma \kappa \alpha \lambda o \varsigma \quad \text{n } \pi \acute{a} \rho \epsilon \sigma \tau \iota \nu \quad \kappa \alpha \grave{\lambda} \quad \overset{k}{\varphi} \phi \omega \nu \epsilon \hat{i} \quad \sigma \epsilon. \quad \overset{20}{\varepsilon} \stackrel{\epsilon}{\varepsilon} \kappa \epsilon \acute{\iota} \nu \eta \\ \text{i.i.} \quad \Lambda \text{cts} \\ \text{i.i.}$ οὖν Ἰουδαἷοι οἱ ὄντες μετ' αὐτῆς ἐν τῆ οἰκία καὶ q παρα- 9 ver. 10 reft. μυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ r ὅτι s ταχέως r constr., Mar ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῆ t δόξαντες ὅτι s Inke χίν. 10 reft. ^u ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύση ἐκεῖ. ³² ἡ οὖν ^{t Matt. vi. 7} reff.

27. om αυτω D-gr 57 copt. for ναι κυριε, ο ιησους A. for «πεπιστευκα, πιστευω B'(corrd eadem manu, Tischdf) Scr's c t: επιστευσα E1. D1(txt D4).

28. rec (for τουτο) ταυτα, with AD rel latt syrr [syr-jer] sah arm: txt BCLXX copt goth with. (33 def.) (μαριαμ, so ABCDK LΔ[Π] 33.) την αδελφ. αυτ. bef for 2nd ειπουσα, ειπασα BC1: txt AC2DR for λαθρα, σιωπη D latt.

rel [Andr₁]. (33 def.) add οτι D.

29. rec om δε, with AC2D rel vulg lat-a c e [g] arm: ins BC1LXX 33. 69 lat-f syrw-ast [syr-jer] coptt goth. rec (for ηγερθη) εγειρεται, with AC3 rel vulg [lat-l] syrr: txt BC1DL X(Treg, expr) & 33 [foss mt] lat-a b c efff2 l syr-mg goth æth arm Andr. rec ερχεται, with AC3D rel vulg late ef [g] syr copt: txt BC1L X(Treg,

capr) \aleph 33 lat-a b ff_2 l Syr goth wth (arm).

30. for $v \sigma \pi \omega$, v D -gr. for $\delta \epsilon$, $\gamma a \rho$ D latt (copt?) goth. $\iota \eta \sigma$. bef $\epsilon \lambda \eta \lambda \upsilon \theta \epsilon \iota$, omg δ , D [Andr₁]. ($a \lambda \lambda a$ D.) rec om $\epsilon \tau \iota$, with AD rel syrr wth: $\epsilon \tau \iota$ bef $\eta \nu$ F lat-a e sah Andr: txt BCX \aleph 1. 33 latt copt goth arm Aug. om $\dot{\eta}$ D Ser's e.

31. on και (bef παραμυθ.) D foss lat f l b e ff 2 Syr syr-jer arm]. (μαριαμ, so BC¹DΚLΔ[Π] 33.) rec (for δοξαντες) λεγοντες, with ΛC² rel latt syr[-txt syr-jer] sah goth: txt B C'(appy) DLXX 1. 33 Syr syr-mg copt æth arm Andr Non,. is bef vmayer 81 (marked for erasure eadem manu).

in ver. 26 to the state of the living faithful at the Lord's coming (πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, 1 Cor. xv. 51),-for although the Apostle there, speaking of believers primarily and especially, uses the first person,—the saying would be equally true of unbelievers, on whose bodies the change from τὸ φθαρτόν to ἀφθαρσία will equally pass, and of whom the οὐ μη ἀποθάνη here would be equally true,—whereas the saying is one setting forth an exclusive privilege of & ζων κ. πιστεύων είς έμέ. Besides, such an interpretation would set aside all reference to Lazarus, or to present circumstances. 27.] Her confession, though em-

bracing the great central point of the truth in the last verse, does not enter fully into it. Nor does she (ver. 40) seem to have adequately apprehended its meaning. ὅτι μὲν μεγάλα περὶ ἐαυτοῦ εἶπεν, έγνω πως δὲ ταῦτα εἶπεν, ἡγνόησε διὰ τοῦτο ἔτερον ἐρωτηθεῖσα, ἕτερον ἀποκρίνεται, Euthym. ἐγώ, I, for my part : πεπίστευκα, 'have convinced myself, and firmly believe.' o erg. Who should come: see reff. 28. Her calling her sister is characteristic of one who (as in Luke x. 40) had not been much habituated herself to listen to His instructions, but knew this to be the delight of Mary. Besides this, she evidently has hopes raised, though of a very faint and indefinite kind. προςδοκήσασά τι άγαθον ἀπὸ τῶν λόγων αὐτοῦ. Euthym. λάθρα] ίνα μη οί παρόντες 'Ιουδαίοι τοῦτο γνῶσι, καὶ ἴσως καταμηνύσωσιν αὐτὸν τοῖς ἐπι-βουλεύουσιν. Euthym. This fear was realized (ver. 46). φωνεῖ σεὶ Τhis is not recorded. Stier thinks that the Lord had not actually asked for her, but that Martha sees such an especial fitness tor her hearing in the words of vv. 25, 26, that she uses this expression. But is it not somewhat too plainly asserted, to mean only calling by inference? Meyer regards the φωνεί σε as proving it to have been a fact.

31. Tva kh. ekel - as is the custom

Μαριάμ ώς τ ήλθεν τόπου την Ίησους, ίδουσα αυτόν " έπε- ΑΒΕΣΕ v see Mark v. ν see Μακ ν. Μαριαμ ως ' ηλθεν ' οπου ' ην Ιησους, ιοουσα αυτον " επε- Abcde 60. ch. vi. 62. xxi. 18 bis. σεν αὐτοῦ " πρὸς τοὺς " πόδας λέγουσα αὐτῷ Κύριε, εἰ ἢς LMSUX Rev. i. 17 οπίνς νεε Μακ ν. 10. δδε, οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς οὖν ΓΑΛΙΙΝ Rev. i. 17 οπίνς νεε Μακ ν. 19. ώς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς " συνελθόντας αὐτῆ xw. 55. σοπετ., Μακ xwii. δο Αετείν Τουδαίους κλαίοντας, γ ἐνεβριμήσατο τῷ " πνεύματι καὶ δο Αετείν Τουδαίους κλαίοντας, γ ἐνεβριμήσατο τῷ πνεύματι καὶ 55. Acts ix. 39 al. y ver. 38. ετάραξεν εαυτον 34 και είπεν Που ο τεθείκατε αυτόν: y ver. 38. Mark i. 30. Mark i. 43. xiv. 5 only τ. Isa. xvii. 13 Symm. (-μημα, Lam. ii. 6.)

5 = ch. xii. 27. xiii. 21. xiv. 1, 27. Matt. ii. 3 al. Gen. xliii. 30.

b = Mark xv. 47. xvi. 6. ch. xix.

42 | Mt. L. xx. 2, 13, 15. Actsix. 37.

32. (μαριαμ, so BC1E1L [33].) rec ins o bef ιησ., with C³LN^{3a} rel [Andr]: om ABC^{1,2}DKX[$\Pi^{1,3}$] \aleph^1 33.— $\iota\eta\sigma$. bef $\eta\nu$ C¹(appy). om autov D. rec eis Tous ποδαs bef αυτου, with D latt arm Chr₁: txt ABCN rel [lat.f] goth Andr.—rec (for προs) ειs, with AC3 rel: txt BC¹DLXN Andr. om αυτω DX lat-α copt arm. ωδε bef ης D [lat-a b c e]. rec $\alpha \pi \epsilon \theta \alpha \nu \epsilon \nu$ bef μου, with AC3 rel: o $\alpha \delta \epsilon \lambda \phi$, bef $\alpha \pi \epsilon \theta$. D: $\alpha \pi$, o $\alpha \delta \epsilon \lambda \phi$, bef μου 69 latt [arm]: txt BC1LΔN 33.

33. om ws N1. for τους to κλαιοντας, τους ιδοιους(sic D'-gr, ιουδαιους D3) 33. om ws \mathbf{R}^{1} . 101 tous to almier as, \mathbf{R}^{2} and \mathbf{R}^{3} and \mathbf{R}^{3} be a constant and \mathbf{R}^{3} for energy taken and \mathbf{R}^{3} (txt) \mathbf{R}^{3} constant and \mathbf{R}^{3} (txt)

X-corr1 or 2.3).

even now in the East [see an affecting account in Lamartine's Pilgrimage to the Holy Land. English Translation, vol. ii. pp. 76-78]. 32. The words of Mary are fewer, and her action more impassioned, than those of her sister: she was perhaps interrupted by the arrival of Kühner, Gram. the Jews: cf. ver. 33. § 627, Anm. 4, remarks that when the genitive of the enclitic personal pronoun is prefixed to its substantive, a slight sense of the dativus commodi is given: "non mihi frater mortuus esset." 33.] In explaining this difficult verse, two things must be borne in mind: (1) that euβριμάσμαι can bear but one meaning, that of indignor ("infremuit," Vulg.),-the expression of indignation and rebuke, not of sorrow. This has been here acknowledged by all the expositors who have paid any attention to the usage of the word. (2) That both from is elder, &c., -from kai ἐτάραξ. ἐαυτ., and ver. 35,—the feeling in the Lord was clearly one of rising sympathy, which vented itself at last in tears.

These two things being premised, I think the meaning to be, that Jesus, with the tears of sympathy already rising and overcoming His speech, checked them, so as to be able to speak the words following. I would read ένεβρ. τ. πν., καὶ έτ. έαυ., καὶ $\epsilon l \pi \epsilon \nu$ in immediate connexion, as expressing the temporary check given to the flow of His tears,-the effort used to utter the following question. And I would thus divest the self-restraint of all stoical and unworthy character, and consider it as merely physical, requiring indeed an act of the will, and a self-troubling,-a complication of feeling,—but implying no deliberate disapproval of the rising emotion,

which indeed immediately after is suffered to prevail. What minister has not, when burying the dead in the midst of a weeping family, felt the emotion and made the effort here described? And surely this was one of the things in which He was made like unto His brethren. Thus Bengel: "Ita Jesus austeriore affectu lacrymas hic cohibuit, et mox ver. 38 abrupit. Eoque major earum fuit auctoritas." Meyer's explanation deserves mention: that our Lord was indignant at seeing the Jews, His bitter enemies, mingling their hypocritical tears (Grocodilethranen) with the true ones of the bereaved sister. But, not to say how unworthy this seems of the Person and occasion, the explanation will find no place in ver. 38: for surely the question of the Jews in ver. 37 is not enough to justify it. Still perhaps any contribution to the solution of this difficult word is not to be summarily rejected. not the dat. after ἐνέβρ., 'rebuked His spirit,'—but in Spirit: see ἐν ἑαντῷ Indignation over unbelief ver. 38. and sin, and death the fruit of sin, doubtless lay in the background; but to see it in the words (with Olsh., Stier, and Trench), seems unnatural. ἐτάραξεν ἐαυτόν is understood by Meyer, and perhaps rightly, as describing an outward motion of the body,-He shuddered: and so Euthym.: διέσεισε (not, as Bloomf. somewhat confidently asserts, a blunder of the scribes for $\delta\iota\epsilon\sigma\epsilon\iota\sigma\theta\eta$, but the (so-called) intrans. sense of $\sigma \epsilon i \omega$, in which it was used of this very act of 'shaking' bodily: cf. Xen. Cyneg. iii. 4, ai δὲ τὰ ὧτα μὲν ἀκίνητα ἔχουσιν, άκρα δὲ τῆ οὐρᾶ σείουσιν: ib. vi. 15, ταχὺ ταις οὐραις διασείουσαι: cf. also the impersonal usage, Thuc. iv. 52, τοῦ αὐτοί

λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ ἴδε. 35 c ἐδάκρυσεν ὁ chere only. Τησοῦς. 36 ἔλεγον οὖν οἱ Ἰουδαῖοι Ἰδε πῶς ἐφίλει αὐτύν. 66 κε reff. 67 τινὲς δὲ ἐξ αὐτῶν εἶπον Οὐκ ἐδύνατο οὖτος ὁ d ἀιοίξας 68 κεν iii. 12, [15, 15] τοὺς d ὀφθαλμοὺς τοῦ τυφλοῦ ° ποιῆσαι ° ἵνα καὶ οὖτος 66 κεν 33 τεί. 14. [14. 33 τείνας 34 τείνας 3 τους α οφθαλμους του τυφλου εποιησαι είνα και ούτος 16 . Εξεί Πιμὴ ἀποθάνη; 38 Ἰησοῦς οὖν πάλιν f ἐμβριμώμενος ἐν g Matt xxi. 13 · Heb. 13 · Εξοί. 13 · 13 · Heb. 13 · 14 · 15

Heb. ix. 10 only. Job xix. 3.)
 i here only. Exod. viii. 14 (ἐπόζ, Ald., &c.) only(?).
 k here only. Herod. ii. 89. (Xen. Anab. vi. 4. 9, πεμπταῖοι, of the dead.)

35. ins και bef εδακρυσεν DR 69 latt Syr [syr-jer] copt goth wth arm. [36. ελεγαν Ν1.]

37. for $\epsilon(\pi \sigma \nu)$, $\lceil \epsilon(\pi \sigma \nu) \aleph^1 : \rceil \epsilon \lambda \epsilon \gamma \sigma \nu AK \lceil \Pi \rceil$ Chr-mss, $\epsilon(\pi \sigma)$. bef $\epsilon \xi \omega \nu (\text{sic } D^1)$, autwo D^2) (εδυνατο, so ΒΙ С ΕΚ Π.)

D [am(with fuld forj ing) lat-a b c e f_2^r]. (εδυνατο, so B¹CDK[τ. 38. εμβριμουμενος (itacism?) ΛUR 69: εμβριμησαμενος C¹X Andr₁. for eis.

επι D. om επ' LN' Ser's f v (latt).

39. om δ AD[Π¹]: ins BCN rel. μαρθα bef η αδελφη D(prefg ή) vulg lat-afgsyrr coptt with arm. rec (for τετελευτ.) τεθνηκοτος, with C2 rel: txt ABC1DKL [∏] № 33 syr-mg Andr. om yap D [Epiph,].

μηνός ίσταμένου, έσεισε) συμβαίνει γάρ τινάσσεσθαι τὰ ἀνώτερα μέρη τῶν οὕτως έμβριμωμένων. Cyril's comment is, ἐπειδή οὐ μόνον θεδς κατὰ φύσιν ἀλλὰ καὶ ἄνθρωπος ήν δ χριστός, πάσχει καὶ νῦν τδ ανθρώπινου άρχομένης δέ πως έν αὐτῷ κινείσθαι της λύπης, καλ νευούσης ήδη πρώς το δάκρυον της άγίας σαρκός, οὐκ έφίησιν αὐτην τοῦτο παθεῖν ἐκλύτως, καθάπερ έθος ημίν, εμβριμαται δε τῶ πνεύματι, τουτέστι τη δυνάμει του άγίου πνεύματος ἐπιπλήττει τρόπον τινὰ τῆ ἰδία σαρκί ἡ δέ, τὸ τῆς ἐνωθείσης αὐτῆ θεότητος οὐκ ἐνεγκοῦσα κίνημα, τρέμει τε καὶ θορύβου πλάττεται σχημα καί συγχέεται. πένθος γὰρ οἶδεν ἀναβριπίζειν. γαρ οίμαι σημαίνειν το έταραξεν έαυτόν.

35-38. It is probable that the second set of Jews (ver. 37) spoke with a scoffing and hostile purport: for John seldom uses $\delta \epsilon$ as a mere copula, but generally as but: see vv. 46, 49, 51.

It is (Trench, p. 407, edn. 2) a mark of accuracy in the narrative, that these dwellers in Jerusalem should refer to a miracle so well known among themselves, rather than to the former raisings of the dead in Galilee (Strauss has made this very point an objection), of which they probably may have heard, but naturally would not thoroughly believe on rumour only. Again, of raising Lazarus none of them seem to have thought, only of This second preventing his death. ξμβριμασθαι of our Lord I would refer to the same reason as the first. ἐδάκρυσε μέν, άφεις την φύσιν ενδείξασθαι τὰ έαυτης.

. . . . εἶτα πάλιν ἐμβριμᾶται τῷ πάθει. Euthym. Only he assigns a didactic purpose, to teach us moderation in our tears; I should rather believe the self-restraint to have been exercised as a preparation The caves were for what followed. generally horizontal, natural or artificial, -with recesses in the sides, where the bodies were laid. There is no necessity here for supposing the entrance to have been otherwise than horizontal, as the word σπήλαιον would lead us to believe. Graves were of both kinds: we have the vertically sunk mentioned Luke xi. 44. See on the whole subject, Winer, Realw. art. 'Gräber:' and cf. Isa. xxii. 16: 2 Chron. xvi. 14: 2 Kings xxiii. 16.

Probably, from this circumstance, as from 'the Jews' coming to condole,-and the costly ointment (ch. xii. 3),—the family was wealthy.

39.] The corpse had not been embalmed, but merely 'wrapped in linen clothes with spices, as the manner of the Jews is to bury,'—see ch. xix. 40, and ver. 44 below. ἡ ἀδελφή τοῦ τετελευτηκότος, as Meyer remarks, notes the natural horror of the sister's heart at what was about to be done. There is no reason to avoid the assumption of the plain fact (see below) stated in non ofer. I cannot see that any monstrous character (Olsh., Trench) is given to the miracle by it; any more than such a character can be predicated of restoring the withered hand. In fact, the very act of death is the beginning of decomposition. I have no hesitation, with almost all the ancient,

1 see Rom. vi. 4. 6 'Ιησούς Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσης ὄψη τὴν 1 δόξαν τοῦ θεοῦ; 41 ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ...θεου at, see ch. iv. 35. Luke xvii. 13. Acts iv. 24. Judg. xxi. 2. Ps. cxxii. 1. ^m ήρεν τους ^m οφθαλμούς ἄνω καὶ εἶπεν Πάτερ, ⁿεὐχα- ΑΒCDE ριστῶ σοι ὅτι ἤκουσάς μου. ⁴² ἐγὼ δὲ ἤδειν ὅτι πάντοτέ ΜΝΙΧ ΕΔΑΠΝ Ps. CXXIII n w. ÖTt, 1 Cor. i. 14, 2 Thess. n. 13, Rev. xi. 17 al. Wisd. μου ἀκούεις άλλὰ ο διὰ τὸν ὅχλον τὸν Επεριεστῶτα 1.33.69 εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. 43 καὶ ταῦτα al. Wiss. xviii. 2. o ch. x. 32 reff. p · Acts xxv. 7 (2 Fim. ii. 16. Tit. iii. είπων φωνή μεγάλη θέκραύγασεν Λάζαρε, δεύρο έξω. 41 έξηλθεν ό τεθνηκώς ε δεδεμένος τους επόδας και τάς 9 only. 2 Kings xiii. s χείρας t κειρίαις, καὶ ή ιι όψις αὐτοῦ ν σουδαρίω w περιεδέs Matt. xxii, 13.

2 Kills, 31, q ch. xviii. 40 reff. q ch. xviii. 40 reff. t here only. Prov. vii. 16 only. 20, ch. xx. 7. Acts xix. 12 only t. rec 0 r Acts vii. 34, from Exod. iii. 10. Rev. xvii. 1. xxi. 9. u = Rev. i. 16 (ch. vii. 24) only. Cant. ii. 14, w here only. Job xii, 18 BN only.

rec οψει (itacism?), with KU[ΓΠ¹]: txt ABCDN rel Orig3. 40. om δ A 1. 41. for ηραν ουν, οτε ουν ηραν D lat-e arm. rec aft λιθον ins ου ην ο τεθνηκως κειμενος, with C³ rel Chr-montf; ου ην AK[Π] 1 lat-f syr goth: om BCIDLXR 33 latt Syr syr-jer with arm Orig₄ Chr-mss₁. for ο δε, και D. aft οφθαλμους ins

αυτου D 33. 69 Orig₁ Eus₂ Chr₁.
42. om δε D (69) lat-c.
43. εκραξεν C¹ Chr₁: εκρανγαζεν κ².

44. rec ins και bef εξηλθεν, with AC3N rel lat-a b c [syrr &c] Iren-int,; και ευθυς D vulg lat-f Andr2: om BC1L sah Orig, foss(with gat) lat-a b c syrr æth Andr.

and many of the best modern Commentators, in assuming ήδη όζει as a fact, and indeed with Stier, believing it to be spoken not as a supposition, but as a (sensible) fact. The entrances to these vaults were not built up,-merely defended, by a stone being rolled to them, from the jackals and beasts of prey. 40. I can hardly think she supposed merely that Jesus desired to look on the face of the dead; -she expected something was about to be done, but in her anxiety for decorum (Luke x. 40) she was willing to avoid the consequence of opening the cave. This feeling Jesus here rebukes, by referring her to the plain duty of simple faith, insisted on by Him before (vv. 25, 26? or in some other teaching?) as the condition of beholding the glory of God (not merely in the event about to follow,-for that was seen by many who did not believe,but in a deeper sense,-that of the unfolding of the ἀνάστασις κ. ζωή in the personal being). 41, 42. In the filial relation of the Lord Jesus to the Father, all power is given to Him: the Son can do nothing of Himself :- and during His humiliation on earth, these acts of power were done by Him, not by that glory of His own which He had laid aside, but by the mighty working of the Father in Him, and in answer to His prayer: the difference between Him and us in this respect being, that His prayer was always heard, -even (Heb. v. 7) that in Gethsemane. And this hovors nou He states here for for $\lambda \alpha (\alpha \rho \epsilon, \lambda \alpha (\alpha \rho)^{-1})$.

transp τ. ποδας and τ. χειρας AA 69 κηριαις (itacism) ΑΧΔΛ 33. περιδεδετο

the benefit of the standers-by, that they might know the truth of His repeated assertions of His mission from the Father. At the same time He guards this, ver. 42, from future misconstruction, as though He had no more power than men who pray, by έγω δε ήδειν ὅτι πάντοτέ μου ἀκούεις, 'because Thou and I are One.'

When He prayed, does not appear. Probably in Peræa, before the declaration 43. Some (Chrys., Lampe) in ver. 4. suppose that the revivification had taken place before εὐχαριστῶ σοι,—and these words were merely a summoning forth. But this is highly improbable. The comparison of ch. v. 25, 28, which are analogically applicable, makes it clear that ἀκούσαντες ζήσονται is the physical as well as the spiritual order of things.

κραυγάζειν was not His wont: see Matt. xii. 19. This cry signified that greater one, which all shall hear, ch. v. 28.

44. κειρία, είδος ζώνης έκ σχοινίων, παρεοικός Ίμαντι, ή δεσμοῦσι τὰς κλίνας (see ref.), Suidas. κειρία δ τῶν νηπίων δεσμός, ήγουν ή κοίνως φασκία (fascia), και ή δεσμούσι τους νεκρούς, Moschopulus (in Kuinoel). It does not appear whether the bands were wound about each limb, as in the Egyptian mummies, so as merely to impede motion,—or were loosely wrapped round both feet and both hands, so as to hinder any free movement altogether. The latter seems most probable, and has been supposed by many, e.g. Basil, Homil. de gratiar. actione, c. 5, vol. iii. p. 29, δ νεκρός

δετο. λέγει αὐτοῖς ὁ Ἰησοῦς τ Λύσατε αὐτὸν καὶ τ ἄφετε τ Ακτενχίι. αὐτὸν ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν τ Μαριὰμ καὶ τ θεασάμενοι ὁ ἐποίησεν, αἐπίστευσαν α εἰς αὐτόν. Δίν εκτίι. τεθ. τ των καὶ τ θεασάμενοι ὁ ἐποίησεν τοὺς Φαρισαίους καὶ τ καὶ. 10 τεθ. τ καὶ. 10 τεθ. τ καὶ οἱ Φαρισαίοι το συνέδριον, καὶ ἔλεγον ἀ Τί καὶ. 10 τινες δὲ καὶ οἱ Φαρισαίοι τ συνέδριον, καὶ ἔλεγον ἀ Τί σὶνης καὶ το ἀμθροντος πολλὰ ποιεῖ σημεῖα. ^d ποιοῦμεν; ὅτι οὖτος ὁ ἄνθρωπος πολλὰ ποιεῦ ^e σημεῖα.

⁴⁸ ἐὰν ^f ἀφῶμεν αὐτὸν οὕτως, πάντες ^a πιστεύσουσιν ^a εἰς ^d Μακ κι. ^b εἀντόν καὶ ἐλεύσονται οἱ 'Ρωμαῖοι καὶ ^g ἀροῦσιν ἡμῶν ^c = ch. ii. 11 ^c = Matt. xv.

¹⁴ Μακ κιν. 6. 4 Kings iv. 27.

^g Matt. xxi. 21. ch. ii. 16. xx. 1. 1 Macc. v. 2.

D¹(txt D²). δ ιησ. bef αυτοις (B)L am[with for fuld ing²] coptt Orig2: txt A C(appy) DN rel vulg-ed lat-c ff2 syrr æth.—om δ B Orig1. C(appy) DN rel vulg-ed lat-c ff2 syrr æth.—om & B Orig1. rec om 2nd autor, with AC2DN rel latt syrr sah goth arm Andr3 Iren-int1: ins BC1L 33 copt æth Orig4 Chr₁.

45. for our, δε L[Sz] \aleph sah. om $\epsilon \kappa$ D 1 (copt?) Orig₁. for ot $\epsilon \lambda \theta$., $\tau \omega \nu$ $\epsilon \lambda \theta \sigma \nu \tau \omega \nu$ D. for $\kappa \alpha t$ θε $\alpha \sigma$., $\epsilon \omega \rho \alpha \kappa \sigma \tau \sigma$ D. (μαριαμ, so BCDL 33.) rec (for $\tilde{\sigma}$) $\tilde{\sigma}$, with A¹ \aleph rel latt [copt arm] Orig₅: txt A²BCD 1 late sah goth $\alpha \tau$ brown rec aft $\epsilon \pi \sigma \alpha \eta \sigma$. add $\sigma \alpha \tau \sigma$., with C²⁻³D rel vulg-ed late $\alpha \tau$ ff $\alpha \tau$ Syr [syr-jer] ath Orig₃ [Andr]: inoovs N: om AB C1(appy) LX 1 am(with fuld em forj foss gat ing jac min tol) lat-b c (e) [l] coptt goth arm Orig3.

46. $(\alpha\pi\eta\lambda\theta a\nu D.)$ ($\epsilon(\pi a\nu DR.)$ for α , β CDM 69 lat-b e copt goth α th: $o\sigma\alpha$ A[Π] Syr: txt BR rel vulg lat-a cf [ff, g] syr sah arm Orig₃. (S omits ver.) rec ins o bef $\iota\eta\sigma$., with AR rel Orig₃: om BCDL.

47. om $\sigma\iota$ D. for $\pi o\lambda\lambda a$, $\tau o\iota a\upsilon \tau a$ D lat-b c e ff₂. rec $\sigma\eta\mu\epsilon\iota a$ bef $\pi o\iota\epsilon\iota$,

with D rel vss [Chr]: txt ABLMXX 33 sah Orig Ath. 48. ins και bef εαν D 245 Syr [syr-jer] copt-wilk æth. [-σωσιν GHLXΓΔ 1. 33. 69].

πιστευουσιν 81 258

εζωοποιείτο και δ δεδεμένος περιεπάτει θαῦμα ἐν θαύματι, κειρίαις δεδέσθαι τοὺς πόδας, καὶ μὴ κωλύεσθαι πρὸς κίνησιν. Ancient pictures represent Lazarus gliding forth from the tomb, not stepping: and that apparently is right. σουδάριον appears to have tied up his ὑπάγειν, probably, to his

home. 45-57.] THE DEATH OF JESUS THE LIFE OF THE WORLD. Consequences of the miracle. Meeting of the Sanhedrim and final determination, on the prophetic intimation of the High Priest, to put Jesus to death. He retires to Ephraim.

46.] Meyer, with his usual philological acumen, takes pains to set right the understanding of this. In the last verse, it is not πολλοί των έλθόντων, but πολλοί ... οἱ ἐλθόντες: thus identifying the πολλοί with those that came: 'many . . to wit, those that came.' All these ἐπίστευσαν εls αὐτόν (see a similar case in ch. viii. 30 ff.). Then, τινές έξ αὐτῶν, viz. the έλθόντων, and πιστευόντων, went, &c. The $\delta\epsilon$ (see on ver. 37) certainly shews that this was done with a hostile intent: not in doubt as to the miracle, any more than in the case of the blind

man, ch. ix., but with a view to stir up the rulers yet more against Him. This Evangelist is very simple, and at the same time very consistent, in his use of particles: almost throughout his Gospel the great subject, the manifestation of the Glory of Christ, is carried onward by our. whereas & as generally prefaces the development of the antagonist manifestation of hatred and rejection of Him. If it seem strange that this hostile step should be taken by πιστεύοντες είς αὐτόν, we at least find a parallel in the passage above cited, ch. viii. 30 ff. 47.] Their words may be read two ways; with, or without, a question after ποιοῦμεν. (1) is the ordinary way. (2) as in A. V. R., 'What do we, seeing that,—because,—this man doeth many miracles?'

48.] They evidently regarded the result of 'all believing on Him,' as likely to be, that He would be set up as king: which would soon bring about the ruin here mentioned. Augustine (in Joan. Tract. xlix. 26) understands it differently: that, all men being persuaded by Him to peaceful lives, they would have no one to join them in revolt against the Romans; but this seems forced: for no ἐλεύσονται would in that

h Rev. ii. 5. τι. καὶ τὸν h τόπον καὶ τὸ ἔθνος. $49 \,^{\circ}$ εἶς δέ i τις εξ αὐτῶν H. xii. 14. Ps. ci. 16. Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς i Mark xii. 51. Luke xxii. 50. k Gospp., Luke xxii. 50. κ Gospp., Luke xxii. 50. φέρει ὑμὶν ἵνα εἶς ἄνθρωπος m ἀποθάνη m ὑπὲρ τοῦ n λαοῦ ΛΒΙΕ (Μπι xii. 37) καὶ μὴ ὅλον τὸ p ἔθνος ἀπόληται. 51 τοῦτο δὲ q ἀφ' ἑαυτοῦ LMSU ΧΓΔΛ

χχιϊ. 37 φέρει ύμιν ἵνα εἶς ἄνθρωπος m ἀποθάνη m ὑπὲρ τοῦ n λαοῦ n λαοῦ n ἐκιι. 12) σης n καὶ μὴ ὅλον τὸ p ἔθνος ἀπόληται. 51 τοῦτο δὲ q ἀφ' ἑαυτοῦ x Χχ. 28 γ. τ.) 28 κοι. οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου r ἐπροιία. 3, τιίι. 15 18 τοιις τοι. 4 ψτευσεν ὅτι ἤμελλεν Ἰησοῦς m ἀποθνήσκειν m ὑπὲρ τοῦ x χχι, x Ματι. x x Κάνους, 52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ ἵνα καὶ

reff.) see ch.
xviii. 14. m Rom. v. 6, &c. xiv. 15. 2 Ccr. v. 14, 15 bis.
ii 4. xxvii. 25. Acts xxi. 28. xxvii. 17, 23. xxviii. 17.
35 reff. 1 Pet. ii. 9. q ch. v. 19 reff. r Matt. xv. 7 al. fr. s ch. i. 12 reff.
t Matt. xxvii. 31 % Mk. from Zech. xiii. 7 A(S^3-b). Luke i. 51. Acts v. 37.
u = Matt. iii. 12. xiii. 30. ch. iv.
36. Isa. xxvii. 12. v ch. xviii. 23 only. (1 John v. 8.)

om και (hef τον τοπον) DK[Π] vulg-ed (not am) lat-a b c e f l [ff2 syr-jer] Syr.—τον

τοπον bef ημων D lat-a e f.

50. rec διαλογιζεσθε, with X rel: txt ABDLN 1. 69 Orig₂ Chr₁-2-mss Cyr₁ Thdrt₁-rec ημιν, with AI_a rel am lat-c f g syrr [syr-jer] sah æth arm Orig₇ [Cyr₁]: om \aleph 252 [Chr Thdrt₂]: txt BDLMX[Γ] vulg-ed lat-a b e f_f f [Orig-int₃].

8 252 [Chr Thart₂]: txt BDLmx[r] valg-ed at $a = b \in f_2$ t [Org-int_{3,1}]. 51. on $\epsilon \kappa \epsilon \epsilon \mu \nu \sigma \nu$ Dept. (rec $\epsilon \mu \epsilon \lambda \lambda \epsilon \nu$, with [B¹(Tischdf N. T. Vat.)] & rel Orig: txt A B[2,3 (Tischdf)] DI₂LU Δ 1. 33. 69.) rec ins $a = b \in i \eta \sigma$., with [Π^2] 69 (33, e sil): om ABDI₈& rel Orig₆. $i \eta \sigma$. bef $i \eta \kappa \lambda \lambda$. D.

52. aft εθνους ins δε \mathbf{R}^{3a} (but erased) [X 33]. του θεου bef τεκνα Λ. for διεσκ., εσκορπισμένα D. εις εν bef συναγαγη D lat-a e.

τὸν τόπον, not, case be provoked. the temple (sc. ayıov, Acts vi. 13. 2 Macc. v. 19 hardly applies, being the place which the Lord chose to put His Name there, not δ τόπος ήμων) but our place, as in reff.: i.e. our local habitation, and our national existence. Both these literally came to pass. Whether this fear was earnestly expressed, or only as a covert for their enmity, does not appear. The ήμων is emphatic, detecting the real cause of their anxiety. Respecting this man's pretensions, they do not pretend to decide: all they know is that if he is to go on 49—52.7 thus, THEIR status is gone. The counsel is given in subtilty, and was intended by Caiaphas in the sense of political expediency only. But it pleased God to make him, as High Priest, the special though involuntary organ of the Holy Spirit, and thus to utter by him a prophecy of the death of Christ and its effects. That this is the only sense to be given, appears from the consideration that the whole of vv. 51, 52 cannot for a moment be supposed to have been in the mind of Caiaphas; and to divide it and suppose the latter part to be the addition of the Evangelist, is quite unjustifiable. τ. ἐνιαυτοῦ ἐκείνου—repeated again, ch. xviii. 13. He was High Priest during the whole Procuratorship of Pontius Pilate, eleven years: Jos. Antt. xviii. 2. 2, and 4. In του èv. èk. there is no intima-

tion conveyed that the High Priesthood was changed every year, which it was not: but we must understand the words as directing attention to 'that (remarkable) year,' without any reference to time past or to come. THAT YEAR of great events had Caiaphas as its High Priest. ούκ οίδ ούδ. Pro-See on ver. 57. bably various methods of action had been suggested. Observe haós here, the usual term for the chosen people (reff.), and then equos, when it is regarded as a nation among the nations: cf. also ver. 52. Meyer otherwise: but Scripture usage is άφ' έαυτ. ούκ είπ.] not merely of himself, but under the influence of the Spirit, who caused him to utter words, of the full meaning of which he άρχ. ὧν ἐπροφ.] had no conception. There certainly was a belief, arising probably originally from the use of the Urim and Thummim, that the High Priest, and indeed every priest, had some knowledge of dreams and utterance of prophecy. We find it in Jos. B. J. iii. 8. 3, and Philo de Creat. Principum, 8, vol. ii. p. 367. The latter says ὁ πρὸς ἀλήθειαν ίερεὺς εὐθύς ἐστι προφήτης. That this belief existed, may account for the expression here; which however does not confirm it in all cases, but asserts the fact that the Spirit in this case made use of him, as High Priest, for this purpose. This confirms the above view of του ένιαυτου έκείνου, here again εν. 56 απ έκεινης ούν της ημέρας $^{\text{W}}$ συνεβουλεύσαντο ίνα $^{\text{W}}$ (and constr.) $^{\text{Matt. xvi. 4}}$ ($^{\text{Matt. xvi.$ ν έν. 53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας w συνεβουλεύσαντο ίνα w (and constr.) μη εκδη είς την εορτην ; στω Δεσωκείσαν σε σταρχιερείς είω, <math>xii, sii,
xxiii. 30. 1 Cor. x. 28 only +.

53. for συνεβ., εβουλευσαντο BDN 69 Orig, Chr Ath: txt AI_a rel Orig, Cyr[expr(but?)] Chron.

54. rec (for o our ιησ.) ιησ. our, with ADIa rel: txt BLMXX 1 Origa Ath .. om ekeiber (homeotel) D 250 Ser's e f k latt_not f] wth Orig1 Non. at $\chi \omega \rho \alpha \nu$ ins sampoureur sapfurim D; longinguum lat-b; proximam lat-f. rec (for emeiner) dietpube (see ch iii. 22), with ADIa rel latt Syr [syr-jer Chron]: txt BLK syr-mg Orig3. rec aft $\mu \alpha \theta \eta \tau \omega \nu$ ins autou, with A rel vss Chr Chron: om BDIaL[Γ] AR 1 am(with

fuld) arm Orig,.

55. transp $\eta \nu$ and $\epsilon \gamma \gamma \nu$ s D vulg lat-b c $[f_2^{\epsilon} l]$. lat-b c ff_2^{ϵ} . $\epsilon \iota s$ $\iota \epsilon \rho \sigma \sigma \delta \nu \mu \alpha$ bef $\pi \sigma \lambda \lambda \delta \iota$ D. $\delta \delta$. ins kai bef $\tau \sigma \nu$ $\iota \eta \sigma$. D. $(\epsilon \lambda \epsilon \gamma \alpha \nu$ DN.) for και ανεβ., ανεβ. ουν D foss for προ του, πριν το D.

εστωτες D. for δοκει υμιν,

SOKEITE D.

57. rec aft δεδ. δε ins και (see note), with DIa rel sah[?]: om ABKLMUXΔ[ΛΠ]κ 1. 69 latt syrr copt (ath?) arm Orig1 Chron1. rec εντολην (because but one is mentioned), with AD rel latt syr[-txt] coptt Chron: txt BIaMN 1 syr-mg Orig2. for ear, ar D. yvor D1(txt D5).

repeated. See on ver. 49. ότι ήμελ., the purport (unknown to himself) of his prophecy. And τοῦ ἔθν. is guarded from misunderstanding by what follows.

τὰ τέκ. τ. θεοῦ are the τασσόμενοι είς ζωήν αἰώνιον, the τέκνα θ. of ch. i. 12, among all nations: see ch. x. 16.

53.] The decision, to put Him to death, is understood: and from that day they plotted that they might slay Him

(not, how they might slay Him).
54.] Observe the Ἰουδαῖοι here as the official body. He was still among Jews at Ephraim. This city is mentioned 2 Chron. xiii. 19 in connexion with Bethel, as also by Jos. B. J. iv. 9. 9. έγγ. τ. έρ., near the desert of Judah. Its situation is at present unknown (see Winer, Realw. edn. 3, sub voce). Robinson (Harmony, p. 204) supposes it to be the same with Ophrah (Josh. xviii. 23: 1 Sam. xiii. 17: not Judg. vi. 11, 24; viii. 27) and Ephron of the O. T. (2 Chron. xiii. 19, יָבְרָץ, Keri; אָבָרין, Cetibh), and the modern et-Taiyibeh, twenty R. miles from Jerusalem. See also Van de Velde, Memoir

to accompany the Map of the Holy Land, under Ophrah, p. 338: and Stanley's Sinai and Palestine, p. 214. 55.] ἐκτ. χώρ., not 'from that country,'—the connexion with ϵ is $\tau \eta \nu \chi \omega \rho a \nu$ above having been severed by the note of time, $\hat{\eta} \nu$ $\delta \hat{\epsilon} \dot{\epsilon} \gamma \gamma \dot{\nu} s \kappa. \tau. \lambda. :$ —but, from the country generally. " $\nu a \dot{\epsilon} \gamma \nu$. $\dot{\epsilon} a \nu \tau$.] To purify themselves from any Levitical uncleanness, that they might be able to keep the Passover: see Num. ix. 10; and reff. 2 Chron. and Acts. 56. τί δοκ. ὑμ., and ὅτι οὐ μὴ ἔλθη; are two separate questions, as in E. V. The making them one, is hardly grammatical, seeing that οὐ μη čλθη must have a future sense, whereas in that case it would be past: 'What think ye, that He is not (i.e. of His not having) come to the feast?' 57.] The import of this verse depends on the insertion or omission of the καί before of αρχιερείς. Without it, it is merely an explanation of the people's question: For the chief priests &c.: with it, it would mean, 'And besides, the chief priests' &c.; i.e. 'not only did the people question, but' &c.

1. 33. 69

ΧΙΙ. 1 'Ο οῦν Ἰησοῦς ε πρὸ εξ ήμερῶν τοῦ πάσχα g constr., here only. (2 Cor. xii. 2. 2 Tim. i. 9. Tit. i. ηλθεν είς Βηθανίαν, όπου ην Λάζαρος [ό τεθνηκώς] ον 2.) Amos i. 1. iv. 7. h ήγειρεν h έκ νεκρών ὁ Ἰησούς. 2 i ἐποίησαν οὖν αὐτώ 2 Macc. xv. δείπνον έκει, και ή Μάρθα κδιηκόνει ο δε Λάζαρος είς h Matt. xvii. 9 reff.
- Matt. xxii.
2. Mark vi.
21. Gen. xxi. ην έκ των Ι άνακειμένων σύν αὐτω. 3 ή οὖν Μαρία λαβούσα ¹¹ λίτραν " μύρου ο νάρδου ^p πιστικής ^q πολυτίμου Q πολυk abs., Matt. τ ήλειψεν τους πόδας τοῦ Ἰησοῦ καὶ ε έξέμαξεν ταῖς θριξίν xx. 28. Luke x. 40 +. Luke x, 40 T. 1 ch. vi. 11. Matt. ix. 10. xxvi. 7 al.† Esdr. iv. 10 αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία τ ἐπληρώθη ἐκ τῆς F αυτης υ ὀσμής τοῦ η μύρου. 4 λέγει οὖν Ἰούδας ὁ Ἰσκαριώτης ÄBDEF o || Mk. only. Cant. i. 12. iv. 13, 14 only. r ch. xi. 2 reff. s ch. vii. 38 reff. y. $p \parallel Mk. \text{ only +.}$ LMQSU8 reff. t = Acts $U \supseteq Cor. ii. 14, 16. Eph. v. II.8$

CHAP. XII. 1. om ο τεθνηκως (as superfluous, the fact being sufficiently indicated without it) BLXN lat-a e e Syr syr-jer sah with Chr-2-mss, Ps-Chr₁: ins ADI_a rel vulg lat-b f f f g syr copt goth arm. rec om o $i\eta\sigma$., with H rel lat-a b e e Chron: ins A(B)DEGI_aL $\Delta\Lambda^2[\Pi]$ vulg lat-f f g syrr [syr-jer] coptt[bef $\eta\gamma\epsilon\iota\rho$.] goth, and bef εκ & [lat-f æth]. - on o BN1.

2. for εποι. ουν, και εποι. D lat-c e Syr æth. διηκονει bef μαρθα, omg ή, D arm. rec om εκ, with ADIa rel: ins BL[κ] latt syrr [syr-jer] Orig₁.

ανακειμ. συν) συνανακειμενων, with Ser's g: συνακ. συν 33: txt ABDI_aR rel Orig₁.

3. for λαβουσα, λαμβανει and ins και bef ηλειψεν D vulg-ed(not am) lat-a b c e f. πιστικης bef μυρου, omg ναρδου, D lat-e. om [1st] 700 B. κεφαλης bef αυτης IaX coptt [Orig-int,]. for η $\delta \epsilon$, $\kappa \alpha \iota \eta$ D latt not f.

επλησθη Β. 4. for ouv, δε (from ||, Matt xx. 8: Mark xiv. 4) BR copt goth: om L 33 lat-a e foss sah arm]. rec aft ιουδ. ins σιμωνος (see ch vi. 71; xiii. 2, 26), with AIaQ rel foss lat-f ff [Blanch] syr goth ath-ms: σιμων E1(appy) FGHU lat-b c ff [Sabat] copt-wilk: om BDLX 1. 33 vulg lat-g Syr syr-jer copt-dz sah æth arm Aug.

om 1st δ, with AlaQ rel: ins ABEFGHLUN [1] 33.—for ο ισκ., απο καρυωτου D. rec είς εκ των μαθ. αυτ. bef ιουδ. ο ισκ., with ADIaQ rel [latt] syr copt goth arm: txt

The former is in my view most probable; for the command, having been given, would satisfactorily account for the questioning, and not be stated merely as coordinate with it.

CHAP. XII. 1—36.] PROPHETIC ANTI-CIPATIONS OF THE LORD'S GLORIFICA-TION BY DEATH. 1—11.] The anoint-ing at Bethany. Matt. xxvi. 6—13. Mark xiv. 3-9, where see notes. 1.] On πρὸ έξ ήμ., see reff. It is an expression frequent in later Greek; so μετά τριάκοντα ήμ. των γάμων, Dio lix. 20; μετὰ δέκα ἔτη τοῦ οἰκῆσαι 'Αβραὰμ ἐν γῆ Χαναάν, Philo de Congressu, 14, vol. i. p. 529. See numerous instances in Greswell, vol. iii. Diss. 1, where he defines the expression to be exclusive of the period named as the limit ad quem or a quo (according as πρό or μετά is used), but inclusive of the day or month or year of the occurrence specified. Thus the arrival, and anointing, at Bethany, will be on the eighth of Nisan, if the passover was on the fourteenth. That day was a Sabbath; but this makes no difficulty, as we know not from what point our Lord came, or whether He arrived at the commencement of the Sabbath, i. e. sunset,—or a little after, on Friday evening, from Jericho. 2. ἐποίnoav It is not said who. It was (Matt., Mark) in the house of Simon the leper. From Lazarus being there, and Martha serving, he may have been a near relative of theirs. See notes on Matt. rus is mentioned throughout the incident, as forming an element in the unfolding of the hatred of the Jews which issued in the Lord's death: notice the climax, from mere connecting mention in ver. 1, then nearer connexion in ver. 2,—to his being the cause of the Jews flocking to Bethany in ver. 9,-and the joint object with Jesus of the enmity of the chief priests, in ver. 10. 3. λίτραν] What weight is imported, is uncertain: hardly (see ch. xix. 39) so much as a Roman pound. The word, originally Greek, was adopted into the Aramaic, and is found in the Rabbinical writings as equivalent to a mina; see Friedlieb, Archäologie der Leidensgeschichte, p. 33. On νάρδ. πιστ., see note on Mark. ἤλ. τ. πόδ.] His ήλ. τ. πόδ.] His head, according to Matt. and Mark. See note on Luke vii. 38. 4. For Judas, we have οἱ μαθ. αὐτοῦ, Matt., -τινές, merely, Mark. See note on Matt. ver. 8.

είς εκ των μαθητών αὐτοῦ, ὁ μέλλων αὐτον παραδιδόναι · . Mt. xiii. 5 Διὰ τί τοῦτο τὸ η μύρον οὐκ ν ἐπραθη w τριακοσίων w and constr. δηναρίων καὶ ἐδόθη πτωχοῖς; 6 εἶπεν δὲ τοῦτο οὐχ ὅτι $^{\rm x}$ Ματι. xi. 16 $^{\rm x}$ περὶ τῶν πτωχῶν $^{\rm x}$ ἔμελεν αὐτῷ, ἀλλ' ὅτι $^{\rm y}$ κλέπτης $\mathring{\eta}$ ν y cli. x. 1 τεff. (i. xiii. 29 καὶ τὸ 2 γλωσσόκομον ἔχων τὰ a βαλλόμενα b ἐβάσταζεν. 2 change 10 εἶπεν οὖν ὁ Ἰησοῦς cd Αφες αὐτὴν d ἵνα εἰς τὴν ἡμέραν 10 il bis only. It has anti-Εχετε. 9 "Εγνω οὖν ὅχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ε ch. xx. 15. see Mark xiv.
 xxi. 35.
 c = Matt. xv. 14. ch. xi. 48. 4 Kings iv. 27.
 d Mark xi. 16 only.

xxi, 35. e || Mk. only +. (-άζειν, || Mt.) f and constr., Acts xxv. 21. g = Matt. iii. 9 reff. Acts

om εκ BLQ 33 : ins ADIa rel latt Syr. BLN 33 Syr [syr-jer] sah æth. ημελλεν παραδουναι αυτον D lat-b c ff.

5. ins τοις bef πτωχοις D 33.

6. transp ειπεν and τουτο D lat-a c e f Syr [syr-jer] copt goth. (B has not εμελλεν as Mai, Verc.) rec (for $\epsilon \chi \omega \nu$) $\epsilon i \chi \epsilon \nu$ και, with AIa rel mm lat-a b c [ef arm] goth: txt BDLQN 1. 33 vulg [lat-g] (coptt) [Orig₁]. (το γλωσσοκ. $\epsilon \chi \omega \nu$ was supposed to be a joint predicate with khentys, and thus kar was insid after it, and it afterwards became corrd to eixev: this agst Mey, Lücke, and De W., who hold exwv to be a gramml corrn.)

7. rec om wa, and (for τηρηση) τετηρηκεν (see note), with AI₈ rel lat-f Syr syr-txt goth: txt BDKLQX[II] & 33 latt syr-mg [syr-jer] coptt ath arm Non1.

(homæotel) D, erased in 33.

8. om ver D (prob from the influence of ||).

9. for εγνω to ιουδ., οχλ. δε πολ. εκ τ. ιουδ. ηκουσαν D lat-a. ins o bef oxlos BILN.

ό μέλλων αὐτὸν παραδιδόναι is not inserted, nor are any such notices in St. John without significance. It has a pragmatic connexion with the narrative in hand. Only one with thoughts alien from Jesus could have originated such a murmur. And on the other hand, it may well be, as some have supposed, that by the rebuke of the Lord on this occasion, the traitorous scheme of Judas, long hidden in his inmost soul, may have been stimulated to immediate action. 5. Triakor. $\delta\eta\nu$.] Common (with the slight difference of the insertion of $\epsilon \pi \omega \omega$) to our narrative and Mark. The sum is about 91. 16s. of our money (Friedlieb, p. 31). 6.] γλωσσόκομον, αγγείον τῶν αὐλητικῶν γλωττῶν, Phryn. (De Wette), to keep the reeds, or tongues, of wind instruments:—thus, generally, any kind of pouch, or money-chest. See LXX, and Josephus, in reff. ἐβάσταζεν] It seems hardly possible, with St. John's use of βαστάζειν in ch. xx. 15 before us, altogether to deny that the sense of carrying off, i. e. purloining, may be here intended. And we have examples in Josephus somewhat analogous: e. g. Antt. vii. 15. 3, where Hyrcanus the High Priest, wishing to give Antiochus Eusebes money to raise the siege, καὶ ἀλλαχόθεν οὺκ

εὐπορῶν, ἀνοίξας ἕνα οἶκον τῶν ἐν τῷ Δαυίδου μνήματι, καί βαστάσας τριςχίλια τάλαντα, μέρος ἔδωκεν 'Αντιόχω See also ib. ix. 4. 5; xii. 5. 4: and Polyb. i. 48. 2. And so Origen, Theophyl., al.; contra Lücke, De Wette, Tholuck, al. 7.] See note on Matt. ver. 12. To

suppose that it was a remnant from that used at the burial of Lazarus, is not only fanciful, but at variance with the character of the deed as apparent in the narrative. The rec. reading, είς τ. ήμ. τ. έντ. μου τετήρηκεν αὐτό, seems to be an adaptation to Mark xiv. 8, in order to escape from the difficulty of understanding how she could keep for His burial, what she poured out now. Meyer understands the text of the remnant: but Luthardt rightly observes that the history clearly excludes the idea of a remnant: cf. $\epsilon \pi \rho \alpha \theta \eta$ and $\epsilon \delta \delta \theta \eta$. He himself, with Baumg.-Crusius, takes τηρήση as past, "Let her have kept it," i. e. blame her not for having kept it: but this is vapid in sense, and ungrammatical. I understand the words, which, like all our Lord's proleptical expressions, have something enigmatical in them, of her whole act, not regarded as a thing past, but spoken of in the abstract as to be allowed or disallowed: Let her keep it for the day of my burial: not

h pres., ch. i. $\frac{1}{40}$ reff. $\frac{1}{10}$ reff. $\frac{1}$ έκει h έστιν, και ήλθον οὐ i διὰ τὸν Ἰησοῦν μόνον, ἀλλ'

here only †. p 1 Macc. xiii. ακούσαντες ότι η έρχεται Ίησους είς Ίεροσόλυμα, 13 έλαonly. Ps. xci. 12. βον τὰ P βαΐα των 9 Φοινίκων καὶ r εξήλθον reis s υπάντησιν αὐτῶ, καὶ t ἐκραύγαζον u Ωσαννά, u εὐλογημένος ὁ r Matt. viii, 34. xxv. 6. s Matt. xxv. 1 έργόμενος εν ονόματι κυρίου, καὶ ὁ Βασιλεύς τοῦ "Ισραήλ. s Matt. xxv. 1

only, Judg.
xi 34 B.
tch. xi. 43 redf.
u | Mt. (reff.)
v = Acts xxi.
z. xxvii. δ lòοù ὁ βασιλεύς
x here only +,
y intr. Matt. v. 1 reff.
xiii. 15 (xiv. 5 v. r.) only. Gen. xxxii. 15. 14 w εύρων δε ό Ἰησούς x ονάριον y εκάθισεν επ' αυτό, καθώς ἐστιν γεγραμμένον 15 z Μὴ φοβοῦ θυγάτηρ Σιών ...εστι ίδου ο βασιλεύς σου έρχεται καθήμενος επὶ απώλον δύνου. a | (Mt. 3ce, Mk., L., 4 times) only.

(ηλθαν D., om μονον D 245 lat-b e. om 2nd και D latt(not tol f) Vig. aft ηγειρεν ins ιησους D; aft νεκρων ins ο ιησ. A 33: om BQN rel. ins Twy bef νεκρων D.

10. aft δε ins και B.

11. $\tau\omega\nu$ 1008. bef $\delta i'$ $\alpha\nu\tau$. $\nu\pi\eta\gamma$. D lat-a c e ff. Syr [syr-jer arm].

12. ins o bef $o_{\chi\lambda\sigma}$ BL. om δ (bef $\epsilon\lambda\theta\omega\nu$) $\Delta\aleph^1$. rec ins o bef $\iota\eta\sigma$., with B[Γ] (69, e sil) Orig, [Cyr,]: om ADLQN rel. - ιησ. bef ερχεται ALX 33 lat-a c e syrr

[syr-jer] coptt.

13. συναντησιν DGLX 69: απαντησιν AKU[Π] Origo: txt BQN rel. D. rec (for ekrauyazov) ekrazov (from || Matt Mark), with A rel Orig,: txt $B[3(Tischdf)] DLQN[, ekrauya\sigma av B^1(Tischdf, expr)].$ add λ eyovtes ADKQX[Π] \aleph 1: om B rel vulg lat-b c [efg syr-txt] sah goth Orig. ευλογητος D. 3rd Kal, with AD rel latt sah: ins BLQ K (marked for erasure, but marks removed) copt æth Orig. om o (bef βασιλευς) A rel Thl: ins BDKLQX[Π κ (1, e sil). (33 def.) 15. rec θυγατερ, with & rel Origo: η θυγατηρ B2.3 (Tischdf): txt AB1DKLQXΔΛ[Π].

om σου A [sah-mnt].

meaning a future day or act, but the present one, as one to be allowed. 8. See note on Mark, vv. 7, 8. γάρ implies the έργον καλόν εἰργάσατο εἰς ἐμέ of Matt. ver. 10. 9 ff. Remember, here as elsewhere in John, the 'Ιουδαΐοι are not the people, but the rulers, and persons of repute: the representatives of the Jewish opposition to Jesus. 10. δβουλ., not, 'came to a (formal) resolution,' but were in the mind,—had an intention: see Acts v. 33; xv. 37. The chief priests, named here and in ch. xi. 57, were of the sect of the Sadducees; and therefore disbelieved the fact of the raising of Lazarus; only viewing him as one whom it would be desirable to put out of the way, as an object of popular attention in connexion with Jesus. 11.] ὑπῆγον, went away (to Bethany); there is something in the ὑπ- which almost always implies away, out from under, the persons or the place in the narrative. And so here, the apxiepeis being the main subject of the sentence, the word gets the sense of

'fell away :' scil. from under their hand or power.

12—19.] The triumphal entry into Jerusalem. Matt. xxi. 1—17. Mark xi. 1—11. Luke xix. 29—44. On the chronology, see note on Matt. xxi. 1.

12.] τη ἐπ., i. e. on the Sunday: see on ver. 1. ἀκούσ., from the multitude who had returned from Bethany, ver. 9. The order of the narrative seems to require that these people should have visited Bethany late on the Sabbath, after sunset, and the anointing. 13. τὰ β. τ. φοιν.] The articles shew that the palm-trees were on the spot: the branches of the palmtrees: or perhaps (Lücke) that the custom was usual at such festivities. The classical word is Báis, from the Coptic 14—16.] The Evangelist seems to suppose his readers already acquainted with the circumstances of the triumphal entry, and therefore relates it thus compendiously. εύρών does not involve any discrepancy with the three Evangelists, but is a compendious term implying

16. rec aft $\tau a \nu \tau a$ ins $\delta \epsilon$, with AD rel lat-a c f copt [syrr goth Cyr_1] $Orig_{11}$: om BL QN vulg lat-b e [ff g g l syr-jer] sah. for $\epsilon \gamma \nu \omega \sigma a \nu$, $\epsilon \nu \sigma \eta \sigma a \nu$ D. autou bef of $\mu a \theta$. BN: om K[Π]. rec ins o be. $\iota \eta \sigma$., with DHA: om ABQN rel. for $\epsilon \pi$ autou, $\pi \epsilon \rho \iota$ autou D latt: $\epsilon \pi$ aut. bef $\eta \nu$ N.

17. elz οτι, with DE¹KL[Π] lat-a b c e ff2 Syr coptt arm: txt ABQN rel vulg lat-f

[g syr-jer] syr goth æth. (33 def.)

18. om kai $B^1EH\Delta\Lambda$ tol lat- \acute{a} \acute{b} \emph{c} \emph{e} \emph{ff}_2 \emph{l} Syr coptt goth: ins A $B^{2*3}(\text{Tischdf})$ D Q(appy) N rel vulg lat- \emph{f} syr wth. $\emph{uphythom}$ autw oxloi D lat- \emph{c} Syr. ins kai bet o oxlos R. for o oxlos, oxlos polus N. rec hkouse, with EGHU[Γ] Δ syr: txt ABDQN rel latt Syr [syr-jer] coptt. autou bet touto N ev-y. 19. (eipan BN.) for eautous, autous D Scr's g ev-H, lat- \emph{a} \emph{c} \emph{e} Chr. aft o

19. (είπαν ΒΝ.) for εαυτους, αυτους D Ser's g ev-H₁ lat-a c e Chr. aft ο κοσμος ins olos DLQX 33 latt Syr syr-w-ast syr-jer copt with arm Cyr[-p₁(appy)] Non₁

Andr.

20. aft $\eta \sigma a \nu \delta \epsilon$ ins kal D Syr æth. rec $\tau \iota \nu \epsilon s$ bef $\epsilon \lambda \lambda \eta \nu \epsilon s$, with A rel vulg lat-a g syr arm goth Chr₁: txt BDLMQXX 1. 33 am[with fuld forj ing] lat- $b c e f f_2$ [Syr].

their details. 15.] The prophecy is more fully cited by Matt. 16.] Important, as shewing that this, and probably other prophetic citations under similar circumstances, were the effect of the light poured into the minds of the Apostles by the Holy Spirit after the Ascension.

έπ' αὐτῷ] So Æsch. Eum. 343, γιγνομέναισι λάχη τάδ' ἐφ' ἁμῖν ἐκράνθη: Soph. Trach. 997, οΐαν ἐπί μοι χάριν ἡνύσω; Plato, Euthyd. 278 A, ὅνομα ἐπ' ἀνθρώποις ἐναντίως ἔχουσι κείμενον. ἐποίησαν αὐτῷ—viz. the going out to meet Him, strewing clothes and branches in the way, and shouting 'Hosanna' before Him: also perhaps, the setting Him on the ass, implied in the concise narrative. Notice the thrice-repeated ταῦτα, each time signifying 'this which was written by the Prophet,' 'the above citation.' 17.] The testimony which they bore is given in Luke xix. 37, 38. Meyer regards the έφώνησεν έκ τοῦ μνη-μείου κ. ἤγειρεν έκ νεκρῶν as an echo of their cong of triumph. 18.7 I see no necessity for supposing this multitude distinct from that in the last verse. We have had no account of any multitude

coming from Bethany with Him, nor does this narrative imply it: and surely o oxlos in the two verses must mean the same persons. The kai here does not imply another oxlos, but And on this account the multitude also went out to meet Him: i. e. their coming out to meet Him and their μαρτυρία on the Mount of Olives, had one and the same cause,-the raising 19. κόσμος] κόσμον τὰ of Lazarus. πλήθη λέγουσιν. Euthym. απηλθεν can hardly be altogether without allusion to the fact, or likelihood, of apostasy from Judaism. It is used to signify entire devotion to Him whithersoever He might lead them, as in ref.: and thus implies escape and alienation from themselves.

20—36.] FUTURE SPREAD OF THE KINGDOM OF GOD AMONG GENTILES FROM THE DEATH OF JESUS. Some Greeks desire to see Jesus. His discourse thereupon. 20.] These EAληνες were not Grecian Jews,—who would not have been so called: but Gentiles, 'proselytes of the gate,' who were in the habit (implied by the press. part. ἀναβαινόντων) of coming up to the feast: see ch. vii. 35 reff. and

ίνα η προςκυνήσουσιν έν τη έορτη 21 ούτοι οίν προς- ...εν τη q - ch. iv. 20.
Acts viii. 27.
r ch. xi. 1 reff.
s = Mark xiv. ηλθον Φιλίππω τὰ τἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας καὶ Θρτη . s = Mark xiv. 4t. t ch. xiii. 1. xvi. 2, 32. u ver. 16. v Matt. viii. 20 reff. w ch. v. 24, 25 ηρώτων αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν ίδεῖν. 22 ἔργεται ὁ Φίλιππος καὶ λέγει τῶ ᾿Ανδρέα ἔργεται 'Ανδρέας καὶ Φίλιππος, καὶ λέγουσιν τῶ Ίησοῦ. 23 ὁ δὲ νείτ. 'Ματι. καὶ 'Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων 'Ελήλυθεν ἡ δωρα τ΄ ἵνα 31 ἢι κνὶ. 20 ἢι ἱ ἐνοὶ 10 δοξασθὴ ὁ 10 νιὸς τοῦ 10 ἀνθρώπου. 24 ¾ ἀμὴν ἀμὴν λέγω 10 ζίμη ἐνοὶ 10 ζίμη ελίνη τὸς 10 χικοι ελίνη τὸς 10 τὸς 10 ζίμη ελίνη τὸς 10 χικοι ελίνη τὸς 10 το ελίνη το ελίνη τὸς 10 το ελίνη τὸς 10 το ελίνη τὸς 10 τος ύμιν, έὰν μὴ ὁ κόκκος τοῦ σίτου ^yπεσων y εἰς τὴν γῆν only.)
y = Mark iv. 8
1...only.
z ch. xv. 2, &c.
(7 times) άποθάνη, αὐτὸς μόνος μένει έὰν δὲ ἀποθάνη, πολύν (τ times) only, J. 2 καρπον φερτ... Εzek, xvii. 8 only, J. Εzek, xvii. 8 only, J. (ποιείν κ., Ολέσει αὐτήν, καὶ ὁ μισῶν τὴν ψυχην ω (ποιείν κ., Μαιτ. xiii. 8. ἀποδιδ. κ., Rev. xxii. 2. καρποφορεῖν, Matt. xiii. 23.) b Luke xiv. 26 reif. z καρπον za φέρει. 25 ο φιλών την υνην αυτού ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν ὁ ψυχὴν αὐτοῦ ἐν τῷ Εμισων a - Mark ABDEF

GHKL MSUX ΤΔΛΠΝ 1. 33. 69

rec προςκυνησωσιν, with ABQN rel: txt DLΔ.

21. (προςηλθαν D.) ins τω bef φιλιππω D.

22, rec om 6, with ADN rel: ins BLX[II2] 33. rec (for 2nd ερχεται) και παλιν, omg και bef λεγουσιν, with X rel; παλιν ο, omg και, D; κ. παλ. κ. Η: και παλιν ερχεται, retaining και bef λεγ., κ: txt ABL 33 lat-a e syr-jer æth. 23. αποκρινέται BLXN 33: txt AD rel latt syrr [syr-jer &c].

25. for απολεσει, απολλυει BLN 33: txt AD rel vss Clem, Cypr, Lucif,.

note; also Acts viii. 27. 21.] For what reason Philip was selected, it is impossible to say. The Greek form of his name may imply some connexion with Hellenistic Jews, who may have been friends or re-Intives of these Greeks. If they were from the neighbourhood of Bethsaida, they would indeed have been familiar with the person of Jesus :- but what they here requested was evidently a private interview.

22. Andrew (ch. i. 45) was of the same city as Philip: and this reason of Philip conferring with him is perhaps implied in the τω ἀπὸ Β. τ. Γ. Bengel remarks on this touch of nature: "cum sodali, audet." ἔρχεται—so ἔπεμψέ με 'Aριαίος κ. 'Αρτάοζος, Xen. Anab. ii. 4. 16. 23.] Did the Greeks see (i. e. speak with) Jesus, or not? Certainly not, if I understand His discourse rightly. But they may have been present at, and have understood it. The substance of His answer (autois, to Philip and Andrew, not to the Greeks) is, that the time was now come for His glorification, which should draw all nations to Him:-but that gloritication must be accomplished by His Death. The very appearance of these Greeks is to Him a token that His glorification is at hand. Stier strikingly says, "These men from the West at the end of the Life of Jesus, set forth the same as the Magi from the East at its beginning; -but they come to the Cross of the King, as those to His cradle." (R. J. v. 69, edn. 2.) The rejection of the Jews for their unbelief is the secondary subject, and

is commented on by the Evangelist, vv. iva, not 'eventual,' nor 'for' 37 - 43.any thing, but most strictly of the purpose—the hour has come, that (whose object of preparation, and aim, in the eternal counsels, it has been, that) the Son of Man should be glorified. thinks, that our Lord begins His declaration with the double asseveration aunv άμήν, on account of the unreceptivity of the mind of the disciples for the announcements of His Death. But St. John always The grain of wheat uses aunv aunv. perishes, and is not apparent (as the seeds of dicotyledonous plants are) in the new plant: see 1 Cor. xv. 36. The saying is more than a mere parabolic similitude: the divine Will, which has fixed the law of the springing up of the wheat-corn, has also determined the law of the glorification of the Son of Man, and the one in analogy with the other: i. e. both through Death. The symbolism here lies at the root of that in ch. vi., where Christ is ό άρτος της ζωης. αὐτὸς μόνος, by itself alone, with its life uncommunicated, lived only within its own limits, and not passing on. 25.] And this same divine Law prevails for the disciples, as well as for their Master: see Matt. x. 39 and note. But the saying here proclaims more plainly its true extent,—by its immediate connexion with ver. 24, and by els \(\mathcal{L}\). alw.

ψυχή is not really in a double sense: as the wheat-corn retains its identity, though it die, so the ψυχή: so that the two senses are, in their depth, but

κόσμω τούτω είς ζωήν αιώνιον ο φυλάξει αὐτήν. 26 εαν c= and constr., κου μφ τουτφ εις ζωην αιωνιον c φυλάξει αύτην. 26 έὰν c = and constr. εμοί τις d διακον $^{\hat{\eta}}$, έμοὶ ἀκολουθείτω καὶ ὅπου εἰμὶ ἐγώ, d διακον $^{\hat{\eta}}$, εμοὶ ἀκολουθείτω καὶ ὅπου εἰμὶ ἐγώ, d διακον $^{\hat{\eta}}$, εκεὶ καὶ ὁ c διάκονος ὁ ἐμὸς ἔσται ἐάν τις ἐμοὶ d διακον $^{\hat{\eta}}$, εδιατι καὶ τιμήσει αὐτὸν ὁ πατήρ. 27 Νῦν $^{\hat{\eta}}$ ψυχή μου f τετάρακται, f ει. ει. 33 τεθ. Γελ. καὶ τί εἴπω; πάτερ, g σῶσόν με ἐκ τ $^{\hat{\eta}}$ ς h ὅρας ταύτης g ς σῶστι με ἐκ τὸν h ὅραν ταύτην. 28 πάτερ, g τοις. Τ. Jones h δόξασόν σου τὸ k ὄνομα. g λθεν οὖν l φων h l ἐκ τοῦ h δίλα l ἐδόξασα καὶ πάλιν δοξάσω. g h h Ματε. h $^$ 1 Matt. iii. 17 ||. Rev. x. 4, 8. xiv. 2, 13. Dan. iv. 28 LXX. k Rev. xv. 4. Mal. i. 11.

om φυλαξει αυτην X1(ins X-corr1).

one. \psi v\chi is the life in both cases; -not

the soul, in the present acceptation of that term. 26.] Connexion:—The

26. rec 1st διακονη bef τις, with E rel: for εμοι τις, τις μοι D 1. 33 latt arm; τις bef εμοι 69: txt ABK L(μοι) MUX[Π] syrr [syr-jer] copt goth Chr. aft οπου ins aν D. εγω bef ειμι D lat-a b c Syr. om εκει D. rec ins και bef 2nd εαν, with A rel lat-f syr copt goth wth: om BDLXN 1. 33. 69 latt Syr [syr-jer arm] sah.

28. for σου, μου B 5(Sz). add $\epsilon \nu$ τη δυξη η $\epsilon ιχον$ παρα σοι προ του τον κοσμον $\gamma \epsilon \nu \epsilon \sigma \theta \alpha \iota$ (see ch xvii. 5) D Aug I Jer for ηλθεν ουν, και $\epsilon \gamma \epsilon \nu \epsilon \tau \sigma$ D. aft

ουρανου ins λεγουσα D[H2] lat-a c e syr [syr-jer] copt æth.

29. om our B lat-a.

ministering to, or intimate union with, Christ (the position of Philip and Andrew and the rest, and that into which these Greeks seemed desirous to enter) implies following Him, - and that, through tribulation to glory. εἰμί, the essential present—in My true place, i. e. (ch. xvii. 24) in the glory of the Father. τιμήσει—by glorifying him in My glorification, ch. xvii. 24. 27.] "Concurrebat horror mortis et ardor obedientiæ" (Bengel). And to express both these together in human speech was impossible: therefore τί είπω; The following words must not be taken interrogatively (as by Theophyl., Grot., Tholuck, al.) [as if our Lord were doubting whether to say them or not]: for thus the whole sense is destroyed, besides the sentiment being most unworthy of Him who uttered it. The prayer is a veritable prayer; and answers to the prophetic Messianic prayers in the Psalms, which thus run-" My soul is troubled; Lord, help me" (Ps. lxix. 1; xl. 12, 13; xxv. 17; vi. 3, 4 al.); and to that prayer afterwards in Gethsemane, Matt. xxvi. 39. Sià Touto The misunderstanding of these words has principally led to the erroneous punctuation just noticed. διὰ τοῦτο = ἴνα σωθῶ ἐκ τῆς ώρας ταύτης. 'I came to this hour for this very purpose,—that I might be saved from this hour:' i. e. 'the going into, and exhausting this hour, this cup, is the very appointed way of my glorification.' Das hincinkommen ist selbst das hindurch tommen, das Leiden felbst die Erlosung!

Stier, v. 77, edn. 2: so also Lampe. This interpretation does not, as Luthardt says, fall with the interrogative punctuation of the previous clause, but holds equally good when that is relinquished. The other interpretation, that of Meyer, al., is, that Thy Name may be glorified. But surely this is to do violence to the order of thought. This particular does not come in till the next clause, and cannot without an improbable trajection be drawn into this. 28.] The glorifying the Name of the Father can only take place by the glorification of the Son; and this latter only by His death: so that this is the "ardor obedientiæ" triumphant. φωνή] This 'voice' can no otherwise be understood, than as a plain articulate sound, miraculously spoken, heard by all, and variously interpreted. So all the ancients, and the best of the modern expositors, Meyer, Stier, Luthardt, &c. On the saying of the crowd (ver. 29) has been built the erroneous and unworthy notion, that it was only thunder, but understood by the Lord and the disciples to mean as The Jewish Bath Kol has here stated. no applicability here. ¿δόξασα In the manifestation hitherto made of the Son of God, imperfect as it was (see Matt. xvi. 16, 17); in all O. T. type and prophecy; in creation; and indeed (Aug. in Joan. Tract. lii. 4) "antequam facerem mundum." πάλιν is here no mere repetition, but an intensification of the δοξάζειν, a yet once more [: and this time fully and finally]. 29.] Some heard words, but did not apprehend their meaning; others a sound, but no words. I should rather believe this difference to

Ματκ iii. 17. ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν $^{\rm m}$ βροντὴν γεγονέναι. Abdef Rev. xi. 19 all only. ἄλλοι ἔλεγον "Αγγελος αὐτῷ λελάληκεν. 30 ἀπεκρίθη MSUX Job xxvi. 14. $^{\rm n.ch.}$ χ. 32 refl. ' Ἰησοῦς καὶ εἶπεν Οὐ $^{\rm n}$ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν, ἀλλὰ $^{\rm n.ch.}$ xi. 18.1. ' Ματι x. 15 δι' ὑμᾶς. 31 νῦν $^{\rm o}$ κρίσις ἐστὶν τοῦ νότικα. ό ράρχων τοῦ ρκόσμου τούτου q ἐκβληθήσεται q ἔξω. 32 κάγω ἐὰν τε ὑψωθω ε ἐκ τῆς γῆς, πάντας τ ἐλκύσω πρὸς s Ps. ix. 13. t = ch. vi. 44 (xviii. 10. xxi. 6, 11. Acts xvi.

εστηκως ADGKMX[Π] 33. 69: txt BX rel. om kai DN 1. 69 lat-l coptt goth. for βροντ. γεγ., στι βροντη γεγονεν D. ins ote bef annexos D 69 coptt. 30. rec ins o bef iησ., with A U(Treg, expr) rel: om BDGKXX[SΓΠ] 33. 69.

και ειπ. bef ιησ. BL: om και ειπ. N: txt AD rel vss. rec αυτη bef η φωνη, with Rat etc. het volg-ed lat-g syrr (goth?) Tert_j: txt ABDLMU²XN 1. 33 am(with fuld forj [ing]) [lat-a b c e f syr-jer] Chr₁ Cyr[-p₂] Hil₂. for γεγονεν, ηλθεν D.

31. om 1st τουτου D 248 vulg lat-b g l syr-jer sah[-mnt]. om νυν ο αρχ. τ. κ.

ins και bef εκβληθησ. Χ. τουτου (homæotel) ℵ¹(ins ℵ-corr¹-3a) 69.

32. και εγω D 69. for εαν, αν B. for εκ, απο DL vulg lat-b c e f ff g g [l Cas₁] Chr₁. for παντας, παντα DN 56 latt [syr-jer æth] goth Iren-int₁ Aug_{expr}. $\epsilon \lambda \kappa$. bef $\pi a \nu \tau$. D [coptt æth].

have been proportioned to each man's inner relation to Christ, than fortuitous. 30.] The voice had been heard by those, who did not apprehend its meaning, as thunder. But αύτη ή φωνή

could not by any possibility have been said to them, if it had only thundered.

Our Lord does not say that the assurance was not made for His sake ;-He had prayed, and His prayer had been answered :- but that it had not been thus outwardly expressed for His, but for their sake. This is likewise true in the case of all testimonies to Him; and especially those two other voices from heaven,-at His Baptism and His Transfiguration. ύμας is the whole multitude, not merely the disciples. All heard, and all might have understood the voice: see ch. xi. 42. 31.] All this is a comment on ἐλήλυθεν ἡ ὥρα, ver. 23: and now a different side of the subject is taken up, and one having immediate reference to the occasion : viz. the drawing of the Gentile world to Him. He speaks of Himself as having actually entered the hour of His passion, and views the result as already come.

κρίσις, not (Chrys., Cyril, Aug., Grot.) "the deliverance of this world from the devil;"-nor, "decision concerning this world," who is to possess it (Bengel) :but (see ch. xvi. 11) judgment, properly so called, the work of the Spirit who was to come, on the world, which δλος έν τώ πονηρώ κείται, 1 John v. 19. ό ἄρχ. ד. κόσ. ד.] The שֵׁר הָעוֹלָם of the Jews, Satan, the δ θεδς τοῦ αἰῶνος τούτου of 2 Cor. iv. 4: see also Eph. ii. 2; vi. 12. Observe it is ἐκβληθήσεται, not ἐκβάλλε-

ται, because the casting out (ἔξω, ἐκ τῆς άρχηs, Euthym., Grot., or better perhaps, out of δ κόσμος ουτος, his former place) shall be gradual, as the drawing in the next verse. But after the death of Christ the casting out began, and its first-fruits were, the coming in of the Gentiles into the Church. 32.] See reff. Here there is more perhaps implied in w. than in either of those places: viz. the Death, with all its consequences. The Saviour crucified, is in fact the Saviour glorified; so that the exalting to God's right hand is set forth by that uplifting on the Cross. There is a fine touch of pathos, corresponding to the feeling of ver. 27, in ἐὰν ὑψωθῶ. Hermann's description of the meaning of έαν τοῦτο γένηται exactly gives it: "sumo hoc fieri, et potest omnino fieri, sed utrum vere futurum sit necne, experientia cognoscam." Viger, p. 832. The Lord Jesus, though knowing all this, yet in the weakness of his humanity, puts himself into this seeming doubt, 'if it is so to be: cf. Matt. xxvi. 42. All this is missed by the shallow and unscholarlike rendering 'when,' which I need hardly remind my readers ἐάν can never bear. See on ch. xiv. 3: 1 John iii. 2.

έλκύσω-by the diffusion of the Spirit in the Church: manifested in the preaching of the Word mediately, and the pleading of the Spirit immediately. fore the glorification of Christ, the Father drew men to the Son (see ch. vi. 44 and note), but now the Son Himself to Himself. Then it was, 'no man can come except the Father draw Him:' now the Son draws all. And, to Himself, as thus uplifted, thus exalted ;-the great object of

 ἐμαυτόν. 33 τοῦτο δὲ ἔλεγεν $^{\rm u}$ σημαίνων ποί φ $^{\rm v}$ θανάτ φ $^{\rm u}$ ch. xni 32 χxi. 10. Acts ήμελλεν $^{\rm v}$ ἀποθνήσκειν. 34 ἀπεκρίθη οὖν αὐτ $\widehat{\varphi}$ ὁ ὅχλος 21 Rev. 128 xxi. 128 xxi. 128 xxi. 128 Y $^{\rm u}$ τημεῖς $^{\rm w}$ ἠκούσαμεν $^{\rm w}$ ἐκ τοῦ νόμου ὅτι ὁ χριστὸς $^{\rm x}$ μένει 108 108 rec. xi. 108 τιμεις ηκουσαμεν εκ του νομου ότι ο χριότος μενει $\frac{2 \text{ Macc. xi.}}{2 \text{ Macc. xi.}}$ κείς τὸν αἰῶνα· καὶ πῶς λέγεις σὰ ὅτι δεῖ $\frac{1}{2}$ ὑψωθῆναι τὸν $\frac{2 \text{ Macc. xi.}}{2 \text{ con. xi.}}$ καὶ τον τοῦ ανθρώπου; τίς ἐστιν οὖτος ὁ νιὸς τοῦ ανθρώ- καὶ τος του; $\frac{35}{2}$ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Έτι $\frac{5}{2}$ μικρὸν $\frac{5}{2}$ χρόνον χρόνον κιὶ. $\frac{35}{2}$ τὸ $\frac{2}{2}$ φῶς $\frac{3}{2}$ ἐν ὑμῖν ἐστιν. περιπατεῖτε $\frac{5}{2}$ ώς τὸ $\frac{2}{2}$ φῶς ἔχετε, $\frac{3}{2}$ καὶ τεῖι. $\frac{3}{2}$ τοι τεῖι. $\frac{3}{2}$ τοι τεῖι. $\frac{3}{2}$ τοι τοι $\frac{3}{2}$ τοι $\frac{3}{$ $\tilde{\epsilon}$ χετε, $\tilde{\epsilon}$ πιστεύετε $\tilde{\epsilon}$ εἰς τὸ φῶς, ἵνα $\tilde{\epsilon}$ νιοὶ φωτὸς γένησθε, $\tilde{\epsilon}$ $\tilde{\epsilon}$ 1. Thess. v. Taβτα ελάλνατεν Ἰπσοῦς γαὶ ἀπελθὸνὶ $\tilde{\epsilon}$ κοῦβρι ἀπὶ αὐτὸν $\tilde{\epsilon}$ Αλλιμά. $\dot{\omega}$ τα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἱ ἐκρύβη ἀπ' αὐτῶν. «xxxii. 23 23 Τοσαῦτα δὲ αὐτοῦ k σημεῖα πεποιηκότος 1 ἔμπροσθεν 6 ch. ii. Il reff. 6 Luke x. 6. Eph. ii. 2. y. 6. (8.) i ch. viii. 59. Deut. vii. 20. k. ch. ii. Il reff. ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἱ ἐκρύβη ἀπ' αὐτῶν.

5. Luke x. 6. Eph. ii. 2. v. 6. (8.) 1 = Matt. v. 16 al. 2 Kings iii. 31 A.

(εμελλεν HK [S(Tischdf)]UX[ΓΠ] \$ 1.) 33. τουτον N¹(corrd eadem manu). 34. rec om our, with AD rel latt syrr [syr-jer arm] copt Chr,: ins BLXX syr-mg rec συ bef λεγεις, with ADN rel latt sah arm Ath, Cypr: txt BLX syrr copt Chr, [Victorin,]. aft eotiv ins our D.

35. rec (for εν υμιν) μεθ' υμων, with A rel Syr [syr-jer wth arm] sah(appy) Chr₁: txt BDKLMX[II]N 1. 33. 69 latt syr copt goth Cyr[-p1] Non1. [KLUXII]N3a.

36. rec (for ωs) εωs, with E rel [(vss as ver 35) Cyr,]: txt ABDL[Π]N [æth] Did, rec ins o bef ino., with AN3a rel: om BDL N'(perhaps).

απελθων, απηλθεν και D latt.

Faith: see ch. xi. 52. 33.] ποίω θαν. can hardly mean more than by what manner of death. Lampe (" non nude significat quo genere mortis, sed in sensu latiori qua-litatem mortis, etiam internam involvit, adeoque ad fructus etiam hujus mortis respicit") and Stier find in the word the whole consequences and character of His Death: but see ch. xviii. 32. does not say that this was all that ὑψωθῶ meant, but that it was its first and obvious 34.] In such passages as reference. Ps. lxxxix. 36, and perhaps cx. 4: Dan. τοῦ νόμου] The O. T.: The actual words ὅτι δεῖ vii. 13, 14. see ch. x. 34. ύψ. τ. υί. τ. ανθ. had not been on this occasion used by Jesus; but in His discourse with Nicodemus, ch. iii. 14, and perhaps in other parts of His teaching which have not been recorded. τίς ἐστιν] They thought some other Son of Man, not the Messiah, was meant; because this lifting up (which they saw implied taking away) was inapplicable to their idea of the Messiah, usually known as the Son of Man.

35. He does not answer them, but enjoins them to make use of the time of His presence yet left them. us, as, not exactly 'while :' walk, according to your present state of privilege in possessing the Light: which indeed can only be done while it is with you. To dus, 'Myself' -see ch. vii. 33; viii. 12; ix. 4, 5.

έν ύμ., among you: see ref., and ch. xv. 24 (or in the deeper meaning of ch. xi. 10, which see, and note). The light is an easy transition from their question, if, as above supposed, Ps. lxxxix. 36 was alluded to: "His (David's) seed shall endure for ever, and his throne as the sun before Me." περιπατ., i. e. 'make use of the

Light, do your work in it, and by it.' ούκ οίδ. ὑπ. π., 'has no guide nor

security, no principle to lead him.' 36. It is by believing on the Light, that men become sons of Light: see ch. i. 12. Our Lord probably went to Bethany,

Luke xxi. 37.

37-50.] Final judgment on the unbelief of the Jews. 37-43.] The Evangelist's judgment on their unbelief (37-41), and their half-belief (42, 43). I do not regard these verses as forming the conclusion to the narrative of the public ministry of the Lord, on account of vv. 44-50 (where see note): but doubtless the approaching close of that ministry gives occasion to them, and is the time to which they refer. 37.] τοσαῦτα, so many: not, so great : see ch. vi. 9 :

αὐτῶν οὐκ εἐπίστευον ε εἰς αὐτόν. 38 m ίνα ὁ λόγος Ἡσαΐου ABDER m Matt. i. 22 τοῦ προφήτου m πληρωθη δυ είπευ, Κύριε, τίς n ἐπίστευσευ MSUX al. n dat., Luke i. 20. ch. ii. 22 al. Isa. liii. τη ο ἀκοη ημών; καὶ ὁ Ρβραχίων κυρίου τίνι θ ἀπεκα- 1.33.69 o = Rom. x. 16, o = Rom. x. 1b; from l. c. 1 Thess. ii. 13. Heb. iv. 2. 2 Kings xiii. 30. p Luke i. 51. Acts xiii. 17 only. Deut. v. 15. λύφθη; ³⁹ διὰ τοῦτο οὐκ ἢδύναντο πιστεύειν ὅτι πάλιν είπεν 'Ησαΐας 40 r Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ εξπώρωσεν αὐτῶν τὴν καρδίαν, τίνα μὴ ἴδωσιν τοῖς όφθαλμοίς καὶ ^μνοήσωσιν τῆ καρδία καὶ ^ν στραφώσιν $\chi_{10}^{V,\,10}$ καὶ ἰάσομαι αὐτούς. 41 ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν 61 εἶλίμες 61 Είλιμες $^$ $^{\text{rl}}_{1}$ John ii. 11. $^{\text{rl}}_{2}$ Cor. iv. 4. $^{\text{rl}}_{2}$ Cor. iv. 4. $^{\text{rl}}_{3}$ V μέντοι καὶ ἐκ τῶν $^{\text{rl}}_{2}$ ἀρχόντων πολλοὶ $^{\text{rl}}_{3}$ ἐἰς κτίι. 11. Rom. xi. 1. 2 Cor. c. ἀποσυνάγωγοι γένωνται. $^{\text{rl}}_{3}$ Δὶ ἢγάπησαν γὰρ τὴν $^{\text{el}}_{3}$ δόξαν iii. 11. Rom. xi. 1. 2 Cor. c. ἀποσυνάγωγοι γένωνται. $^{\text{rl}}_{3}$ Δὶ ἢγάπησαν γὰρ τὴν $^{\text{el}}_{3}$ δόξαν iii. 13 only. Job xvii. $^{\text{fl}}_{3}$ E only. $^{\text{fl}}_{4}$ Cor. xiv. 7. Gal. iii. 15 only. 2 Macc. xv. 5. x 1 Cor. xiv. 7. Gal. iii. 15 only. 2 Macc. xv. 5. y here only. Herod. i. 189 end. c. ch. iii. 12 eff. d. 2 Tim. iv. 10. 1 Pet. iii. 10, from Ps. xxxiii. 12. Rev. xii. 11. g here only. 42. Nom. x. 10. f. gen., 1 Pet. iii. 14. $^{\text{fl}}_{4}$ Pet. iii. 14. 1 Thess. ii. 6. f. gen., 1 Pet. iii. 14. $^{\text{fl}}_{4}$ Cor. iv. 22. Adacc. xv. 42.

39. for οτι παλιν, και γαρ D copt-ms. 40. om τους οφθαλμους to αυτων (homæotel) D. rec πεπωρωκεν (conformn to preceding), with $B^2(\text{sic}: \text{see table})$ rel Eus, Chr_1 Thdrt $_1: \text{txt } AB^1\text{KLX } 33.$ 69 Eus, επηρωσεν $[\Pi^2(\epsilon\pi\eta\rho\omega\tau\eta\sigma\epsilon\nu\ \Pi^1)]$ \aleph Scr's p^2 w. ins $\mu\eta$ bef νοησ. D vulg-ed lat-a [ef l]. (-sousin D 69.) for nons. The kapdia, The kapdia sunwain K[Π]R Ser's p w. rec emistradows, with AD4 rel; emistredwai (so LXX) KLMX[Π] Eus, Did, -yousi [so LXX-N 69: txt BD1N 33. rec ιασωμαί (conform to foregoing: the authority is too strong, to suppose the fut to be from LXX), with LU²[Γ] (1, e sil) Eus₂: txt ABDN rel lat-b Eus-ms, Did,.

41. aft ταντα ins δε Ď Did₁ Chr₁ Hil₁. rec στε, with Ď rel latt syrr [sgoth æth Eus₃ Chr₁ Hil₁: txt ABLMX 1. 33 lat-e coptt arm Epiph₁ [Cyr-p₂]. rec oτε, with D rel latt syrr [syr-jer] for 1st aut., του θεου 69 [gat syr-txt syr-jer coptt æth-mss]: του θεου αυτου D.

43. υπερ LXN 1. 33. 69 Chr-ms1.

ούκ ἐπίστ., i. e. the generality did not;—they did not, as a people: see ver. 42. 38.] On ίνα πλ. see note, Matt. i. 22: beware of the 'ecbatic' or 'eventual' sense, which has no existence.

39.] διὰ τοῦτο refers to the last verse, and ort sets forth the reason more in detail: see ch. v. 16: 1 John iii. 1: Matt. xxiv. 44. The common interpretation (Theophyl., Vulg., Lampe, Tholuck, Olsh., al.), by which διὰ τοῦτο is referred forward to $\delta \tau_i$, would require some particle, $\kappa \alpha i$, or $\delta \epsilon$, to denote a transition to the fresh subject. De Wette, Meyer, Lücke, edn. 3, Grot. al. ούκ ήδύν.] could not-i. e. it was otherwise ordained in the divine counsels. No attempt to escape this meaning (as "nolebant," Chr., Thl. &c.) will agree with the prophecy cited ver. 40. But the *inability*, as thus stated, is coincident with the fullest freedom of the human will: compare où after neither the Heb. nor the LXX, which is followed in Matt. xiii. 14 f. What God bids the Prophet do, is here described as done, and by Himself: which is obviously implied in the Heb. text. The reading αύτῶν (Morus) supplying ὁ λαὸς οὖτος as the subject of $\tau \epsilon \tau \dot{\nu} \phi$, and $\pi \epsilon \pi \dot{\omega} \rho$., is out of the question,-as ungrammatical, and inconsistent with the context, which will only allow of δ κύρισς (i. e. Jehovah) as the subject. 41.] ὅτι είδ., because he saw. "This apocalyptic vision was the occasion of that prophecy." Meyer.

autou, of Christ. The Evangelist is giving his judgment,-having (Luke xxiv. 45) had his understanding opened to understand the Scriptures,—that the passage in Isaiah is spoken of Christ. And indeed, strictly considered, the glory which Isaiah saw could only be that of the Son, Who is the ἀπαύγασμα τῆς δόξης of the Father, Whom no eye hath seen.

κ. ἐλάλ. π. αὐτ. does not depend on ὅτι: and he spake concerning 42.] e. g. Nicodemus, Joseph, and others like them. On ἀποσυν. see note, ch. ix. 22. Ver. 43 is a reference 44 Ἰησοῦς δὲ ħ ἔκραξεν καὶ εἶπεν Ὁ α πιστεύων α εἰς ἐμὲ heh.i 15. vii. 29, 37. οὐ α πιστεύει α εἰς ἐμέ, ἀλλὰ εἰς τὸν πέμψαντά με· 45 καὶ ὁ i eh. vii. 30. i i θεωρῶν ἐμὲ i θεωρεῖ τὸν πέμψαντά με. 46 ἐγὰ j φῶς k εἰς ἐιh.i i τεπ. τὸν κόσμον k ἐλήλυθα, ἵνα πᾶς ὁ a πιστεύων a εἰς ἐμὲ ἐν τῆ a i I chr. ii. 15 τεπ. 1 chr. ii. 20, 20, 20 τεπ. 20 τεπ. 20, 20 τεπ. 20, 20 τεπ. 20 ¹ σκοτία μη m μείνη. 47 καὶ εάν τις n μου n ἀκούση τῶν n ρη- 24. μάτων καὶ μὴ $^{\circ}$ φυλάξη, ἐγὼ οὐ $^{\circ}$ κρίνω αὐτόν οὐ γὰρ $^{\circ}$ χλιι. $^{\circ}$ λιθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. $^{\circ}$ κνιι. $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ άθετῶν ἐμὲ καὶ μὴ $^{\circ}$ λαμβάνων τὰ ῥήματά μου ἔχει $^{\circ}$ $^{\circ}$ ελιι. $^{\circ}$ $^{\circ}$ δ $^{\circ}$ αὐθετῶν ἐμὲ καὶ μὴ $^{\circ}$ λαμβάνων τὰ ῥήματά μου ἔχει $^{\circ}$ $^{\circ}$ ελιι. $^{\circ}$ δ $^{\circ}$ δ $^{\circ}$ $^{\circ}$ δ $^{\circ}$ $^{\circ}$ δ $^{\circ}$ $^{\circ}$ δ $^{\circ}$ $^{\circ}$ $^{\circ}$ δ $^{\circ}$ $^{\circ}$ τον κρίνοντα αὐτόν ο λόγος ον ελάλησα, εκείνος κρινεί q John, here only. αὐτὸν ἐν s τῆ ἐσχάτη ἡμέρα. 49 ὅτι ἐγὼ t ἐξ ἐμαυτοῦ οὐκ $^{\rm t}$ έλάλησα, ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι $^{\rm u}$ έντολην $^{\rm l. fis. xxiv. l6.}$ $^{\rm u}$ δέδωκεν τί εἴπω καὶ τί λαλήσω $^{\rm s. l.}$ καὶ οἶδα ὅτι ἡ ἐντολη $^{\rm r. s. Matt. xiii.}$ $^{\rm u. l.}$ δέδωκεν $^{\rm u. l.}$ εἴπω καὶ $^{\rm u. l.}$ λαλήσω $^{\rm s. l.}$ $^{\rm u. l.$ υ δέδωκεν τί εἴπω καὶ τί λαλησω. α και τι λαλησω λαλώ, καθώς α εινι. α οὖν ἐγὼ λαλώ, καθώς εινι. α εινι. end. iii. 31. Matt. xii. 34. u = ch. xi. 57 reff. v = ch. xvii. 3. vi. 63. 1 John ii. 20.

44. for δε, ουν D 240.4. for εκραξεν κ. ειπεν, εκραζεν[so A1 but corrd appy eadem manu] κ . Elegan D 69 lat-b c f_2 [l] q Eus₁. 45. on $\kappa a l$ D. 46. on $\pi a s$ B. (αλλα, so BDLΔΚ.)

47. for $\epsilon a \nu$, $a \nu$ D. om $\mu \eta$ D foss lat-a b c ff, l^1 Ambr $_1$. rec (for $\phi \nu \lambda a \xi \eta$) $\pi \iota \sigma \tau \epsilon \nu \sigma \eta$, with E rel lat-f q syr-mg goth: txt ABDKLX[II] N 1. 33. 69 latt syrr [syrjer] coptt æth arm Ath, Non, for αλλ ινα, αλλα D'-gr(txt D2).

rec (for δεδωκεν) εδωκεν, with D rel

49. εξ εμαυτου bef εγω D: om εγω G. Chr₁: txt ABMXN 1. 33. 69 Did₂ [Cyr[-p]. 50. αιων. εστ. bef ζωη D: εστ. bef αι. 69.

rec $\lambda \alpha \lambda \omega$ bef $\epsilon \gamma \omega$, with Δ rel sah: om εγω D[Γ] em lat-a: txt ABLMXX 1. 33. 69 vulg lat-b c f ff2 g [q] copt arm Bas, Tert,.

 $\pi \epsilon \rho$ (in $\tilde{\eta} \pi \epsilon \rho$), in this case, to ch. v. 44. augments the disjunctive force of \(\tilde{\eta} \). See Kühner, ii. § 747, Anm. 4, where many examples are given. 44—50.] Proof of the guilt of their unbelief, from the words of Jesus Himself. It was by the older Commentators generally thought that these verses formed part of some other discourse delivered at this period. But this is improbable, from no occasion being specified, -from ver. 36,-and from the form and contents of the passage, and its reference to the foregoing remarks of the Evangelist. I take it-with almost all modern Commentators-to be a continuation of those remarks, substantiating them by the testimony of the Lord Himself. The words are taken mostly, but not altogether, from discourses already given in this Gospel.

44, 45.] έκρ. κ. είπ. not pluperf. (nor ever), but indefinite, as ἐπίστευσαν, ωμολ., and ηγάπ. above. čkp. is used of open public teaching, see reff. the close connexion with the Father, see ch. v. 24, 38; viii. 19, 42; xiv. 10. The words are in logical sequence to ver. 41, in which the Evangelist has said that the glory of Jehovah and His glory were the 46. See ver. 35; ch. viii. 12; same.

ix. 5. The meirn here expresses that all are originally in darkness,—as μένει, ch. 47.] See ch. iii. 17; v. 45; viii. 15. The omission of μή (see var. readd.) appears to have been occasioned by a mistaken idea that vv. 48 and 47 were in contrast to one another. ch. iii. 18, also v. 45 ff., and Heb. iv. 12.

On ἀθετῶν and μη λαμβ. see reff.: and on the emphatic ἐκεῖνος, referring to the primary subject, cf. note on ch. vii. 29, also on ch. iii. 28. 49. See ch. v. 30; vii. 16, 17, 28, 29; viii. 26, 28, 38. On έντολή, ch. x. 18. There does not appear to be any real difference here, though many have been suggested, between είπω and λαλήσω: both are summed up in λαλω in the next verse: compare Matt. 50.7 See ch. vi. 63 (and note), 68. On olda, ch. iii. 11; v. 32; viii, 55,

The evroly aurou is, results in, not as a means merely, but in its accomplishment and expansion, eternal life: see ch. iii. 15; v. 24; vi. 40. Thus all who do not believe are without excuse; -- because Jesus is not come, and speaks not, of Himself, but of the Father, Whose will and commandment respecting Him is, that He should be, and give, Life to all. They

ΧΙΙΙ. 1 Πρὸ δὲ τῆς ἐορτῆς τοῦ Ψπάσχα, εἰδώς ὁ ΑΒΦΕΓ w Matt. xxvi. 2 reff. x ch. ii. 4 reff. 'Ιησούς ὅτι ἢλθεν αὐτοῦ ἡ ێωρα ϶ἵνα ¾μεταβῆ ἐκ τοῦ ΜSUX κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας ^a τοὺς ^a ἰδίους 1. 33. 69 reff. z Luke x. 7. ch. vii. 3 al.† Wisd. vii. 27 τούς έν τω κόσμω, είς τέλος ηγάπησεν αὐτούς. 2 καὶ al. al. i 11 reft. δείπνου γενομένου, τοῦ $^{\rm c}$ διαβόλου ἤδη $^{\rm d}$ βεβληκότος εἰς $^{\rm xiv. 13}$ i 16 καρδίαν ἵνα $^{\rm e}$ παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκα- $^{\rm xiv. 5}$ i 17 hess. ii. 16 ριώτης, $^{\rm 3}$ εἰδὼς ὅτι πάντα $^{\rm f}$ δέδωκεν αὐτῷ ὁ πατὴρ $^{\rm f}$ εἰς εἰς. 18. ἐως. 18. ἐως. 18. ἐως. 18. ἐνς. 18. ἐνς. 19. δείδως δαμέν, Heb. iii. 6, 14. μέχρι, Heb. vi. 11. Rev. ii. 26.

1 Cor. i. 8. 2 Cor. i. 13. ἄχρι, Heb. iii. 6, 14. μέχρι, Heb. vi. 11. Rev. ii. 26. d = here only. Hom. Od. α, 201, see ch. xii. 6 reff. e ch. vi. 7 f Luke xv. 22. Ezek. x. 7. e ch. vi. 71. xii. 4 al. form, see Mark v. 43 reff.

CHAP. XIII. 1. rec (for ηλθ.) εληλυθεν (from ch xii. 23), with E rel: παρην D: txt ABKLMX[Π]R 1. 33. 69 Orig₁ Chr₁ Cyr[-p₁]. for ιδιους, ιουδαιους Ν¹.

2. γινομενου (because supper was not ended: but see note) BLX wth Orig₁ [Non₁]; γεινομενου X1: txt A D.gr X3a rel latt Orig, Chr, Cyr,. ins $\tau \epsilon$ bef $\delta \iota \alpha \beta$. A. rec καρδ. ιουδα σιμ. ισκαριωτου ινα αυτ. παρ. (rearrangement to escape difficulty of constr, see note), with A (D[πaρ. bef aυτ.]) rel lat-a c ef q syrr [syr-jer] ath Orige [int]: txt B(LM)XN vulg lat-b g [f_2 l] (copt) arm Orige.—σιμων Μ.—ισκοριωτου LM vulg lat-g arm: απο καριωτου D.—rec παραδω, with A D-corr¹ rel: txt BD¹ \aleph .

3. rec aft $\epsilon i\delta \omega s$ ins o $i\eta \sigma$., with A rel lat-b f q syrr [syr-jer sah-mnt] copt Origg [Chr₁]: om BDLXN vulg lat-a c e ff_2 e ath Origg [Cyr- p_1]. for $\delta \epsilon \delta \omega \kappa \epsilon \nu$, $\epsilon \delta \omega \kappa \epsilon \nu$

who reject Him, reject Life, and (ch. iii. 19) prefer darkness to Light.

CHAP. XIII .- XX.] Third division of

the Gospel. Jesus and His own. XIII.—XVII.] His Love and the XIII. 1—30.] FAITH OF HIS OWN. HIS LOVE IN HUMILIATION. His condescension in washing their feet. On the chronological difficulties, see notes on Matt. xxvi. 17, and ch. xviii. 28. There can be no reasonable doubt that this meal was the same as that at which the Lord's Supper was instituted, as related in the three Evangelists. The narrative proceeds without any break until ch. xvii. 26, after which our Lord and the disciples go to Gethsemane. 1. πρὸ τ. έορ. τ. π.] How long, is not said: but probably, a very short time; -not more than one day at the most: see ch. xviii. 28 and note. The words belong to the whole narrative following, not to είδώς or αγαπήσας. είδώς The view with which our Lord washed His disciples' feet, is shewn by the repeated είδώς and by αγαπήσας αὐτούς. The connexion is :-" Jesus loved His own even to the end (of His life in the flesh), and gave them in the washing of their feet a proof of His love; and to this act He was induced by the knowledge that He must soon leave this world; and although this knowledge was united (ver. 3) with the highest consciousness of His divine mission and speedy glorification, yet this latter did not prevent Him from giving this proof of His self-humiliating love" (De Wette).

τους ίδ. τ. έν τ. κ.] See ch. xvii, 11.

2. δείπ yev. Not as E. V. 'supper being ended,' for (ver. 12) He reclined again, and in ver. 26, the supper is still going on:-but, supper having begun, or having been served—see Ἰησ. γενομένου ἐν Βηθ. Matt. xxvi. 6, 'When Jesus had arrived at B.; —and πρωίας γενομένης, when it had become morning, ch. xxi. 4. Cf. also γενομένου σαββάτου, Mark vi. 2.

τοῦ δ. ήδη βεβ.] The construction of the text, according to the true reading, is involved and difficult. But its meaning will be immediately perceived, if we render βεβληκότος είς την καρδίαν, suggested,proposed, viz. to the mind of Judas. The devil having by this time suggested (to Judas) that Judas Iscariot the son of Simon (i. e. that he) should betray Him. The interpretation of βεβλ. είς τ. κ., "having conceived in his (the devil's) mind" (Meyer), is wholly unworthy of a scholar, and simply absurd. Judas had before this covenanted with the Sanbedrim to betray Him, Matt. xxvi. 14 and ||, which must here be meant by the devil having put it into his heart:—the thorough selfabandonment to Satan which led to the actual deed, being designated ver. 27.

Luke (xxii. 3) expresses the steps of his treasonable purpose otherwise,-meaning the same. The fact is here stated, to enhance the love which Jesus shewed in the following action. 3.7 See above. He did what follows with a full sense of the glory and dignity of His own Person. "Præfatio gloriæ est instar protestationis, ne quid indignum fecisse existimetur Dominus pedes suorum lavans." Bengel.

τὰς χείρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν \mathfrak{g} ch. vii. 33 \mathfrak{g} τὸν τὰς \mathfrak{g} τὸν θεὸν \mathfrak{g} ch. vii. 33 \mathfrak{g} τὰν \mathfrak{g} τὰς \mathfrak{g} τὰς \mathfrak{g} τὰς \mathfrak{g} τὰς \mathfrak{g} τος \mathfrak{g} τὰς \mathfrak{g} τὰς \mathfrak{g} \mathfrak{g} τὰς \mathfrak{g} \mathfrak{g}

BKLN 1 $Orig_{supe}$ [Bas₂ Cyr_1]: txt AD rel $Orig_1$. ins ot bef πpos D.

4. aft τa $\mu a \tau \iota a$ ins autou D 124(Sz) vulg lat-a c f g syrr [syr-jer] with Bas₁ Hil₁. 5. aft ειτα ins λαβων, also υδωρ bef βαλλει D 69 arm.

late f q Syr [syr-jer] copt wth.

6. for σιμ. πετρ., τον πετρ σιμ. D lat-a [l]. rec ins και bef λεγει, with AN rel ratt syr with arm: on BDL lat-e l Syr [syr-jer] copt Orig, spec. rec aft αυτω ins exervos, with ADX3a rel lat-ff2 [l] syr Chr, spec: om BX1 lat-b [syr-jer] with Original Cyr₁. om $\kappa\nu\rho\iota\in\aleph^1$. 7. for \ddot{o} , α \aleph^1 .

The perfect, δέδωκεν, and present, ὑπάγει, are used indefinitely: of things fixed in the counsel of God: or perhaps, rather, as consistent with the historical presents, έγείρεται, τίθησιν, to give life and presence to the whole scene. 4.] τὰ ἰμ., "eas, quæ lotionem impedirent." Bengel. He put Himself into the ordinary dress of a servant. Or, which is far more probable, on the deepest grounds, did He not humble Himself so far as literally to divest Himself, and gird Himself merely, as the basest of slaves? 5.] τὸν νιπ., the vessel usually at hand for such purposes. The context seems to shew that He had washed the feet of one or more before the incident of the next verse: were it not so, ήρξατο might merely ex-tion for 8, which would be the ordinary case after διεζωσμένος, cf. Rev. i. 13; xv. 6: or it may be dative by construction, as in Hom. II. κ . 77, $\pi \partial \rho$ de (woth ρ keito $\pi \alpha \nu a (a \lambda o s)$, $\hat{\phi}$ $\hat{\rho}$ d yeratds $Z \acute{\omega} \nu \nu \nu \theta$, and other examples in Meyer. 6.] And (the ow taking up the narrative again at the ήρξατο, q. d., 'in pursuance of this intention') He comes to Simon Peter; not first, as some have maintained, both with and without reference to the primacy of Peter:-for that would be hardly consistent (see on the preceding verse) with the context, which seems to require that the washing should have begun and been

going on, before He came to Peter. νίπτεις] art Thou washing (intending to wash) my feet? He thinks the act unworthy of the Lord; even as many think

that great act of Love to have been, which was typified by it. Notice that µov is enclitic, not emphatic, in which case it would be ἐμοῦ. The having his feet washed is a matter of course: it is the Person who is about to do it that offends him.

7.] Hitherto our Lord had been silent. He emphasizes the eyú and ov, but so as to set forth Himself as the Master, Peter as the disciple, not wholly cognizant of His will and purpose, and therefore more properly found in subjection to it.

δ έγω ποιω, i.e. (1) this washing itself, as a lesson of humility and love, ver. 14. (2) Its symbolical meaning, vv. 9, 10. (3) The great Act of Love, the laying aside my glory, and becoming in the form of a servant, that the washing of the Holy Spirit may cleanse men.

μετὰ ταῦτα] (1) was known very soon, but (2) and (3) not till after the Spirit was given. 8.] The rash and selfopinionated Apostle opposes to μετὰ ταῦτα his οὐ μη . . . εἰς τ. alῶνa. In interpreting our Lord's answer, we must remember, that He replies more to the spirit of Peter's objection, than to his words. The same well-meaning but false humility would prevent him (and does prevent many) from stooping to receive at the hands of the Lord that spiritual washing which is ab-

εκρίθη Ἰησοῦς αὐτῷ Ἐὰν μὴ νίψω σε, οὐκ εἔχεις ε μέρος ABCDE e Rev. xx. 6 only. (see Luke xi. 36. xii. 46. Acts viii. 21.) μετ' ἐμοῦ. ⁹ λέγει αὐτῷ Σίμων Πέτρος Κύριε, μὴ τοὺς LMSU πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν. 1.33.09 τάιι 21. σ. πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.

χί. 33. 10 λέγει αὐτῷ ὁ Ἰησοῦς Ὁ Ἰλελουμένος οὐκ ὑ ἔχει ὑ χρείαν
2 pet. i. 22. 2 pet. i. 25. 2 pet. ii. 26. μὴ τοὺς ў πόδας ў νίψασθαι, ἀλλ' ἔστιν καθαρὸς ў ὅλος.

Ματ. iii. 14 σοῦς ναθαςος ἐστε ἀλλ' κοἰνὶ πάντες 11 ἔδει κὰς καὶ ύμεῖς καθαροί ἐστε, ἀλλ' × οὐχὶ πάντες. 11 ήδει γάρ u Matt. iii. 14
reff.
vv. 5, &c. reff.
w = ch. vii. 23.
Zech. iv. 2.
see ch. ix. 34.
x ch. xiv. 22.
1 Cor. v. 2 al.
Num. xxiv. τὸν παραδιδόντα αὐτόν διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες καθαροί έστε. 12" Ότε οῦν " ἔνιψεν τοὺς " πόδας αὐτῶν καὶ γ έλαβεν τὰ ἱμάτια αὐτοῦ καὶ ε ἀνέπεσεν πάλιν, εἶπεν y ch. x. 17, 18 αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν; 13 ὑμεῖς ο φωνεῖτέ με z Luke xi. 37 b'Ο διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ b nom., Luke xix. 20. 1 Kings ix. 9. Ps. lxxxvi. 5 A(not F)BN &c. 7 al. Jer. 1. 12. c = ch. iv. 17, viii. 48. Matt. xv.

ef.ff. [g] q Orig, [Cyr-p]. rec (for 190. autw) autw o 190., with \aleph rel; autw 190. (f.k. [$\Xi\Pi^{1-3}$]: om autw C³D lat-b e [l] copt arm spec: txt A B(sic: see table) C¹L am (with [fuld] forj) Orig,.

9. πετρος bef σιμων B: om σιμων D: txt ACR rel vss Orig. om κυριε X1 253.

μονον bef τους ποδας D latt[not e] copt. om μου DEGH 69 lat-a b c eff l Ambr spec. 10. om o (bef ιησ.) B Orig. rec ou χρειαν εχει, with C3D rel Chr Cyr Ambr 2: txt ABC'N lat-a e q Orig $_6$ Tert $_1$ [Aug $_1$]. add την κεφαλην νιψασθαι D. rec (for $\epsilon\iota$ $\mu\eta$) η , with AC3 rel: om E2FHN: txt BC1DL [K(η $\mu\eta$) Π] 13. 33. 69 Orig $_1$ for νιψασθαι, μονον D. Chr,.-om τους ποδας also & lat-c. for αλλ' εστιν, εστιν γαρ D Syr [syr-jer] arm. - αλλα Χ.

om 2nd clause D [syr-jer]. 11. aft yap ins ing. D Syr [arm]. rec om oti.

with AR rel vulg lat-e g Orig, spec: ins BCL 33 lat-a b c f ff₂ l [q] syrr Cyr₁.

12. om και (bef ελαβεν) Λ C²(appy) LR 33 ev-y foss lat-a b c [f ff₂ g l spec] Syr copt wth arm: ins BC1-3D [rel vulg lat-e q syr syr-jer goth Orig, Bas, Chr, Cyr,]. for αυτου, αυτων X1: om D lat-b e spec. rec om 2nd και, with D rel mm: ins ABC1LX 33 Syr copt ath Orig. rec αι απεσων (it was not perceived that the apodosis began at ειπεν: hence the own of και bef ελαβ., and the other changes), with ADN3a rel vulg lat-b c [fff2 g l q] syr goth arm Chr, spec: txt BC1X1 lat-a e Syr [syr-jer] copt ath (και αναπεσων παλιν ειπεν αυτοις written on the margin of A, possibly by the origi scribe.)

solutely necessary in order to have any part in Him, Rom. viii. 9, 'If I wash thee not, thou hast no part in Me;' but the affirmative proposition is not equally true; witness the example of Judas, who was washed, but yet had no part in Jesus. In the spiritual sense of washing, this is not so. Whoever is washed by Jesus, has part in Him. We are here in the realm of another and deeper logic: the act being no longer symbolic, but veritable.

9.] The warm-hearted Peter, on learning that exclusion would be the consequence of not being washed, can hardly have enough of a cleansing so precious. There surely is implied in this answer an incipient apprehension of the meaning of our Lord's words. The ἐὰν μὴ νίψω σε has awakened in him, as the Lord's presence did, Luke v. 8, a feeling of his own want of cleansing, his entire pollution. This sense (Stier, Bengel, Baumgarten-Crusius) is denied by Lücke and Olsh. Reference appears to be made to the fact

that one who has bathed, after he has reached his home, needs not entire washing, but only to have his feet washed from the dust of the way. This bathing, the bath of the new birth, but only yet in its foreshadowing, in the purifying effect of faith working by love, the Apostles, with one exception, had; and this foot-washing represented to them, besides its lesson of humility and brotherly love, their daily need of cleansing from daily pollution, even after spiritual regeneration, at the hands of their Divine Master. See 2 Cor. vii. 1: James i. 21: Acts xv. 8, 9: 2 Pet. On καθ. ἐστε. see note, ch. 11.] τὸν παραδιδόντα, as δ έρχόμενος, him that should betray Him, the indefinite characteristic present.

12-20. This act, a pattern of selfdenying love for His servants. γινώσκ. τί π. ύ.] These words are uttered, not so much in expectation of an answer, as to direct their attention to the following.

13.] ὁ διδάσκ. and ὁ κ. are titular

γάρ. 14 εἰ οὖν ἐγὰ ν ἔνιψα ὑμῶν τοὺς ν πόδας ὁ κύριος d Luke xvii. 10 καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὰ ὀφείλετε ἀλλήλων $^{\rm v}$ νίπτειν $^{\rm e}$ Heb. iv. 11. τοὺς $^{\rm v}$ πόδας. $^{\rm l5}$ ε ὑπόδειγμα γὰρ ἔδωκα ὑμῖν $^{\rm f}$ ἴνα $^{\rm l7}$ ε Pet. ii. 6 Γτας. καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν 18 κιτ. 18 δουλος. 16 ἀπόστολος 16 μείζων τοῦ κυρίου αὐτοῦ, 16 18 κιτ. 16 ἀπόστολος 16 μείζων τοῦ πέμψαντος αὐτόν. 17 εί 17 εί 18 πάντων ὑμῶν λέγω ἐγὼ οἶδα τίνας 16 ἔξελεξάμην ἀλλ 18 κιν. 19 γραφὴ πληρωθῆ 16 Ο 18 τρώγων μου τὸν ἄρτον κιν. 18 κιν. 19 κ \mathbf{m} ἐπῆρεν \mathbf{n} ἐπὰ ἐμὲ τὴν \mathbf{n} πτέρναν αὐτοῦ. \mathbf{n} μοτι \mathbf{n} ἄρτι \mathbf{n} το \mathbf{n} επὶν το \mathbf{n} το

14. [ει ουν το διδασκαλος is written twice by B1(Tischdf).] τους ποδας hef υμων DK[Π] vulg lat-a c e $ff_2[l$ q spec] syr. [l spec] (Syr). $\nu \iota \pi \tau$. bef all $\lambda h \lambda h \lambda$. ins ποσω μαλλον bef και υμεις D lat-a ff', g

nominatives, as in reff. (Winer, § 29. 1, edn. 6.) here given must be understood in the full light of intelligent appreciation of the circumstances and the meaning of the act.] "Pedilavium, quod Dominus discipulis adhibuit, pertinebat et ad beneficium conferendæ puritatis totalis, et ad παιδείαν docendæ dilectionis humilis, ver. 34, coll. ver. 1. Inde pedilavium discipulorum inter se eo pertinet, ut alter alterum quoquo modo adjuvet ad consequendam puritatem animæ; et ut alter alteri pedes lavet,-vel proprie, 1 Tim. v. 10, idque serio, si scil. accidat, ut opus sit: est enim præceptum affirmativum, obligans semper, sed non ad semper: quale etiam illud, 1 Joh. iii. 16-vel synecdochice, per omne genus officiorum, quæ alter alteri etiam servilia et sordida, modo opportuna, præstare potest. Dominus igitur per ipsum pedilavium purificavit discipulos: quare etiam Petrum amanter coëgit: sed discipulis pedilavium mutuum non hoc nomine præcepit; neque adeo tanta est pedilavii literatenus imitandi necessitas, quantam nonnulli statuerunt: quum Johannes v. gr. Thomæ pedes nusquam laverit; et tamen major pedilavii Dominici et fraterni similitudo, quam plerique agnoscunt. Hodie pontifices et principes pedilavium ad literam imitantur; magis autem admirandus foret, v. gr. pontifex, unius regis, quam duodecim pauperum pedes, seria humilitate lavans." Bengel. The custom of literally and ceremonially washing the feet in obedience to this command, is not found before the fourth century. 15.] $\kappa \alpha \theta \omega_s$, not δ , $\epsilon \gamma \dot{\omega} \epsilon \pi$. Our Lord's action was symbolical, and is best imitated in His followers by endeavouring, "if a man be overtaken in a fault, to restore (καταρτίζειν) such an one in the spirit of meekness:" Gal. vi. 1. 16, 17.] The proverbial expression οὐκ ἔστιν δ. . . . is used here in a different sense from ch. xv. 20. Here it is, 'if the Master thus humble Himself, much more should His servants and messengers:' see Matt. x. 24: Luke vi. 40; and on ver. 17, Luke xii. 47, 48. The mere recognition of such a duty of humility, is a very much more easy matter than the putting it in practice. 18.7 I say it not (viz. the έαν ποιῆτε αὐτά) of you all: for there is one who can never be μακάριος. Our Lord repeats His αλλ' ούχ l πάντες of ver. 10, and the sad recollection leads to His trouble in spirit, ver. έγω οίδα The έγω is emphatic; and the reason of its emphasis is given in ver. 19. Connexion: 'It might be supposed that this treachery has come upon Me unawares; but it is not so: I (for my part) know whom I have selected (viz. the whole twelve, see ch. vi. 70; not only the true ones (Stier), as in ch xv. 16, said when Judas was not present): but this has been done by the determinate counsel and foreknowledge of God, declared in the Scriptures.' On the citation, see only. t ch. xi. 33 reff. u Mark ii. 8 reff. v = ch. xii. 17 s αν s τινα πέμψω, εμε τλαμβάνει ο δε εμε τλαμβάνων αμην... τ λαμβάνει τὸν πέμψαντά με. ν ε είπ και νι 20 γε είπων Ἰησοῦς τ ἐταράχθη τῷ πνευματι, νι τι είκε χείνι. νι 20 καὶ ν ἐμαρτύρησεν καὶ εἶπεν ἸΑμὴν ἀμὴν λέγω ὑμῦν ὅτι εἶς χείνι. νι 20 τοι νι καὶ ν ἐμαρτύρησεν καὶ εἶπεν ἸΑμὴν ἀμὴν λέγω ὑμῦν ὅτι εἶς χείνι. νι είς ἀλλήλους οἱ καὶι τι χείνι. νι εἰς ἀλλήλους οἱ χαϊι τι χείνι. νι είς ἀλλήλους οἱ χαϊι τι χείνι. νι μαθηταὶ νι ἀπορούμενοι περὶ τίνος λέγει. 23 ἢν x ἀναιτι είς νι τὰν μαθητών αὐτοῦ ἐν τῷ y κοίλπ y τοῦν Γικέν κείμενος εἶς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ y κοίλπ y τοῦν Γίνον y κοίλπ y τοῦν y κοίλπ y κοίνενος εἶς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ y κοίλπ y κοίλπ y κοίλπ y κοίλπ y κοίνενος εἶς ἐκ τῶν μαθητών αὐτοῦ ἐν τῷ y κοίλπ y κοίνενος εἶς ἐκ τῶν μαθητών αὐτοῦ ἐν τῷν y κοίλπ y κοίνενος εἶς ἐκ τῶν μαθητών αὐτοῦς ἐν τῷν y κοίνενος εἶς ἐκ τῶν μαθητών αὐτοῦς ἐν τῷν y κοίνενος εἶς ἐκ τῶν μαθητών αὐτοῦς ἐν τῷν y κοίνενος εἶς ἐκ τῶν μαθητών αὐτοῦς ἐν τῷν y κοίνενος εἶς ἐκ τῶν μαθητών αὐτοῦς ἐν τῷν y κοίνενος εἶς ἐκ τῶν y κοίνενος εἶς ἐκ τῶν μαθητών αὐτοῦς ἐν τῷν y κοίνενος εἶς ἐκ τῶν μαθητών αὐτοῦς ἐν τῷν y κοίνενος εἶς ἐκ τῶν μαθητών αὐτοῦς ἐν τῷν y κοίνενος εἶς ἐκ τῶν y κοίνενος εἶς ἐκ τῶν y κοίνενος εἶς ἐκ τῶν y κοίνενος εἶς ἐν τῶν y κοίνενος εἶς ἐκ τῶν y κοίνενος εἶς ἐν τῶν y είνενος εἶς ἐν τῶν y κοίνενος εἶς ἐν τῶν y κοίνενος εἶς ἐν τῶν y κοίνενος εἶς ἐν τῶν y είνενος εῖς ἐν τῶν y κοίνενος εῖς ἐν τῶν y είνενος εῖς ἐν τῶν y είνενον y είνενον y είνενον y είνεν 1 Ταῦτα εἰπων Ἰησοῦς t ἐταράχθη τῷ u πνεύματι, nir. γ Luke xxi. 22 κείμενος εἶς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ γ κόλπῳ τοῦ Frag.xii.3. Ἰησοῦ, ον τηγάπα ὁ Ἰησοῦς· 24 α νεύει οὖν τούτω Σίμων εις... z · ch. xi. 5. Gen. xliv. 20. a Acts xxiv. 10 only. Prov. iv. 25 only. (εννεύειν, Luke i. 62.) FGHK LMSUX

19. rec σταν γεν. bef πιστ., with ACD rel vulg-ed lat-c f ff q [syrr arm] goth Orig. Thart, : txt BLN Frag-nitr am(with fuld forj ing mt) lat-a b e g [l] copt Orig, Cyr, -πιστευητε BC Orig₃: txt ADN rel [Orig₂]. (Frag-nitr def.)

20. (rec εαν, with D rel Orig₂ [Chr₁]: txt ABCKLMX[Π]N Frag-nitr 33 Cyr₁.)

και ο λαμ. εμε D Syr Chr. (not 33 as Tischdf [ed 7]).

21. rec ins δ bef ιησ., with ACD rel: om BLX. υμιν bef λεγω B.

22. rec aft εβλεπον ins our, with ADL N(our our N1: om 2nd our N34.b) rel [latt syr copt goth | Cyr, ; δε Ser's in n t lat-a Syr æth Orig, : om BC lat-e arm Orig, ins of τουδαίοι bef εις αλληλ. 81 (marked for omission by 8-corr). απορουντές D 69.

23. rec aft $\eta \nu$ ins $\delta \epsilon$, with AC²DN rel lat-a c f f_2 [q] Syr syr-w-ast copt goth [arm]: om BC¹L Orig., rec om $\epsilon \kappa$, with EFGHU $[\Gamma]\Lambda$ (S 1, e sil) goth Orig.: ins ABCDN Frag-nitr rel latt Syr coptt æth Orig₂ Cyr. aft oν ins 24. om ουν C¹ Λ(Treg, expr) 69 lat-c ff₂[Sabat] Syr arm. aft ov ins kai D.

LXX. The words here are given freely, the LXX having εμεγάλυνεν επ' εμέ πτερ-This is another instance of the direct and unhesitating application of the words of the Psalms by our Lord to την πτ.] "Congruit hie sermo imprimis ad lotionem pedum, et ad morem veterum discumbentium ad panem edendum." Bengel. 19.] 'Now, from this time, I announce it to you, that when it shall have happened, you may believe that I am (the Christ).' See ch. xvi. 1, and above on έγω οίδα, ver. 18. 20.7 See Matt. x. 40. The connexion is very difficult, and variously set down. has been generally supposed (Euthym., &c.) that the words were to comfort the Apostles for the disgrace of their order by Judas, or in prospect of their future labours. But then would not αν τινα π. have been expressed by bμas? Another view is to refer back to vv. 16, 17, and suppose the connexion to have been broken by the allusion to Judas. But is this likely, in a discourse of our Lord? rather believe that the saying sets forth the dignity of that office from which Judas was about to fall: q. d. 'not only was he in close intercourse with Me (ver. 18), but invested with an ambassadorship for Me, and in Me, for the Father; and yet he will lift up his heel

against Me.' And the consideration of this dignity in all its privileges, as contrasted with the sad announcement just to be made, leads on to the ἐταράχθη τῷ πν. of the next verse.

21-30. Contrast of the manifestations of love and hate. See notes on Matt. xxvi. 21—25. Mark xiv. 18— 21. Luke xxii. 21—23. 21.] See 21.7 See above. One of those mysterious troublings of spirit, which passed over our Lord,—ch. xi. 33 and xii. 27.

έμαρτ. implies the delivery of some solemn and important announcement. This was the first time He had ever spoken so plainly. All four Evangelists agree in the substance of the announcement.

22.] In Matt. and Mark they express their questioning in words. St. Luke's συνζητείν προς ξαυτούς would appear to imply the same. We seem called on here to decide a much-controverted question, where in John's narrative the institution of the Lord's supper is to be inserted? I believe certainly before this announcement, as in Luke: and if before it, perhaps before the washing of the disciples' feet: for I see no break which would admit it between our ver. 1 and ver. 21. Since the captivity, the Jews lay at table in the Persian manner, on divans or couches, each on his left side, with his

Frag.mitr.

ιουδα...

...ποιεις Frag.-

nitr.

Πέτρος και λέγει αυτώ Είπε τίς έστιν περί ου λέγει, b Luke xi. 31 25 b αναπεσών εκείνος ο ούτως επὶ τὸ d στήθος τοῦ Ἰησοῦ c = ch. iv. 6. λέγει αὐτῶ Κύριε, τίς ἐστιν; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς Έκεινός ἐστιν ὧ ἐγὰν εί βάψω τὸ το ψωμιον και οιωσω in.32.
αὐτῷ. εί βάψας οὖν τὸ το ψωμίον λαμβάνει και δίδωσιν Luke xvi. 21 her. xvi. 22 her. xvi. 22 her. xvi. 23 ny. Num. 'Ιούδα Σίμωνος 'Ισκαριώτου. ²⁷ καὶ μετά τὸ ^g ψωμίον, 1500α Σιμωνος 1σκαριωτου. 2 και μετά το 2 Ψωμιον, 2 τοτε 1 εἰςῆλθεν εἰς ἐκεῖνον 6 1 σατανας. λέγει οὖν αὐτ 6 6 see Ruth ii. 14. 6 (4 times) Ίησους "Ο ποιείς ποίησον ιτάχιον. 28 τουτο δε ουδείς only to

Rom. xii. 20, from Prov. xxv. 21.) h Luke xxii. 3. xiii. 23 only +. Wisd. xiii. 9. 1 Macc. ii. 40 only.

i ch. xx. 4. 1 Tim. iii. 14. Heb.

πετρους D1.gr. rec (for κ. λεγ. αυτω ειπε τις εστ.) πυθεσθαι τις αν ειη (see note), with A D(adding ouros) rel syrr copt[om τις αν ειη] goth [arm] Cyr, : πυθ. τις αν ειη περι ου ελεγεν και λεγει αυτω ειπε τις εστιν K(retaining περι ου λεγει afterwards): txt BCLX Frag-nitr 33 [latt(exc e)] ath Origalic.

25. rec επιπεσων (from Luke xv. 20, αναπ. not seeming appropriate), with AC3DR1 rel: txt BC'KLX[Π¹]N^{3a} 33 Orig₂. rec adds δε, with A rel lat₋ff₂ q syr[-txt] copt-d2 goth [ath arm] Cyr₁; our DLMXΔN 1. 33. 69 vulg [lat-a b c f g l] syr-mg copt-wilk [sah-mnt]: om BC lat-e Orig₁. rec om ουτωs, with AD[Π]N 1. 69 vss Orig₁: ins BC rel goth Euthym. (ουτος [itacism?] KSU[Γ]Λ.)

26. rec om ουν, with AC³DN¹ rel vulg lat-b c: for ουν, αυτω D 69 lat-e: txt BC¹

LXR3a lat-a syr-mg Orig, [Cyr]. om δ B(sic: see table) M. aft ins. ins kai $\lambda \epsilon \gamma \epsilon i$ DR 69 Syr copt with [arm]. ins av bef $\epsilon \gamma \omega$ D 1. rec bayas to $\psi \omega \mu \iota o \nu$ emission. δωσω, ong και (corrn for elegance; επιδ., which Mey thinks genuine, from its not being elsw used by John, might well be a copier's reminiscence of such passages as Matt vii. 9, 10 ||, or even Luke xxiv. 30, 42), with & rel; so, but & Bayas (from | Matt Mark) ADK[Π] 1. 69: βαψ. το ψ. δωσω αυτω MX: txt BCL copt ath arm Ο rig (οὐ γέγραπται Ἐκεῖνός ἐστιν ῷ ἐγὼ δώσω τὸ ψ., ἀλλὰ μετὰ προςθήκης τοῦ Βάψω. Βάψω γάρ, φησί, τὸ ψ. κ. δώσω). rec (for βαψας ουν) και εμβαψας, with A rel : και Baψ D 69 Origo: txt BCLXN (lat-a) Origo Cyr, [εμβ. ουν Π²]. om 2nd το B. rec om λαμβ. και, with ADN¹ rel latt syrr [copt]: ins BCLMX N⁴a(but crased) 33

syr-ing aeth $Orig_4$. ree iskariwth $(as\ ch\ v.\ 70)$, with $A\ rel\ copt\ [goth\ arm]: apo kariwto <math>D:$ the BCLMX Π^2 $\mathbb N$ Frag-nitr 33 lat- $g\ Orig_3$ -inss.

27. on $\mu\epsilon\tau a\ \tau o\ \psi\omega\mu\nu\nu$ $D\ lat-e.$ om $\tau\sigma\tau\epsilon\ DLN\ vulg-ed (not\ am\ for foss\ [fuld\ ing])\ lat-<math>a\ b\ c\ [ff_2\ l\]$ copt $Orig_4(ins_3)\ Cyr_1.$ om $\delta\ D^1(ins\ D^4)\ \Delta.$ for $\lambda\epsilon\gamma\epsilon\iota$ our, kai $\lambda\epsilon\gamma\epsilon\iota$ $D\ [lat-e\ weth]\ Syr\ arm.$ rec ins $o\ bef\ \iota\eta\sigma$., with $ACDN\ Frag-nitr$

rel: om BL. for ποιησον, ποιης D¹(txt D⁴).
28. om δε B 248

face towards the table, his left elbow resting on a pillow and supporting his head. Thus the second guest to the right hand lay with his head near the breast of the first, and so on (Lücke ii. 565). δν ἡγάπα ὁ Ἰησ.] The disciple meant is John himself, see ch. xxi. 20; also designated thus, ch. xix. 26; xxi. 7 (see Prolegomena to John, § i. 6). 24-26.] See note on Matt. ver. 23. Peter characteristically imagines that John, as the beloved disciple, would know: but he, not knowing, asks of the Lord. It is an argument for the reading in the text, that (Schulz) John never uses the optative.

25.] ἀναπεσών, leaning back ούτως, on the bosom of Jesus. as in ref. I understand it, that John, who was before lying close to the bosom (ἐν τῷ κόλπω) of Jesus, now leaned his head absolutely upon His breast, to ask the

question. This escaped the notice of the rest at the table: see on Matt. as above. 26.] This = Matt. ver. 23, Mark, Meyer remarks, that the ver. 20. eγώ is expressed as a contrast to the τὸ ψωμ., probably a piece of the unleavened bread, dipped in the broth made of bitter herbs. 27.] "Post offulam, non cum offula." Bengel. Observe the ψωμίον stands for the act in which it played a principal part. This giving the sop was one of the closest testimonies of friendly affection. carries a graphic power and pathos with it: at that moment. εἰςῆλθ. εἰς ἐκ. δσ.] See ver. 2 and note. Satan entered fully into him, took full possession of him, -so that his will was not only bent upon doing the deed of treachery, but fixed and determined to do it then and there. The words must be understood literally, not as

29. for $\epsilon\pi\epsilon_i$, or i D, quia latt. rec ins δ bef 100 δ ., with CD rel Cyr: om ABF LMUXN 1. 33. 69 Orig. rec ins δ bef 17 σ ., with ACD rel [Cyr]: om BN Orig. (δ 01 D.)

30. rec ενθ. hef εξηλθεν, with A rel lat-a f q syrr goth: txt BCDLMXN 33.69 vulg lat-b c [ff2 g l wth] copt arm Orig2.—rec ενθεως, with A rel: txt BCDLXN

Orig₃ [Cyr₁].

31. om ovv (joining for the most part ore εξ. to ver 30) A rel foss syrr goth Chr, [Cyr₁]: ins BCDLXX 1.33.69 copt arm Orig₁ Cyr₁. rec ins δ bef ιησ., with AD rel [Cyr₁]: om BLΔX.

Theod. Mops., as merely betokening την κύρωσιν τῶν καταθυμίων τῷ διαβόλφ λογισμῶν. δ ποιείς....] These words are not to be evaded, as being permissive (Grot.) or dismissive (οὐδὲ προςτάττοντος οὐδὲ συμβουλεύοντος, ονειδίζοντος και δεικνύοντος ετι αυτός μεν εβούλετο διορθώσασθαι, επειδή δε αδιορθώτως είχεν, αφίησιν αυτόν. Chrys. Hom. in Joan. lxx. 1. 2). They are like the saying of God to Balaam, Num. xxii. 20,—and of our Lord to the Pharisees, Matt. xxiii. 32. The course of sinful action is presupposed, and the command to go on is but the echo of that mysterious appointment by which the sinner in the exercise of his own corrupted will becomes the instrument of the purposes of God. Thus it is not 8, or el TI, moinoeis, but 8 ποιείς: - that which thou art doing, hast just now fully determined to put in present action, do more quickly-than thou seemest willing:'--or perhaps better 'than thou wouldst otherwise have done,' which seems the account to be ordinarily given of this use of the comparative:-reproving his lingering, and his pretending (Matt. ver. 25) to share in the general doubt.

28.] Not even John: who knew he was the traitor, but had no idea the deed was so soon to be done (Lücke, De Wette). Stier supposes John to exclude himself in saying οὐδείς τ. ἀνακ., and that he knew.

29.] The first supposition agrees with ver. 1,—that it was πρὸ τῆς ἐορτῆς τοῦ πάσχα. Had it been the night of the passover, the next day being hallowed as a sabbath, nothing could have been bought. On the whole question see notes on Matt. xxvi. 17, and ch. xviii. 28. On the second supposition, see ch. xii. 5. The gift to the poor might be, to help them to procure their paschal lamb.

30.]

The remark $\hat{\eta}_{\nu}$ $\delta \hat{\epsilon}$ $\nu \hat{\nu} \hat{\xi}$ (which certainly concludes this period, see $\tilde{\sigma}_{\tau} \epsilon o \tilde{\epsilon}_{\nu}$, ver. 12) seems to be added to bring the whole narrative from ch. xiii. 1 to ch. xviii. 3 into precision, as happening on one and the same night. It is perhaps fanciful to see, as Orig., Olsh., Stier, &c. have done, an allusion to the $\sigma\kappa\sigma\tau(\hat{a})$ in Judas's soul, or to $\tilde{\nu}\mu\tilde{\omega}\nu$... $\tilde{\eta}$ $\tilde{\omega}\rho\alpha$ $\kappa\alpha$ $\tilde{\eta}$ $\tilde{\tau}$ $\tilde{\xi}\epsilon$ ovoía $\tau\alpha\hat{v}$ $\sigma\kappa\dot{\tau}$ - $\tau\nu$, Luke xxii. 53; though doubtless there the Lord alludes to its being also night: but I quite feel, with Meyer, that there is something awful in this termination—it was night.

31—XVI. 33.] HIS LOVE IN KEEPING-AND COMPLETING HIS OWN. And herein, 31—XIV. 31.] He comforts them with the assurance that He is going to the Father.

31-38. Announcement of the factits effect on Peter. Here commences that solemn and weighty portion of the Gospel (ch. xiii. 31-xvii. 26) which Olshausen not without reason calls Allerheiligstes-'the most holy place.' He beautifully remarks, "These were the last moments which the Lord spent in the midst of His own before His passion, and words full of heavenly meaning flowed during them from His holy lips :- all that His heart, glowing with love, had yet to say to His own, was compressed into this short space of time. At first the conversation with the disciples takes more the form of usual dialogue: reclining at the table, they mournfully reply to and question Him. But when (ch. xiv. 31) they had risen from the supper, the discourse of Christ took a higher form: surrounding their Master, the disciples listened to the Words of Life, and seldom spoke (only ch. xvi. 17, 29). Finally, in the sublime prayer of the great High Priest, the whole Soul of Christ flowed forth in earnest intercession for His own to His

ανθρώπου, καὶ ὁ θεὸς ٩ εδοξάσθη εν αὐτά. 32 [εἰ ὁ θεὸς r John (1 John καὶ εὐθὺς δοξάσει αὐτόν. 33 τεκνία, $^{\rm s}$ ἔτι $^{\rm st}$ μικρὸν μεθ' $^{\rm conly, exc.}$ $^{\rm conly, exc.}$ και ευους συζιτσεν αυτου. ύμων είμι. ζητήσετέ με, καὶ καθώς είπον τοῖς Ἰουδαίοις, Heb.x. ὅτι uv ὅπου ἐγὰν v ὑπάγω, ὑμεῖς ού δυνασυε εκυεω, και 34 uv αὐγα- t uv ..καθως πᾶτε ἀλλήλους καθως ἡγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγα-

Mk. 2 Cor. xi. 1, 16 only.
 xiv. 4. Rev. xiv. 4 only.

u = Matt. viii. 19. Mark vi. 10. v here bis. ch. viii. 21, w ch. xi. 57 reff. x ver. 15. ch. xv. 12. Matt. xii. 16 al.

32. om ει to αυτω (homæotel?) BC1DLX[Π]N1 1 fuld(with harl) lat-a b c ff2 g [l1] syr aeth-mss Tert, Ambr.: ins AC^2N^{3a} rel vulg-ed lat- $ef[l^2q]$ syr jer] Syr coptt goth aeth-rom [arm] Orig. Hil4. for $\epsilon au\tau \omega$, $au\tau \omega$ BHA N^1 (txt N^{3a} , but ϵ erased) Orig. ath-rom [arm] Orig₂ Hil₄. for εαυτω, aft ευθυς ins και ευς (but erased) D¹.

33. att μ ikpov ins χ povov LX[Γ] \aleph ev- γ lat-c f l Eus $_1$. om oti D \aleph 249 vulg lat-b c e f f f g with EFGHS[Γ] $\Delta \Lambda$ lat-a b g syrr Chr $_1$: txt ABCDR rel vulg lat- $cf ff_2[g] l$ goth arm $Orig_4$.

34. aft καθως ins καγω D. om 2nd wa & Ser's p.

Heavenly Father." Olsh. ii. 329. 31. νῦν ἐδοξ.] It was not that the presence of Judas, as some have thought, hindered the great consummation imported by ¿δοξ., but that the work on which he was gone out, was the ACTUAL COMMENCEMENT of that consummation: "ab hinc enim passiones Christi initium capiebant." Lampe. It is true that his presence hindered the expression of these gracious words: "jam quasi obice rupto torrentes gratiæ a labiis Jesu effunduntur." Id. έδοξάσθηspoken proleptically as if accomplished, because the deed was actually in doing, which was to accomplish it. The glorifying spoken of here, and in δοξάσει, ver. 32, is not the same. This is the glorifying of God by Christ on earth, in His course of obedience as the Son of Man, which was completed by His death (ὑπήκοος μέχρι θανάτου, Phil. ii. 8). And His death was the transition-point between God being glorified in Him, and He being glorified in God-manifested to be the Son of God with power by His resurrection, and received up to the Father, to sit at the right nand of God. This latter (ver. 32) is spoken of by Him here as future, but immediate (εὐθύς) on His death, and leads on to the address in ver. 33. έν έαυτῷ is in God (the Father), not in Christ. έαυτ. reflects back on the subject of the sentence: and $\vec{\epsilon}\nu$ is not 'by means of,' but in, by the resurrection of Him into that glory, which He had indeed before, but now has as the Son of Man, with the risen Manhood; so παρὰ σεαυτῷ, ch. xvii. 5. Grotius compares 1 Sam. ii. 30 (τοὺς δυξάζοντάς με δοξάσω LXX). ἀντι-δωρείται αὐτῷ ὁ πατὴρ τὸ μείζον οὖ δ vids τοῦ ἀμθρώπου πεποίηκεν. Origen.

in Joan. tom. xxxii. 18, vol. iv. p. 451. 33.] τεκνία—here only used by Christ affectingly expresses His not only brotherly, but fatherly love (Isa. ix. 6) for His own, and at the same time their immature and weak state, now about to be left without Him. καθώς είπ.] "Noluit discipulis citius hoc dicere: infidelibus dixit citius." Bengel. But naturally the two clauses, 'Ye shall seek Me and not find Me, and shall die in your sins,' also spoken to the Jews (ch. vii. 33; viii. 21), are here omitted: and by this omission the connexion with ver. 34 is supplied;-'Ye shall be left here: but, unlike the Jews, ye shall seek Me and shall find Me. and the way is that of Love,-to Me, and to one another (so Stier, v. 140 ff. edn. 2) -forming (ver. 35) an united Body, the Church, in which all shall recognize My presence among you as My disciples.'

34. The καινότης of this commandment consists in its simplicity and (so to speak) unicity. The same kind of love was prescribed in the O. T. (see Rom. xiii. 8):-'as thyself' is the highest measure of love, and it is therefore not in degree that the new commandment differs (Cyr., Euthym., Theod. Mops.) from the old, nor in extent, but in being the commandment of the new covenant,-the first-fruit of the Spirit in the new dispensation (Gal. v. 22): see

1 John ii. 7, 8 (and note), where καινή is commented on by the Apostle himself.

I cannot agree with Stier (v. 148, edn. 2), that ἴνα in the second sentence is not || with ἵνα in the first, but signifies ('I have loved you') "in order that &c." The sentence is analysense to ver 14 and the new point in it. logous to ver. 14, and the new point in it is the καθώς ήγ. ύμ., which is therefore

y 1 John ii. 3 πατε ἀλλήλους. $^{35 \text{ y}}$ ἐν τούτφ γνώσονται πάντες ὅτι ἐμοὶ ABCDE $^{6 \text{ Gen. v}}$ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε 2 ἐν 2 ἀλλήλοις. 36 λέγει MSUX $^{72\text{ AlRe}}$ Ματκ ix. 50. $^{80\text{ min. i. 12.}}$ αὐτ 6 Σίμων Πέτρος Κύριε, 8 ποῦ ὑπάγεις; ἀπεκρίθη i. 33. 69 $^{80\text{ min. i. 12.}}$ $^{9\text{ min. i. 12.}$

αλεκτωρ "φωνηση, "εως ου "αρνηση με τρις.
g ch. κί. 33 reff. XIV. 1 Μη β ταρασσέσθω ύμων ή καρδία h πιστεύετε

35. aft εν τουτω ins γαρ D lat-c. μετ' αλληλων Ν.

37. rec ins δ bef $\pi\epsilon\tau\rho\sigma$ s, with BL¹M 69 (1.33, e sil) Cyr₁: om ACN rel.—om $\pi\epsilon\tau\rho\sigma$ s D 22(Sz). om kurle N¹ 33. 249 vulg[(not tol) copt]. $\delta\nu\nu\alpha\sigma\alpha\iota$ $\mu\sigma\iota$ A. add $\nu\nu\nu$ (see ver 36) C¹DLX: om ABC³N rel. $\alpha\kappa\rho\lambda\sigma\nu\theta\epsilon\nu$ BC¹: txt AC³DN rel.

om αρτι C1LX. υπερ σου bef την ψυχ. μου XX.

CHAP. XIV. 1. pref και ειπεν τοις μαθ. αυτου D lat-α c.

set first, and should be (as in E. V.) retained so. 35.] $\pi \acute{a} \nu \tau \epsilon s$,—all the world,—and the object is to be, not mere vain praise or display before the world, but that men may be attracted by the exhibition of the Spirit of Christ, and won over to Him. The world, notwithstanding this proof of His presence among them, shall hate them: see 1 John iii. 10—15. But among $\pi \acute{a} \nu \tau \epsilon s$ they themselves are also included—brotherly love is the true sign to them of being children of God, 1 John ii. 3—5.

children of God, 1 John ii. 3—5.

36.] This announcement of Peter's denial is probably the same with that in Luke xxii. 33 ff., where see notes: but distinct from that on the way to Gethsemane, Matt. xxvi. 34: Mark xiv. 30. ἀκ. δὲ ὕστ., alluding probably both to the future reception of His Apostle into His glory, and to the particular path by which he should come to that glory;—as in ch. xxi. 18, 19.

37.] Peter understands our Lord's death to be meant [as the time of his following]: see Luke, ver. 33.

38. The δια τί is not answered—but Peter's boast solemnly questioned. See a somewhat similar question, ch. i. 51. There was at the same time a startling inversion of the subsequent facts, in this boast; to which our Lord, I think, alludes in His question, -τ. ψ. σου ὑπὲρ The οὐ μὴ ἀλέκ. φων. έμου θήσεις: necessarily implies, as it was night, ev th νυκτί ταύτη [Matt., Mark],-and binds the whole events of this chapter to CHAP. XIV. 1-31. This first division of the great discourse (see above on ch. xiii. 31) is spent in more directly comforting the disciples for their Lord's departure, by the assurance of His going to the Father, and its consequences. 1-10. HE, in his union with the

Father, will take His own to Him.

1.] A pause has intervened; "Peter is humbled and silent" (Lücke); the rest are ταρασσόμενοι τῆ καρδία on account of the sad things of which they had been hearing;—Judas's treachery,—Peter's denial,—the Lord's departure from them.

TEOS ...

εἰς τὸν θεόν, καὶ ἡ εἰς ἐμὲ ἡ πιστεύετε. 2 ἐν τῆ οἰκία τοῦ i ver. 23 only t πατρός μου ἱ μοναὶ πολλαί εἰσιν εἰ δὲ μή, εἶπον αν $^{\frac{1}{80}}$ only t ὑμῖν ρτι πορεύομαι ϳκ ἑτοιμάσαι κ τόπον ὑμῖν. 3 καὶ ἐὰν τοί 16 c. 2 Kings πορευθῶ καὶ ϳκ ἑτοιμάσω κ τ όπον ὑμῖν, πάλιν ἱ ἔρχομαι καὶ σοιγιίτου. Ν μοναι m παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ ¡ res., Matt. xxvii. 63 reft. m Mark ix. 2 reft. Cant. viii. ?

rec om ou (mistaken for the mere ou recitantis, and so, as often, 2. om av N.

2. om at R. free om of i (mistaken for the mere of i recitants, and so, as often, overlooked), with C2N rel lat-a ef q goth with Chr₁ [Orig-int₁]: ins ABC¹DKLX[Π]R 33. 69 vulg lat-b c.ff₂ g syrr [syr-jer] copt arm Cyr₁.

3. for kai ear, kar D. om kai (bef etoim.) ADEGHKM[Γ] Δ lat-f Syr (copt) goth Phot₁: ins B(sic: see table) CNR rel latt syr [syr-jer] with arm. etoimagat DM lat-f q Syr copt Γ Cyr₁]. rec umin bef topon, with AC rel vulg lat-b c.f ff₂ g: txt BDKLNX[Γ \Pi]R 1. 33 copt Cyr₂ Thdrt epx. bef π alin D.

κιστεύετε both times is imperative. So Cyr., Nonn., Thl., Euth., Aug., Hil.,— Lampe, Lücke, De Wette, Stier, Tholuck (edn. 6), and A. V. R. Many (Erasmus, Beza, Grot., Olsh., also E. V.) take the first as indic., the second as imper., 'Ye believe in God: believe also in me.' But this is inconsistent with the whole tenour of the discourse, which presupposes a want of belief in God in its full and true sense, as begetting trust in Him. Luther takes both as indicative. The command is intimately connected with ch. xiii. 31, 32faith in the glorification of Christ in the Father, and of the Father in Him.

2.] This comfort—of being reunited to their Lord-is administered to them as τεκνία, in forms of speech simple, and adapted to their powers of apprehension of spiritual things. The olkia is Heaven: Ps. xxxiii. 13, 14: Isa. lxiii. 15. In it are many (in number-not in degree of dignity, as Clem. Alex., Basil., Theod., Chrys., Theophylact, Tert., Hil., Aug., &c., at least no such meaning is here conveyed) abiding-places; room enough for them all; - ίκαναl δέξασθαι καl ύμας συνεσομένους ήμιν ἀεί. Euthym. If not,—if they could not follow Him thither, He would not have concealed this from them. This latter assurance is one calculated to beget entire trust and confidence; He would not in any matter hold out vain hopes to them ;-His word to them would plainly state all difficulties and discouragements, -as indeed He does, ch. xv. 18; xvi. 1, 4; which last verse Ίνα μνημ. ὅτι ἐγω εἰπον ὑμῖν, is decisive for the above interpretation here, against those who would join ὅτι πορεύομαι with εἶπον ἃν ὑμῖν (Euthym., Aug., Erasm., Luther, Bengel): -which besides does violence to the next verse, where the 'going to prepare a place' is stated as a fact. The our may, it is true, have been inserted as a ὅτι recitantis, to favour the view just controverted: but it is much more probably genuine, signifying because, and belongs to the whole sense of vv. 1, 2, as a reason why their heart should not be troubled.

The sense confidently proposed for the many mansions by a correspondent, that He was going to one part of His Father's house, while they would remain in another, that house being not Heaven, but the Universe, -is entirely put out of the question, as being frigid in the extreme under the solemn circumstances,-as being contrary to all Scripture analogy of expression,-and as inconsistent with the πορεύομαι έτοιμάσαι τόπον υμίν, where the τόπος is of necessity correlative with the μοναί, which are in that οἰκία whither He is going. Besides, their earthly μικρός xpovos could in no sense be called a μονή. The έτοιμάσαι τόπον is that of which we sing,-" When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers:" see note on Luke xxii. 43. And thus it is τόπον, not τàs μονάς:--the thus it is whole, not each man's place in it.

3.] On ἐάν (not 'vohen,' here or any where), see note, ch. xii. 32. Here there is no translation of feeling: only in the extract from Hermann there, we may

read 'experientia' (vestra) cognoscetur.'
In order to understand this, we must bear in mind what Stier well calls the 'perspective' of prophecy. The coming again of the Lord is not one single act,as His resurrection, or the descent of the Spirit, or His second personal advent, or the final coming to judgment; but the great complex of all these, the result of which shall be, His taking His people to Himself to be where He is. This epapal is begun (ver. 18) in His Resurrection carried on (ver. 23) in the spiritual life (see also ch. xvi. 22 ff.), the making them ready for the place prepared; -further advanced when each by death is fetched

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n ch. xiii. 33, 36 reff. o see ch. i. 14 reff. p = ch. xi. 25. Col. iii. 4. 1 John i. 2. v. 20. q ch. (i. 52 v. r.) xiii. 19. Matt. xxiii. Matt. xxiii.
39. xxvi. 29,
64. Rev.
xiv. 13 only †.
Matt. xxv.
9 reff.
impers., here
only. Prov. only. Prov xxx. 16 s Heb. iv. 7 only. see Luke xv. 29

καὶ ύμεις ήτε. 4 καὶ η όπου έγω η ύπάγω οἴδατε την όδόν. 5 λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, καὶ πῶς οἴδαμεν την όδον: 6 λέγει αὐτῶ ὁ Ἰησοῦς Ἐνώ είμι ή όδὸς καὶ ή ο ἀλήθεια καὶ ή ^p ζωή οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκειτέ με, καὶ τον πατέρα μου αν ήδειτε α άπ' άρτι γινώσκετε αύτον καὶ έωράκατε [αὐτόν]. 8 λέγει αὐτῶ Φίλιππος Κύριε, ...εωραδείξον ήμιν τὸν πατέρα, καὶ τάρκει ήμιν. 9 λέγει αὐτῷ ΑΒΟΕ ό Ἰησοῦς «Τοσοῦτον «χρόνον μεθ' ύμῶν t εἰμι, καὶ οὐκ ΜΝΩSU t pres., ch. vi. 58 reff.

118 1. 33. 69

for ητε, εσθαι eritis D.

4. om εγω DLX 1. 69 lat-a b e ff, q [ath] arm Chr,. rec ins και bef την οδον and aft it ins (a 2nd) οιδατε (mistaken filling up of sense), with AC3DN rel [latt(exc a)] syrr goth Chr, Cyr,: txt BC1LQXX 33 copt (ath) [Non,].

5. aft θωμας ins δ λεγομενος διδυμος D 76 Non. om και BC¹L lat-a b [æth]. rec (for οιδ. τ . οδον) δυναμεθα την οδον ειδεναι, with AC²NQ($\mathbf R$) rel [vulg lat-c&c syrr syr jer (arm)]: txt BC'(D) lat-a b e [æth] Cyr Tert1. - (δυνομεθα N. -τ. οδ. $\epsilon i\delta$. $\delta v\nu$. \aleph : τ . $o\delta$. $\delta v\nu$. $\epsilon i\delta$. K arm. $-\tau$. $o\delta$. bef $oi\delta$. D lat-b e Tert.)

6. om & C1LX: ins ABC3DNQ rel.

7. εγνωκατε D¹(txt D²) ℵ [copt Cyr-p₂]. εμε DN Chr₁: om A. av ηδειτε) εγνωκειτε αν, with AC3D2N rel: γνωσεσθαι D18: txt BC1.Q[X] 1.33 Cyr. [Bas, Ps-]Ath. rec ins και bef απ' αρτι, with AC3DN8 rel vulg lat-b c ef ff. Iren-int, Tert Novat Hil spec: om BC1LQX 1 lat-a. for γινωσκετε, γνωσεσθαι (sic) & [cognoscetis vulg lat-f q]. om last αυτον BC1 Iren-int, : ins AC3DNQX vel latt Iren-int-mss, Tert,.

8. ins o bef φιλιππος N.

9. om 1st δ AL[Π¹⁻³]. τοσουτω χρονω DLQN¹ Cyr[-p varies] Marcell₁ Iren-int₁ Orig-int_p, but L¹(appy) had τοσουτον: txt ABN N³a(but former reading restored) rel Hipp, Orig,

away to be with Him (Phil. i. 23); fully completed at His coming in glory, when they shall for ever be with Him (1 Thess. iv. 17) in the perfected resurrection state.

4.] And where (whither) I go ye know the way. They might have known, and doubtless did know in some sense; but, as Lampe remarks, "interdum quis laudatur ut officii sui moneatur." We use thus 'you know,'-leaving to be supplied, 'if you would give the matter thought.'

οπου, to the Father; την όδόν (in our Lord's own case, of which this verse 5.] Thomas is treats), His death. slow of belief and apprehension. The answer to ποῦ ὑπάγεις; ch. xiii. 37, which Peter seems to have apprehended, was not sufficient for him: see ch. xx. 25: φετο γάρ, says Euthym., αἰσθητὸν εἶναί τινα τόπον ὅπου ὑπάγει, και ὁδὸν ὁμοίως τοι-αύτην. 6.] Our Lord, as Lücke (after Bengel) remarks (ii. 596), inverts the order of Thomas's question, and in answering it practically, for them, speaks of 'the Way' first. He is THE WAY; not merely the Forerunner; which would imply on our part only an outward connexion with Him as His followers: - but the way, in and on which we must go, having an inner union

with and in Him (De Wette) : see Heb. x. ή αλήθεια—more than ὅτι ἀληθεύω κ. πάντως έσται ταῦτα, Euth. It is another side of the same idea of the Way; -God being true, and only approached by and in truth. Christ IS THE TRUTH, in Whom only (Col. ii. 3) that Knowledge of Him is gained, which (ch. xvii. 3) is eternal ή ζωή-not merely because οὐδὲ δ θάνατος διαστήσει διιας έμου, Euthym.,but as being THE LIFE (see ver. 19: Gal. ii. 20) of all His, in Whom only they who live can come to the living Father (ch. vi. 57). $\hat{\text{oùdels}} \in \text{px}$...] This plainly states the $\pi \hat{\text{oùdels}} \notin \pi \hat{\text{dya}}$, and the way also.

δι' ἐμοῦ—as τῆς ὁδοῦ. 7.] See ch. viii. 19. ἀπ' ἄρτι] There is no difficuity, if we bear in mind the vov of ch. xiii. 31. The henceforth is the future time, beginning with our Lord's glorification, which was now at hand. Lücke remarks: "ἀπ' ἄρτι is not entirely future nor entirely present, but the moment of transition, the identification of the present and future. Christ speaks here proleptically, in reference to the hour of His glorification being come" (ii. 598).

8.] Philip misunderstands έωρ. to mean 'seeing in a vision,'-and intimates that

έγνωκάς με, Φίλιππε; ὁ έωρακως έμε έωρακεν τον πατέρα. καὶ πῶς σὰ λέγεις Δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ πιστεύεις ὅτι ἐγὰ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ρήματα ἃ έγὼ λέγω ύμιν "ἀπ' ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ u ch. r. 19 reff. πατηρ [\acute{o}] $\acute{e}ν$ $\acute{e}μοὶ$ $^{\rm v}$ μένων ποιεῖ τὰ έργα αὐτοῦ. $^{\rm 11}$ πι- $^{\rm v}$ = John only, ch. vi. $^{\rm 56}$. στεύετέ μοι ὅτι ἐγὰ ἐν τῷ πατρὶ καὶ ὁ πατηρ ἐν ἐμοί· xv.5 al. ϵ ί δὲ μή, $^{\rm w}$ διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι. 12 ἀμὴν $^{\rm w}$ constr., ch. iv. 39, 40, 41 ἀμὴν λέγω ὑμῖν, ὁ $^{\rm x}$ πιστεύων $^{\rm x}$ εἰς ἐμέ, τὰ ἔργα ἃ ἐγὰ $^{\rm al.}$ ii. 11 reft. ποιω κάκεινος ποιήσει, και μείζονα τούτων ποιήσει, ότι

om και (bef πως) BQN latt Iren-int, Hil, Ambr, Aug: ins ADN rel lat-f [q syr-jer]

aft Levels ins oti KI.

3. 218 wth (to conform to folly: or perhaps from ch vi. 63, where ree has λαλω, and txt λελαλ.): txt BLNX late syrmg copt [Cyr-p₃]. (λεγω over the line 1. m. in B: see table: 1 ischdf [N. T. Vat.] says by B³ appy.) om δ (bef $\epsilon \nu$) BL vulg late δf_2g Orig. Did, [Ath, Cyr.] Aug.: ins ADQN rel late δf_2g orig. pig. (syr. eyr. or goth or m.)

ree ins aυτοs bet ποιει, ome aυτου, with ANQ rel vulg syrr syr-cu goth arm Origi Ath, Chr.: for αυτου, αυτος LX 33 Cyr[-p]: txt BDN [Cyr-p,].

11. transp $\epsilon\gamma\omega$ $\epsilon\nu$ $\tau\omega$ $\pi\alpha\tau\rho$ i and o $\pi\alpha\tau\eta\rho$ $\epsilon\nu$ $\epsilon\mu\omega$ i (and for $\kappa\alpha$ i $\epsilon\gamma\omega$, $\kappa\alpha\gamma\omega$) D: om $\kappa\alpha$ i o $\pi\alpha\tau\eta\rho$ $\epsilon\nu$ $\epsilon\mu\omega$ i A [Ath-2-mss₁]. elz aft $\epsilon\nu$ $\epsilon\mu\omega$ i ins $\epsilon\sigma\tau\nu\nu$, with 1. 691 vulg late c e g syr-cu goth arm-use Ath₁] Iren-int Hil₁: om (A)BDNQN rel(H—Treg, expr) 33. 691 Chr Cyr₁ Tert₁ Hil_{sæpe}. $\mu\eta\gamma\epsilon$ D. om $\delta\iota\alpha$ N¹. for $a\nu\tau\alpha$, $a\nu\tau\omega$ B om μοι (as not logically corresponding to the μοι before) DLN 33 vulg late efg Syr syr-cu syr-jer Tert, Hil, Ambr.

one such sight of God would set at rest all their fears, and give them perfect con-9.] The Son is the only Exponent of the Father to men: see ch. xii. 44, 45: Col. i. 15: Heb. i. 3: 1 Tim. vi. 16. This seeing of the Father in Him, is .not only seeing His bodily presence, but knowing Him (οὐκ ἔγνωκάς με). 10.] See ch. x. 30, 38, and for the latter clause ch. viii. 28, where the contrast is, as here, purposely inexact in diction, -words being placed in one member and works in the other: and, as there, έργα and ρήματα are taken as correlative and co-extensive; -all the working of the Lord Jesus being a λαλιά, a revelation of the Father. De Wette supposes both ἔργα and ῥήμ. to be understood in both places. Without the [δ], the sense will be, of course, the Father, abiding in Me . . . ποιεί τὰ ἔργα αὐτοῦ] doeth His works: they are not Mine, but His, done in and by Me: but èv èµoí, present and abiding, so that δ έωρακως έμε εώρακεν τον πατέρα.

11-24.] Jesus will make proof of His abiding union with the Father, in His union with His own: and this, vv. 12-14, in answering prayer: vv. 15-17, in the sending of the Spirit: vv. 18 ff., as a pledge of the completion of this union in His personal return. The Lord now unfolds out of this ποιεί τὰ ἔργα αὐτοῦ, the great promise of the Paraclete. Sià

τὰ ἔργα αὐτά] See ch. x. 38. The object here seems to be, to fix their attention on the works as a plain testimony even to such as could not simply believe so deep a thing on His assertion (πιστ. μοι), and one which (ver. 12) should become subjective in themselves hereafter,—by virtue of their living union with Him who is gone to the Father, and become the dispenser and channel of the Spirit. "Qui Christo de se loquenti credit, in Christum credit." Bengel. μείζ. τούτων] This word weil. is not to be evaded (so as to = πλείονα, Lampe), but taken in its full strict sense. And the keys to its meaning will be found ch. i. 51; v. 20. The works which Jesus did, His Apostles also did,scil., raising the dead, &c.; - greater works than those, they did, - not in degree, but in kind: spiritual works, under the dispensation of the Spirit, which had not yet come in. But they did them, not as separate from Him: but in Him, and by Him; and so (ch. v. 21) He is said to do them. The work which He did by Peter's sermon, Acts ii., was one of these μείζονα τούτων,- the first-fruits of the unspeak-This union of them with and in Him is expressed here by τὰ έρ. & έγω ποιώ, κάκείνος ποιήσει. sown, we reap; and the harvest is greater than the seed-time," Stier. v. 189, edn. 2. 13.] I have retained the period after

Υ Μαιζ χνί, 17 έγω προς του πατέρα πορεύομαι. 13 καὶ ὅ τι αν αἰτήσητε ARDE 16 , χνί, 23 , 9 έν τ $\hat{\omega}$ ονόματί μου, τοῦτο πορέτο. 8 ν εν τω ονόματί μου, τούτο ποιήσω, ίνα 2 δοξασθή ό ΜΩ. UX z constr., ch. xmi. 31, 32. z Matt. xix. 17 πατήρ ἐν τῷ νίῷ. 14 ἐάν τι αἰτήσητε γ ἐν τῷ ὀνόματι 1.33.69 μου, έγω ποιήσω. 15 έὰν ἀγαπᾶτέ με, τὰς εντολὰς τὰς 2 Mait. xix. 1 (reff.). b ver. 26. ch. xv. 26. xvi. 7. 1 John ii. έμας ^α τηρήσατε. ¹⁶ καγω έρωτήσω του πατέρα, καὶ 7. 1 John 1 only +. Job xvi. 2 άλλον υπαράκλητον δώσει ύμιν, ίνα ή μεθ' ύμων είς τον 19.

12. rec aft πατερα ins μου, with E rel lat-e syrr: om ABDLQX [Π Ν 1. 33. 69 latt [syr-jer] copt goth ath arm Chr2 Non [Novat] Aug. πορευσομαι H1Q copt.

13. for αιτητητε, αιτηται Β, αιτητε Q 13. for aith $\eta \eta \eta \tau \epsilon$, aith $\eta \tau \epsilon Q$.

14. for $\epsilon \alpha \nu$, $\alpha \nu$ D. aft aith $\eta \eta \tau \epsilon$ ins $\mu \epsilon$ BEH U(Treg, expr) [r] $\Delta \aleph$ 33 vulg late f Syr-ed syr goth arm-use: om ADQ rel late e g [q] Syr-ins copt [ath]. for $\epsilon \gamma \omega$, $\tau \sigma \nu \tau \sigma$ (from last ver) A B(sic: see table) L[Λ^2] 33 vulg late e g q copt arm[-use ath] Cyr, Λug_1 : $\epsilon \gamma \omega \tau \sigma \nu \tau \sigma$ M: txt DQ \aleph rel [late $e f f f_2$ syrr goth].

15. om $\mu \epsilon \aleph^1$ (ins \aleph^{3b}). $\tau \eta \rho \eta \sigma \epsilon \tau \epsilon$ BL Eus₁ [Melet₁]: $\tau \eta \rho \eta \sigma \eta \tau \epsilon \aleph$ 33. 691 ev-y

[Cyr-p,]. 16. (καγω, so BDQX 1 [Cur-p].) for $\epsilon \rho \omega \tau \eta \sigma \omega$, $\tau \eta \rho \eta \sigma \omega \aleph^1(\text{sic})$. η) μενη (from ver 17), with AD rel Eus Cyr-jer: txt (B)LQX(8) 33 lat-a b c e f ff2 q Syr syr eu syr mg copt goth [Eus₃] Cyr jer, Did, Ambr Hil, Lucif. — $\mu\epsilon\theta'$ $\nu\mu$. ϵ 15 τ . at. bef $\vec{\eta}$ B [lat-b] : $\mu\epsilon\theta'$ $\nu\mu\omega\nu$ bef η R [lat-a cf ff_2 q Eus₁ Cyr jer₁]. ϵ 15 τ 2. alwa bef EIS T. alwa bef μεθ υμων D [Eus,].

πορεύομαι (Grot., Griesb., Lachm., Knapp, Lücke, Meyer, Stier place a comma only and connect this verse with the oru), because the sense remains much the same,

and the style is better preserved. αἰτήσητε, scil. τον πατέρα: so ch. xv. 16; xvi. 23. But this does not exclude, but distinctly includes, prayer to Christ; so blended are these two (as the opav, ver. 9), that we have not ποιήσει, but ποιήσω, and, ver. 14, emphatically έγω ποιήσω. He who prays to the Father, prays to the This ποιήσω answers to the ποιήσει in ver. 12; the reason why you shall do these greater works, is, on account of the all powerful Spirit of grace and supplication which My going to the Father shall bring down upon the Church; in answer to which Spirit, I will do by you whatever in My Name (i. e. in union with Me, as being Mine, manifesting forth Jesus as the Son of God) ye shall ask. And the end of this is, that by these peiζονα τούτων, the wonders of grace and triumphs of the Spirit, the Father may be glorified (His glory shewn forth) in and Ver. 14 solemnly repeats by the Son. as a promise, what was incidentally asserted before: "For this is a truth, that whatever' &c. And besides, adds the ἐγώ: it is I that will do it: shewing that the use of the first person before was emphatic. " ἐγώ hoc jam indicat gloriam."-Bengel.

Ver. 15 is a following out of the $\dot{\epsilon}\nu$ τῷ ὀνόματί μου: 'That way of prayer is the way of loving obedience, in which the Spirit is ever found, and which is only trodden by His help:'-and also of Iva δυξ. ὁ π. ἐν τῷ νί., 'As the Father is honoured in the Son, so must the Son be honoured in you: see ch. xv. 10.

16. And then the Spirit shall proceed forth upon you. Not αἰτήσω, but ἐρωτήσω - "familiaris petendi modus," Bengel :- rather perhaps, a manner of asking implying actual presence and nearness,and here used of the mediatorial office in Christ's ascended state. TOV Olshausen remarks that the interpretations of this word range themselves in two classes, which again by no means exclude one another :- those of 'Com-FORTER,' and those of 'ADVOCATE.' (" Teacher" (Theodore of Mopsuest, and Ernesti) is out of the question.) etymology of the word requires the latter as its strict meaning, and in this strict meaning it satisfies 1 John ii. 1, παράκλητον έχομεν πρός του πατέρα Ίησοῦν χριστόν: but not so all the places where it is used of the Holy Spirit, -nor this verse, where of the Son and Spirit both. And therefore the other meaning, -Comforter, including as it does in its fulness (see Rom. viii. 26, where both, the συναντιλαμβάνεσθαι and the ὑπερεντυγχάνειν, are united) the Advocate also, has been both here and in Germany (Trôfter, Luther) sanctioned by Christian usage as the most adequate rendering. See Archdeacon Hare's Mission of the Comforter, vol. ii. note J a. He shews that Wicliff, from whom we have our Comforter, often used "comfort" for the Latin comfortari, as e. g. Luke xxii. 43: Acts ix. 19 al. Thus the idea of help and strength is conveyed by it, as well as of consolation.

It was this office (comfortari) which Jesus

αἰῶνα, 17 τὸ $^{\circ}$ πνεῦμα τῆς $^{\circ}$ ἀληθείας, $^{\circ}$ ὸ ὁ κόσμος οὐ $^{\circ}$ κὶ, 18 κες 13 δύναται $^{\circ}$ λαβεῖν, ὅτι οὐ $^{\circ}$ θεωρεῖ αὐτὸ οὐδὲ γινώσκει $^{\circ}$ $^{\circ}$ κιι $^{\circ}$ εἰν. $^{$ χομαι πρὸς ύμᾶς. 19 k ἔτι k μικρὸν καὶ ὁ κόσμος με οὐκ g ch. vii. 29. ἔτι ° θεωρεῖ, ὑμεῖς δὲ ° θεωρεῖτέ με. ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς Ματτ. ν. 24 ζήσετε. 20 ἐν ἐκείνῃ τῆ ἡμέρα ὑμεῖς γνώσεσθε ὅτι ἐγὼ ἐν $^{\rm h \ James \ 1.27}_{\rm 10}$ οης. $^{\rm pc.ix}_{\rm 14, 18 \ 35}$, $^{\rm 1}_{\rm pres., \ ver. \ 3}$ k ch. xiii. 33 ref.

17. for 8, ov N3a(but v erased). autor (3 times) D1L, and (1st) M X3a(but txt restored) 69, (2nd) 69, (3rd) $6^2MU := \text{om 2nd av} \tau \sigma BR$ lat-a Lucif. rec aft views ins $\delta \epsilon$, with AD rel vulg lat-e e f f_2 y [q syr-cu syrr syr-jer copt &c] Cyr-jer, Did₁: om BQR lat-a b Lucif₁ Quest₁. rec $\epsilon \sigma \tau a$, with AD²QR rel vulg syr syr-jer copt ath arm: txt BD¹ 1. 69 tol lat-a b c e f f_2 Syr syr-cu goth Lucif Aribr Quest.

19. om 2nd $\mu \epsilon$ LQ. rec $\xi \eta \sigma \epsilon \sigma \theta \epsilon$ (more usual), with ADQR rel Chr₁ Cyr[-p]

Hil: txt BLX.

20. rec γνωσ. bef υμεις, with DN rel lat-a c e [ff g q] syr copt goth arm : om υμεις

had filled to His disciples while with them: - and which the Holy Spirit was to fill even more abundantly (and in a higher sense, because their state would be higher) on the removal of Jesus from them.

17.] τὸ πν. τ ἀλ., not ' the true Spirit,'but 'THE SPIRIT OF TRUTH;'-the Spirit Who is truth, 1 John v. 6,-of Whom all truth comes, and who alone leads into the whole truth, the truth of God, ch. xvi. 13.

ό κόσμος = οι ψυχικοί, 1 Cor. ii. 14, those who live according to the desires of the flesh and the mind, and have no receptivity of the things of God.

θεωρεί sometimes = γινώσκει, but not here, as being separated from it by οὐδέ: 'recognizes not in His operations (obj.) nor knows (subj.);'-has neither sight nor knowledge of. γινώσκετε-present, but spoken of their state as disciples opposed to the world,—and proleptically, as before. They were even now not of the world (ch. xv. 19), and are therefore viewed in the completion of their state as opposed De Wette to be future in signification, as any present predication of permanence must necessarily be; abideth, as µένει, ch. viii. 35. Euthym. understands παρ' όμ. μένει of the Spirit abiding in Jesus, Who was among them: but wrongly.

ἐστίν] This was perhaps corrected to the future, because, though their knowledge of the Spirit proper to their complete state, and His dwelling, remaining, among them, had in some inferior sense begun,-His dwelling in them had not. See Hare, Mission of the Comforter, ii. note I. With the reading ¿στίν, the prolepsis is still 18.] ὀρφ. should be orphans, as in the E. V. marg. The office of

the παράκλ. is to connect the disciples with the Father: if therefore they had Him not, they would be fatherless. The expression connects with τεκνία ch. xiii. 33, and as Euthym., springs from πατρική εὐσπλαγχνία. This makes ἔρχομαι, I am coming, plain, as applying to the coming by the Spirit, who is one with Christ ;not only the ultimate personal coming, which is but the last step of the έρχομαι, nor only the bodily coming again to them and not to the world at the Resurrection. which was but a pledge of His lasting presence in the Spirit: see on ver. 3. έρχομαι is (as there) the complex of these the great Revisitation, in all its blessed progress. The absence of any connecting particle as $\gamma d\rho$, with $\epsilon \rho \chi o \mu a \iota$, arises (Meyer) from the depth of affection in the Lord's heart. 19—21.] This ξρχομαι is explained to consist in His presence among them by the life of His Resurrection, which is theirs; by (ver. 20) the witness of the Spirit in their hearts; and (ver. 21) their sanctification by the Spirit in love, and the consequent manifestation of Jesus to them,

Luthardt (ii. p. 309 f.) attempts to confine ἔρχομαι (and this whole passage) to the παρουσία, in spite of the plain sense of vv. 19, 20, relying on the analogy of Rev. xxii. 17, and saying that on the common interpretation, the Church would have no cause to long for her Lord: and so Aug., Maldon., Hofm., al. But manifestly the context is against him: and he must thus explain away many other passages (e. g. Matt. xviii. 20). The presence of Christ by the Spirit is none the less real, for being incomplete. 19.7 The immediate reference of this θεωρείτε is to the forty days (see Acts x. 41)-but only as leading on to its wider and deeper

1 = ch. v. 38. T = cn. v. 35.
m ver. 15.
n ch. i. 18 reff.
o act., here bis.
Acts xxiii.
15, 22. xxiv.
1. xxv. 2, 15.
Heb. xi. 14
only. Exod.
xxxiii. 13. xxxiii. 13, pass., Matt. xxvii. 53. Heb. ix. 24. Wisd, i. 2. p Acts vii. 40, from Exod. xxxii. 1. q ch. viii. 51, 52, 55 reff. rver. 2 only †. 1 Macc. vii. 38 only. 38 only.

τῶ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κάγὼ ἐν ὑμῖν. 21 ὁ ¹ ἔχων τὰς ἐντολάς μου καὶ ^m τηρῶν αὐτάς, ⁿ ἐκεῖνός ἐστιν ὁ άγαπῶν με ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, κάγω άγαπήσω αὐτον καὶ ο εμφανίσω αὐτω έμαυτόν. 22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, [καὶ] Ρτί γέγονεν ὅτι ἡμῖν μέλλεις ο ἐμφανίζειν ...εμφασεαυτὸν καὶ οὐχὶ τῷ κόσμω; 23 ἀπεκρίθη Ἰησοῦς καὶ Θ είπεν αὐτῶ Ἐάν τις ἀγαπά με, τὸν ٩ λόγον μου ٩ τηρήσει, GHKL και ο πατήρ μου άγαπήσει αὐτόν, και προς αὐτον έλευ- ΓΔΛΙΙΝ μοιην σομευα και μονην παρ αὐτῷ ποιησόμεθα. 24 ὁ μὴ ἀγαποιείσθαι,
Τhue, 131 , πῶν με τοὺς q λόγους μου οὖ q τηρε 12 καὶ ὁ λόγος ὃν
νεί!! 13 . σόμεθα καὶ τ μουὴν παρ' αὐτῷ ποιησόμεθα. 24 ὁ μὴ ἀγα-

A lat-b Syr ath Chr, Cyr[-p4] Victorin: txt BLM1QX 33 vulg lat-f. και εγω E2GMU∆ S(Tischdf) 112 Chr.

21. (καγω, so BDGLQX[Γ]ΛΝ 1.) ενφωνησω D1(txt D-corr1(?)).

22. for ισκαριωτης, απο καρυωτ •υ D. rec om 1st kai (as unnecessary and misunderstood: or perhaps from κε preceding), with ABDELX 33 latt Syr syr-cu [syr-jer] coptt goth æth arm Cyr, Orig-int, : ins QN rel lat-q syr Chr, for γεγονεν,

 $\epsilon \sigma \tau \iota \nu$ D Chr₁. $\mu \epsilon \lambda \lambda \epsilon \iota s$ bef $\eta \mu \iota \nu$ D. $\epsilon \mu \rho \alpha \nu \iota (\epsilon \iota s)$ A lat- α Lucif. 23. rec ins σ bef $\iota \eta \sigma$., with MXA 69 Orig₁: om ABDN rel Cyr₁. for 1st $\alpha \nu \tau \omega$, $\alpha \nu \tau \sigma \iota s$ κενσομαι D lat- ϵ syr-cu. for $\mu \sigma \nu \nu \tau \omega \sigma \iota \omega$, προς αυτον μονην D Syr. rec ποιησομεν (more usual), with A rel Orig, Ath, Epiph,; ποιησωμέν Μ[Γ]ΔΛ: ποιησομαι D late syreu: txt BLX[Π2] & 1. 33. 69 Orig Eus3 Ath-ms, Did, Epiph, Chr-ms, Cyr[-p4] Thdrt,

aft o horos ins o emos D lat-a e syr [syr-jer] arm Gaud,. 24. τηρησει D copt.

reference to the spiritual life. ζŵ, not ζήσω-the principle of Life being immanent in Him. ζήσετε, in all its fulness, including the most blessed sense of ζωή, -the Life of the Spirit, -here and hereafter. See Meyer's note. 20.] čκ. τῆ ἡμ., no particular day: but 'each of these periods, as its continually increasing light breaks upon you, shall bring increased knowledge of your unity in Me with the Father, and my dwelling in you by the Spirit.' If any particular day is to be thought of, it would naturally be the Pentecost. 21. ἔχων κ. τηρῶν, "qui habet in memoria et servat in vita." Aug. in loc. Or perhaps more accurately (with Stier), "He who has my commandments, as being my disciple by outward profession (not thus only : but holds them, by the inner possession of a living faith. So Meyer), and keeps them :" see Luke xi. 28. And Typ. is more of the inner will to keep them, than the absolute observance, which can only follow on high degrees of spiritual advancement.

έμφ. αὐτ. έμ., by the Holy Spirit: see ch. xvi. 14. This (as Stier observes) is the highest promise which can be made to man (see ver. 23), and yet it is made to every man who έχει κ. τηρεί the commandments of the Lord Jesus. Cf. Exop. in reff.

22.] Ἰούδας, οὐχ ὁ Ἰσκ. = Ἰούδας Ἰακώ-Bov of Luke vi. 16: see note on Matt. x. 2 ff. Meyer remarks that the οὐχ ὁ Ἰσκαριώτης is pragmatically superfluous, after ch. xiii. 30, but is added by St. John from his deep horror of the Traitor who bore the same name. The question seems to be put with the Jewish idea, that the Messiah, the King and Judge of the nations, must necessarily manifest himself to the [kaí preceding an interrogation, expresses astonishment at what has just been said, and, assuming it, connects to it a conclusion which appears to refute or cast doubt on it. So Eur. Med. 1388, — ὧ τέκνα φίλτατα! "μητρί γε, σοὶ δ' οὕ." κάπειτ' ἔκτας; See more examples in Hartung, i. p. 146, and cf. Kühner on Xen. Mem. p. 117.] τίγέν. ὅτι] What has happened, that...? i. e. how is it, that...? 23, 24.] These verses con-. . . 3 tain the answer to the question in both its parts: - ήμιν, because love to Christ, leading to the keeping of His word, is the necessary condition of the indwelling and manifestation in man of the Father and the Son;—οὐχὶ τῷ κόσμῳ, because want of love to Christ, leading to neglect of His words, necessarily excludes from communion with the Father and the Son, and the Spirit, who reveals the Son in man. "The

ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός. « ver. 17 reff.
25 Ταῦτα λελάληκα ὑμῖν * παρ' ὑμῖν * μένων 26 ὁ δὲ u combu...

Wind. xviii. 14. 25 Ταῦτα λελάληκα ύμιν παρ υμιν μενων τη παράκλητος, τὸ πνεῦμα τὸ ἄγιον, ὁ πέμψει ὁ πατηρ ἐν γε καθονε (u). Τῷ ὀνόματί μου, π ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ μν ὑπομικικί. 61. Τίτ. iii. 1. μνήσει μύμᾶς μπάντα ἃ εἶπον ὑμῖν. 27 εἰρήνην κἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν κοίδωμι ὑμῖν οὐ καθῶς ὁ κόσμος κτ. 18. χ. cl. χ. 28 al. χ. 21. χ. 23 seff. χ. 24 ser ουίγ. Υπάγω καὶ ερχομαι πρὸς ύμᾶς. εἰ ήγαπᾶτέ με, ἐχάρητε \hat{a} ν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ \hat{b} μείζων \hat{c} i.7.) a press, vv. 3, svii. 11. xxvi. 2. \hat{b} = ch. iv. 12. viii. 53. Gen. xiviii. 19.

26. $\pi \in \mu \psi \in \iota$ bef to $\pi \nu$. to $\alpha \gamma$. \aleph^1 .—for δ , or LX \aleph^{3a} Chr-mss, : om \aleph^1 . aft o πατηρ ins μου D [Π²(but erased)] lat-g Syr syr-cu copt-wilk Eus₃ Gaud₄. for ειπον, aν ειπω D[Π] 254 latt. aft υμιν ins εγω BL: om ADN rel vss Orig.

27. aft διδωσιν ins υμιν X.

28. αγαπατε D¹(txt D²) HL 69. rec aft 2nd οτι ins ειπον (cf preceding clause), with E rel Ath, Ambr.; om ABDK¹LX[Π] \aleph 1. 33. 69 latt syrr syr-cu syr-jer copt goth [æth arm] Orig [Eus₁] Chr Cyr[-p₁]. rec aft $\pi arm p$ ins $\mu o v$, with D⁵ \aleph ¹(marked for erasure, but marks removed) rel lat-a f syrr Eus₁: om ABD¹LX 1. 33 vulg lat-b c e ff_2 g l æth Chr $_2$ Cyr[- p_2] Iren-int $_1$ Orig-int $_1$ Tert $_1$ Cypr $_1$ Hil $_5$.

addition πρὸς αὐτὸν έλευσ. κ. μονὴν παρ' αὐτώ ποιησ. makes this incapacity still plainer and more deeply felt." Meyer. For (καί, and hence you may infer what I am setting forth) the word which ye hear (and which the world où $\tau\eta\rho\epsilon\hat{\imath}=\mathring{a}\theta\epsilon\tau\epsilon\hat{\imath}$), -is not Mine, but the Father's (not, 'non tam . . . quam'). On the gracious and wonderful promise of ver. 23, see 25-31.] His farewell, Rom. viii. 15. and the parting bequest of His Love.

25.] λελάληκα is proleptic, referring, as εἶπον (ver. 26), to the futures, διδάξει and ὑπομνήσει. Meyer supposes that a pause took place here, and the Lord looks back on what He had said to them. But this does not seem so natural.

26.] q. d. 'I know that ye do not understand them yet: but' &c. τὸ πν. τὸ ἄγ.] The Paraclete is now more closely defined by this well-known Name, -and, by δ πέμψει δ πατήρ, and εκείνος ..., designated personally, as One sent, and One acting on them. έν τω όν. μου, not, 'in My stead,' but in regard of Me-'in answer to My prayer, and prayers in My name,—to those who bear My name,—and as a means of manifesting Me.' διδάξ. πάντα stands by itself, not with & εlπον:-shall teach you all things ;- 'all that can and may be learnt by you, all that belongs to your work and life in Me.' ὑπομνήσει] What is not understood is liable to be forgotten;—and therefore in this word is implied the giving them a right understanding of, as

well as recalling, what Jesus had said to them: see ch. ii. 22; xii. 16. on the fulfilment of this promise to the Apostles, that their sufficiency as Witnesses of all that the Lord did and taught, and consequently THE AUTHEN-TICITY OF THE GOSPEL NARRATIVE, is 27.7 This is introduced grounded. by ver. 25, which suggests the speedy close of the discourse. It was customary to take leave with wishes of peace :- so I Sam. i. 17: Luke vii. 50: Acts xvi. 36: 1 Pet. v. 14: 3 John 15. Also, to reassure by such words, see Gen. xliii. 23: Judg. vi. 23. But our Lord distinguishes His peace, true peace, 'the peace which I have and give' (see ch. xv. 11), from the mere empty word used in the world's form of greeting. Peace (in general) He leaves with them ;- His peace He gives to them, over and above that other. The καθώς ὁ κ. δίδ. must refer, I think (with Lampe, Lücke, and Stier), to the world's manner of giving,—not to the unreality of the world's peace, of which, however true, there is no direct mention here. The world can only give peace in empty formulæ, saying 'Peace, peace,' when there is no peace: Jer. vi. 14. al.

Ver. 28 as far as buas is a reason why their heart should not be troubled; then the rest of the verse removes all ground of δειλία, since it is an exaltation of Him whom they loved, which is about to happen; and therefore a ground of joy, fore the going of Jesus to the Father is an

= ch. xi. 7 reff.

c constr., Matt. μου ἐστίν. c καὶ νῦν εἴρηκα ὑμῖν c πρὶν γενέσθαι, ἴνα ABDE χανί. 34 κl. 10. d εὐρηται, πιστεύσητε. d οὐκ ἔτι πολλὰ λαλήσω d MSUX χανί. 110.11. d εὐμῶν ἔρχεται γὰρ d d τοῦ d κότινος d d 2 τι 12. μοι οὐκ ἔγει οὐδέν. 31 ἀλλ' τίνα γνω ο κόσμος ὅτι ἀγαπω

h = Matt. 1x. 19. ch. xi. 29.

29. aft πιστευσητε ins μοι D.

Acts i. 2. xiii. 47 al. Exod. xii. 28. (w. πρός, Heb. ix. 20.)

30. rec aft του κοσμου ins τουτου, with 1 latt copt Origsmene Ath, [Chr, (Hipp, Bas, Mac, Cyr-p4) Thdrt, Hil3: om AB D-gr & rel syrr Cyr[-comm-p] Thdrt Thl-comm Non Hil, Aug. aft ouder ins euper D lat-a.

31. om και A¹E lat-b ff2. for ενετειλατο, εντολην εδωκεν (cf 33) latt æth-pl Cyr₁: txt ADN rel syrr [syr-jer] goth(appy) arm. for ενετειλατο, εντολην εδωκεν (cf ch xii. 49) BLX (1. om ο πατηρ D

late l1 ath [-rom].

advancement. This word greater, as Luther well remarks (Stier, v. 228, edu. 2), is not here used as referring to the Nature or Essence of the Son as related to the Father,-but as indicating that particular subordination to the Father in which the Lord Jesus then was,-and the cessation of the state of humiliation, and entering into His glory, which would take place on His being received up to the Father. So also Calvin: "Non confert hic Christus Patris Divinitatem cum sua, nec humanam suam naturam divinæ Patris essentiæ comparat, sed potius statum præsentem cœlesti gloriæ ad quam mox reci-piendus erat." And Cocceius: "Non intelligitur hic minoritas secundum naturam humanam, - quia intelligitur minoritas quæ per profectionem ad Patrem deponitur" (Stier, ibid. Similarly, De Wette, Tholuck). And this removes all reason for fear, as they will be exalted in Him.

The whole doctrinal controversy which has been raised on these words (especially by the Fathers against the Arians, see Suicer, Thes. ii. pp. 1368-9), seems not to belong to the sense of the passage. That there is a sense in which the Father is greater than even the glorified Son, is beyond doubt (see especially 1 Cor. xv. 27 f.); but as on the one hand that concession is no concession to Arianism, because it is not in the essential being of the Son, but in His Mediatorial office that this minoritas consists, -so on the other hand this verse implies in itself no such minoritas, the discourse being of another kind. 29.] είρηκαviz. 'the prophecies of My Resurrection and Ascension,' &c. πιστεύσητε] See ch. xiii. 19, where ὅτι ἐγώ εἰμι is supplied. That ye may believe, in the fullest sense of the word. "Neque enim Eum Dei Filium non et ante credebant: sed cum in

Illo factum esset and ante prædixit, fides illa quæ tunc quando illis loquebatur fuit parva, et cum moreretur pæne jam nulla, et revixit et crevit." Aug. in Joann. Tract. 30.] οὐκ ἔτι πολλὰ λαλ.:then, as Stier remarks, He had some words more to say, and was not about to break off at ver. 31, as some have supposed : cf. Grotius: "q. d., temporis angustiæ abripiunt verba." ότ. κόσ. ἄρχων] i. e. Satan:—not, Satan in Judas, but Satan himself, with whom the Lord was in conflict during His passion: see Luke iv. 13 (and note), and xxii. 53. ev euol ouk έχ. οὐδ.] " Nullum scilicet omnino peccatum." Aug. ibid. 2. This is the only true interpretation: has nothing in Me-no point of appliance whereou to fasten his attack. But Meyer well observes, that this is rather the fact to be assumed as the ground of what is here said, than the thing itself which is said. De Wette, Lücke, Tholuck, and many others render it, " has no power over me," — οὐδὲν αἴτιον 31.] 'But my θανάτου, Euthym. Death is an act of voluntary obedience, that it may be known that I love and obey the Father-that the glory of the Father in and by Me may be manifested.'

The construction is elliptic: supply, 'But (his power over Me for death will be permitted by Me) that,' &c. And set a period at ποιῶ, as usually done.

Meyer, al., and Luthardt, would carry on the sense from moio, "But that the world may know that I love the Father, and as the Father commanded me, thus I do, arise, let us go hence." I need only put it to the inner feeling of any who have learned to appreciate the majesty and calmness of our Lord's discourses, whether a sentence so savouring of theatrical effect is likely to have been spoken by Him. We may notwithstanding safely believe that the ex.

XV. ¹ Ἐγώ εἰμι ἡ ਖἄμπελος ἡ ¹ ἀληθινή, καὶ ὁ πατήρ κ Matt. xxi. μου ὁ ^m γεωργός ἐστιν. 2 πᾶν ⁿ κλῆμα ἐν ἐμοὶ μὴ ° φέρον ^{29 d, vv. 4, 5. James iii. 2° καρπόν, ^p αἴρει αὐτό · καὶ πᾶν τὸ ° καρπὸν ° φέρον, ^q καθαίρει siv. 18, 183. oily. 183.}

1 = ch. i. 9. iv. 23. Heb. viii. 2 al. Jer. ii 21.
v. 7) ouly.
q = here only. Heb. x. 2 only. see Lev. xis. 23.

n v. 4, 5, 6 only. Ezek. xv. 2.
q = here only. Heb. x. 2 only. see Lev. xis. 23.

Chap. XV. 1. om 2nd δ Da. 2. $\phi \epsilon \rho \omega \nu$ (twice) A 33, 1st H[Γ^2]. for $\kappa \alpha \rho \pi$. $\phi \epsilon \rho$., $\kappa \alpha \rho \pi \sigma \phi \phi \rho \rho \nu$ D (Clem). $\kappa \alpha \theta \alpha \rho \iota \epsilon$ D vulg lat-b c e f_2^ρ g l [q] copt Orig-int, Hil.

αy. έντ., without this connexion. does undoubtedly express the holy boldness of the Lord in going to meet that which was to come upon Him, and is for that reason inserted by St. John. έγείρ., αγ. ἐντ.] These words imply a movement from the table to depart. Probably the rest of the discourse, and the prayer, ch. xvii., were delivered when now all were standing ready to depart. There would be some little pause, in which the preparations for departure would be made. But the place is clearly the same, see ch. xviii. 1, ταῦτα $\epsilon i\pi \omega \nu$ δ 'Ιησοῦς $\epsilon \xi \hat{\eta} \lambda \theta \epsilon \nu$:—besides which, we can hardly suppose (Grot., &c.) discourses of a character like those in ch. xv. xvi. to have been delivered to as many as cleven persons, while walking by the way, and in a time of such publicity as that of the Paschal Feast. Still less is the sup-position of Bengel and Beausobre probable,—that ch. xiii. xiv. happened outside the city, and that between ch. xiv. and xv. the paschal meal takes place. Compare also ch. xiii. 30, which is decisive against this idea.

CHAP. XV. 1—27.] Injunction to vital union in love with Jesus and one another.

1-11. Their relation to Him. Various suggestive circumstances have been imagined, but none of them are satisfactory. The vineyards on the way to Gethsemane (Lampe),-the carved vine on the great doors of the temple (Rosenmüller, Bibl. Exeget. Repert. i. 166 (Lücke),—see Jos. B. J. v. 5. 4: Antt. xv. 11. 3); a vine trained about the window of the guest-chamber (Knapp, Lücke conj., Tholuck, 6), are all fanciful, and the two first (see on ch. xiv. 31) inapplicable. The cup, so lately partaken (Meyer, Stier), is certainly nearer,—see below. But I believe with Lücke that most probably the Lord did not take the similitude from any outward suggesting occasion, but as a means of illustrating the great subject, the inner unity of Himself and His. enough was furnished, by the O. T. symbolism of the vineyard and the vine,-Isa. v. 1 ff.: Jer. ii. 21: Ezek. xix. 10 ff., and especially Ps. lxxx. 8-19: by the intimate analogy of vegetable life (of which the tree bearing fruit is the highest kind, and of such trees the vine the noblest) with spiritual, and perhaps also by the $\gamma^{\ell\nu}\nu\eta\mu\alpha$ $\tau\hat{\eta}s$ $\hat{\alpha}\mu\pi$. having been so recently the subject of their attention and the Lord's prophecy, Luke xxii. 18||.

1.] The Vine and branches stand in a much nearer connexion than the Shepherd and the sheep, or the lord of the vineyard and the vines; and answer to the Head and members in Eph. v. 23, 30: Col. ii. 19, linked together by a common organization, and informed by one and the same life. ἡ ἀληθινή, not only, 'by which prophecy is fulfilled:' not only, "in which the organism and qualities of the vine are most nobly realized" (Tholuck), but as in ch. i. 9, true, i. e. original, archetypal. The material creations of God are only inferior examples of that finer spiritual life and organism in which the creature is raised up to partake of the divine nature; only αντίτυπο των αληθινών, Heb. ix. 24; ύποδείγματα των έν τοις ούρ., ib. 23: see ch. vi. 32. ὁ γεωργός, not only the tiller of the land, but the vine-planter and dresser; He who has originated the relation between the vine and branches by planting the Vine in this earth (the nature of man), and who looks for and ensures the bringing forth of fruit. The Vine contains fruitful, and unfruitful branches. Who are these unfruitful branches? Who are the branches? Clearly, all those who, adopting the parallel image, are made members of Christ by baptism, Rom. vi. 3, 4: compare σύμφυτοι, ib. ver. 5, also Rom. xi. 17 ff. The Vine is the visible Church here, of which Christ is the inclusive Head: the Vine contains the branches; hence the unfruitful, as well as the fruitful, are ev emoi. Every such unfruitful branch (notice the μή in an hypothesis, not οὐ) the Father αἴρει,—pu.ls off and casts away: and every one that beareth fruit He καθαίρει (an allusion to aloe, but only in the Greek (?):
"suavis rhythmus," Bengel), prunes, by
cleansing it of its worthless parts, and shortening its rank growth, that it may ripen and enlarge its fruit better. Cf. Æsch. in Ctes. (iii. 166, quoting Demos-

for 2nd αυτο, αυτον [G] . rec πλειονα bef καρπον, with AD rel Orig₁ [Bas₁] Thdrt₁: txt BLM¹X(N) 33 latt [Eus₁ Cyr₁ Orig-int₂] Hil Novat.—πλειω N Clem.

3, 4. om ηδη to φερειν (passing by mistake from φερη ver 2 to φερειν ver 4) D'[and

4. for μεινη, μενη BLN lat-a. rec (for μενητε) μεινητε, with D rel Eus₁: txt ABLN.

5. aft $\epsilon \gamma \omega$ ins $\gamma \alpha \rho$ D¹(and lat) lat- α . om $\epsilon \nu$ (bef $\epsilon \mu \omega i$) D¹-gr(ins D²). on $\delta \epsilon \nu$ D (and lat: ins D³): ov $\delta \epsilon \epsilon \nu$ B.

6. rec $\mu \in \nu \eta$, with \aleph^{3_1} rel Cyr_1 : txt $\operatorname{ABD}\aleph^1$. $\epsilon \pi \lambda \eta \theta \eta$ D^1 . auto $\operatorname{DLX\Delta}[\Pi]\aleph$ 1. 33. 60 yulg lat-e g $\operatorname{Syr}[\operatorname{syr}\operatorname{-jer}]$ with arm Cyr : txt AB rel am[with forj ing] lat-a b c f f_2 syr copt. rec om τo (bef $\pi \nu \rho$) (less usual, cf Matt iii. 10; vii. 19: Luke iii. 9), with DHX Orig_1 Cyr_1 Thdrt_2 : ins ABR rel Chr_1 .

thenes), αμπελουργοῦσί τινες την πόλιν, άνατετμήκασί τινες τὰ κλήματα τοῦ δήμου. Τhe two, παν κλ., καὶ παν ..., are pendent nominatives, a construction usual with John in connexion with $\pi \hat{a} \nu$, see ch. vi. 39; xvii. 2. καθαροί] See ch. xiii. 10. In Eph. v. 26, we have both the washing διὰ τὸν λόγον, and the word (ἐν ῥήματι), united. The word of Christ dwelling in them by Faith (see ver. 7) is the purifying principle (ch. xvii. 17). But the καθαροί here is not = κεκαθαρμένοι, pruned, in the sense of ver. 2. The ἤδη limits it to their present capacities and standing. There was more pruning at hand, when the sap should begin to flow, - when the Spirit should be shed abroad; and this future handling of the γεωργός is indicated by μείνατε έν ϵ μοί 4.] κἀγὼ ϵ ν δ μ. must not (with Euthym., Meyer, and Lücke) be taken as a promise, which (see on èv èuoi above) would be contrary to the sense: but (with Aug., Tholuck, Bengel, Stier, who however modifies it by rendering "so abide in Me that I may abide in you") as a clause dependent on μείνατε εν εμοί, 'Take care that ye abide in Me and I in you:' both these being necessary to the bringing forth fruit: see ver. 5, where the two are similarly bound together.

Here the natural strictness of the similitude is departed from. The branch cannot sever itself from the vine: but, such a case supposed, every one will see the inevitable consequence. Bengel says well, "Hic locus egregie declarat discrimen naturæ et gratiæ." It is the permitted freewill of the creature which makes the difference between the branches in the two 5.] The interpretation of the allegory which each mind was forming for itself, the Lord solemnly asserts for them. Notice οὖτος—he and no other: 'it is he, that $\chi \omega \rho i s \epsilon \mu$. is more than 'without Me,' it $= \chi \omega \rho i \sigma \theta \epsilon \nu \tau \epsilon s a \pi$ ' εμοῦ (Mey.), separate from Me, from being in Me and I in you. The ort regards what is implied in χωρίς έμ. οὐ δ. π. οὐδ. rather than the word themselves : because union with Me (μένειν ἐν ἐμοί) is the sole efficient cause of fruit being produced, you having no power to do any thing (not, ποιείν καρπόν: for φέρειν is here used throughout), to bring any thing to perfection, to do any of the aperal of that which ye are, separate from Me. This verse is a most important testimony against supra-lapsarian error, shewing us that falling from grace is possible, and pointing out the steps of the fall. Observe this is not said of the unfruitful branch. which the Father takes away (in judgment): but of one who will not abide in Christ, becomes separate from Him: (1) is cast out (of the vineyard, or of the Vine) like a (τὸ κλημα, scil. τὸ ἄχρηστον, Euth.) branch in such a case: (2) becomes dried up, having lost the supply of lifegiving sap ("quenched the Spirit," 1 Thess. b μείνητε εν εμοί και τὰ ρήματά μου εν υμίν c μείνη, δ εάν b ch. ziv. 10 θ μείνητε εν εμοί και τὰ ρηματα μου εν υμιν μεινη, θ εαν reff. θ ελητε αιτήσασ θ ε, καὶ γενήσεται ὑμίν. θ εν θ τούτ ϕ or θ τούτ ϕ or θ γενήσεται ὑμίν. θ εν θ θ γενει θ γε ° ἐδοξάσθη ὁ πατήρ μου, α΄ ίνα ° καρπὸν πολὺν ° φέρητε, εκαὶ γένησθε ἐμοὶ μαθηταί. Θα καθὼς ἢγάπησέν με ὁ πατήρ, εκα καὶ γένησθε ἐμοὶ μαθηταί. κάγὼ ὑμᾶς ἠγάπησα· $^{\rm f}$ μείνατε ἐν τῆ ἀγάπη τῆ $^{\rm g}$ ἐμῷ. $^{\rm feh.\,viii.\,31.}_{\rm g=eh.\,iii.\,22.}$ $^{\rm 10}$ ἐὰν τὰς $^{\rm h}$ ἐντολάς μου $^{\rm h}$ τηρήσητε, μενείτε ἐν τῆ ἀγάπη $^{\rm h.\,viii.\,31.}_{\rm wer.\,11.}$ μου καθώς έγω του πατρός τὰς h έντολὰς h τετήρηκα, καὶ μένω αὐτοῦ ἐν τῆ ἀγάπη. 11 ταῦτα λελάληκα ὑμῖν ἵνα ἡ

7. aft $\epsilon \alpha \nu$ ins $\delta \epsilon$ D foss lat-f [Syr syr-jer] copt goth [$\mu \eta$ B1(Tischdf: om B2-3)]. 7. At $\epsilon a \nu$ ins so D loss late $f = \sum_{i=1}^{n} f \sin(i) = \sum_{i=1}^{n} f \cos(i)$ for ρ , or $\alpha \approx 1$. Before A 248 Ser's i Cyr-commu. rec airhosede, with \aleph rel [Chr-inontf]: txt ABDLMX[Γ] 1 lat-b = f, $[q = \sup_{i=1}^{n} f \cos(i)]$ with arm Chr. $(-\sigma \theta a + AD[\Gamma] = f \cos(i)$ om $\nu \mu \nu \nu \nu$ D $(\sin D^3)$ [lat-e].

8. $\pi o \lambda \nu \nu \nu \nu$ be $f \kappa a \rho \pi o \nu \nu$ D. rec $\gamma \epsilon \nu \eta \sigma \epsilon \sigma \theta \epsilon$, with $\Lambda \aleph$ rel [Chr]: txt BDLMX[Λ]

1 latt with Chr, Amphil, [Cyr-p,]. for εμοι, μου D1(txt D2) 254: μοι LX 33

evv-P1-X1.

9. rec ηγαπησα bef υμας, with ΛD6N rel vulg lat-cf [ff2 g] goth Novat1: txt BD1L

1. 33 lat-a b e q.

10. om εαν to αγαπη μου (possibly homœotel) 81. for 1st μου, τας εμας Λ. [$\tau\eta\eta\eta\sigma\varepsilon\tau\varepsilon$ LK3a ev-P, 1.] for 2nd $\mu\sigma\nu$, $\tau\eta$ $\varepsilon\mu\eta$ XK3a. $\kappa\alpha\gamma\omega$ D[-gr] K [latt syr-jer copt arm Cyr_1]. rec $\tau\alpha$ s $\varepsilon\nu\tau$. bef $\tau\sigma\nu$ $\pi\alpha\tau\rho\sigma$ s (conform to foregoing), and adds $\mu o v$, with AD rel lat-c e f q goth Cyr[-p₁]: txt 3 R) lat-a $b f f_2 [g]$ Chr-mss Novat,.—ins μου X1(om X-corr1(appy)3). for τετ., ετηρησα X.

11. aft ταυτα ins δε D syr.

v. 19): (3) is gathered up with other such (Matt. xiii. 40) by the angels at the great day: (4) is cast into the fire, as the result of that judgment; and finally (5) 'burneth;' not 'is burned,' in any sense of being consumed; und muß brennen, Luther. The agrists I take with Meyer as a consequence of the whole being spoken by our Lord as if the great day were come: hence also the presents, βάλλουσιν and καίεται. 7.] All bringing forth fruit is the result of answered prayer for the assisting grace of God: and therefore the answer of all prayer is here promised to those who abide in Christ and have His word (Heb. vi. 5) abiding in αἰτήσασθε is the imperative used proleptically of the future time. This not having been seen, it has probably been altered to αἰτήσεσθε: see ch. xiv. 13.

δέαν θέλητε, in the supposed case, is necessarily in the way of God's will, and as

tending to πολύν καρπόν φέρειν.

8.] ἐν τούτω belongs to the following, not the preceding: ἐν τούτφ, Ίνα.... as in E. V., see reff. ἐδοξάσθη again is proleptic, representing that in the spiritual dispensation the fact is habitually so. See on this sense of the aorist, Winer, edn. 6, § 40. 5. b. 2. The πολὺς καρπός is not merely large success in the apostolic mission,' but 'individual advance in bringing forth the fruits of the Spirit.'

καὶ γένησθε] and that ye may become My (true) disciples, ἀπαρτισθή-

 $\sigma \epsilon \sigma \theta \epsilon$, Euthym. (reading the future, see below.) "Fundamentum Christianismi, fieri discipulum Christi: fastigium, esse discipulum Christi." Bengel. ing to the reading γενήσεσθε, the actual result of what precedes is stated: and so ye shall become . . . 9.] The Love between the Father and Christ is compared with that between Christ and His disciples. The sense is best served by placing a colon (as in E. V.) after buas ηγάπησα, making μείνατε κ.τ.λ. a separate injunction, and καγώ = ουτως. With only a comma at ηγάπησα, that which is the great assertion of the sentence, is suffered to slip by unnoticed; viz. that 'as the Father hath loved the Son, so the Son His disciples.' τη ἀγ. τη ἐμη may be rendered the love of Me, as in Luke xxii. 19 | 1 Cor.,—but the sense is not good, and the expression is not parallel with $\tau \hat{\eta}$ $\dot{\alpha} \gamma$. $\mu o \nu$ in ver. 10; so that I prefer my love, the love which I have towards you; remain in it: do not cast yourselves out of it. The other sense is implied in this, but not expressed.

10. The way thus to remain is prescribed; even that way of simple obedience to His Will, which He followed to the Will of the Father. On τη ἀγάπη μου, see above: in the last clause, autou is prefixed, as Meyer well says, to denote the high consciousness of bliss and dignity in abiding in the Father's love.

11. λελάλ. again proleptic, hastening to

ί χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἢ, καὶ ἡ χαρὰ ὑμῶν κπληρωθῆ. i constr., ch. xiv. 27, or Matt. xxv. 12 αύτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, Γίνα ἀγαπᾶτε ἀλληλους ch. iii. 29 ch. iii. 29 ref. see Luke καθώς ήγάπησα ύμᾶς. 13 μείζονα ταύτης ἀγάπην οὐδεὶς 1, καθως και. 16. $\frac{x_{\text{NII}}, 16.}{\text{ev. N.}, 17.}$ $\frac{6}{\text{ev. N.}}$ $\frac{6}{\text{ev. N.}}$ $\frac{17}{\text{ev. N$

rec (for ŷ) μεινη, with & rel lat-f [Chr, Cyr-p,]: txt ABD 1 (33 latt) syrr [syr-jer] goth wth arm [Cyr-p2].

 13. ουδε εις Β. om τις D¹(ins D⁴) Ν¹ lat-a b c e ff, arm Cypr₁ Lucif₁.
 14. aft υμεις ins γαρ D¹[and lat] Ν¹. ποιησητε D¹ latt. rec (for ä) οσ., with Ala rel syrr: 8 B lat-a e q goth ath Cypr, Lucifo: txt DLXX 1. 69 vulg lat-b c

 $f = \int_{0}^{\pi} g[q] \operatorname{syr-mg}[\operatorname{syr-jer}] \operatorname{copt.}$ 15. rec $v\mu\alpha s$ bef $\lambda\epsilon\gamma\omega$, with D-gr I_a rel lat-q goth [with Chr] Orig1: txt $\Lambda \operatorname{BLXN}$ 33 latt syrr [syr-jer arm] Constt, Orig, int, Chr-mss Cyr, Iren-int, Cypr, Hil, Lucif, for a, oσα D1S 33 vulg lat-b cf [ff g Cyr-p₁(txt_{3 or 4})] Chr₁.

16. (αλλα D.)

the end of the discourse, and treating it as ή χαρὰ ἡ ἐμή, not "joy concorning Me" (Enthym.), nor "joy derived from Me" (De Wette), nor " My joy over you" (Aug., Lampe, Lücke, former edd.), but My joy, properly speaking (see 2 Cor. ii. 3, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν):
"His own holy exultation, the joy of the Son in the consciousness of the love of Son in the consciousness of the love of God, of His Unity with the Father: see ver. 10." (Lücke, 3rd edn.) κ. ή χ. ὑμ. πλ.] That their joy might, by the indwelling of that His Joy, be uplifted and ennobled $(\pi\lambda\eta\rho\omega\theta\hat{\eta})$ even to fulness, -to the extreme of their capability and satisfaction,—and might remain so.

12-17.] Union in love with one another enjoined on them. 12.] That He may shew them that it is no rigid code of keeping commandments in the legal sense, ver. 11 is inserted, and now the commandment (as including all others) is again explained (see ch. xiii. 34) to be, mutual love,-and that, after His example of Love to them. 13. A difficulty has been unnecessarily found in this verse, because St. Paul, Rom. v. 6 ff., cites it as a nobler instance of love, that Christ died for us when we were enemies. But manifestly here the example is from common life, in which if a man did lay down his life it would naturally be for his friends; and would be, and is cited as, the greatest example of love. Nor again is there any doctrinal difficulty: our Lord does not assert of himself, that He laid down his life only for his friends (as defined in the

next verse), but puts forward this side of his Love as a great and a practical example for his followers. His own great Sacrifice of Himself lies in the background of this verse; but only in the background, and with but one side of it seen, viz. his Love to them. See 1 Tim. iv. 10, and compare 1 John iii. 16. as in ver. 8, depends on αύτη, not on any will implied in ἀγάπη (De Wette), nor used erbatikûs (Olsh.),—and answers to 'scilicet, ut:' see on this use of Iva, note on 1 Cor. xiv. 13. Ver. 14 parallel to ver. 10,—and, like it, guarded, in vv. 15, 16, 17, from legal misinterpretation.

Ver. 15 proleptically spoken, of the state in which He would place them under the Spirit. Nor is there any discrepancy with ch. xiii. 13, 16, and ver. 20 here, which are also spoken of their future condition: for in that sense both relations subsist together. It is the lower sense of δοῦλος which is brought out in this verse. The proleptical character of the saying is clearly shewn in the οὐκ οἶδεν τί ποιεῖ ό κ., for this was precisely their present condition, but was after His Ascension changed into light and knowledge.

έγνώρισα ύμ.] Here again the allusion must be (see ch. xvi. 12) to their future state under the dispensation of the Spirit: nay, even to the fulness and completion of it, as Aug. remarks, Tract. lxxxvi. 1, vol. iii. pt. ii.: compare the confession of one of the greatest Apostles, 1 Cor. xiii. 10. "Sicut immortalitatem carnis et salutem animarum futuram exspectamus, quamvis

ὑμᾶς, καὶ ' ἔθηκα ὑμᾶς ἵνα ὑμεῖς " ὑπάγητε καὶ ' καρπὸν ' $\frac{1}{28}$, $\frac{1}{1}$ Cor. ' ψέρητε καὶ ὁ καρπὸς ὑμῶν " μένη" ἵνα ὅ τι ἂν αἰτήσητε $\frac{1}{1}$ Ταῦτα ἐντέλ- $\frac{1}{1}$ Ταῦτα ἐντέλ- $\frac{1}{1}$ Ταῦτα ἐντέλ- $\frac{1}{1}$ Ταῦτα ἐντέλ- $\frac{1}{1}$ Νομαι ὑμῖν, ' ἵνα ἀγαπᾶτε ἀλλήλους. $\frac{1}{1}$ Ταῦτον " $\frac{1}{1}$ Ταῦτον \dot{e} γω \dot{s} \dot{e} ξελεξάμην ύμᾶς \dot{e} κ τοῦ κόσμου, διὰ τοῦτο μισε $\hat{\iota}$ ύμᾶς \dot{v} μᾶς \dot{v} μᾶς \dot{v} μας \dot{v} μας

ins polu (sic) bef karpov' A (Ambr_2). for 2nd ina, k An.) for aithograf, aithograf BL [Cyr-p_1]. for ev-y [Cyr_1]: $\delta \omega \eta$ EGHNXA 33, $\delta \omega \epsilon \iota$ M: txt ABDIa rel. 17. oin ina D lat-e. for 2nd iva, kai 69 arm: om 81. for δω, δωσει X 247 Scr's d2 w2

om υμων DR1 lat-a b c eff2 copt wth arm 18. μισει bef υμας N Orig-int,. Cypr. . for μεμισηκεν, εμισησεν N Scr's j: εμισηκεν Ν1.

19. om δε l) late. for ουκ εστε, ητε D' and lat (txt D4) (Origi). bet miser umas & [copt syr-jer].

jam pignore accepto salvi facti esse dicamur: ita omnium notitiam quæcumque Unigenitus audivit a Patre, futuram sperare debemus, quamvis hoc jam se fecisse

dixerit Christus." Aug. ut supra.
16.] See 1 John iv. 10, 19. Further proof of His love, in his choosing His, when they had not chosen Him. έθηκα] арpointed: see Acts xiii. 47: 1 Thess. v. 9, and reff. Euth., Chrys., Thl. explain it ἐφύτευσα, in the parabolic sense. But the parable seems to be no further returned to than in the allusion implied in καρπός. 'Ordained,' in E. V., is objectionable, as conveying a wrong idea. ὑπάγ. κ. καρ. φέρ.] ύπ. probably merely expresses (see ref. and Matt. xviii. 15; xix. 21, and πορευόμενοι, Luke viii. 14) the activity of living and developing principle; not the missionary journeys of the Apostles (Grot., Lampe, Meyer). The $\kappa \alpha \rho \pi \delta s$ is not the Church, to be founded by the Apostles, and endure ;-this is evident, for here the fruit is spoken of with reference to themselves, and their ripening into the full stature of Christ. Much of their fruit will be necessarily the winning of others to Christ: but that is not the prominent idea here. μένη] See 2 John 8: Rev. xiv. 13. ἴνα ὅ τι ἀν . . .] This ἵνα ϳs parallel with the former one, not the result of it; the two, the bringing forth of fruit and the obtaining answer to prayer, being co-ordinate with each other; but (vv. 7, 8) the bearing fruit to God's glory is of these the greater, being the result and aim of the other. ταύτα refers (as almost always in John, see vv. 11, 21; xvi. 1, 25, 33; xvii. 1; xviii. 1 al.) back to what has gone before. 'The object of my enjoining these

things on you is (for all since ver. 12 has been an expansion of kattus ny. iu.) that ye love one another' (see I John iv. 11). Then from the indefiniteness of this word αλλήλους our Lord takes occasion to forewarn them that however wide their love to one another, they cannot bring all within this category; there will be à κόσμος, which will hate them.

18-27. Their relation to the world: and, vv. 18-21, ground of the world's hatred. On the connexion, see above.

18.] See ch. vii. 7. γινώσκετε, most probably imperative, know ye The assertion of their knowledge of the fact would in all likelihood be conveyed in the past tense, οἴδατε, or ἔγνωτε, or έγνωκατε: cf. for the imperative, ch. xxiv. 43: Luke x. 11; xii. 39: Gal. iii. 7: Heb. xiii. 23; for the indicative, ch. xiv. 17: Acts xx. 34: 2 Cor. viii. 9: Phil. in. 22: 1 John ii. 29 (see note there); iv. 2; for both combined, Matt. xxiv. 32, 33 ||; for the past tense in assertion, Luke xvi. 4: ch. v. 42; vi. 69; viii. 52, 55 al. The great proof of this hatred to Him was yet to come, but is viewed as past. This knowledge brings comfort, 1 Pet. iv. 12, Ver. 19 not only explains this hatred, but derives additional comfort from it, as a sign that they were not (any longer) of the world; but chosen out of it by Him, and endued with a new life from In το ίδιον εφίλει, not buas $\epsilon \phi$., we have the true practice of the world hinted at, and the false character of the world's love, as a mere φιλαυτία, set forth. " Suum dicitur pro vos, atque sic notatur Interesse mundi," Bengel. In this 'loving their own,' the children of

this world fall into hating one another.

XV.
ε gen., ch. xvi. ο κόσμος. ^{20 c} μνημονεύετε τοῦ λόγου ^d οὖ ἐγὼ εἶπον
xvii, 32 al. τοἰκε
xvii, 32 al. ὑμῖν, Οὐκ ἔστιν δοῦλος μείζου... ο δοῦλος μείζου... ε εδίωξαν, καὶ ύμας εδιώξουσιν εί τον δλόγον μου εξτή-Ματ. χνί. 9. ρησαν, καὶ τὸν ὑμέτερον ^ττηρήσουσιν. ²¹ ἀλλὰ ταῦτα κεν. χνί. 12, and πάντα ποιήσουσιν εἰς ὑμᾶς ^g διὰ τὸ ^g δνομά μου, ὅτι οὐκ usually in h οἴδασιν, τὸν πέννλεαντά με ²² εἰ μὰ ἦλ θον καὶ ἐλίλησα h οἴδασιν τὸν πέμψαντά με. 22 εἰ μὴ ἦλθον καὶ ἐλάλησα

usally in LXX datte, Mark vi. 13 reft. ϵ in Mark vi. ϵ in Mark vii. ϵ in fch. viii.51, 52, του πατέρα μου μισεί. 24 εί τὰ έργα μη έποίησα εν ΓΔΑΙΙΝ g Matt. x. 22.

Matt. x. 22. xxiv. 9 l. 1 John ii. 12. Rev. ii. 3 only. διά τοῦ ὀν., Acts iv. 30. 1 Cor. i. 10. ὑπὲρ τοῦ ὀν., Acts v. 41. ix. 16. xv. 26. xxi. 13. Rom. i. 5. 3 John 7. ἔνεκεν, Matt. xix. 29. Luke xxi. 12. h = ch. i. 26 al. i = here only. ἀγὼν προφάπεις οὐκ εἰςδέχεται, Plato, Crat. 421 D. (Mark xii. 40 μ L. Acts xxvii. 30. Phil. i. 18. 1 Thess, ii. 5 only. Ps. cxl. 4.] j here only. Dem. p. 526. 15. Plato, Rep. 5, p. 469 c. Xen. Cyr. iii. 1. 27. k = Heb. x. 6, &c. 1 Pet. iii. 18. 1 John ii. 2. iv. 10. Lev. xiv. 19.

20. τους λογους ους D: τον λογον ον \$. aft λογου ins μου EGIa[Γ]ΔΛ vulg lat-[f] g q syr æth. for $\epsilon \gamma \omega \epsilon \iota \pi \sigma \nu$, $\epsilon \lambda \alpha \lambda \eta \sigma \alpha \lambda$. (for $\nu \mu \iota \nu$, $\nu \mu \alpha s \iota \nu \lambda^1$, but as dotted 1. m. and erased.) ins now bef δουλος D1-gr. τηρησωσιν & Ser's c evv-P-Zz.

21. om παντα DX arm Chr-ms. rec (for εις υμας) υμιν, with AD2IaN rel vulg lat-a e f [g q] syr[-txt syr-jer] copt goth Novat; : vmas X ev-y; om R1: txt BD1L

N-corr¹ 1. 33 (lat-b c $fr_2[l]$) Syr syr-ng [Petr] Chr. 22. rec (for $\epsilon \iota \chi o \sigma a \nu$) $\epsilon \iota \chi o \nu$, with $A D^2 I_a N^2 [\Pi^{1.3}]$ rel $Orig_5$ [Chr_{alic} Cyr-p₁]: $\epsilon \iota \chi a \nu$ D^1 : txt $BLN^1[\Pi^2]$ N 1. 33 $Orig_2$ -mss $Cyr[-p_2 or_3]$. om $\delta \epsilon$ N¹ [lat-e].

Meyer remarks the solemnity of κόσμος thus repeated five times. 20] Ch. xiii. 16, but with a different reference: the sense here being, 'Remember the saying, for it is true in this matter also:' see Matt. x. 24, where it is used in the same sense. The subject of ¿δίωξαν is δ κόσωσε as a noun of number. difficulty has been raised on ετήρησαν ... τηρήσουσιν, and some have wanted to give this word a hostile sense, (as παρατηpelv,) quoting Matt. xxvii. 36, and Gen. iii. 15 (which is altogether an exceptional use, the reading being undoubtedly genuine): see also Jer. xx. 13. But in John this cannot be. Nor is *irony* (Lampe, Stier) in this latter clause at all in keeping with the solemnity of the discourse. The words simply mean (as Thl.), 'the keeping My word and the keeping yours are intimately joined, and when you find the world or any part of the world do the first, you may infer the other.' The issue of εἰ τ. λ. μ. ἐτήρ. was to be proved by their rejection and killing of the Lord Jesus. Beware of rendering as Kuinoel, "If they had kept my word, they would keep yours," which is ungrammatical. The only idiomatic rendering in English is that of the E.V., If they have kept [or rather, If they kept] my word they will keep yours. 21.] ἀλλά -nay, so far is this from being so, that it is on this very account, because ye belong to Me, that they will thus treat you.

ταῦτα πάντα—all that is implied in μισεῖν

and διώκειν. τ. π., 'these things, all of them: ' not π . τ ., 'all, every one of, these things:' the former order gives the ταῦτα in the gross,- 'all this treatment,'-the latter in the particular, so that not one is excepted from the category. on account of bearing the Name of Christ that the Christians were subjected to persecution in the early ages, and that they are even now hated by those who know Him not: but this is to them comfort and joy, see Acts v. 41: 2 Cor. xii. 10: Gal. vi. 17: 1 Pet. iv. 14. ούκ οίδασιν, not. 'They know Him not as having sent Me'but they know not (absolutely) Him who has sent Me. Ignorance of God (not desiring the knowledge of His ways) is the great cause of hostility to Christ and His 22.] The sinfulness of this servants. hate. See ch. ix. 41 and note.

ἐλάλησα, discoursed, generally: not, acquainted them with their sin. The sin spoken of is, not the generally sinful state of the world, -nor the sin of unbelief in Christ, which they of course could not have committed, had He never come: but the sin of hatred to Him and His, which might have been excused otherwise, but now that He had come and discoursed with them, had no excuse, since He had plainly shewn them the proofs of his mis-Euthym. says sion from the Father. well, ἀποστερεί τοὺς Ἰουδαίους πάσης συγγνώμης έθελοκακούντας. ch. xiv. 9. Human regards, whether of

αὐτοῖς ὰ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν tellipe, ch. ix. πυτοις α δυσεις αλλός εποιησεν, αμαρτιαν συκ είχουαν $\frac{3.817.31}{3.817.31}$. $\frac{3.817.31}{1.817.31}$. $\frac{3.817.31}{1.8$ 26 ὅταν [δε] ἔλθη ὁ παράκλητος ὁν ἐγω πέμψω ὑμῦν παρὰ ο reff. τοῦ πατρός, τὸ ° πνεῦμα τῆς ° ἀληθείας ὁ παρὰ τοῦ πατρὸς τος παρά, here only.

 P ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.
 27 q καὶ ἔκ. Mark vii.

 1 al. ἀπό, Matt. xx. 29 || Mk.
 qch. vi. 51 reff.

24. rec (for εποιησεν) πεποιηκεν, with E rel: txt ABDIaKLX[Π] & 1. 33. 69 Chr₁. rec (for elgoran) elgon, with $\mathrm{AD^2I_n[\Pi^{1,3}]}$ rel [Chr]: elgan $\mathrm{D^1}$: txt $\mathrm{BL^1[\Pi^2]}$ \aleph) 33. for an eme, me D lat-a c e $f_2^{\mathrm{lo}}[l,q]$ copt arm-mss. 25. rec gegrammends bef en two nome autwn, with $\mathrm{AI_a}$ rel syrr [syr-jer] goth arm: txt

BDGLXX 1. 33 latt (æth) Orig, Cyr, -- (for νουω, κοσμω X!)

26. on $\delta \in \text{BAN}$ lat-e [l syr-jer] copt [-dz] Novat, III, spee: ins AD rel vulg lat-f [$g \ q$], ergo lat- $a \ b \ c \ f_2$. $\pi \epsilon \mu \pi \omega$ D lat- f_2 goth. [ov $\epsilon \gamma \omega \pi \epsilon \mu$. $\nu \mu$. $\pi a \rho a$ is written by Bi over an erasure.]

copt [Did] Novat spec. by B1 over an erasure.] copt [Did,] Novat spec.

love or of hatred, towards Him who is the only manifestation of the Father to His creatures, are in fact directed towards the Father Himself: see Ps. lxix. 9, cited in 24. He refers to the Rom. xv. 3. testimony of His works among them also, as leaving them again without excuse they had had ocular witness of His mission. έν αὐτοῖς—not to them (as Aug.),

but as Acts ii. 22, ἐν μέσφ ὑμῶν. ἐποίησεν is, not only by external evidence, but also by internal, the right reading, πεποίημεν (as Lücke remarks, ii. 643) would imply that the ἄλλοι referred to were contemporaries of our Lord,-or, at all events, that their works still lasted.

έωράκασιν does not refer to the works (as Lücke), but to καl ἐμὲ καl τον πατέρα μου, see ch. xiv. 9. άλλ',-but all this not as an accidental thwarting of My word and work among them, but as a matter predicted in Scripiva, with the fullest sense of · purpose, as always, and most especially in this formula. Beware of the evasive ecbatic sense. ἐν τῷ νόμῳ αὐτῶν] See ch. x. 34 and note. Το suppose any · batic sense. irony in these words, as De W. does ("they are true followers-out of their law"), is manifestly against the whole spirit of our Lord's reference to the law. It is 'their law,'-" quem assidue terunt et jactant," Bengel,—as condemning them, though their boast and pride.

δωρεάν, not, "to no purpose," as Bengel (vergeblid), but as E. V., without a cause, answering to πρόφασιν οὐκ ἔχουσιν, ver. 22. The citation is probably from the Messianic Psalm lxix. 26.] This assurance carries on the testimony concerning Christ,-which

the world should see and hear, and yet reject and hate Him,-even to the end of time, by means of the Spirit of Truth : so that on the one hand this seeing and hating must not be expected to cease as long as the Spirit bears this witness, - and on the other, He, the Spirit of Truth, will never cease to overcome the hating world by this His testimony. ό παράκλ.] See ch. xiv. 16 and note. πέμψω] Stier (whose comment on this verse should be consulted) dwells on the accurate division of the clauses here, & παράκλ. δν έγω πέμψω,—but το πνευμα τ. άληθ. ο παρά τ. πατρός έκπορεύεται. The first clause he regards as spoken œconomically, of the Spirit in His office as Paraclete, sent from the Father by the glorified Son (or, by the Father in the Son's name, ch. xiv. 26), and bringing in the dispensation of the Spirit; -the second ontologically, of the essential nature of the Spirit Himself, that He proceeded forth from the Father. (And if from the Father, from the Son also, -see ch. xvi. 15, and those passages where the Spirit is said to be His Spirit, Rom. viii. 9: Gal. iv. 6: Phil. i. 19: 1 Pet. i. 11: also Rev. xxii. 1.) Perhaps however it is better to take the whole economically, as Luthardt has done. Then δυ έγω πέμψω παρά τ. π. is parallel with δ παρά τοῦ π. ἐκπορεύεται, and the procession from the Father is the sending by the Son. At all events, this passage, as Beza remarks, cannot be alleged either one way or the other in the controversy with the Greek Church on the procession of the Holy Spirit. See this done in the interest of the Greek view, by Theodor. Mops. in loc. ekeivos, as opposed to the world which hates Christ. On the

ve cn. v. 11
reff.
w = 2 Cor. i. 9. vii. 11 (often). Phil. iii. 8. x ch. iv. 21, 23 reff.
y constr., ver. 32. ch. xii. 23. xiii. 1. PAAIN
2 Rom. ix. 4. xii. 1. Heb. ix. 1, 6 only. Exod. xii. 25. 26.
b cl. xv. 20 reff.

a = Acts vii. 42, from Amos v. 25. Heb. xi.
1. 33. 69

27. om $\delta \in D$ 254 ev-y, latt syrr(exc 3 mss of syr).

CHAP. XVI. 1. om μη X¹.

2. at aposupaywyous ins yap \aleph .

(all a \aleph .) om 2nd umas \aleph . $\Re \varphi = \Re \varphi = \Re \varphi = \Re \varphi = \Re \varphi$ for $\Re \varphi = \Re \varphi = \Re \varphi = \Re \varphi$.

3. ποιησωσιν \(\cdot \cdot 3 \) evv-y₁-z₁. rec aft ποιησ. ins υμυ, with DL\(\cdot 1 \). 69 lat-α c f f f g syr-w-ast [syr-jer eth arm] copt; εις υμας 33. 63: om AB rel am(with em forj foss [fuld] gat min mt tol) lat-b e t q syrr goth Chr₁ Cyr₁ Cypr₃ Lucif.

4. om αλλα D¹[and lat](ins D6) lat-a e t Syr Chr₁. for σταν, αν \(\cdot \cdot 1 \); εαν L\(\cdot \cdot 3 \).

4. on all all [(ins D6) lat-a e l Syr Chr₁. for σ rav, av \aleph^1 ; ϵ av LN^{3a}. rec om 1st aur\(\sigma\text{r}\) with D\(\text{R}\) rel [lat-a syr-jer arm] copt: ins ABL[Π] 33.69 vulg lat-b c e f ff_2 g l [q] syrr goth Cypr₂. for $\mu\nu\eta\mu\nu\nu\epsilon\nu\eta\tau\epsilon$, $\mu\nu\eta\mu\nu\nu\epsilon\nu\tau\epsilon$ D¹; $\mu\nu\eta\mu\nu\nu\epsilon\nu\sigma\eta\tau\epsilon$ D·corr¹ [Π ¹] 69. om 2nd aur\(\sigma\text{v}\) DL[Π ²] (\(\text{R}\)-corr, marked for crassure, but marks removed) 69 vulg lat-b c e ff_2 g l [q].

emphatic use of this pronoun as identifying the chief subject of the sentence, see note, ch. vii. 29. 27.] The disciples are not, as some have supposed, here mentioned as witnesses separate from and working with the Holy Spirit. The witness is one and the same-the Spirit will witness in and by them; the ὅταν ἔλθη δ παρ. belongs to the whole: see Luke xxiv. 48, 49, where this is strongly expressed. This verse alludes to the historical witness which the Holy Ghost in the ministers and eye-witnesses of the word, Luke i. 2, should enable them to give, -which forms the human side (kal ύμ. δέ; " quin et vos," Erasm.) of this great testimony of the Spirit of truth, and of WHICH OUR INSPIRED GOSPELS ARE THE SUMMARY: the divine side being, His own indwelling testimony in the life and heart of every believer in all time. But both the one and the other are given by the self-same Spirit; -neither of them inconsistent with, or superseding the other.

Beware of taking $\mu \alpha \rho \tau \nu \rho \epsilon \tilde{\tau} \tau \epsilon$ imperative as Hofmann, Schriftb. ii. 2, p. 15. It would thus be very abrupt and unnatural. The $\kappa a l \dots \delta \epsilon$, and the reason, $\delta \tau_1 \kappa . \tau . \lambda_n$, seem decisive against it.

ἀπ' ἀρχῆs, as in reff., and in the sense of Acts i. 21:—'from the beginning of the Lord's ministry.'

The present tenses set forth the connexion between the being (continuing to be) witnesses, and the being (having been throughout) companions of the Lord in His ministry. Cf. ἀπ' ἀρχῆs

δ διάβολος άμαρτάνει, 1 John iii. 8.

Char. XVI. 1—33.] The promise of the Comforter expanded in its fulness. And herein, vv. 1—15, the conditions of His coming and His office.

1.] Taûra, scil. ch. xv. 18—27,—not only the warning of the hatred of the world, but the promise of the testifying Spirit (Stier).

2.] On ἀποσυν. see reff. άλλ', yea, and, -see reff. It introduces a yet more grievous and decisive proof of their nature. [va] "That which shall happen in the ωρα, is regarded as the object of its coming." Meyer. προsφέρειν, the technical word for offering a sacrifice—see reff. λατρείαν] "Quisquis effundit sanguinem impii, idem facit ac si sacrificium offerat." Jalkut Schimeoni, cited by De Wette, &c., see 1 Cor. iv. 13. But the sense of 'sacrificium' must not be too much pressed, as Stier remarks, to mean in every case an expiatory offering : see reff. 3.] See Luke xxiii. 34: ch. xv. 21: Acts iii. 17: and 1 Tim. 4.] àlla here indicates na contrast, but only breaking off the mournful details, and passing back to the subject of ver. 1. Cf. Æsch. Agam. 507-9. Hartung, Partikellehre, in. p. 35. If we are to seek any contrast, it will be between the οὐκ ἔγνωσαν of the world, and the μνημονεύητε of the Church. The one know not what they are doing: the other know well what they are suffering. ώρα αὐτῶν, the time of their happening

 $\epsilon \gamma \omega$, the time of their happening $\epsilon \gamma \omega$ before $\epsilon l \pi o \nu$ is emphatic, 'I

είπον ύμιν. ταθτα δε ύμιν εξ ε άρχης ουκ είπον, ότι μεθ' com vica ύμῶν ἤμην. 5 νῦν δὲ $^{\rm d}$ ὑπάγω πρὸς τὸν πέμψαντά με, $^{\rm det}$, see ch. xiv. καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾶ με εΠοῦ ὑπάγεις; 6 ἀλλ' ὅτι ε ch. iii. 8. ταῦτα λελάληκα ὑμῖν, ἡ λύπη f πεπλήρωκεν ὑμῶν τὴν 36 . Heb. xi. Gen. xii. ταυτα πεκακητά τημι, η πουση Γκαρδίαν. 7 άλλ' έγω την αλήθειαν λέγω ύμιν, β συμφέρει [= Acts v. 3. Eccl. ix, 3. υμίν ίνα εγω ἀπέλθω· εὰν γὰρ [εγω] μη ἀπέλθω, ὁ ετοιετε. Μετε h παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ ¹ πορευθώ, hell xx. 16. i Acts i. 10, 11. 1 Pet. iii. 22.

om 2nd vulu X1. εξ apxηs bef 3rd vuiv D [33] 254 Chr[-ms,]. 5. ins εγω bef υπαγω N. for $v\pi a \gamma \epsilon i s$, $v\pi a \gamma \epsilon i \aleph^1$ 6. om αλλ' A.

7. rec om 3rd eyw (as not in the opposed clause below: this is more prob than that it should have been insel from the clause preceding, which is not so nearly connected), with BDLYR 1 (S, e sil) vulg lat f_2 g [7] syr copt $Cyr[-p_7]$ spec: ins A rel lat $(a \ b \ c)$ ef[q] syr-jer] Syr goth ath arm Cyr-jer₁ Bas_1 Chr_1 Did_1 [Cyr- $p_1]$ Phot Thl Novat₁ Ambr. for $ov\kappa$, $ov\ \mu\eta$ BL 33 Chr [Cyr- p_6 (txt_1)]. for 1st $v\mu\alpha s$, \aleph^1 Scr's t.

MYSELF:'-that it was I MYSELF who told you. A difficulty has been found in the latter part of the verse, because our Lord had repeatedly announced to them future persecutions, and that at least as plainly as here, Matt. v. 10; x. 16, 21-28 al. freq. And hence, De Wette, Meyer, and Lücke, and even Olsh., find ground for supposing that the chronological order of the discourses has not been followed in the Synoptic Gospels. But there is in reality no inconsistency, and therefore no need for such a supposition. This declaration, as here meant, was not made before, because He was with them. Then clearly it is now made, in reference to His immediate departure. And if so, to what will ταῦτα most naturally refer? To that full and complete account of the world's motives, and their own office, and their comfort under it, which He has been giving them. This He had never before done so plainly, though occasional mention has been made even of the help of the Spirit under such trials, see Matt. x. 19, 20. ημ. While the Lord was with them (cf. Matt. ix. 15), the malice of the world was mainly directed against Him,-and they were overlooked: see ch. xviii. 8. ημην we have the proleptical character of the discourse again manifest. This is occasioned by the foregoing, but in fact begins the new subject, the condition of the Comforter's coming. Kai ov8.] They had (see ch. xiii. 36; xiv. 5) asked this verbally before: our Lord therefore cites the question here in some other and deeper sense than they had used it there. I believe the meaning to be: 'None of you enquires into the NATURE (που being emphatic) of My departure, so as to appear anxious to know what advantages

are to be derived from it; but (ver. 6) you are all given up to grief on account of what I have said, "expavescitis, neque reputatis quo discedam aut in quem finem." 6. ή λύπη πεπλ. ύμ. τ. κ.] 'Your grief (or abstract, 'grief') has filled, entirely occupied, your heart (not τàs κ., but singular, as common to all, see Rom. i. 21), to the exclusion of any regard of my object in leaving you.' "These are the same disciples who afterwards when their risen Lord had ascended to heaven,without any pang at parting with Him, returned with great joy to Jerusalem, Luke xxiv. 52" (Stier). "Subest huic blandæ increpationi tacita consolatio. Dum enim improbat, quod quæstionem, quo vaderet, negligant, sibi id optime perspectum esse docet. Dum negligentiæ incusat, ad excusationem tamen affert, quod ea ex tam vehementi affectu tristitize oriunda sit." 7.] àllá refers to the last clause (notwithstanding, or nevertheless, as E. V.): ἐγώ, to οὐδείς ἐξ ὑμ. κ.τ.λ. Ι Myself tell you the real state of the case. συμφέρει ύμ. implies that the dis-

pensation of the Spirit is a more blessed manifestation of God than was even the bodily presence of the risen Saviour. Every rendering of this verse ought to keep the distinction between ${\rm d}\pi\epsilon {\rm d}\theta\omega$ and πορευθώ, which is not sufficiently done in E. V. by 'go away' and 'depart.' Depart and go would be better: the first expressing merely the leaving them, the second, the going up to the Father. before $\partial \pi \in \partial \theta \omega$ is again emphatic: 'that I, for my part, should leave you.' This I, for my part, should leave you.' οὐκ ἐλεύσεται . . . is a convincing proof. if one more were needed, that the gift of the Spirit at and since the day of Pentecost, was and is something TOTALLY DISTINCT

9. om ov N1.

from any thing before that time: a new and loftier dispensation. 8-11.7 We have here, in a few deep and wonderful words, the work of the Spirit on the world set forth. This work He shall begin ἐλθών, scil. πρὸς ὑμᾶς: not, however, merely 'by your means,' but personally: so that it is not the work and witness of the Apostles which is spoken of, except in so far as they are servants of the Holy Spirit, but (¿κείνος) His own immediate personal working. έλέγξει] It is difficult to give in one word the deep meaning: 'convince' approaches perhaps the nearest to it, but does not express the double sense of ἐλέγχειν, which is manifestly here intended-of a convincing unto salvation, and a convicting unto condemnation :- "reprove" is far too weak, conveying merely the idea of an objective rebuke, whereas ἐλέγξει reaches into the heart, and works subjectively in both the abovementioned ways. See the whole question amply discussed in Archdeacon Hare's Mission of the Comforter, vol. ii. note K.

Lücke's comment is valuable: "The testimony of the Holy Ghost in behalf of Christ as opposed to the unbelieving world (ch. xv. 26) is essentially a refutation, έλεγχος, a demonstration of its wrong and error. All the apostolic preaching, as addressed to the world, takes necessarily this polemical form (1 Tim. v. 20: 2 Tim. iv. 2; iii. 16: Titus i. 9, 13; ii. 15). And the more difficult was the disciples' conflict against the power of this world with only the Word for their weapon, the more comfort was it for them, that the power of God the Spirit working by this ἔλεγχος was their help. In Matt. x. 19, 20: Luke xii. 11, 12, the apologetic side of their conflict, which was in close connexion with the polemical, is brought into view. In ἐλέγχειν is always implied the refutation, the overcoming of an error, a wrong,— by the truth and the right. And when, by means of the ἔλεγχος, the truth detects the error, and the right the wrong, so that a man becomes conscious of them,-then arises the feeling of guilt, which is ever painful. Thus every $\tilde{\epsilon} \lambda \epsilon \gamma \chi o s$ is a chastening, a punishment. And hence this office has been called the Strafamt (punitive office) of the Spirit. The effect of the $\tilde{\epsilon} \lambda \iota \gamma \chi o s$ of the Divine Spirit in the world may be to harden: but its aim is the deliverance of the world. δ κόσμος, in John, includes those who are not yet delivered (from the power of Satan to God), who may be yet delivered, -not the condemned. If the exerxes of the world is a moral process, its result may just as well be conversion, as non-conversion. Only thus did the exerxos of the Spirit answer the end of Christ's coming; -only thus could it be a cheering support to the Apostles. Certainly, the kplous with which the έλεγχος closes is condemnation, not however of the world, but of the Prince of the world" (ii. 649 f.). De Wette denies the salutary side of this ἐλέγχειν -but he is certainly wrong: see below.

These three words, ἀμαρτία, δικαιοσύνη, κρίσις, comprehend the three great steps of advance in spiritual truth among men. Of itself the world does not know what Sin is, what Righteourness is, what Judgment is. Nor can either of these be revealed to any man except by the Spirit of God working within him. Each man's conscience has some glimmering of light on each of these; some consciousness of guilt, some sense of right, some power of judgment of what is transitory and worthless: but all these are unreal and unpractical, till the ἔλεγχοs of the Spirit has wrought in him (see Stier, v. 306, edn. 2).

9.7 And the great opening of Sin to the world is to shew them that its root and essence is, unbelief in Christ as the Son of God. Unbelief: -- for, mankind being alien from God by nature, the first step towards their recovery must be to lay hold on that only safety which He has provided for them; and that laying hold is faith, and the not doing it, when revealed and placed before them, is sin. Beforetime, it was also unbelief;—"The fool hath said in his heart, There is no God:"—but now, -for we can only believe as God has revealed Himself,—it is unbelief in *Christ the Son of God*,—the οὐ θέλετε ἔρχεσθαι πρός με: see this pointedly asserted 1 John v. 10—12. Remember, this unbelief is not a mere want of historical faith,-but unbelief in its very root,-the want of a personal and living recognition of Jesus as the Lord (1 Cor. xii. 3), which, wherever the Spirit has "opened His commission" by the planting of the visible ểμέ· 10 περὶ δικαιοσυνης δέ, ὅτι πρὸς τὸν πατέρα [μου] $^{\rm m}$ ὑπίιγω καὶ οὐκ ἔτι θεωρεῖτέ με· 11 περὶ δὲ κρίσεως, ὅτι $^{\rm m \, ce. \, 5.}$ $^{\rm o}$ $^{\rm n}$ ἄρχων τοῦ $^{\rm n}$ κόσμου τούτου κέκριται. 12 ἔτι πολλὰ $^{\rm n \, ch. \, ziii. \, 31}$

10. om μov BDLM 1.33 vulg lat-a b e ff_2 g l [syr-jer] coptt with Chr₁ Cyr₁ Victorin₁: ins Λ rel lat-c f q syrr goth [arm].

Church, is the condemning sin of the world. Of this He shall convince those who are brought out of the world, and ultimately convict those who remain in it and die in their sins (see Hare, Mission of the Comforter, vol. ii. note Q).

10.] δικαιοσ. cannot be only the righteousness of Christ, the mere conviction of which would only bring condemnation to that world which rejected and crucified Him: but, as Stier remarks rightly (v. 312, edn. 2), τοῦ κόσμου must be supplied after each of the three άμαρτία, δικαιοσύνη, κρίσις: - the conviction being of a sin that is theirs, a righteousness that is (or, in the case of condemnation, might have been) theirs, a judgment which is theirs (see below). Then, what is the world's righteousness? Not their own, but that of the accepted Man Christ Jesus standing at the right hand of God (seen by us no more, but by that very withdrawal testified to be the Son of God, THE RIGHTEOUS ONE), manifested in the hearts of men by the Spirit to be their only righteousness; -and thereby that rightcousness, which they had of their own before, is demonstrated to be worthless and as filthy rags. It is the ὑπάγειν πρὸς τον πατέρα by which this righteousness is assured to us, and by the effect of which, the Spirit, the conviction respecting it is wrought in our hearts (see Hare, as above, note T). The condemnatory side of this part of the έλεγχος is, -that remorse, wherewith they whose day of grace is past shall look on the perfect righteousness which might have been theirs, and on the miserable substitute with which they contented themselves. 11.] Δε δικαιοσύνη was the world's righteousness, and the έλεγχος of it was the manifesting to them how worthless it (their δικαιοσύνη after its old conception) was of their own by nature, but how perfect and complete it (the same as now newly and more worthily apprehended) is in and by Christ, -so now kplois is the world's judgment :- on the one side, their judgment or estimate, or discrimination of things,—on the other side, God's judgment, to which it is opposed. This their judgment by nature they form in subjection to the prince of this world, the Devil, of whose power they are not conscious, and whose exist-

ence they even deny: but the Spirit of God ελέγξει, shall convict this judgment of wrong; -shall shew them how erroneous and destructive it is, and what a bondage they have been under;—shall detect to them the Prince of this world reigning in the children of disobedience, and give them a better judgment, by which they shall "not be ignorant of his devices" (2 Cor. ii. 11). But this better judgment itself is that very truth of God manifested in the Lord Jesus, by which (ch. xii. 31) the Prince of this world is cast out : - by which the follower of Christ is enabled to say, "Get thee behind me, Satan;" by which the unbelieving world, and its Prince, are finally condemned in the judgment hereafter (see Hare, as above, note V). I have preferred giving pointedly what I believe to be the sense of this most important passage, to stringing together a multitude of opinious on it: seeing that of even the best Commentators no two bring out exactly the same shade of meaning, and thus classification is next to impossible. I sincerely recommend the student to read the notes in Archdeacon Hare's work, where he will find the whole literature of the subject, with the exception of Stier's second edition, and Luthardt's commentary, which have been published since. It will be seen that in my view the subjective and objective bearing of the three words are both to be kept in sight, and that the great convictive work of the Spirit is to bring man OUT OF HIMSELF INTO CHRIST, Who (in His objective manifestation) must be made unto him (subjectively), (1) ἀπολύτρωσις, (2) δικαιοσύνη, (3) σοφία (the fourth, άγιασμός, not being here treated of, as being another part of the Spirit's work, and on those who are no longer the κόσμος, see ch. xvii. 16, 17); and to condemn those who remain in the world finally, in all these points, as having rejected Christ. And this convictive work of the Spirit is a complex and progressive work; including the ministry of the Apostles, and every step taken towards divine truth in the history of the Church, as well as the conversion of individuals, and condemnation of the unbelieving. 12.] The πολλά are the things belonging to πᾶσα ἡ ἀλήθεια in the next verse, which were gradually

o = Matt. viii. 17. xx. 12. 4 Kings xviii. 14. p ch. xiv. 17 reff. q Matt. xv. 14. Luke vi. 39. Acts viii. 31. Rev. vii. 17 only. Ps.

έχω ύμιν λέγειν, άλλ' οὐ δύνασθε ο βαστάζειν άρτι 13 όταν ΑΒΝΕ δὲ ἔλθη ἐκεῖνος, τὸ ^p πνεῦμα τῆς ^p ἀληθείας, ^q ὁδηγήσει MSUY ύμᾶς εἰς τὴν ἀλήθειαν τπᾶσαν οὐ γὰρ λαλήσει εἀφ ι 33.69. έαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ^t ἀναγ- Frag. γελεί ύμιν. 14 έκεινος έμε " δοξάσει, ὅτι ν ἐκ τοῦ ἐμοῦ λήμψεται, καὶ τάναγγελεῖ ύμιν. 15 πάντα ὅσα ἔχει ὁ s ch. v. 19 reff. v constr., ch. i. 16. t ch. iv. 25. Acts xx. 20, 27. 1 Pet. i. 12. lsa. xliv. 7.

12. rec λεγειν bef υμιν, with AD Frag-nitr rel lat-a syrr [syr-jer arm] copt goth Orig₁[int₁] Eus. Did, Chr₁ Thdrt₁ Tert₃ Hil₁: txt BLYN 33 vulg lat-b c e f [f g g l] Orig₁[int₂] Tert₂ Hil₁ spec. ins avia bef β a σ ta ζ e ιv D lat-a b c e f f g copt [Orig-int₃] om αρτι Ν1. Tertalic Hil.

13. om δε D Scr's d ev-y, lat-e arm Orig, Tert, Hil, aft alne. ins ekeivos D (lat-a) Syr [syr-jer] (Orig-int, Tert, Novat,). υμας bef οδηγ. D lat-a Tertalic

in-Aug lat. b e e ff. [Sabat] l [arm] Cyr[-p₁ Victorin₁]: txt ABY Petr Orig. Eus Cyr[-p₂].

[αλλα D.] rec aft oσα ins αν, with D² rel, εαν ΑΚ[π]: om BD¹LR 1
Orig. Marcell, Ath. Cyr-jer, Epiph, [Cyr-p₁]. rec ακουση, with A rel Eus: txt
BDE¹HY 1 Orig. [Marcell,] Eus, Ath. Cyr-jer, Epiph, ακουει LR 33 [Cyr-p₁] Ambr.

(for υμιν, ημιν X-corr, appy.)

15. om ver (homæotel) N1.

unfolded after the Ascension, by the Spirit. 13.] ¿κείνος, emphatical, as in ver. 8: see note, ch. vii. 29. την άλήθ. πάσαν] all the truth, viz. on those points alluded to in ver. 12. Lücke observes that the rec. reading connects magav more with δδηγήσει, the other with ἀλήθ. The Lord had ever told them the truth, and nothing but the truth, in spiritual things, -but not yet the whole truth, because they could not bear it. This the Spirit should lead them into, open the way to it, and unfold it by degrees. mise of universal knowledge, nor of infallibility, is hereby conveyed; but a promise to them and us, that the Holy Spirit shall teach and lead us, not as children, under the tutors and governors of legal and imperfect knowledge, but as sons (Gal. iv. 6), making known to us the whole truth of God. This was in an especial manner fulfilled to them, as set to be the founders and teachers of the οὐ γὰρ λαλ. ἀφ' ἐαυτ.] Churches. The Spirit does not, any more than the Son, work or speak of Himself: both are sent, the one from the Father, the other from the Father and Son: the one to testify ὅσα ἀκούσει of the Father, the other of the Father and the Son. ooa ak., from God, the Father and the

Son. τὰ ἐρχ. ἀναγ. ὑμ.] As the direct fulfilment to the Apostles of the leading into the whole truth was the unfolding before them those truths which they have delivered down to us in their

Epistles,-so, though scattered traces of the fulfilment of this part of the promise are found in the Acts and those Epistles, its complete fulfilment was the giving of the Apocalypse, in which τὰ ἐρχόμενα are distinctly the subject of the Spirit's revelation, and with which His direct testimony closes: see Rev. i. 1; xxii. 6, 20. On the whole of this verse, see Eph. iv. 7-16.

14. Notice the emphatic ¿µé, prefixed to the verb. This is in connexion with ver. 12-and sets forth that the Spirit guiding into truth is in fact the Son declaring the truth, for He shall shew forth the glory of Christ, by revealing the matters of Christ,-the riches of the Father's love in Him (ver. 15). " (Economia trium testium: patrem glorificat filius, filium Spiritus sanctus." Bengel.

This verse is decisive against all additions and pretended revelations subsequent to and besides Christ; it being the work of the Spirit to testify to and declare THE THINGS OF CHRIST; not any thing new and beyond Him. And this declaration is coincident with inward advance in the likeness and image of Christ (2 Cor. iii. 17, 18), not with a mere external develop-15. Here we have given us a glimpse into the essential relations of the Blessed Trinity. The Father hath given the Son to have life and all things in Himself (Col. i. 19; ii. 2, 3), the relation being, that the Son glorifies not Himself but the Father, by revealing the Father, whom He alone knows (Matt. xi. Frag. VV. 15. 16.

contains βάνει καὶ τ ἀναγγελεῖ ὑμῖν.

πατὴρ ἐμά ἐστιν διὰ τοῦτο εἶπον ὅτι Ἦκ τοῦ ἐμοῦ λαμ- με τοῦ τοῦ τοῦτο εἶπον ὅτι Ἦκ τοῦ ἐμοῦ λαμ- με τοῦ τοῦτο τοῦτο τοῦτο ὁ λέγει ἡμῖν, μικρὸν καὶ τοῦτο τοῦτο ὁ λέγει ἡμῖν, μικρὸν καὶ τοῦτο ὁ λέγει ἡμῖν, μικρὸν καὶ τοῦτο
Frag.

contains έστιν ο λέγει * μικρόν; οὐκ ° οἴδαμεν τί λαλεί. 19 έγνω e = Mark 17. Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς Περί d herendry. τούτου d ζητειτε μετ' άλλήλων, ότι είπον " Μικρον και ού θεωρείτε με, καὶ πάλιν » μικρον καὶ η οψεσθέ με; 20 άμην · Μυτι κι Τι Ιολο αμήν λέγω ύμιν ότι κλαύσετε καὶ θρηνήσετε ύμεις, ὁ δὲ xxin. 27 only.

aft ειπον ins υμιν LR3a 219 lat-a ef [q syr-jer] syrr copt-dz ath arm [Cyr-jer, Cyr,

αναγγελλει X3a goth].

16. rec (for ουκετι) ου, with A rel lat-a ef q [D-lat] Syr copt goth(Treg) wth Chr-The fee for obsert out with A rel latta of q [D-lat] Syr copt goth (freg) with Chrmontf, txt] Cyr[-com-p₂]: txt B D-gr LAN Frag-nitr 1. 33 vulg latto t g gyr arm Orig_1 Chr[-com_1] Cyr[-p₃] Non_1 rec adds at end oth egw upagw pros tou parters (to suit ver 17: see on egw there), with A Frag-nitr rel vulg latto f q f f_2 (Blanch) g syriging syrr copt goth with-pl Cyr[-pexpr], but of these all but Y [lattf] copt arm om egw: om BDLN latta b e f_2 [Sabat] sah with-mss Orig_1.

17. om 1st μ ukpov to π alv (homewold) \aleph 1. for ou, ovketh D-gr 33. for

θεωρείτε, οψεσθε D. for οτι, ω \aleph^1 . rec ins εγω bef υπαγω (from ch xiv. 12), with D rel lat-f syr: om ABLMΛ[Π] \aleph 33 vulg lat-b &c ωth.

18. om ελεγον ουν D¹[and lat](ins D6-gr) Ser's g lat-a b e.

(more usual arrangement) BD¹LΥ[Π²] \aleph 1. 33. 69 latt [Syr syr-jer copt ωth arm] Orig,: txt A D6-gr Frag-nitr rel syr goth. om o λεγει D'(ins D6-gr) R1. rec ins το bef μικρον, with AD[] rel arm: om BLY Orig. (Frag-uitr def.) for

τι λαλει, ο λεγει D¹(txt D6) lat-e; om Bæth.

19. rec aft εγνω ins ουν, with A Frag-nitr rel; δε U[Π] Ser's p w vulg lat f η q syrr goth: om BDLN 1. 33 lat-a b copt arm. rec ins o bef ino., with ADN Frag-nitr rel: om BL. for $\eta\theta \in \lambda o\nu$, $\eta\mu \in \lambda \lambda o\nu \approx 69$ late off. for ερωταν, επερωτησαι περι τουτου D. om autois A 96 gat.

20. θρηνησητε X1 (but corrd eadem manu).

27). And this Revelation, the Revelation of the Father by Christ-is carried on by the blessed Spirit in the hearts of the disciples of Christ; Who takes (λαμβάνει, indefinite, of the office of the Spirit) of the things of Christ, and declares, proclaims, to them. Sià τοῦτο] For this cause I (rightly) said i. e. 'this was the ground of My asserting :'-not the reason why it was said, but the justification of it when said. This verse contains the plainest proof by inference of the orthodox doctrine of the Holy Trinity.

16-24. The Lord speaks of His withdrawal, and its immediate mournful, but ultimate (and those soon to begin) joyful consequences for His disciples. connexion is: "Very soon will the Spirit, the Comforter, come to you: for I go to the Father, without any real cessation of the communion between you and Me." 16. The mode of expression is (purposely) enigmatical;—the θεωρείτε

and ὅψεσθε not being co-ordinate;—the first referring merely to physical, the second also to spiritual sight. So before, ch. xiv. 19, where see note. ὄψεσθε began to be fulfilled at the Resurrection; -then received its main fulfilment at the day of Pentecost; -and shall have its final completion at the great return of the Lord hereafter. Remember again, that in all these prophecies we have a perspective of continually unfolding fulfilments presented to us: see note on ch. xiv. 3. 17, 18.] The disciples are perplexed by this μικρόν, as connected with what our Lord had before asserted ver. 10, ύπάγω πρός τ. πατέρα. That seemed to them a long and hopeless withdrawal: how was it then to be reconciled with what he now said of a short absence? What was this μικρόν? This connexion not being observed has led to the insertion of ὅτι ἐγω ὑπάγω πρ. τ. πατ. in ver. 16.

19. The real difficulty being in

f Matt. xxi.
42 ti, from
12 s. cxiii 22.
Acts x. 36.
12 xx 19.
12 Matt. 121
13 xx 19.
14 time bas.
15 cc ch. xii. 30.
16 cc ch. xii. 30.
17 conly.
18 cc ch. xii. 30
18 cc ch. xii. 30
18 cc ch. xx. 20
19 ceff.
1= here only.
18 ce ty x. xxi.

κόσμος χαρήσεται υμεῖς λυπηθήσεσθε, ἀλλὰ ἡ λύπη υμῶν ABDE εἰς χαρὰν ^f γενήσεται. ²¹ ἡ γυνὴ ὅταν ^g τίκτῃ, ^h λύπην Μαθ ^πΑΔΠΑ ^h ἔχει, ὅτι ⁱ ἢλθεν ἡ ⁱ ὥρα αὐτῆς ^c ὅταν δὲ γεννήσῃ τὸ i.33.69 παιδίον, οὐκ ἔτι ^k μνημονεύει τῆς ^l θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. ²² καὶ ὑμεῖς οὖν c οτι νῦν μὲν ^h λύπην ^h ἔχετε πάλιν δὲ ^m ὄψομαι ὑμᾶς, καὶ ... ^αχαρήσεται ὑμῶν ἡ ⁿ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεἰς ^m σf a divine person, here only. (see Heb. xiii. 23.) ⁿ Isa. lavi. 14. Zech. 7. 7 bis.

rec ins $\delta\epsilon$ bef $\lambda\nu\pi\eta\theta$. (to contrast with 0 koom. $\chi\alpha\rho$.), with AN3a rel vulg lat-g syr Orig₁[int_{1.}] Cyr₁: om BDAN1 1 lat-a b c [e ff₂ q] syr-jer copt goth arm [Tert₁] Cypr₂. (all a, so DLUYFA.)

21. for $\omega \rho a$, $\eta \mu \epsilon \rho a$ D 248 lat-a b c e ff_2 Syr. for $\gamma \epsilon \nu \nu$, $\gamma \epsilon \nu \eta \sigma \eta$ A. for $\theta \lambda \iota \psi \epsilon \omega s$, $\lambda \nu \pi \eta s$ D foss lat-c Ambr₁. for $\epsilon \gamma \epsilon \nu \nu$, $\epsilon \gamma \epsilon \nu \eta \theta \eta$ C: txt A[B]DX rel.

ins o bef $\alpha\nu\theta\rho\omega\pi\sigma\sigma$ $\aleph^{1}(\operatorname{corrd} \aleph^{(1?)}\operatorname{-corr}^{1.3})$.

22. rec transp νυν and λυπην, with AC3 rel: νυν μεν ουν λυπην κ1: txt BC¹DL MYκ3a 1.33 vulg lat-b c e f.ff. [q] syrr (copt goth arm) Chr-ms, Hil. εξετε (conformn to fut above, ver 20) ADLκ3a 33 am(with fuld mt) lat-a b e Antch, Chr-

μικρόν, our Lord applies himself only to this, not noticing the other part of the question: which confirms the view of the connexion taken above. 20. κλαύσ. κ. Opnv. are to be literally taken: see Luke xxiii. 27. They would mourn for Him as dead: see also ch. xx. 11. emphatic, as opposed to ὁ κόσμος. And the joy of the world found its first exponent in the scoffs of the passers-by at the crucifixion. λυπηθ.] This goes deeper than the weeping and wailing before: and plainly shews that the whole does not only refer to the grief while the Lord was in the tomb, but to the grief continually manifesting itself in the course and conflict of the Christian, which is turned into joy by the advancing work of the Spirit of Christ:—and, in the completion of the sense, to the grief and widowhood of the Church during her present state, which will be turned into joy at the coming of her Lord. εἰς χαρ. γεν., not merely changed for joy, but changed into so as itself to become, -so that the very matter of grief shall become matter of joy; as Christ's Cross of shame has become the glory of the Christian, Gal. vi. 14. 21.] The 'tertium comparationis' is \$\dar{\eta}\$

21.] The 'tertium comparationis' is ἡ λύπη εἰς χαρὰν γενήσεται: but the comparison itself goes far beyond this mere similitude. ἡ γυνή is not merely generic, but allusive to the frequent use and notoriety of the comparison. We often have it in the O. T.,—see Isa. xx. 3; xxvi. 17, 18; xxxvii. 3; lxvi. 7, 8: Hosea xiii. 13, 14: Micah iv. 9, 10.

τίκτη] is bringing forth, viz. παιδίον, expressed in τὸ π. below. ἡ ὥρα αὐτ.] her (appointed) time. τὸ παιδ. not necessarily masculine ("non puella sed

puer," Aug.), but indefinite. The deeper reference of the comparison has been well described by Olshausen: "Here arises the question, how are we to understand this similitude? We might perhaps think that the suffering Manhood of Christ was the woman in her pangs, and the same Christ glorified in the Resurrection, the Man born; but the Redeemer (ver. 22) applies the pangs to the disciples: how then will the ἄνθρωπος who is born apply to them?" Then, after condemning the shallow and unsatisfactory method of avoiding deep research by asserting that the details of parables are not to be interpreted, he proceeds: "Hence the proper import of the figure seems to be, that the Death of Jesus Christ was as it were an anguish of birth belonging to all Humanity (ein fd)merz= voller Geburtsact der ganzen Menschheit) in which the perfect Man was born into the world; and in this very birth of the new man lies the spring of eternal joy, never to be lost, for all, inasmuch as through Him and His power the renovation of the whole is rendered possible" (ii. 379). And indeed the same is true of every Christian who is planted in the likeness of Christ. His passing from sorrow to joy—till "Christ be formed in him," is this birth of pain. And the whole Church, the Spouse of Christ, nay, even the whole Creation, συνωδίνει, till the number of the elect be accomplished, and the eternal joy brought in. And thus the meaning which Luthardt insists on as against the above remarks of Olshausen, viz. the new birth of the Church, is in inner truth the same as his. 22.7 of opac — in the same manifold

X ev excern ... ἀρεῖ ἀφ' ὑμῶν, 23 καὶ ἐν ἐκείνη τῆ ἡμέρα ἐμὲ οὐκ ἐρωτή- αch xin. 20 σετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, 0 ἄν τι αἰτήσητε τὸν $^{\text{ch, xin. 20}}$ τατέρα, δώσει ὑμῖν $^{\text{P}}$ ἐν τῷ ὀνόματί μου 24 $^{\text{E}}$ ως ἄρτι οὐκ $^{\text{I}}$ $^{\text{Id, xin. 13}}$ $^{\text{Id, xin. 14}}$ $^{\text{Id, xin. 16}}$ $^{\text{Id, xin. 16}}$

rec asper, with AC D1-corr & rel am [fuld] lat-b e f [q] syrr(Treg) mss, εξητε L.

goth [Antch₁]: txt BD¹Γ vulg lat-a e ff. copt with [Cyr-p₁] Orig-int, Cypr₁ Hil₁.

23. (ερωτησηται (itacism) κ [Λ(-τε)]) rec aft υμιν ins στι, with ΛD⁴κ rel lat-a c syrr(Treg) goth Chr₁: om BCD¹LY vulg lat-b [e ff₂ g q] Orig₁ Cyr₂ [Quest₁].

rec (for αν τι) οσα αν, with E rel Syr, οσα εαν ΚΜ Chr₁: αν (alone) Λ: ο εαν X[II] 33 syr [syr-jer] goth ath: o av & Ser's d p: txt BCLY copt latt Orig, [Cyr-p,] Ambr, εαν τι DY² Orig₁ Ath₁. rec εν τω ον. μου bef δωσει υμιν (see ch xiv. 13), with AC³D rel vss Chr₁: txt BC¹LXYΔN sah[-mnt] Orig₂ Cyr[-p₂].

24. for ητησατέ, ητησασθέ Λ ev-z Cyr₁. for αιτείτε, αιτησασθαί \aleph^1 .
25. rec ins αλλ' bef έργεται, with $\Lambda C^3 D^6 [\Pi^{1,3}]$ rel lat-c $f f_2^p g$ syr goth with Orig Ath₁: om BC¹D¹LXY[Π^2 × 1.33.69 vulg lat-a b e g[syr-jer] coptt arm [Cyr-p₁ Orig[-int₁] Aug₁ [$\epsilon \rho \chi$. $\delta \epsilon$ Syr]. for $\sigma \tau \epsilon$, $\sigma \pi \sigma v$ ×¹: [$\sigma \tau \iota$ Γ :] om 1. ins ϵv be

meaning as before noticed-will see you —at My Resurrection—by My Spirit—at My second Advent. 23.7 ev ekeirn τη ήμ., in its full meaning, cannot import the forty days: for, Acts i. 6, they did then ask the Lord questions (the sense of έρωταν, see vv. 19, 30, not ver. 26, where the construction is different); -nor this present dispensation of the Spirit, during which we have only the first-fruits, but not the full understanding so as not to need to ask any thing: (for is not prayer itself an asking?)-but that great completion of the Christian's hope, when he shall be with his Lord, when all doubt shall be resolved, and prayer shall be turned into praise. The Resurrectionvisiting and the Pentecost-visiting of them, were but foretastes of this. Stier well remarks, "The connexion of the latter part of this verse is,—The way to οὐδὲν ἐρωτᾶν any more, is to ask and to pray the more diligently, till that day comes." It has been supposed wrongly that eµe and τον πατέρα are in opposition in this verse, and thence gathered (Origen de Orat. § 15, vol. i. p. 222, λέγεται (al. λείπεται) τοίνυν προςεύχεσθαι μόνφ τῷ θεῷ τῷ τῶν ὅλων πατρί ἀλλὰ μὴ χωρὶς τοῦ ἀρχιερέως, κ.τ.λ.) that it is not lawful to address prayer to Christ. But such an opposition is contrary to the whole spirit of these discourses, and asking the Father in Christ's name, is in fact asking HIM.

In the latter clause, notice the right reading: He shall give it you in my name, He being, as Luthardt expresses it, the element, the region, of all communication between God and the Church. Cf.

Rom. i. 8, where thanks are offered διà 24.7 It was impos-'Ιησοῦ χριστοῦ. sible, up to the time of the glorification of Jesus (εως ἄρτι, proleptical, as before), to pray to the Father in His Name. It is a fulness of joy peculiar to the dispensation of the Spirit, to be able so to do, Eph. aireire | See Matt. vii. 7, and mark the difference between the command then and now,—that $\epsilon \nu \tau \hat{\varphi} \delta \nu$. $\mu o \nu$ is added.

25-33.] Their present real weakness and imperfection, though fancied strength: their future high blessedness and share in His triumph, though in tribulation in the world. 25.] παροιμία, properly, a proverb:—but implying generally in Scriptural and oriental usage something dark and enigmatical: see especially Sir. vi. 35; viii. 8; xxxix. 3; xlvii. 17: "in dictis tectioribus," Bengel. This is true of the whole discourse—and of the discourses of the Lord in general, as they must then have seemed to them, before the Holy Spirit furnished the key to their meaning.

έρχεται ὥρα, viz. the same as that indicated in vv. 16 and 23;—but here again, not one ‰ρα only exclusive of all others, but to be understood of the several steps of spiritual knowledge.

Olshausen finely remarks, that all human language is a παροιμία, only able to hint at, not to express fully, the things of God; and that the Lord contrasts the use of this weak and insufficient medium, with the inward teaching of the Holy Spirit. This inward teaching, because it is a real imparting of the divine Nature and Life, brings with it not only prayer in the name of Jesus, but a free access to the Father

πατρὸς ^ν ἀπαγγελῶ ὑμῖν. ²⁶ ἐν ἐκείνη τῆ ἡμέρα ^p ἐν τῶ ΑΒCDE ▼ John, ch. iv. 51. 1 John i. 2, 3 only. Mt. Mk. L. ονόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ Ψέρωτήσω MSUX τὸν πατέρα περὶ ὑμῶν 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ότι ύμεις έμε πεφιλήκατε, καὶ πεπιστεύκατε ότι έγω παρά τοῦ πατρὸς * ἐξῆλθον. 28 * ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ν ελήλυθα ν είς τον κόσμον πάλιν ε άφίημι τον κόσμον καὶ ^a πορεύομαι ^a πρὸς τὸν ^a πατέρα. ²⁹ Λέγουσιν οἱ μαθηταὶ Num. xvi. 35. čk, ch. viii. αὐτοῦ Ἰδε νῦν ἐν Επαρρησία λαλεῖς, καὶ επαροιμίαν 42. y ch. i. 9 reff. z = Matt. iv. 11 al. 15 only. Wisd. v. 1. b ver. 25. ch. vii. 4. Eph. vi. 19. Phil. i. 20. Col. ii. a ch. xiv. 12, 28.

rec αναγγελω (from vv. 13, 14, 15), with C2 rel Chr, Cyr,: txt παρησια(sic) D. ABC¹DKLMUXY[π] ℵ(·λλω) 33 [Cyr-p₁].
26. αιτησασθαι(sic, ℵ) bef εν τω ον. μου ℵ 1 copt.

aft $\pi \alpha \tau \epsilon \rho \alpha$ ins $\mu o \nu$ D.

27. for $\epsilon_{\mu\epsilon}$, $\mu\epsilon$ LN. om τov AN 33 Chr-montf-mss₁[Ext₁]. rec (for $\pi a \tau \rho os$) $\theta \epsilon ov$ (from ch xiii. 3), with AC³N¹ rel latt [syr-jer] goth ϵth arm [Chr] Hil₃: txt BC¹DLX \aleph^3 a(but former reading restored) Syr syr-ms coptt Cyr[-p₁] Did₂. 28. rec (for $\epsilon \kappa$) $\pi a \rho a$ (repeth of preceding), with AC2 \aleph rel: txt BC¹LX 33 copt Hipp, Epiph₁.—om $\epsilon \xi \eta \lambda \theta$. $\epsilon \kappa \tau$. $\pi a \tau$. D lat-b f_2^{ρ} Orig-int₂(appy). for $\epsilon \lambda \eta \lambda \nu \theta a$, $\eta \lambda \theta a \nu$ D.

29. rec aft λεγουσιν ins αυτω, with AC3 D(Scr: D3 Kipling) rel Syr syr-mg [syr-jer æth arm] Cyr_1 Hil[-ed₁]: om BC^1 D'(Kipl) $\Lambda[\Pi]$ 1 lat-eq syr[-txt] goth Hil-ms₁. -for αυτου, αυτω (itacism?) X1 [add αυτω copt]. rec om ev (overlooked after vov, or conform to ver 25), with A rel Chr, Cyr,: ins BCDX.

earth; for, as long as the old man yet lives in us, we require still the Lord's intercessory prayer (ch. xvii. 15), daily washing from the pollution of the world; by which Intercession alone the faithful man notwithstanding his imperfection can enjoy in peace the grace of God vouchsafed to 26.] "The more knowledge, the more prayer in the name of Jesus," Lücke. "Cognitio parit orationem," Bengel. The approaching the Father through Him shall be a characteristic of their higher state under the dispensation of the Spirit. οὐ λέγω ὑμ.] This has been variously understood. Grotius's rendering, "prætereo hoc quasi minus eo quod jam inferam," comes I believe the nearest to the truth, though it does not express the whole meaning. The Lord is now describing the fulness of their state of communion with Himself and the Father by the Spirit. He is setting in the strongest light their reconciliation and access to the Father. He therefore says, Ye shall ask the Father in My name: and I do not now say to you, -I do not now state it in this form,that I will ask the Father for you-as if there were no relation of love and mercy between the Father and yourselves:—(27) for the Father Himself (αὐτός, i.e. αὐτοκέλευτος (Nonnus)— 'proprio motu')

Himself. This παβρησία λαλείν however, he continues, is spoken of here by the

Lord in its ideal perfection (as it will hereafter be): and is only approximated to on loveth you; -why? Because ye love and believe on Me. The whole mind of the Father towards mankind is Love: both in Redemption itself (ch. iii. 16), -and then in an especial manner by drawing those who come to Christ (vi. 44), -and again by this fuller manifestation of His love to those who believe on and love Christ. The aim of this saying is to shew them that His intercession (which is still going on under the dispensation of the Spirit, 1 John ii. 1) does not imply their exclusion from access to the Father, but rather ensures that access, by the especial love which the Father bears to them who believe in and love His Son: CHRIST being still the efficient cause of the Father's love to them, and the channel of that Love. stress must be laid (Lücke) on πεφιλήκατε here coming before πεπιστεύκατε, as to Faith coming after Love: probably $\pi \epsilon \phi \iota \lambda$. is placed first as corresponding to φιλεί just before:—and it might be said with just as much reason that καl πεπιστεύκατε... contains the ground of the πεφιλ., as the 28. " Recapitulationem converse. maximam habet hic versus," Bengel. 'And your belief is sound: for I did indeed come forth'.... see ch. xiii. 3. "Exiit a Patre, quia de Patre est; in mundum venit, quia mundo suum corpus ostendit quod de virgine assumpsit; reliquit mundum corporali discessione, perrexit ad Patrem hominis adscensione, nec mundum deseruit præsentiæ gubernatione." Aug. Tract.

οὐδεμιαν λέγεις. 30 νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ θ και τ. ch. ότι f ἀπὸ h θεοῦ f έξ $\hat{\eta}$ λθες. 31 ἀπεκρίθη αὐτοῖς $^{'}$ Ιησοῦς, 2 Cor. viii. 20 (ch. xiii. 3, see ⁸ Αρτι πιστεύετε· 32 ίδου 8 έρχεται ώρα καὶ ἐλήλυθεν, h "να 1 τοκορπισθῆτε ἔκαστος εἰς 1 τὰ 1 ἴδια κἀμὲ μόνον k ἀφῆτε· 1 καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστιν. 33 ταῦτα 1 κελάληκα ὑμὶν, "να ἐν ἐμοὶ εἰρήνην ἕχητε. ἐν τῷ κόσμω 10 κόσμον. 10 Κόσμον. 10 Εκ. εἰ. 10 Εκ. εἰ. 10 Γτοι. Γτ. 10 Γτοι. 10 Γ

reti.

m John (Gosp)., ver. 21 only.

n 1 Cor. vii. 28. Rev. ii. 10. Sir. li. 3.

o Matt. ix. 2, 22. xiv.
27 4 Mk. Mark x. 49. Acts xxiii. 11 only. Gen. xxxv. 17.

iii. 4 (from Ps. l. 4 [6]). xii. 21 bis. 1 John ii. 13, 14 al4. Rev. ii. 7 al15.

30. for απο, παρα D.

 rec ins o bef ιησ., with ADN rel [Bas₁]: om BC.—(om ιησ. S 47. 56-8.)
 rec ins νυν bef εληλ. (cf ch v. 25), with C²D³ rel latt-syrr goth (aeth) [Bas₁] Hil₁: om ABC1D1LXX 33 [syr-jer arm] coptt Constt,. aft elyl. ins y wpa 21. (καμε, so BC1LN 1.)

33. rec (for εχετε) εξετε, with D 69 latt goth(Treg) with arm Orig, Eus, Chr, [Cyrp3] Cypr, Hil; txt ABCN rel forj(with foss mm san) (lat-e) syrr copt Orig-mss, Consti,

Eus, Bas, [Cyr-p,] Thdrt,.

29, 30.7 The stress is on vov: q. d. why announce that as future, which Thou art doing now? The hour was not yet come for the $\frac{\partial}{\partial u} \pi a \beta \rho \pi a \lambda a \lambda \epsilon \hat{u}$: so that we must understand the disciples' remark to be made in weakness, however true their persuasion, and heartfelt their confession. "Usque adeo non intelligunt, ut nec saltem se non intelligere intelligant. Parvuli enim erant." Aug. Tract. ciii. 1. "Dolent, se a Magistro pro imperitis haberi, qui conciones ejus non intelligant, alioque doctore, promisso Spiritu, indigeant. Quare eo usque progrediuntur, ut Christo contradicant, et clarissima ejus verba invertant, eumque paræmiastice lo-cutum esse negent." Lampe, vol. iii. 350. But by vûv they probably only mean, in ver. 26—28. 30.7 'Thou hast spoken so clearly of our feeling towards Thee, and of Thyself, that we have no occasion to ask Thee any thing; -and this was what Thou didst announce would be ;-we know therefore, by its being so, that Thou knowest the secrets of our hearts (πάντα by inference),-and hence believe that Thou camest forth from God:' the whole being a misunderstanding of what had gone before, vv. 23, 25. 31.] Our Lord does not clear up their misunderstanding, but leaves that for the coming day of the Spirit. He only assures them that their belief, though sincere and loving, was not so deeply grounded in knowledge of Him and His appointed course as they imagined.

арть тьот. is not a question: this very belief was by our Lord recognized and commended, see ch. xvii. 8, also Matt. xvi. 17, 18. And as Stier remarks (v. 369, edn. 2), "it was the aim and purpose of the whole prophetic office of Jesus, to prepare some first disciples (not the Apostles alone) for the reception of the Spirit of Truth and the fruits of His Death, by grounding in them firm belief in His Person." He therefore recognizes their faith; but shews them how weak it as yet was. 32.] See Matt. xxvi. 31, to which

same prophecy the reference here is. είς τὰ ίδ., "quæ antea propter Me reliquistis." Bengel: see Luke xviii. 28.

καὶ οὐκ εἰμὶ μ.] and (not but: it is a pathetic use of the copulative, and a favourite one with St. John: cf., besides ref., ch. iii. 11, 32; vi. 70; vii. 19; viii. 38, 49; x. 25; xiii. 33; xiv. 30; xvii. 11, 14, 25) I am not alone: the Father can never leave the Son, even in the darkest hour of His human suffering:-the apparent desertion implied in the cry "Why hast Thou forsaken me?" being perfectly consistent with this, see note, Matt. xxvii. 46.

33.] On the first clause, especially ev emoi, see ch. xv. 7. This presupposes the return from the scattering in ver. 32,-the branches again gathered in the vine.

έχετε, of their normal state in the world. This blives is not only persecution from the world, but trouble, inward distress, while we are in the world,-ch. xvii. 11; -a comforting sign that we are not of the world (see Stier, v. 373, edn. 2).

And this latter idea is implied between the two clauses: 'Be of good cheer; for ye belong not to the world, but to Me, who have (proleptically again, by that which is r Matt. xvii. 8 refl. 8 refl. 8 ee 1sa. li. 6. ket. xvii. 21. δφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, 8 ἐλήλυθεν MSUX refl. refl. 18 ωρα· t δόξασόν σου τὸν υίον, ἵνα ὁ υίος [σου] 18 δοξάση lie 1. 33. 69

now at hand) overcome the world, so that it shall have no power over you, externally by persecution, or internally by temptations or discouragements.' See 1 John v. 4, 5.

CHAP. XVII. 1-26. HIS LOVE IN THE GLORIFICATION OF THE SON OF God. The parting prayer of the Lord Jesus: and herein, for Himself (1-5): for His disciples (6-19): for all believers, that they may be one (20, 21),that they may be glorified in the completion of that unity (22-24),-for their abiding in the union of love, the perfection of divine knowledge (25, 26). "Hoc caput in tota scriptura est verbis facillimum, sensibus profundissimum." Bengel. "Poterat Dominus noster unigenitus et coæternus Patri in forma servi et ex forma servi, si hoc opus esset, orare silentio; sed ita se Patri exhibere voluit precatorem, ut meminisset, nostrum se esse doctorem. Proinde eam, quam fecit, orationem pro nobis, notam fecit et nobis: quoniam tanti Magistri non solum apud ipsos sermocinatio, sed etiam ipsius pro ipsis ad Patrem oratio discipulorum est edificatio. Et si illorum qui hæc dicta erant audituri, profecto et nostra, qui fueramus conscripta lecturi." Aug. Tr. civ. 2. 1.] ταῦτα, the foregoing discourse. St. John very seldom depicts the gestures or looks of our Lord, as here. But this was an occasion of which the impression was indelible, and the upward look could not be είς τὸν ούρ.] Nothing passed over. hereby is determined as to the locality. The guest-chamber no doubt was the place of this prayer. The eyes may be lifted to heaven in as well as out of doors; heaven is not the sky, but that upper region, above our own being and thoughts, where we all agree in believing God to be especially present; and which we indicate when we direct our eyes or our hands upward. The Lord, being in all such things like as we are, lifted up His eyes to heaven when addressing the Father (not His hands, for He prays not here as a suppliant—but as an intercessor and a High Priest, standing between earth and heaven, see ver. 24, 96ho va....).

καὶ εἶπεν It is impossible to regard the following prayer otherwise than as the very words of our Lord Himself,faithfully rendered by the beloved Apostle in the power of the Holy Spirit. The view which has led so many of the best German Commentators (even Olshausen) to see in parts of it the words of the Evangelist, and not of our Lord, is, it seems to me, inconsistent with any earnest reception of the Gospels as truthful. If such a promise as ch. xiv. 26 was made, and fulfilled, then these must be the words of the Lord Himself; -and the Greek form of them only (and query whether even that? see Prolegg. ch. ii. § ii. (π)) can be regarded as bearing evidence of the style and manner of John. ner of John. πάτερ, not, Our Father,—which He never could say,—nor, My Father,—which would be too great a separation between Himself and His for such a prayer (see Matt. xxvi. (39,) 42, where He prays for Himself only)—but simply FATHER; that Great Name in which all the mystery of Redemption is summed up. "Sic patrem absolute appellat in hac oratione dulci et prolixa quater, et cum epitheto bis, in universum nonnisi sexies, idque fere ineunte nova sermonis parte, vv. 1, 5, 11, 21, 24, 25. Talis simplicitas appellationis ante omnes decuit filium Dei." Bengel. ἐλήλ. ἡ ὥρα] See ch. xii. 23, 28; xiii. 31, 32. The Glorification is-the exaltation by Death and Resurrection: He prays in the Manhood and for the exaltation of the Manhood, but in virtue of His Godhead, ver. 5.

τὸν νἱόν] He prays first objectively, to set the great matter forth in all its majesty; then subjectively, δόξασόν με σύ, ver. 5, putting Hinsself into the place of τὸν νἱόν here. [να...] "These words are a proof that the Son is equal to the Father as touching His Godhead. What

σέ 2 καθὼς ἔδωκας αὐτῷ $^{\rm V}$ ἐξουσίαν πάσης σαρκός, ἵνὰ $^{\rm V}$ w gen objective τοῦς 2 καθὼς ἔδωκας αὐτῷ, $^{\rm X}$ δώσει αὐτοῖς ζωὴν αἰώνιον. Felf. 1 Cor. 15.12. Sir. 2.3 $^{\rm Y}$ αὔτη δέ $^{\rm Z}$ ἐστιν ἡ αἰώνιος ζωἡ, $^{\rm Y}$ ἵνα $^{\rm A}$ γινώσκωσίν σε $^{\rm X}$ τον $^{\rm D}$ μόνον $^{\rm C}$ ἀληθινὸν $^{\rm D}$ θεόν, καὶ ὃν ἀπέστειλας $^{\rm C}$ Ἰησοῦν $^{\rm C}$ καὶ της $^{\rm C}$ τον $^{\rm C}$ καὶ της $^{\rm C$

2. $\operatorname{rec} \delta \omega \sigma \eta$, with $\operatorname{ACN}^{3a} \operatorname{rel}$: $\delta \omega \sigma \omega \ \aleph^1$: $\operatorname{txt} \ \operatorname{BEHUYF}\Delta \Lambda \ 1.69. — \delta \omega s \ L$: for $\delta \omega \sigma \epsilon \iota$ autois, $\epsilon \chi \eta \ D$. for autois, aut $\omega \ \aleph^1 \ 1^1 \ \operatorname{lat-}ef \ \operatorname{Syr} \ \operatorname{Hil}_4 \ [\operatorname{Victorin}_1]$.

3. The proportion of $\operatorname{ADGLY}\Delta \Lambda \ 33$: $\operatorname{txt} \ \operatorname{BCN} \ \operatorname{rel}$.

creature could stand before his Creator and say, 'Glorify Thou me, that I may glorify Thee?'" (Stier.) This glorifying of the Father by the Son is, the whole great result of the glorification of the Son by the Father,—the manifestation of God to and in men by the Son through the Spirit.

in men by the Son through the Spirit.

2. "The causal connexion expressed by καθώς is this, that the glorification, the end, must correspond to the beginning, to the sending, the preparation, and office of the Son." (Lücke.) We must also bear in mind that the 'giving of power' in this verse is the ground, as well as the type, of the glorification, see Rom. i. 28: 1 Cor. i. 6: so Stier (v. 383, edn. 2). σάρξ is not only 'all mankind,' but (see Gen. vii. 15, 16, 21) all that has life, all that is subject to death, all that is cursed on account of sin. But of this all, mankind is the head and crown, and in the full blessings of the Lordship of Christ mankind only can participate. σάρξ is given by the Father from before the foundation of the world to Christ; the whole creation is His to rule, His to judge, by virtue of His being, in the root of that human nature, to which sovereignty over the world was given, THE SECOND AND RIGHTEOUS ADAM.

But in this wide gift, there is a more special $gift, -\delta$ $\delta \epsilon \delta \omega \kappa \alpha s$ $\alpha \delta \tau \widetilde{\phi}$ in the stricter sense,—the chosen, they who believe on Him. And to them, and then only, He imparts the further and ineffable gift consequent on union with Him their God in the Spirit,—viz. ETERNAL LIFE (compare ch. v. 26, 27; also vi. 37).

3.] See a similar definition of a term just used, in ch. iii. 19. $\delta \epsilon_i$, as there, is transitional; bringing out, in fact, the contrast between the incidental mention of the word, and its more solemn definition.

¿στιν—is; not is the way to. The knowledge spoken of is no mere head or heart knowledge,—the mere information of the mind, or excitation of the feelings,—but that living reality of knowledge and personal realization,—that oneness in will with God, and partaking of His nature, which is itself life eternal:—the knowledge, love, enjoyment, of Him who is infinite, being themselves infinite. ἡ ὕπαρξις της ζωης έκ της του θεού περιγίνεται μετοχής μετοχή δὲ θεοῦ ἐστι τὸ γινώσκειν θεδν και ἀπολαύειν τῆς χρηστότητος αὐτοῦ. Iren. adv. Hær. iv. 20. 5, p. 254. accusatives after γινώσκ. are purely accusatives of the person, and the emphasis is on γινώσκ. From not seeing this, various mistakes have arisen-e.g. the making τον μόν. αλ. θεόν the predicate, 'Thee to be the only true God,' and similarly with χριστόν (which would require τὸν χρ.) or with δν ἀπέστειλας, - Jesus, whom Thou hast sent, to be (the) Christ,'-or 'Jesus Christ to be Him whom Thou hast sent.' It is rightly rendered in E. V.

The Latin Fathers (Aug., Amb., Hil.), anxious to avoid the inference unwarrantably drawn by some from this verse against the Godhead of Christ, construed: Ίνα γ ιν. σ ε κ. Ἰ. χ . δν $\dot{\alpha}\pi$., τ δν μ δνον $\dot{\alpha}$ λ. $\theta \epsilon \delta \nu$,—which is of course inadmissible. Others (Chrys., Euth.), construing rightly, yet regarded Jesus Christ as included in the words $\mu \delta \nu$. $\dot{\alpha} \lambda \eta \theta$. $\theta \epsilon \delta \nu$. But all such violences to the text are unnecessary. For, first, the very juxtaposition of Jesus Christ here with the Father, and the knowledge of both being defined to be eternal life, is a proof by implication of the Godhead of the former. The knowledge of God and a creature could not be eternal life, and the juxtaposition of the two would be inconceivable. Secondly, the ον ἀπέστειλας most distinctly expresses the εξελθείν from God, ver. 8implies the hueis ev of ver. 22, and cannot, in connexion with what follows, possibly be understood in a Socinian, or an Arian sense. I do not scruple to use and preach on the verse as a plain proof of the co-equality of the Lord Jesus in the A difficulty has been Godhead. found in the use of the name JESUS CHRIST by the Lord Himself :- and inferences have been hence made that we have c.ch. iv. 34. dt $\frac{d}{x_0.06}$ λcts $\frac{d}{x$

at end ins εις τουτον τον κοσμον D.

4. ins kai bef to ergon D. rec (for telewas) etelewas, with D rel vulg late $e \ g \ l \ q \ [a \ f]$ Syr goth arm Hipp, [Marcell_1] Did, Ath_1 Bas_1 Chr_1 [Cyr-p_1] Cypr_1 Hil_3: the ABCL[Π]N 1. 33 (lat- $b \ f'_2$) syr-w-ast [syr-jer] copt with [Hipp-ms_1] Hil_2. for $\delta \epsilon \delta$., $\epsilon \delta \omega \kappa \alpha s$ CDK[Π] Hipp Bas. for $\mu \omega t$, $\mu \epsilon \ N^1$.

5. πατηρ D¹(txt D²). for η, ην κ¹ Orig₁(txt₂) Eus₁: om 69¹. παρα σοι προ

του γενεσθαι τον κοσμον D.

6. το ονομα bef σου D latt Hil₃. DK[Π]N Eus₁: txt C rel Orig₁.

John's own language here: - but surely

without any ground. He who said σου

τὸν νίόν, ver. 1, might well here, before the ἐγώ of ver. 4, use that prophetic

for 1st δεδωκας, εδωκας A B(sic: see table)

Name ['Inσοῦs] which had been divinely given Him as the Saviour of men, and its weighty adjunct xplotos (= vlis $\tau o \hat{v}$ $\theta \epsilon o \hat{v}$, 1 John v. 1, 5), in which Names are all the hidden treasures of that knowledge of which He here speaks. And as to the later use of the two names together having led to their insertion here by the Apostle (gegen bas geschichtliche Decorum, De Wette; similarly Lücke, and even Olshausen),-what if the converse were the case, and this solemn use of them by our Lord had given occasion to their subsequent use by the Church? This is to me much more probable than the other.
4.] The past tenses are proleptical. In the rendering of this whole chapter they should be kept indefinite, not made into perfects as in E. V., which destroys this proleptical character. I glorified Theo . . . I finished .. What view of the agrist has led to Bp. Wordsworth's explanation here, -"the aorist is used, not the perfect, masmuch as the work of glorification was still going on, and not to be completed before His Passion, when He would say τετέλεσται,"-I am quite unable to imagine. That the agrist implies present continuance, is at least a startling doctrine. The force of it here surely is, that our Lord stands by anticipation at the end of His accomplished course, and looks back on it all as past, as historically gathered up in one act: which is the very sense and propriety of the aorist. τὸ ἔργον is not only the ministerial life of our Lord, but the whole Life, with all its appointed manifestations of humility and purity,-the perfect righteousness which by that life He has planted in our nature,—and His prophetic and declarative office, terminated by His Passion and Death. 5. δόξασόν με] Notice the correlation, which Meyer has pointed out, between $\dot{\epsilon}\gamma\dot{\omega}$ or hefore and $\mu\epsilon$ out now. The same Person $(\dot{\epsilon}\gamma\dot{\omega})$ who had with the Father glory before the world, also glorified the Father in the world, and prays to be again received into that glory. A decisive proof of the unity of the Person of Christ, in His three estates of eternal præ-existence in glory, humiliation in the flesh, and glorification in the Resurrection Body. direct testimony to the eternal præexistence of the Son of God has been evaded by the Socinian and also the Arminian interpreters, by rendering cixov, —"habebam destinatione tua," Grot., Wetst. On the identity of the δόξα in ver. 22 with this δόξα, see note there. elxov "Hic non dient accepi.

Semper habebat: nunquam cœpit habere." Bengel. πρὸ τοῦ τ. κ. εἰν., before the καταβολὴ κόσμον, ver. 2½;—'before all creation.' "Antequam fieret mundus, gloriam illam habebat Filius; sed cum fieret mundus, gloria illa se cœpit (?) exserere." Bengel. παρὰ σοί = πρὸς τον θεόν, ch. i. 1; εἰς τὸν κόλπον τοῦ πατρὸς, ch. i. 18. 6—19.] He prays for His disciples. 6.] Thus verse particularizes ver. 4, and forms the transtitun to the intercessory neaver.

sition to the intercessory prayer.

σου τὸ ὄνομα] Thy Name of FATHER, which was so constantly on the hips of our Lord;—and which derived its living meaning and power from His teaching: see Exod. xxiii. 21. No especial emphasis on σου: it carries on the strain of address, and points to the emphatic σοί which follows, and the equally emphatic παρὰ σοῦ in ven.

καιοι BY 1. 33 (but και εμοι here perhaps belongs to the solemnity of the style): txt ACDN rel. for 2nd δεδωκας, εδωκας ABDKL[Π]N 1: txt C rel Orig₁ Eus₁. rec τετηρηκασι, with AC rel: ετηρησαν N 33: txt BDL.

7. εγνωσαν UX 33. 69 [Chr]: εγνωκασιν S 122(Sz): εγνων \aleph . for δεδωκαs, εδωκαs Λ 1, εδωκεs B. rec (for εισιν) εστιν, with ΛD rel: txt $BCLXY\aleph$ 1. 33.

8. alt $\tau a \rho \eta \mu$. ins sou D. ree $\delta \epsilon \delta \omega \kappa as$, with LN rel Cyr₁: txt A B(-\kappa \sigma S) CD[\Pi^1]. on \kappa \alpha \epsilon \gamma \omega \kappa \sigma \omega
9. εδωκας D.

7. οὖς δέδ.] The Father gave them to Christ, by leading them to Christ, see ch. vi. 37, 44, 45. σοὶ ἦσαν] Thine (σοί, from σός) they were—Israelites—Thy people, before:—not only outwardly, but Israelites indeed, see ch. i. 48, and thus prepared to receive Christ (so Stier, v. 411 ff., edn. 2). And thus the ἐκ τοῦ κόσμου answers to λαβεῖν ἐαντῷ ἔθνος ἐκ μέσου ἔθνους, Deut. iv. 34. But see the fuller sense below, on ver. 9.

But see the fuller sense below, on ver. 9.
τὸν λ. σου τετήρηκαν] They have
observed Thy word—walked in the path
of Thy commandments;—for so λόγον
τηρεῦν means: see ch. xiv. 23—and rest.

Stier understands their walking in the O. T. ordinances blameless, as Luke i. 6,-and thus (compare ch. i. 42, 46) recognizing Christ as the Messiah when He came. But this is perhaps hardly likely to have been set at the end of the sentence, after $\dot{\epsilon}\mu$ ol αὐτοὺς δέδωκας. It is more likely that τὸν λόγον σου = τὰ ρήματα & δέδωκάς μοι, ver. 8, and is proleptically spoken. 7.] πάντα ὅσα δέδ. μοι, 'My whole words and works:' cioiv, as contemplated in their separate meanings and testimonies: q.d. 'are all from Thee:'-the collective assertion see at ver. 10. On this their conviction, which however had not reached its ripeness yet, see ch. xvi. 30. 8.] Notice particularly here, as indeed throughout, the marked difference between the agrists and the perfects. τὰ ἡ. . . δέδ. αὐτοῖς, and the similar sayings ch. xv. 15 al., seem to be a reference to Deut. xviii. 18, 19, where it is said that the Prophet "shall speak unto them all that I shall command Him." The imparting to them of these βήματα was the efficient cause of their faith:—see their confession cl. vi. 68, 69, where πεπιστεύκαμεν and ἐγνώκαμεν are connected as here.

On the two last clauses we may notice that παρά σου έξηλθον is more a matter of conviction from inference (see ch. iii. 2), - εγνωσαν: - whereas the other side of the same truth, σύ με ἀπέστειλας, the act of the Father unseen by us, is more a matter of pure faith, - ἐπίστευσαν. In the first, the Eyvwoav alybos stamps our Lord's approval on their knowledge, and distinguishes it from such knowledge as the bare οἴδαμεν [ch. iii. 2] of Nicodemus and his colleagues. 9.7 Stier remarks, that the Lord here begins to fulfil His promise Matt. x. 32. περί τ. κόσμου έρ. The misconceptions which have been made of this verse (Calvin, Lampe, and even Luther, who elsewhere corrects himself, see Tholuck on John, edn. 6, p. 352) as implying a decree of exclusion for the vessels of wrath, may be at once removed by considering the usage of ο κόσμος in this Prayer. The Lord does pray distinctly for δ κόσμος, vv. 21, 23, that they may believe and know that the Father hath sent Him. He cannot therefore mean here that He does not pray (absolutely) for the world, but that He is not now asking for the world, does not pray this thing for the world. These (obs Séδωκάς μοι) have already believed and known; the prayer for them is therefore a different one, viz. that in vv. 11, 15. The mistake would be at once precluded for English readers by the paraphrase, I am praying for them; I am not praying for the world. out ool elow-

v eh. xiii. 31. v καὶ τὰ ἐμὰ πάντα v σά ἐστιν, καὶ τὰ v σὰ ἐμά, καὶ v δε- ABCDE reff. v = 1 Thess. v δόξασμαι ἐν αὐτοῖς. v καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμv ΜSUX YEAA v 1ν. 6. constr., καὶ οὖτοι ἐν τῷ κόσμv εἰσίν, κάγὶν προς σε ἔρχομαι. v τήρησον αὐτοὺς ἐν τῷ ονόματί σου v τῷ v τήρησον αὐτοὺς ἐν τῷ ονόματί σου v τῷ v τήρησον αὐτοὺς ἐν τῷ ονόματί σου v τὸ v τὸς v τήρησον v τὸς v τὸ 10 καὶ τὰ ἐμὰ πάντα " σά ἐστιν, καὶ τὰ " σὰ ἐμά, καὶ ν δε- ΑΒΟDE reff. 30 reff. δέδωκάς μοι, ίνα ὦσιν γ εν καθώς ήμεις. 19 ὅτε ήμην μετ'

10. for τα εμα to σα εμα, εμοι αυτους εδωκας X. aft σα εμα ins εστιν D vulg lat-a c Syr coptt æth. for δεδοξασμαι, εδοξασας με D.

11. εν τω κοσμω bef ειμι A: ins εν τουτω bef τω κοσμω D. for ουτοι, αυτοι BN. (rec και εγω (prob in this case corrn to corresp to και ουτοι), with AC3 rel: txt BC1DLXX 1. 33 Orig, Cyr.) aft ερχομαι ins ουκετι ειμι εν τω κοσμω και εν τω κοσμω είμι D; and, except last clause, lat-c. πατηρ B. aft ονοματί σου ins και στε ημην μετ' αυτων (add $\epsilon \nu$ τω κοσμω D^3 -gr) $\epsilon \gamma \omega$ ετηρουν αυτους $\epsilon \nu$ τω ονοματι σου (and repeat again in ver 12) D. rec (for $\tilde{\omega}$) ovs, with D³ vulg lat-f g g goth with The Euthym. $\epsilon \delta \omega \kappa \alpha s$ LMS. $\epsilon \delta \omega \kappa \alpha s$ LMS.

in a fuller sense than σοι ήσαν, ver. 6. That was their preparation for Christ; this is their abiding in Him, which is abiding in the Father, see next verse. 10.] Compare ch. xvi. 15 and note. "It were not so much if He had only said, 'All Mine is Thine;' for that we may all say, that all we have is God's. But this is a far greater thing, that He inverts this and says, 'All Thine is Mine.' This can no creature say before God." Luther, Stier, v. 418, edn. 2. The E. V.,— 'All Mine are Thine,' &c., - gives the erroneous impression that persons only are meant, whereas it is all things, in the widest meaning, - the Godhead itself included, -of which this is asserted.

έν αὐτοῖς, not 'by their means,' but in them; by that eyà ev autois of ver. 23, the life of the vine in the branches; so that the fruit of the branches is the glory of the vine, by the sap of the vine living in the branches. All this again is proleptic.

11. The occasion, and substance of His prayer for them. ούκ έτι είμὶ έν τω κ. This shews us that δ κόσμ. is not said of place alone, for the Lord Jesus is still here; but of state, the state of men in the flesh; sometimes viewed on its darker side, as overcoming men and bringing in spiritual death, -sometimes, as here, used in the most general sense. but; it expresses the simultaneous state of the Lord and His, see ch. xvi. 32, and α̈γιε] Holy, as applied to God, peculiarly expresses that penetration of all His attributes by LOVE, which He only who here uttered it sees through in its length, breadth, and height:—which angels (Isa. vi. 3: Rev. iv. 8) feel and express:—which men are privileged to utter, but can never worthily feel :- but which

devils can neither feel nor worthily utter (see Mark i. 24). They know His Power and His Justice only. But His Holiness is especially employed in this work of τηρείν now spoken of. ἐν τῷ ἀν. σου, not 'through Thine own Name,' as E. V. which yet renders 'in Thy Name' ver. 12 (so Chrys., Theophyl., Euthym.), -but in the ovona of vv. 6 and 12: see below.

φ] Not only the best supported, but the best reading, though Stier maintains that it can bear no meaning χριστοπρεπώς.

The Name of God is that which was to be in the Angel of the Covenant, Exod. xxiii. 21, see also Isa. ix. 6: Jer. xxiii. 6.

This Name,—not the essential Godhead, but the covenant name, JEHOVAH OUR RIGHTEOUSNESS,-the Father hath given to Christ, see Phil. ii. 9; and it is the being kept in this, the truth and confession of this, for which He here prays. "That which the Son has given to His disciples is no other than that which He himself has received from the Father, viz. the essential revelation of the Father." Luthardt. Cf. Matt. x. 27. ϊνα ὧσιν εν καθ. ήμεις The oneness here is not merely harmony of will or of love, -as some have interpreted it, and then tried to weaken the Oneness of the Godhead by the καθώς,—but oneness by the indwelling of the Spirit of Christ, the gift of the covenant (1 Cor. vi. 17), and ultimately [as the close union implied by καθώς requires oneness of nature, 2 Pet. i. 4, where the ἐπαγγέλματα δεδώρηται answers to the ὄνομα ὁ δέδωκάς μοι here. "Non ait, ut nobiscum sint unum,-aut simus unum ipsi et nos, sicut unum sumus nos,-sed ait, ut sint unum sieut et nos." Aug. Tract. evii. 5. 12. ἐφύλαξα] See ch. x. 28—30. The aor, should be adhered to again: I

αὐτῶν, ἐγὰ " ἐτήρουν αὐτοὺς ἐν τῶ ὀνόματί σου " ῷ δέδω- 22 Pet 11 3. κάς μοι, καὶ εφύλαξα, καὶ οὐδεὶς εξ αὐτῶν αὐπώλετο, μετίς μοι τοῖς. 14 έγὼ $^{\circ}$ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος $^{\text{gw, iia, 1nve}}$ εμίσησεν αὐτούς, ὅτι οὐκ $^{\text{f}}$ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ $^{\text{xii}}$ 15. $^{\text{tor. c. 2.}}$ οὐκ $^{\text{f}}$ εἰμὶ ἐκ τοῦ κόσμου. 15 οὐκ $^{\text{g}}$ ἐρωτῶ ἵνα $^{\text{h}}$ ἄρης $^{\text{geo}}$ Λει νιὶ. $^{\text{some constant}}$ 33, xxii. 22. αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα ἱ τηρήσης αὐτοὺς ἐκ τοῦ ιω, ἐκ, Βεν, $^{\rm k}$ πονηροῦ. $^{\rm 16}$ ἐκ τοῦ κόσμου οὐκ $^{\rm f}$ εἰσίν, καθὼς ἐγὼ οὐκ $^{\rm Frov. vii. 5.}$ Ματ. xii. 6. $^{\rm ko}$ μου κια ματ. χii. 6. $^{\rm ko}$ μου κια καθὼς ενώ οὐκ $^{\rm Mat. x. xii. 6.}$

12. rec aft μετ' αυτων ins εν τω κυσμω (from ver 11), with AC3 rel lat-f q syrr goth [syr-jer wth] (arm Chr1): om BC1DLN 1 latt coptt Cyr[-p2] Hil2 Aug1. (see above, ver 11), with ACID rel latt syrr goth ath Orig-int, Hil; txt BCIL 33 syrjer coptt arm Cyr[-p], ο κ^{3a}.—om ω δεδωκας μοι κ¹. εδωκας C. rec om και (hef εφυλαξα) (to suit arrangement), with AC3 D-gr E rel latt syrr copt goth: ins BCILN 33 D-lat syr-jer sah arm Cyr₂ Hil₁. εφυλασσον κ¹.

13. ins toutw bef $\tau \omega$ kosmw D. $\pi \epsilon \pi \lambda \eta \rho \omega \kappa \epsilon \nu \eta \nu$ (sic) \aleph^1 . rec (for eautois) autois, with C3D rel syrr: txt ABX[Π] \aleph (ϵ above the line 1. m.).— τ . kapdiais eautwr

C1 [sah-mnt].

14. for 1st clause, εγω δε εδωκα τ. λογ. σ. εν αυτοις D. for εμισησεν, μισει D 63.77.253-9 lat-a e q. ins toutou bef 1st tou kosmou D lat-a c f [q]. om kabws to kosmou (homwotel) D[Π^1] 69 lat-b c e. om 2nd $\epsilon\gamma\omega$ \mathbb{N}^1 . 15. for touthpou, kosmou \mathbb{B}^1 . (There are other mistakes in \mathbb{B} at this point: see table.)

16. aft 1st εκ ins τουνου D. for εγω, καγω D 69 vulg lat-c f coptt [syr-jer]

Orig-int.

kept them. The Lord here, as Cyril remarks, compares His keeping of His own, to that by the Father, -in a way only accountable by both Persons being of equal Power and Dignity. où Seis . . el μη . . .] So that Judas was of the number ους δέδωκάς μοι of ver. 9,-shewing us (1) the sense in which those words must be understood (see above); and (2) that of such persons it is true that there is for them no 'gratia irresistibilis,' no 'keeping in God's Name' independently of their 'keeping God's word,' ver. 6, which Judas did not do. ο νί. τ. ἀπ.] See ref. 2 Thess. As the other disciples by true τήρησις of the divine βήματα given to them, rose from being natural men to be the children of God, so Judas, through want of the same, sunk from the state of the natural man to that of the lost-the children of the devil (Olsh. nearly).

Remark, it is not οὐδένα ἀπώλεσα, εἰ μὴ τὸν νίὸν τῆς ἀπ.: Christ did not lose him (compare ch. xviii. 9, where there is no exception), but he lost himself.

ή γραφή-in which this was indicated, viz. the passages alleged by Peter, Acts i. 20: see ch. xiii. 18. Beware again of any evasion of the full telic sense of 13.] νῦν δέ, opposed to ὅτε ήμην ver. 12, implying, 'But I shall be here to keep them no more. And therefore I pray this prayer in their hearing, that' &c.

On ή χ. ή ἐμή see ch. xv. 11; xvi. 24; also the reference to these words in 1 John i. 4. 14-16.] See ver. 8.

Ver. 14 contains the manner in which He ἐφύλαξεν αὐτούς, by giving them the Divine Word ; - and the reason of the τήρησις prayed for, viz., because they would be objects of hatred to the world: έγω and δ κόσμος being opposed.

καθώς ἐγώ] See ch. xv. 18. ἐρωτῶ] Said mostly for their sakes, for whom it was necessary that they should abide yet in the flesh, to do God's work, and (ver. 17) to be sanctified by God's truth.

τοῦ πον.] Not 'from the evil,' as E. V.; but from the evil One, see the usage of our Apostle in 1 John ii. 13, 14, στι νενικήκατε τον πονηρόν,—ib. v. 18, and compare ib. iii. 12. 16.] Repeated, as the ground both of the οὐκ $\epsilon \rho \omega \tau \hat{\omega}$,—for they are already not of the world, above the world, so that they need not be removed from it in order to distinction from it;—and of the \$\alpha \lambda \lamb 17-19) the process of sanctification

fεἰμὶ ἐκ τοῦ κόσμου. 17 ἱ ἀγίασον αὐτοὺς ἐν τῆ ἀληθεία ΑΒCDE 1 ch. x. 36 al. Lev. xi. II. w. er, Rom. ό λόγος ό σὸς ^m ἀλήθειά ἐστιν. ¹⁸ καθὼς ἐμὲ ἀπέστειλας MSUX xv. 16. 1 Cor. 1. 2. είς τον κόσμον, κάγω ἀπέστειλα αὐτούς είς τον κόσμον 19 καὶ η ύπερ αὐτῶν ἐγω ο άγιάζω ἐμαυτόν, ἵνα ὧσιν καὶ αὐτοὶ ¹ἡγιασμένοι ἐν ἀληθεία. 20 Οὐ ρπερὶ τούτων δὲ ^p ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν ^{qr} πιστευόντων ^q διὰ τοῦ λόγου αὐτῶν τεἰς ἐμέ, ²¹ ἵνα πάντες ε ἐν ὧσιν, καθώς 16. Lev. 700 xxii. 2. Deut. xv. 19. s ch. x. 30 reff. q ch. i. 7. 1 Cor. iii. 5. see 1 Pet. i. 21. p ver. 9.

rec εκ του κοσμου bef ουκ ειμι (conformn to former clause), with E rel syr goth: txt

ABCDLXAN 33 latt Syr [syr-jer] coptt arm Chr, Cyr,.

rec aft τη αληθεια ins σου (conformn to ονοματι σου, ver 11), with C3R3a rel lat-q syrr copt with arm: om ABC1DL[II2]R1 1 latt [syr-jer] sah goth οιιι ο λογος ο σος αληθεια Χ1. ins η bef αληθεια Β.

18. ins τουτον bef τον κοσμον (twice) D lat-a b c [fq] Ambrst. [The 2nd clause is

19. om εγω AN 248 Ser's g foss lat-b c e q [sah Chr₁] Ath₁ Did₁. τес και αυτοι bef ωσιν, with C3 rel syr sah: txt ABC1DKLXY[Π] 1. 33. 69 latt [Syr syr-jer æth] copt goth arm Ath₃ Did₂ Cyr₁.

20. rec πιστευσοντων, with D¹⁰(and lat) vulg lat-a c [efg q wth] sah [Orig-int₁]

Cypr, Hil, : txt ABCD18 rel lat-b syrr copt goth arm Ath, Bas, Chr, Cyr[-p.] Non Thi.

21. om ev C1.

through the knowledge of the truth imparted to them by Christ, and expanded in them by the Spirit. 17.] ayıa[ew here and in ver. 19 carries the meaning, which unites the two uses, of consecration to God. (1) In them, this setting apart for Him was a long and gradual process, to be accomplished by conflicts, and the deeper sinking in of the Truth by the blows of affliction, and the purifying fire of the Spirit: in them it was strictly sanctification, the making holy: but (2) in HIM it was that pure and entire selfconsecration by His submission to the Father's holy will, the entire possession of His sinless humanity with the living and speaking Truth of God, which should be at the same time the efficient cause of their sanctification and their Pattern. Such an High Priest became us (see Heb. vii. 26), who are to be ourselves priests unto God. Rev. xx. 6. ev, not 'by,' but in: see Rev. xx. 6. èv, not by, but in: see on ver. 11. The truth is the element in which the ay. takes place. ό λόγ. δ σός Compare Acts xx. 32. Thy word, in its inner subjective power. Ver. 18 is proleptic,—and received its fulfilment ch. xx. 21. He does not merely leave them in the world, but sends them into it. to witness to this same truth of God: see ch. xv. 16. 19.] See above on ver. 17. Notice, says Meyer, the emphatic correlation of αὐτῶν—ἐγὼ ἐμαυτόν—καὶ It is clear against all Socinian inferences from this verse, that all that part of ἀγιάζειν implied in ch. x. 36 is here excluded: and only that intended

which is expressed Heb. ii. 10 by διὰ παθημάτων τελειῶσαι. Of this, His death was the crowning act, and was also the one to which the ὑπὲρ αὐτῶν most directly applies; but the whole is included. The confining the meaning to His sacrifice (Chrys., Euthym.), and the "va kal avtol to their martyrdom, or their spiritual self-offering, Rom. xii. 1 (Euthym.), is insufficient for the depth of the words. ėν άληθ.] in truth: what truth, is evident from ver. 17, where, in the repetition, δ λόγ. δ σδς ἀλήθειά έστιν, the article is also wanting: see also ch. i. 14; iv. 24: 3 John 3,—for ἀλήθ. without the article. But the distinction is perhaps somewhat obscured after a preposition. 20.] The connexion is the απέστειλα αὐτοὺς είς τ. κόσμον, ver. 18. The present part. expresses the state of faith in which all believers are found: the future (of the rec.) would refer more to the act of belief by which that state is begun. But perhaps it is best to take the It is strikingly pres. as proleptic. set forth here that all subsequent belief on Christ would take place through the apostolic word: see Rom. x. 16, 17.

21.7 The iva here hardly can regard the subject-matter of the ἐρωτῶ, ver. 20, but rather we should supply after that word ταῦτα, and understand this "να as expressing the object of the prayer respecting both. The subject-matter of the prayer is, that they may be kept in God's name and sanctified in God's truth; and if this he so, their unity with the Son and the

σὺ πατήρ ἐν ἐμοὶ κάγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ίνα ὁ κόσμος πιστεύση ὅτι σύ με ἀπέστειλας. 22 κάγω την δόξαν ην δέδωκάς μοι δέδωκα αὐτοῖς, (να ωσιν \$ έν καθώς ήμεις εν, 23 έγω έν αὐτοις και σύ έν έμοι, ίνα ωσιν καθώς ήμεῖς εν, 23 εγώ εν αυτοις και 10 εν 13 οιη 15 τετελειωμένοι 12 εἰς 13 εν, [να γινώσκη 15 κόσμος ὅτι σύ με 13 ις, 15 , 1 ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας. Heb. x. 14.
24 Πατήρ, δ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι (γ. 8.)

(rec πατερ, with ACN rel Clem, Orig, [Eus, Bas,]: txt BD Eus,.) rec aft ev nuiv The late of the l Bas, Cη-P₁ Eus₁ Indr₁ CyPr₁ Inf₁ fer Ambr Aug Leo: At BC-D lett-a b e by san arm Eus₂ Ath-mss₁ Hil₃. for πιστευση, πιστευη BC'N¹ Clem₁ Eus₁: txt AC³DN³a rel Orig₁ [Cyr₁].
22. (καγω, so BC¹DLX[U]N 1.33.) εδωκα AD[UΠ] Clem Hipp₁ Eus₂ Chr. εδωκα AKM[Π]N Hipp₁ Chr₁. aft ωσιν ins το D. om 2nd εν N¹. rec at end ins εσμεν, with AC²N³a rel latt syrr [coptt goth arm] Eus₂ Orig-int₃ Hil₁: om BC¹DLN¹ 1.33 lat-e [syr-jer] ath Clem Hipp₁ Eus₂ Cyr[-p].
23. for 1st clause, σν εν εμοι καγω εν αντοις D 59. ins το bef εν D Eus₂ Chr₁.

rec ins kar bef 2nd wa (not seeing the dependence of 2nd wa on 1st), with AR om 2nd wa N 1 lat-b c [vulg syr-jer] ath arm. for 1st ηγαπησας, ηγαπησα D 42. 237-51 gat lat-a b Syr-mss syr-txt [syr-jer arm] copt ath Chr₁. for εμε, συ

24. rec πατερ, with CDN rel: txt AB. rec (for δ) ous, with AC rel vss: txt for 1st δεδ., εδωκας A[Π2] Ser's w [Clem] Chr Thdrt. BDN copt goth.

Father follows, 1 John i. 3. But here it is not merely 'with,' but in, the Son and the Father; -because the Spirit proceeds from the Father and the Son, and 'He that is joined to the Lord, is one Spirit:' see ver. 11. This unity has its true and only ground in faith in Christ through the Word of God as delivered by the Apostles; and is therefore not mere outward uniformity, nor can such uniformity pro-At the same time its effects are to be real and visible, such that the world ίνα πιστ. Not parallel may see them. with the former "να, as if πιστ. δ κόσμος meant the same as πάντες εν ωσι, that all may be brought to believe. Nor again can the words mean that the unbelieving and condemned world, at the end, may be persuaded 'that Thou hast sent Me.' Such a rendering would surely be repugnant to the spirit of the prayer, and the use of the word πιστεύω in our Gospel. Rather is it,
— 'that this their testimony, being borne by them all, and in all ages, may continue to convince the world, so that many in the world may believe, α. The ὅτι σύ με ἀπέστειλας implies belief in the whole Work and Office of Christ. Here our Lord certainly prays for the world,—see above on ver. 9. See a remarkable parallel, Rev. iii. 9, where, as Stier truly remarks, the persons spoken of are penitents.

22, 23.] Grotius and others interpret this δόξα, "potestas faciendi miracula," and re-

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fer to ch. ii. 11 and ch. xi. 40; but wrongly: -for if so, the autois must mean the Apostles only, whereas it is distinctly referred to the believers of all time. δόξα is (Lücke, De Wette, Stier:-Meyer understands it of the heavenly glory, Rom. viii. 17) the glory of Christ as the onlybegotten Son (ch. i. 14), full of grace and truth (see ver. 5 and note), which by virtue of His exaltation and the unity of all believers in Him through the Spirit, has become (not, shall be) theirs, Eph. i. 18; ii. 6: Rom. viii. 30: not yet fully, nor as it is His, but as each can receive and shew it forth. The perfection of it is spoken of, ver. 24. We have the same recurrences of "va as in ver. 21, and the same dependence (see var. readd.). The second of them here expresses not merely the similarity of their unity to that of the Son and Father,-but the actuality of its subsistence, in Christ abiding in them and On τετελ. εls the Father in Christ. έν, see reff. γινώσκη here, parallel as it is to πιστεύση above, cannot be interpreted of a bare recognition, or of a recognition at the final judgment,-but must be taken to mean that salutary knowledge by which from time to time the children of the world are by God called to become the children of light. See the same words, and note, ch. xiv. 31, also ch. xiii. 35, and observe that in all three places the recogniion is that of love; -in ch. xiii. 35, of the εκείνοι $AKU[\Pi^1]$ That t_1 .) om $\tau\eta\nu$ εμην D [Eus-ms] Cypr, rec (for 2nd δεδ.) εδωκας, with B rel Clem That t_1 : txt $ACDHLMX\Delta\aleph[U\Pi^2]$ 1. 33. 69 Hipp Eus, Cyr. 25. rec $\pi\alpha\tau\epsilon\rho$, with $CD\Re$ rel Clem, Hipp,: txt AB. om 1st $\kappa\alpha\iota$ D vulg(not am fuld forj ing) lat-b [cfq syr-jer] copt(not copt-dz). [Tischdf ed 8 states that coptwilk and sah ins $\kappa\alpha\iota$, and that it is ond by copt-schw-dz.] aft o κοσμος ins τ ουτος (sie) D (lat-af). om 2nd σ ε A. for εγνων, εγνωκα D. 26. for $\eta\nu$, $\hat{\gamma}$ D-gr, qua latt(quam D-lat).

CHAP. XVIII. 1. rec ins o bef ino., with ACD rel: om BL18. (7015 written

disciples one to another; in ch. xiv 31, of Jesus to the Father; here, of the Father to believers, as perfected into unity in the Son of His love. "Observe," says Meyer, "how the glance of the Intercessor reaches in these verses even to the highest aim of His work on earth, when the world shall be believing, and Christ Himself actually the Saviour of the world, ch. iv. 42, cf. ch. x. 16." 24. δ δέδωκάς μοι] The neuter has a peculiar solemnity, uniting the whole Church together as one gift of the Father to the Son: see ch. vi. 39, note. Then the κἀκεῖνοι resolves it into the great multitude whom no man can number, and comes home to the heart of every individual believer with inexpressibly sweet assurance of an eternity with Christ. $\theta \dot{\epsilon} \lambda \omega$ is not the $\theta \dot{\epsilon} \lambda \omega$ of ch. xii. 21: 1 Cor. vii. 7, but more like that of Mark vi. 25,—an expression of will founded on acknowledged right: compare διατίθεμαι, Luke xxii. 29. Compare also the θέλω and δ δέδωκ. μοι, with ch. v. 21; vi. 44. ὅπου εἰμὶ ἐγώ] i. e. in the glorified state: see ch. xii. 26 and note: also ch. ίνα θεωρ.] This is the completion of ver. 22,-the open beholding of His glory, spoken of 1 John iii. 2, which shall be coincident with our being changed into His perfect image. θεωρ. is to behold and partake-the very case supposes it. No mere spectator could behold this glory. See Rom. viii. 17 end, and 2 Cor. iii. 18. ὄτι ήγ. με] The most glorious part of this sight of glory will be to behold the whole mystery of redemption unfolded in the glory of Christ's Person,—and to see how, before the being of the creature, that eternal Love was, which gave the glory to Christ of which all creation is but the exponent. 25, 26.] δίκαιε is кат. коо. see reff.

connected with the final clause of ver. 24. The Righteonsness of the Father is witnessed by the beginning $(\pi\rho\delta \ \kappa a\tau. \kappa\delta\sigma.)$ of Redemption, and $(\kappa \dot{\alpha} \kappa \epsilon \hat{\nu} \nu a \delta \sigma. \nu)$ by the glorification of the elect from Christ; but also by $\delta \kappa \delta \sigma \mu o s \sigma \epsilon \ o \dot{\nu} \kappa \ \epsilon \gamma \nu \omega$,—the final distinction made by His justice between the world and His. The first $\kappa a \dot{\epsilon}$ is in the quasi-disjunctive usage so common with our Evangelist, see ch. xvi. 32, note,—and contrasts with the $\delta \dot{\epsilon}$ immediately following: the more classical construction would be $\tau \dot{\epsilon} = \delta \dot{\epsilon}$ (Lücke). The second $\kappa a \dot{\epsilon}$ merely couples the preceding to the following, as depending upon it: see Matt. xi. 27.

This έγνω, έγνωσαν, έγνώρισα, γνωρίσω, shew that our Lord spoke here of the then present time and disciples again, at the close of His prayer. The γνωρίσω is by the whole work and testimony of the Spirit completed in the Kingdom of God. This promise has been in fulfilment through all the history of the Church. And the great result of this manifestation of the Father's name is, that the wonderful Love wherewith He loved Christ, may dwell in (not the Apostles merely - the future γνωρίσω has again thrown the meaning onward to the great body of believers) them, -i. e. the perfect, living knowledge of God in Christ, which reveals, and in fact is, this love. And this can only be by κάγω ἐν αὐτοῖs-Christ dwelling in their hearts by faith, and renewing and enlightening them by His Spirit. He does not say, ' Thou in them '-but I in them and Thou in Me; see ver. 23.

CHAP. XVIII.—XX.] FINAL MANI-FESTATION OF JESUS AS THE LORD, IN REFERENCE TO THE NOW ACCOMPLISHED REJECTION OF HIM BY THE UNBELLEF OF ISRAEL, AND THE SORELY TRIED BUT EVENTUALLY CONFIRMED FAITH OF HIS ...συνηγθη Η.

tween

some frag-

ments remain.)

this and

θηταίς αὐτοῦ πέραν τοῦ ² χειμάρρου τῶν ³ κέδρων, ὅπου ε here only. υηταις αυτου περαν του "χειμαρρου των "κεορων, οπου 1 here only. 3 ην 1 ν κήπος, εἰς δν εἰςηλθεν αὐτός καὶ οἱ μαθηταὶ αὐτοῦ. 3 κίngs 2 ήδει δὲ καὶ Ἰούδας ὁ c παραδιδοὺς αὐτὸν τὸν τόπον 5 κέτες 6 κεὶ πολλάκις 6 συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν 6 καὶ καὶ τοῦς. Cant. 6 καὶ 6 τοὶς 6 καὶ ὐτοῦ.

c pres., Matt. xxvi. 25. Luke xxii. 21. ch. xiii. 11. 3 'Ο οὖν Ιούδας λαβών τὴν ° σπεῖραν καὶ ἐκ τῶν αρχιερέων καὶ [τῶν] Φαρισαίων ι ὑπηρέτας ἔρχεται ε ἐκεί απιτι. Μπιτ. κατίι. 12. μετὰ h φανῶν καὶ ἱ λαμπάδων καὶ κ ὅπλων. ⁴ Ἰησοῦς οὖν ε ver. 12. Matt xxvii. 27 xxvii. 21 xxvii. 10 nly +. Judith xiv. 11. 2 Macc. viii. 23. xii. 20, 22 only. x. 1. xxi. 31. xxvii. 1 only +. Judith xiv. 11. 2 Macc. viii. 23. xii. 20, 22 only.

8. ch. vii. 32 al.

1 Matt. xxv. 1, &c. reif.

k Gospp., here only. 7. Rom. vi. 13 bis. xiii. 12. 2 Cor. vi. 7. x. 4 only. 2 Chron. xxiii. 10.

autois but corrd R1.) for των κεδρων, του κεδρων ASA vulg-ed(with forj foss gat mm) lat- $cfff_2g[q$ goth arm(appy)] Ambr₁ [Aug₁]: $\tau o \nu \kappa \epsilon \delta \rho o \nu$ I) \mathbb{N}^1 lat-ab sah: txt BCN^{3a} rel Orig₁ Chr₁ Cyr₁.

2. $\pi a \rho a \delta i \delta \omega \nu$ D. rec ins o bef $\iota n \sigma$., with ACD rel: om BLXAN.

rec ins o bef ιησ., with ACD rel: om BLXAN.

(o) ιησ. D lat-a [b c f g vulg syr æth arm]: μετα των μαθ. αυ. bef εκει Β.

3. aft 2nd και ins εκ DL K (marked for erasure, but marks removed) forj (with foss) Cyr[- p_1]. om 2nd $\tau\omega\nu$, with AC rel Orig₂ [Chr₁]: ins BDL N(marked for erasure, but marks removed) copt [Cyr- p_1]. om $\epsilon\kappa\epsilon\iota$ N¹.

4. for our, δε DLXX 1. 33 (69) foss(with mt) lat-a b c f [q syr-jer] Syr copt goth

(æth) [Chr,] Cyr,.

OWN. And herein XVIII. 1-XIX. 16.7 His voluntary submission of Himself to His enemies and to the unbelief of Israel.

1-11.] His betrayal and apprehension. 1-3.] Matt. xxvi. 30-47. Mark xiv. 26-43. Luke xxii. 39-53. On the omission by John of the conflict of the Redeemer's soul in Gethsemane, I would remind the reader of what has been said in the Prolegomena on the character of this Gospel. The attempt to find in this omission a discrepancy between the setting forth of the Redeemer by John and the synoptic Gospels, is, as usual, unsuccessful. John presents us with most striking instances of the troubling of the human soul of Christ by the suffering which was before Him: see ch. xii. 23-27; xiii. 21. Compare notes on Matt. ver. 36, and throughout the section. κέδρων] This is evidently a Greek corruption of the Hebrew (קררוֹן); and coincides with the LXX in ref. and 3 Kings xv. 13, where however F (not A) has τοῦ κέδρων. If there were cedars in the ravine, the corruption would be easily accounted for. Suidas, under 'IaBiv, quotes Ps. lxxxii. 9 thus, 'Iaβlv εν τῷ χειμάρδφ τῶν κισσῶν. Instances of the practice of changing foreign names into other words bearing sense in the new language are common in all countries. This being so, it is perhaps safer to follow the best MSS., even against our own conviction, that St. John can hardly have written τῶν κέδρων. Josephus calls it χειμ. κεδρώνος, or φάραγξ κεδρώνος. Antt. viii. 1. 5; ix. 7. 3: see

2 Kings xxiii. 6, 12. The ravine in the bottom of which flows the Kidron, is to the East of Jerusalem, between the city and the Mount of Olives. Lücke suggests that the owner of this garden may have been friendly to (or a disciple of?) Jesus. It was called Gethsemane,-Matt., Mark. Traditions as to its site are, as usual, various. A square plot of ground in the depth of the ravine is now usually pointed out, and seems to have been fixed on at the time when the empress Helena visited Jerusalem, A.D. 326. Euseb. says Gethsemane was at the Mount of Olives: Jerome, at the foot of the mount. The language of Luke xxi. 37 leads to a belief that it may have been higher up the mount. Robinson, i. 346.

2.] often,—see Luke xxi. 37 [ch. viii. 1]. These accurate notices of our Evangelist are especially found in this last portion of his Gospel: cf. vv. 13, 24, 28; ch. xix. 14, 20, 41, &c. 3.7 See, on this band of men, note on Matt. ver. 47. Lücke refers to Dion. Hal. ix. (ἐξέτρεχον άπαντες έκ των σκηνών άθρόοι, φανούς έχοντες κ. λαμπάδας) to shew that lanterns and torches were part of the utensils of military on a night march. appear to be strictly torches, -any blazing substance held in the hand;—and λαμπά-δες, lights, fed with oil. The weapons were swords and staves,-Matt., Mark. The fact of its being full moon did not make the lights unnecessary, as, in searching for a prisoner, they might have to enter 4-11.] Matt. xxvi. dark places.

1 - Matt. xxiii. είδως πάντα τὰ 1 έρχόμενα ἐπ' αὐτόν, ἐξῆλθεν καὶ λέγει 35. Rev. iii. 10. Ps. liv. αὐτοῖς Τίνα ζητεῖτε; 5 ἀπεκρίθησαν αὐτῷ Ἰησοῦν τον

n Mark xiii. 16. 'Ιουδας ὁ ^e παραδιδούς αὐτὸν μετ' αὐτῶν. ⁶ ὡς οὖν εἶπεν ... αυτον χ... 6. καὶ αὐτοῖς ὅτι ^m ἐγώ εἰμι. ἀπῆλ θαμ με'. αὐτοῖς ὅτι ^m ἐγώ εἰμι, ἀπῆλθαν ⁿ εἰς τὰ ὁπίσω καὶ ἔπεσαν ΑΒCDE ο χαμαί. 7 πάλιν οὖν ἐπηρώτησεν αὐτοὺς Τίνα ζητεῖτε; SUXY οί δὲ είπον Ἰησοῦν τὸν Ναζωραῖον. 8 ἀπεκρίθη Ἰησοῦς 1.33.69

for είδως, ίδων D(είδων) 69 syr-jer æth-rom [arm Non,]. rec (for εξηλθ. κ. λεγει) εξελθων ειπεν, with AC3N rel lat-f copt goth: txt BC1D 1 vulg lat-a c [e g q syrr] sah [-mut æth arm] Orig.

5. ναζαρηνον D vulg lat-a e [c Orig-int]. rec aft aυτοις ins o īs, with AC rel [lat-c f q syrr syr-jer copt &c]: is N: aft eini ins is B lat-a: om D ev-n lat-b e Orig.

6. om ουν A 13(Sz) with arm. om αυτοις κ'. om οτι (as ver 5) ABDLX[Π]κ 1. 33 latt copt with Orig1: ins C rel syrr goth arm Orig1 [Cyr-p1]. (απηλθαν, so [επεσαν, so BCDE1LXN 1. 33.]

7. rec αυτους bef επηρωτ., with DN rel am(with fuld forj ing) lat-a b c goth Orig,: txt ABCLUXY (33) 69 lat-ef q [vulg-ed syr-jer] syrr coptt ath arm Orig, Cyr, ins λεγων bef τινα D sah [(syr-jer æth)]. ειπαν D[X]. add παλιν D [Orig₁]. 8. aft απεκριθη ins αυτοις DX 1. 69 foss lat-f q [Syr (syr-jer eth)] sah arm Origi-

rec ins o bef ino., with DX[II2] 1. 69 Orig : om ABCN rel.

48-56. Mark xiv. 44-52. Luke xxii. 48-53. 4.] On είδως πάντα τὰ έρχ. see Matt. xxvi. 45. ἐξῆλθεν—probably, from the shade of the trees into the moonlight;—hardly, as De Wette and Lücke suggest, from some building in the τίνα ζητ., spoken,—as was the saying έφ' ὁ πάρει, Matt. xxvi. 50,—to carry reproof to the conscience of those addressed: and also to obtain for so solemn an act as the delivering Himself up to them, the formal declaration of their intention to take Him. "When men sought Him to make Him a king, He fled: now that they seek Him to put Him to death, He goes forth to meet them.' Stier, vi. 252, edn. 2. 5.] Some among them knew Him (Matt. xxvi. 55), others probably not. This answer may have been given by some one in authority among the Roman soldiers, who had it in command 'to apprehend Jesus of Nazareth.'

είστήκει μετ' αὐτῶν] I believe these words to be the description of an eyewitness; - John detected Judas standing among them, and notices the detail, as is his constant habit, by way of enhancing the tragic character of the history. The synoptic narrative related the kiss which presently took place: but this self-tradition of our Lord was not related in it. John therefore adds this touch of exactness, to shew that the answer Ίησοῦν τ. N. was not given because they were ignorant of His Person, so as not to be able to say 'Thee;'-but because they feared to say it. 6.7 The question on the miraculous nature of this incident is not whether it were a miracle at all (for it is evident that it must be regarded as one), but whether it were an act specially intended by our Lord, or a result of the superhuman dignity of His person and the majestic calmness of His reply. I believe the latter alternative to be the right one. Commentators cite various instances of the confusion of the enemies of innocent men before the calmness and dignity of their victims. how much more was this likely to be the case when He in whom was no sin, and who spake as never man spake, came forth to meet His implacable foes as the self-sacrificing Lamb of God. So that I regard it rather as a miracle consequent upon that which Christ said and did, and the state of mind in which His enemies were,-than as one, in the strict sense, wrought by Him: bearing however always in mind, that to Him nothing was unexpected, or a mere result, but every thing foreknown. With this view what follows is also consistent, rather than with the other. The distinction is an important one, as the view which we take of our Lord's mind towards His captors must enter, as an element, into our understanding of the whole of this scene, and indeed of the solemn occurrences which follow. Such incidents as this are not related by the Evangelists, and least of all by St. John, as mere astounding facts, but as grounds on which we are to enquire, and determine for ourselves, as to the "glory, full of grace and truth," which was in Him, whom, not having seen, we love. 8.] Bengel strikingly says of this $\epsilon \gamma \omega$ $\epsilon i \mu \iota$ "Tertio 5—12. Εἶπον ὑμῖν ὅτι Ρ ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, αἄφετε τού- pro 5.6.

α= Matt. xxiii.
αβο ὁ λόγος ον εἶπεν, ὅτι 1tal. ²κinga * οὺς δέδωκάς μοι, οὐκ * ἀπώλεσα * ἐξ αὐτῶν οὐδένα. * οὺς δέδωκάς μοι, οὐκ s ἀπώλεσα s εξ αὐτῶν οὐδένα. Teal fr. 10 Σίμων οὖν Πέτρος ἔχων t μάχαιραν u εἴλκυσεν αὐτὴν t καὶ v ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ w ἀπέκοψεν u ch. v. xxii. 40 καὶ v ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ w ἀπέκοψεν u ch. v. xxii. 40 καὶ τὸ αὐτοῦ τὸ κὐτάριον τὸ δεξίον ἢν δὲ ὄνομα τῷ δούλῳ $\frac{4}{100}$ Μάλχος. 11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ y Βάλε τὴν t μάχαιραν εἰς τὴν z θήκην. τὸ a ποτήριον ὁ b δεδωκέν μοι t χνος, νιὶ. 5. σιος, νιὶ. ο πατήρ, οὐ μὴ πίω αὐτό: 12. w ver. 26. Mark ix. 43, 45. Acts xxvii. 32. Gal. v. 12 only. Deut.

12 'Η οὖν οσπείρα καὶ ὁ αχιλίαρχος καὶ οἱ ο ὑπηρέται των 'Ιουδαίων f συνέλαβον τον 'Ιησούν καὶ έδησαν αὐτόν,

| X || Mk, only + | y = Mark vii. 33. ch. xx. 25 bis, 27 al. | z here only. | Exod. xxv. 27 (xxxvi. 3 d. xxxvii. 14 F [not AB]). | Isa. vi. 13 only. | a = Matt. xx. 22, 23 reff. | b = 2 Cor. xii. 7. | c vet. 3 reff. | d Mark vi. 21. | Acts xxi. 31 - xxv. 23 (18 times). | Hev. vi. 15. xix. 18 only. | Zech. ix. 7. | f = ||. Acts i. 16. xii. 3. | Josh. viii. 23. |

9. εδωκας D 42 Scr's w. εξ αυτ. ουδενα bef απωλεσα D. 10. for σιμ. ουν, τοτε σιμ. D. δουλον bef του αρχ. DN 242 lat-a b c [ef]. ree (for ωταριον) ωτιον (prob from || Matt, here and in || Mark), with AC3D rel: txt BC1LXX syr-mg [e contra syr-bars], auriculam latt. ins to bef ovona DX. for τω δουλω, του δουλου εκεινου (reminiscence of Matt xviii. 27) D 29 lat-a.

11. rec aft maxamar ins oov (from | Matt), with 69 (1, e sil) vulg-ed (with foss gat mm [mt] tol) lat-e sah[-mnt ath] Cyr[-p1] Orig-int, Hile: om ABCDR rel am(with fuld em forj [ing]) lat-a b c f g [ff2 q syr-jer] syrr copt goth arm Non1. DA Chr.

dicet olim." And Augustine, "Quid judicaturus faciet, qui judicandus hoc fecit? Quid regnaturus poterit, qui moriturus hoc potuit?" Tract. exii. 3. τούτους, "quos illi cæci adoriebantur." Bengel. This saying was sufficient to shew Peter and the rest what was the appointed course for them; -the ἄφ. τούτ. ύπάγειν to the band, is ὑπάγετε ὑμεῖς to the Apostles. 9. See ch. xvii. 12. An unquestionable proof, if any were wanted, that the words of ch. xvii. are no mere description of the mind of our Lord at the time, nor free arrangement of His words, but his very words themselves. This is recognized even by De Wette. the application of the saying, we may remark that the words unquestionably had a much deeper meaning than any belonging to this occasion; but that the remarks so often made in this commentary on the fulfilment of prophecies must be borne in mind;—that to 'fulfil' a prophecy is not to exhaust its capability of being again and again fulfilled:-that the words of the Lord have many stages of unfolding; -and that the temporal deliverance of the Apostles now, doubtless was but a part in the great spiritual safe-keeping which the Lord asserted by anticipation in these 10.] At this time took place the kiss of Judas, in accordance with the agreement entered into, and to assure the

captors that the person thus offering Himself was indeed Jesus of Nazareth, and no substitute for him: see note on Matt. ver. 49. The other view, that the kiss took place first, before the incidents of our vv. 4-9 (Friedlieb, Archäologie der Leidensgeschichte, p. 68), is to me quite inconceivable. On Peter's act, see Matt. ver. 51. The names of Peter and Malchus are only found here: -τὸ δεξιόν only here and in Luke. The (external) ear, though severed, was apparently still hanging on the cheek ;-for our Lord is said in Luke xxii. 51, to have touched τοῦ ἀτίου αὐτοῦ in performing the healing.

11.] $\tau \dot{\eta} \nu \theta \dot{\eta} \kappa = \tau \partial \nu \tau \delta \pi$. $\alpha \dot{\nu} \tau \dot{\eta} s$, Matt., where see notes. $\tau \dot{\sigma} \pi \sigma \tau$.] A striking allusion to the prayer in Gethsemane; for the image does not elsewhere occur in our Evangelist. See Matt. xx. 22 and ||. οὐ μὴ πίω] am I not to drink it? "non vis ut bibam!" Vulg. Sixt. "Huc enim tendebat pugna Petri." Bengel.

12-24.] Jesus before the Jewish High Priests.—Peculiar to John. See below. 12.7 See Acts xxi. 31 al. The ύπηρ. τ. 'I. were the officers sent by the Sanhedrim. Luthardt remarks: "He before whose aspect, and εγώ είμι, the whole band had been terrified and cast to the ground, now suffers himself to be taken, bound, and led away. This contrast the Evangelist has in mind here. To appre-

 $\varepsilon = \text{Matt. xxvi.} \ ^{13}$ καὶ $\left[\varepsilon \ \mathring{a}\pi \right]$ ήγαγον αὐτὸν πρὸς "Ανναν πρῶτον" ην γὰρ χχνίι. 2 al. 4 Kings xi. 4 meνθερὸς τοῦ Καϊάφα, δς ην 1 ἀρνικος μου 1 δι δικοίνου 1 δικοίνου $^{$ έκείνου. 14 ην δε Καϊάφας ο κσυμβουλεύσας τοις Ίουδαίοις ... εκεινου καὶ Ρ συνεις ηλθεν τῶ Ἰησοῦ εἰς τὴν ٩ αὐλὴν τοῦ ἀρχιερέως, 19. mid., Matt. xxvi. 4. ch. xi. 53. Acts ix. 23 16 ὁ δὲ Πέτρος είστήκει τπρὸς τῆ θύρα έξω. εξηλθεν οῦν ορίν. 1 Matt. xix. 10. ὁ n μαθητής ὁ n άλλος ὁ ο γνωστὸς τοῦ ἀρχιερέως, καὶ εἶπεν pres., ch. i. 40 reff. m = ch. xi. 50 reff. τη θυρωρώ καὶ τεἰςήγαγεν τὸν Πέτρον. 17 λέγει οδυ m = ch. xi. 50 "
reff. an here bis. ch. xx. 2, 3, 4, 8.
q Matt. xxvi. 2 reff. 1 Chron. ix. 22, 25.
G. T. Mark v. 11 reff.
6. Jos. Antt. vii. 2. 1. see Acts xii. 13. masc., ch. x. 3. Mark xiii. 34 only.
& Acts only, exc. Heb. i. 6. Gen. xlvii. 7. p ch. vi. 22 (reff.) only. s fem., here bis only. 2 Kings iv. t Luke ii. 27. xiv. 21. Gospp.

13. ηγαγον BDN¹ 69 lat-α Syr(appy) copt goth(appy): απηγαγον ACN³a rel vulg lat-b c f g syr(appy) ath. om avrov (|| Matt) BC DX Δ N 33 lat-a c f c Chr. Cyr. in AC3 rel vulg lat-b f g f g syr-jer] syrr copt sah-mnt. κ a ρ a D latt(not am fuld[varies]).

14. [aft δε ins και C.] rec (for αποθανειν) απολεσθαι, with goth: txt BC¹DrLXX [1] 33. 69 [vss] Chr., Cyr[-p.] Non, Chron, rec (for αποθανειν) απολεσθαι, with AC3 rel syr[-txt]

15. for τω ιησου, αυτοις C1. om o (bef αλλος) ABDr N1 coptt arm-mss Non,:

ins CN3b rel [Chr. Cyr,]. γνωστος bef ην B lat-a cf [q syr-jer] Syr.

16. εξω bet προς τη θυρα Ν [lat-a Syr coptt]. rec (for ο γνωστ. τ. apx.) ος ην γνωστος τω apxιερει (from ver 15), with AC2N rel: txt BC1L. for ειςηγαγεν, EISTVEYKE X.

hend and bind ONE, all gave their help: the cohort, the chiliarch, and the Jewish officers. This the Evangelist brings prominently forward, to shew how deep the impression of that previous incident still was: only by the help of all did they feel themselves secure. And thus it was ordered, that the disciples might escape with the more safety." 13.7 On Annas, see note Luke iii. 2. The influence of Annas appears to have been very great, and Acts iv. 6, he is called the High Priest, in the year following this. The whole matter is discussed in Friedlieb, Arch. der Leid. § 22. He ends by saying that the narrative evidently rests upon some arrangement with regard to the High Priesthood now unknown to us, but accountable enough by foreign influence and the deterioration of the priestly class through bribes and intrigues, to which Josephus and the Talmud sufficiently testify. This hearing is entirely distinct from that in the other Gospels. no questions are asked of Jesus about His disciples or doctrine (ver. 19): there witnesses are produced, and the whole proceedings are after a legal form. That hearing was in a public court of justice, before the assembled Sanhedrim; this was a private and informal questioning. That Annas should be so often called 'the High Priest,' is no objection to this view: see

on Luke as above: see also note on ver. 24. The two hearings are maintained to be one and the same by Luther, Grot., Bengel, Lampe, Tholuck, Lücke, De Wette, Friedlieb, Wordsworth, &c.; -the view here taken is maintained by Chrys., Aug., Euthym., Olsh., Neander, Baumgarten-Crusius, Meyer, Ebrard, Wie-Baumgarten-Crustus, meyer, Loratu, weseler, Hase, Lange, Hess, von Meyer, von
Gerlach, Luthardt, and Stier (vi. 284,
edn. 2). 14.] See ch. xi. 49—52 and
notes; also on τοῦ ἐνιαυτοῦ ἐκείνου, ver.
13. 15.] [δ] ἄλλος μαθ. is here mentioned for the first time. There is no reason to doubt the universal persuasion that by this name John intends himself, and refers to the mention in ch. xiii. 23 of a disciple whom Jesus loved. The idea that it was Judas Iscariot (Heumann), is surely too absurd to need confutation. The [6] άλλος, συνεις. τ $\hat{\varphi}$ 'Ιησ., $\hat{\eta}$ ν γνωστὸς τ $\hat{\varphi}$ ἀρχ. (as a matter of individual notice), and the whole character of the incident, will prevent any real student of St. John's style and manner from entertaining such a supposition for a moment. How John was known to the High Priest we have no means of forming a conjecture. palace of the High Priest was probably the dwelling of both Annas and Caiaphas.

16. τη θυρ.] It was not unexampled to have female porters among the Jews: see reff. 17.] See the whole subject H -71 ψυχος ...

G TOV ιησ ...

τῷ Πέτρῳ ἡ "παιδίσκη ἡ "θυρωρὸς "Μὴ καὶ σὰ ἐκ τῶν " Luke xii. μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος Οὐκ εἰνοί. 18 εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται $^{\text{w}}$ ἀν- $^{\text{ch.xi.}}$ το θρακιὰν πεποιηκότες, ὅτι $^{\text{x}}$ Ψῦχος ἢν, καὶ $^{\text{y}}$ ὲθερμαίνοντο $^{\text{ch.xi.}}$ το $^{\text{nl.y.}}$ το δὲ καὶ οἱ Πέτρος μετ αὐτῶν έστὼς καὶ $^{\text{y}}$ θερμαινό- $^{\text{ch.xi.}}$ το $^{\text{nl.y.}}$ το $^{\text{ch.xi.}}$ το $^{\text{nl.y.}}$ το $^{\text{ch.xi.}}$ το $^{\text{nl.y.}}$ το $^{\text{ch.xi.}}$ το $^{\text{ch.x$ μενος. 19 Ο οὖν ἀρχιερεὺς ἢρώτησεν τὸν Ἰησοῦν περὶ 20 20 τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς 2 διδαχῆς αὐτοῦ. 20 ἀπ-γενείιι. 20 $^{$ τεις. του κρυπτῶ ἐλάλησα οὐδέν· 21 τί με ἐρωτᾶς; ἐρώτησον κειθιόδε. τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε οὖτοι οἴδασιν α ch. vi. 4 reif. δικ. κ.ν. 17. εἶπον ἐγώ. 22 ταῦτα δὲ αὐτοῦ εἰπόντος εἶς ἀ παρεστηκὼς α. 28. τοὺς ὑπηρετῶν ε ἔδωκεν τ ράπισμα τῷ Ἰησοῦ, εἶπὼν Οὕτως ε ch. xix. 3. τῶν ὑπηρετῶν ε ἔδωκεν τ ράπισμα τῷ Ἰησοῦ, εἶπὼν Οὕτως ε ch. xix. 3. τοἰκ νī.

17. rec η παιδ. η θυρ. bef τω πετρω, with AC® rel [lat-a syrr syr-jer coptt goth with

arm]: txt BC LX 33 vulg lat-b c [f] ff g Cyr₁.

18. om 1st δε L [lat₂f₂ copt-dz] arm. aft 1st δε ins και κ. rec μετ' αυτων bef o πετρος and om preceding και, with A rel [lat-f g syr-txt goth]: txt BCLXX 1. 33 lat-a Syr [syr-jer sah] arm Cyr.

20. at beg ins και \aleph . om αυτω C foss[addg et dixit ei] lat-α b: $\overline{\imath}$ s bef αυτω \aleph^1 . om o (bef ιησ.) BDrL \aleph : ins AC rel [Bas, Cyr,]. rec (for λελαληκα) ελαλησα, with C³ rel Chr, [Bas,]: txt ABC¹LXYΔ[Π²] \aleph 1. 33 Cyr. rec ins τη bef συναγωγη, with Λ 69-marg (1, e sil) [Bas,]: om ABC \aleph rel. Steph (for παντες) παντοτε, with C³Dr rel lat-q syr goth: elz παντοθεν: txt ABC¹LX[Π] \aleph 1. 33. 69 latt Syr [syr-jer] coptt ath arm Bas₁ Cyr₁ Orig-int₁.

21. rec επερωταs (see ver 7), with C³D^r rel Chr-montf: txt ABC¹LXΥ[Π²] 8 33

Chr-mss, Cyr,. rec επερωτησον (ver 7), with AC3Dr rel: txt BC1LX[Π2] & 1.69

Chr Cyr[-p,].

22. rec των υπηρ. bef παρεστ., with AC3 rel syr sah goth arm: εις τ. παρεστωτων υπ. C¹LX(YN^{3a}) lat-b c f copt: txt BN¹ vulg lat-a ff₂ g Cyr. — παρεστηκοτων YN^{3a}.

of Peter's denials discussed in notes on Matt. vv. 69-75. This first denial was to all appearance rashly and almost inadvertently made, from a mere feeling of shame. Lücke suggests that Peter may have set himself among the servants of the High Priest to bear out his denial. The μή καὶ σύ (ver. 25), as Luthardt remarks, implies that the other disciple had already been recognized as a follower of Jesus, and had escaped annoyance. 19.] This preliminary enquiry seems to have had for its object to induce the prisoner to criminate himself, and furnish matter of accusation before the Sanhedrim. μαθ., His party, or adherents, as the High Priest would understand His disciples to be; how many, and who they were, and with what object gathered together;and what His customary teaching of them had been. Of these, Jesus says nothing: compare vv. 8, 9. But He substitutes for them ὁ κόσμος, to which He had spoken plainly. 20.] έγώ, emphatic: q. d.

I am one, who . . . παρρησία, plainly (subjective): not openly, in an objective sense, which the word will not bear (Mey.). δ $\kappa \delta \sigma \mu o s$ here $=\pi \delta \nu \tau \epsilon s$ δi You δi , or perhaps rather, all who were there to hear. By the omission of the art. before ouvay., the distinction is made between synagogues, of which there were many, and to ispov, which was but one. ev kp. ed. ov8. Stier thinks there was an allusion in these words to Isa. xlv. 19; xlviii. 16,-in the last of which places the Messiah is speaking. See ch. v. 31, which appears to have been a legal maxim. οὖτοι, demonstrative: "videtur innuere quod digito extenso ad circumstantes provocaverit." Bengel. The ύπηρέται of ch. vii. 46 may have been present: see next verse. 22.7 See Acts είς παρεστ. τ. ύπ. was probably one of the band who took Jesus (cf. ύπηρέται, ver. 12), and had brought Him hither. ράπισμα—uncertain whether with the hand or a staff. ραπίσαι, ραβδώ

f Mark xiv. 65. ch. xix. 3 only. Isa. I. 6 only. (-ifett, Matt. v. 39.)

ε - Acts xxiii. ἀποκρίνη τῷ ἀρχιερεῖ; ²³ ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ ΑΒCE ^{5 (from} Fxed xxii. ⁶ κακῶς ἐλάλησα, ^h μαοτύρησαν ^h σος ² ς κακώς ελάλησα, h μαρτύρησον h περί τοῦ κακοῦ· εἰ δὲ MSUX Εκακῶς ελάλησα, $^{\rm h}$ μαρτύρησον $^{\rm h}$ περὶ τοῦ κακοῦ· εἰ δὲ : $^{\rm 28}$. $^{\rm James}$ $^{\rm iv.3 only.}$ $^{\rm i}$ κακῶς, $^{\rm t}$ $^{\rm l}$ με $^{\rm j}$ δέρεις ; $^{\rm 24}$ $^{\rm k}$ Απέστειλεν οὖν αὐτὸν ο $^{\rm h}$ $^{\rm th. l. 7,8}$ $^{\rm eff. v. 36}$. $^{\rm ''}$ Αννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. $^{\rm 25}$ $^{\rm Heb. xiii. 18}$. $^{\rm 25}$ $^{\rm Hy}$ δὲ Σίμων Πέτρος ἐστὸς καὶ $^{\rm k}$ θεομαινόμενος:

25 *Ην δὲ Σίμων Πέτρος έστως καὶ κ θερμαινόμενος. Matt. xxi. 35. Luke xii. 47 al.‡ 2 Chron. είπου ούυ αὐτῶ 1 Μή καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ: ηρνήσατο εκείνος, και είπεν Ούκ είμί. 26 λέγει είς εκ των $\begin{array}{c} \text{xxii. s. a} \\ \text{only.} \\ \text{x ver. 18 reff.} \\ \text{ch. vii. 47 reff.} \\ \text{δούλων τοῦ ἀρχιερέως, }^{\text{m}} \text{συγγενης ὧν οὖ }^{\text{n}} \text{απέκοψεν } \text{Πέ-m Mark xi. 4} \\ \text{π Nark xi. 4} \\ \text{τρος τὸ }^{\text{o}} \text{αὐτίον, } \text{Οὐκ ἐγώ σε εἶδον ἐν τῷ }^{\text{p}} \text{κήπφ μετ} \\ \text{o Matt. xxvi. 51 h. L. (MK. αὐτοῦ ; }^{\text{27}} \text{πάλιν οὖν ἠρνήσατο } \text{Πέτρος, καὶ εὐθέως } \\ \text{v. r.) only.} \\ \text{Deut. xv. 17} \\ \text{P ver. 1 reff.} \\ \text{q Matt. xxvi. 28} \\ \text{"Aγονσιν οὖν τὸν 'Ιησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ 34 (reff.).} \\ \text{r here bis. ver. }^{\text{r}} \text{πραιτώριον.} \\ \text{γν. here bis. ver. }^{\text{r}} \text{μαιτώριον.} \\ \text{γν. here bis. ver. }^{\text{r}} \text{πραιτώριον.} \\ \text{γν. here bis. ver. }^{\text{r}} \text{πραιτώριον.} \\ \text{γν. here bis. ver. }^{\text{r}} \text{γν. here b$

23. for απεκρ. αυτω ιησ., ο δε ιησ. ειπεν αυτω X 69 (arm). rec ins & bef ino ..

with $AC^3D^r(\aleph)$ rel: om BC^1L . for $\epsilon\lambda\alpha\lambda\eta\sigma a$, $\epsilon\iota\pi\nu\nu$ \aleph^1 . 24. [Steph] om $\iota\nu\nu$ [with] AC^3 rel ι at- ι q: ins $BC^1LX\Delta[\Pi^2]$ 1. 33 ι at- ι a b f ff. syr arm Cyr; $\delta \in \mathbb{R}$ 69. 247-51 Syr sah. om δ Drr.

25. for autou ϵ_i , ϵ_i ekeivou C^1 ; ϵ_i tou and ϵ_i ekeivou C^2 . for $\epsilon i \pi \epsilon \nu$, $\lambda \epsilon \gamma \epsilon i A 33$.

27. rec ins δ bef πετρος, with C2HMSUX[Π2] \$\infty 69: om ABC1 rel Cyr.

28. rec (for πρωι) προια, with EGHKYΓ[Π¹] (S, e sil) Chr, : txt ABCR rel Cyr.

πληξαι ή ἀλοησαι, Hesych.; - πατάξαι την γνάθον ἁπλη τη χειρί, Suidas: see Matt. v. 39. βάπισμα is not good Greek: see Phryn. p. 175, and Lobeck's note. They had staves, and perhaps thus used them: see note on Matt. xxvi. 67. This blow was a signal for the indignities which 23.] μαρτύρ. in a legal followed. εί δέ "vim habet affirmandi," Bengel. It has been often and well observed, that our Lord here gives us the best interpretation of Matt. v. 39-that it does not exclude the remonstrating against unjust oppression, provided it be done calmly and patiently. 24.] From what has been above said, it will be seen that I cannot acquiesce in the pluperfect rendering of ἀπέστειλεν, to bring about which the our has apparently been omitted. I believe the verse simply to describe what followed on the preceding: -Annas therefore sent Him bound to Caiaphas the High Priest. εἶτα, μηδὲ οὕτως εὐρίσκοντές τι πλέον, πέμπουσιν αὐτὸν δεδεμένον πρός Καϊάφαν, Chrys. There is no real difficulty in this rendering, if Annas and Caiaphas lived in one palace, or at all events transacted public affairs in one and the same. They would naturally have different apartments, and thus the sending from one to the other would be very possible; as also would the incident related by Luke xxii. 61: see the extract from Robinson, Matt. xxvi. 69, note.

"The Evangelist had no need to relate the hearing before Caiaphas, for he has related ch. xi. 47 ff.: and we have ere this been familiarized with the habit of our Evangelist not to narrate any further the outward process, where he has already by anticipation substantially given us its result." Luthardt. 25—27.] Matt. xxvi. 71—74. Mark xiv. 69—72. Luke xxii. 58-61:-see note on Matt. xxvi. Peter was in the court-yard of the house—the αὐλή. 26.] This was about an hour after the former,-Luke, ver. 59. Notice the emphatic ἐγώ: as we say, with my own eyes.

28-XIX. 16. Jesus before the Gentile governor. Matt. xxvii. 2, 11-30. Mark xv. 1-19. Luke xxiii. 1-25. Before this comes in the section of Luke, ch. xxii. 66-71, containing the close of the examination before the Sanhedrim, which did not happen till the morning. This undesigned agreement between Luke and John further confirms the justice of the view respecting the two hearings maintained above: see note on Luke, 28-40.] Pilate's first as above. attempt to deliver Him. αὐτοὶ οὐκ εἰςῆλθ.] I have already discussed the difficulties attending the subject of our Lord's last Passover, in the note on Matt. xxvi. 17-19. I will add here some remarks of Friedlieb's, Arch. der Leid. § 30. "The Jews would not enter the Præτὸ τ πραιτώριον, ἵνα μὴ τ μιανθῶσιν, ἀλλὰ $^{\rm u}$ φάγωσιν τ Tit. i. 15 bis. Heb. xii. 15. $^{\rm to}$ ν πάσχα. $^{\rm 29}$ ἐξῆλθεν οὖν ὁ Πιλάτος ἔξω πρὸς αὐτοὺς $^{\rm u}$ κουτ. $^{\rm u}$ Matt. xxi. $^{\rm u}$ Matt. xxi. $^{\rm u}$ Matt. xxi. $^{\rm u}$ Natt. xxi. $^{\rm u}$ Natt. xxi. $^{\rm u}$ Care the second results of $^{\rm u}$ ν Matt. xxi. $^{\rm u}$ ν Matt. $^{\rm u}$ ν Matt. $^{\rm u}$ κ ν Matt. $^{\rm u}$
rec (for $a\lambda\lambda a$) $a\lambda\lambda'$ wa, with C^2 rel vulg[-ed] lat-a e f ff_2 [q] syr: txt ABC¹D^r Δ **X** 1 [am fuld for jing] lat-b (c) g (Syr) sah goth.

29. rec om $\epsilon \xi \omega$, with AC3 rel [lat-q] coptt: ins BC1LX[II] N 1 [33] forj Syr syrwast (goth) with, and (but aft autous) 69. 254 latt [syr-jer arm] Aug.— $\pi \rho os$ autous beforehance $\epsilon \xi \omega$ N.

torium that they might not be defiled, but that they might eat the Passover. For the entrance of a Jew into the house of a Gentile made him unclean till the evening. It is surprising, that according to this declaration of the Holy Evangelist, the Jews had yet to eat the Passover, whereas Jesus and His disciples had already eaten it in the previous night. And it is no less surprising, that the Jews in the early morning should have been afraid of rendering themselves unclean for the Passover,-since the Passover could not be kept till evening, i. e. on the next day, and the uncleanness which they dreaded did not, by the law, last till the next day. For this reason, the passage in John labours under no small exegetic difficulties, which we cannot altogether solve, from want of accurate knowledge of the customs of the time. Possibly the law concerning Levitical defilements and purifications had in that age been made more stringent or otherwise modified; possibly, they called some other meal, besides the actual Passover, by its name. This last we certainly, with our present knowledge of Hebrew antiquities, must assume; for the law respecting uncleanness will not allow us to interpret this passage of the proper Passover on the evening of the 14th of Nisan, nor indeed of any evening meal at all." The whole depends on this: can φαγείν τὸ πάσχα mean any thing else besides eating the paschal lamb in the strict sense? This is a question which in our day we have no power of answering; and, as De Wette has shewn (in loc.), none of the instances cited on the affirmative side are applicable. See note on ch. xix. 14.

Mr. Wratislaw, in his little volume of Sermons and Dissertations (Lond. J. W. Parker, 1859), has proposed a solution of the difficulties which is at least very ingenious. Its chief point is, that the Jews, reckoning their days from evening to evening, and also holding two evenings, the former beginning at 3 r.M., the other at sunset, the space between the evenings, during which the passover was to be sacrificed (Exod. xii. 6), might be reckoned in differently, sometimes as part of the preceding, sometimes as part of the following

day. Then he thinks that in order to avoid any mistake, they considered the 14th Nisan to begin at 3 P.M. on Thursday, and to end at sunset on Good Friday, thus extending the day to its utmost possible limit. He instances similar confusion between the 14th and 15th Nisan, or rather Abib, in Exod. xii. 18 and Levit. xxiii. 6, arising from the space between the evenings being reckoned in the one case as belonging to the former, and in the other as belonging to the latter day; and suggests that the same ambiguity will account for Josephus's statement that the Jews kept the feast of unleavened bread for eight days. Thus, he says, any time after 3 P.M. on Thursday might be called by St. Mark "the first day of unleavened bread, when they sacrificed the passover," and by St. Luke, "the day of unleavened bread, when the Passover must be killed," it being killed after the first and before the second evening on Friday, and thus, loosely speaking, within the day, which commenced at 3 o'clock, and, strictly speaking, within that which commenced at sunset on Thursday. Similarly any time after 3 or sunset on the Thursday might be called the παρασκευή or preparation of the passover, which was to be eaten at some time after sunset on the Friday. Then he understands, that the disciples made all preparations on Thursday afternoon for the passover, which was to be killed the next afternoon, and eaten the following night: and that the passover of which our Lord so earnestly desired to partake, was that which was thus prepared, but of which He knew He was not Himself destined to partake. This he supports by the true reading (omitting the οὐκέτι) in "If this view," he Luke xxii. 16. adds, "be accepted, there is no longer any question, as far as the passover is concerned, about reconciling St. John with The eucharist the synoptical Gospels. will thus have been instituted at an ordinary meal, eaten the evening before the paschal feast in the same room in which it was intended afterwards to celebrate the passover." See this more fully illustrated in the vol. above alluded to, pp.

w. κατά, 1 Tim. v. 19. Gen. sliii. 18 schol. igen. pers., (Luke vi. 17 v. r.) $\frac{30}{6}$ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὖτος ABCE pers., (Luke vi. 17 v. r.) $\frac{30}{6}$ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὖτος ABCE gen. thing, vi. 17 v. r.) $\frac{31}{6}$ εἶπεν MSUX YF1Θς ch. viii. 4) οὖν αὐτοῖς Πιλάτος Λάβετε αὐτὸν ὑμεῖς, καὶ $\frac{2}{6}$ κατὰ τὸν Λίις Tit. i. 6 only, νόμον ὑμῶν $\frac{2}{6}$ κρίνατε αὐτὸν. εἶπον αὐτῷ οἱ Ἰουδαῖοι $\frac{33.69}{11.20}$ μετ. slvi. $\frac{32}{6}$ γεν τοῦν οὐκ $\frac{3}{6}$ εξεστιν ἀποκτεῖναι οὐδένα· $\frac{32}{6}$ ἴνα ὁ λόγος τοῦ γατικίρ., 1 Pet. iii. 12, from Ps. xxxiii. 16.

rec (for φησιν) ειπεν (corrn of tense to εξηλθεν), with AC3 rel latt: txt BC¹LXN 1. 33 Cyτ₁. om κατα B N¹(ins N-corr¹) [lat-e (q). (Θ_c def, but hardly has space enough.)] 30. (ειπαν, so BCN.) rec (for κακον ποιων) κακοποιος (corrn of constr; the word from 1 Pet ii. 12, 14; iii. 16; iv. 15), with $AC^3[Θ_c]$ rel vulg lat-b c f $[ff_2 g q Chr_1]$ Eus₁: κακον ποιησας N¹: κακοποιων C¹ 33 lat-a $[Cyr-p_1]$: txt BLN³a lat-e. παρεδωκεμμεν (sic) N [tradidissemus latt(not b e q)].

31. rec ins δ bef $\pi i \lambda a \tau o s$, with $AC^3[\Theta_c] \aleph$ rel: om BC^1 . om 2nd $a \nu \tau o \nu [\Theta_c] \aleph^1$ 1 lat-c arm [Cyr-comm₁]. rec aft $\epsilon i \pi o \nu$ ins $o \nu \nu$, with \aleph rel vulg [lat- $a b c f f f_2 g$ syr-jer] Chr Cyr; $\delta \epsilon$ AD^rKU[$\Theta_c \Pi$] 1 syr goth [ath]: om BC lat-e[q] Syr coptt arm.

(aft ουδενα ins ιουδενα (sic) A: corrd A1 (appy).3b.)

The main objections to it 168-175. seem to me to be, 1) the total absence of any trace of such an usage, of eating a preliminary solemn meal in the passoverchamber; 2) the plain and undeniable impression on the mind of every unbiassed reader of the synoptic Gospels, that the meal of our Lord and the Twelve was a passover, and that His ἐπιθυμία ἐπεθύμησα describes, not that which He desired to do, owing however to His predetermined course would not do,-but that which He was then doing in the fulfilment of that So that I am His earnest desire. afraid Mr. Wratislaw's ingenious solution leaves us, for all essentials of the question, where we were before: merely, by suggesting the introduction of possible new elements of confusion, giving us an additional warning not to be rash in assuming a discrepancy between the Evangelists, where computations of time may have been so vague and various.

29.] Though Pilate, having granted the service of the $\sigma\pi\epsilon\hat{i}\rho\alpha$ to the Sanhedrim, must have been aware of the circumstances under which Jesus was brought before him, he demanded a formal accusation on which legally to proceed: "se scire dissimulabat," Rupert. in Meyer. 30.] They do not mention the charge of blasphemy brought against Him by the Sanhedrim, for fear of the entire rejection of their cause, as by Gallio, Acts xviii. 16. The Procurators in such cases had a discretionary power. On what they did say, Grot. observes, "Quod probationibus deerat, id supplere volunt sua auctoritate."

31.] This answer is best regarded as an ironical reproach founded on their apparently proud assertion in ver. 30—and amounting to this:—¹If you suppose

I am to have such implicit confidence in your judgment concerning this prisoner as to take his guilt on your word, take him and put him to death (for κρίνατε must be thus understood, - see below) according to your law;' reminding them that the same Roman power which had reserved capital cases for his jurisdiction, also expected proper cognizance to be taken of them, and not that he should be the mere executioner of the Sanhedrim. ήμ. οὐκ ἔξ. From the time when Archelaus was deposed (A.D. 6 or 7), and Judga became a Roman province, it would follow by the Roman law that the Jews lost the power of life and death. Josephus tells us, Antt. xx. 9. 1, that οὐκ έξον ἢν χωρίς τῆς ἐκείνου (the Procurator's) γνώμης καθίσαι συνέδριον, -i.e. to hold a court of judgment in capital cases. Some have thought that this power was reserved to them in religious matters, as of blasphemy and sacrilege; but no proof has been adduced of this; the passages commonly alleged— Jos. Antt. xiv. 10. 2: B. J. vi. 2. 4, and Acts vii. 58, not applying (see note on Acts ut supra). The Tahmud relates that this had taken place forty years (or more, see Lücke, ii. 737 note) before the destruction of Jerusalem. Biscoe, on the Acts, pp. 134-167, argues at great length that the Jews had this power; and that the words here merely mean that they could not put to death on the Sabbath, which, according to the usual custom of executing the next day after judgment, would now have been the case. But this treatment of the word is unjustifiable. Can we suppose for a moment that this can have been meant, when there is not a word in the text to imply it? We may hope that the day for such forced interpretations ...xviii.

Ίησοῦ πληρωθή, δυ είπευ ο σημαίνων ο ποίω ο θανάτω και με ημελλεν $^{\rm b}$ ἀποθνήσκειν. 33 εἰςῆλθεν οὖν πάλιν εἰς τὸ $^{\rm cell}$ κρίθη Ἰησούς Γ'Απὸ σεαυτού σὰ τοῦτο λέγεις, ἡ ἄλλοι είπου σοι περί έμου; 35 άπεκρίθη ο Πιλάτος ε Μήτι έγω Ίουδαίος είμι; η τὸ έθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε εμοί τι εποίησας; 36 απεκρίθη Ίησους 11

32. om ον ειπεν N1.

33. rec εις το πραιτ. bef παλιν, with ΛΝ rel syr: om παλιν C3 33 Syr sah: txt

AC²[Θ_c] rel: txt BC¹LN Chr₁ Cyr₁. om σv DrN¹ [latt (not b e q) wth | sah arm Chr. for $\lambda \epsilon \gamma \epsilon \iota s$, $\epsilon \iota \pi a s$ N'. rec $\sigma \iota \iota$ bef $\epsilon \iota \pi o \nu$, with AC³[Θ_c] N rel am(with fuld for jing) lat-a b c e f goth arm [(Chr)]: txt BC'D'L vulg-ed syrr [syr-jer] coptt Cyr.

35. for μητι, μη R¹ [1]. for οι αρχι, ο αρχιερευς R¹ [lut-b e]. for εμοι, μοι A.

36. rec ins δ bef ιησ., with Δ[Π²(but erased)] 69: om ABC R rei Cyr.

is fast passing away. Friedlieb (§ 31) gives the most consistent account of the matter. In the Roman provinces generally the Proprætor or Proconsul conducted judicial proceedings. But Judwa, which belonged to the province of Syria, was an exception. There was a Procurator cum potestate, who exercised the right of judicial cognizance. Jerusalem however possessed the privilege of judging all lighter causes before the three-andtwenty, and heavier causes, with the sole exception of judicia de capite, before the great Sanhedrim: so that none but these reserved cases remained for the Procurator. Pilate seems to have judged these cases at his visits during the festivals; which would fall conveniently for the purpose, it being the custom in Jerusalem, to execute great criminals at the Feasts. In other provinces the governors made circuits and held assizes throughout their jurisdictions. See on this subject Lücke's note, ii. 736.

32.] See Matt. xx. 19 al.: ch. xii. 32, 33. Had the Jews taken Him and judged Him, He would have been stoned, not crucified. And this whole section, vv. 28-32, serves to shew how the divine purpose was accomplished. 33.] This question probably arose out of what Pilate had previously heard, not from any charge to this effect being made between our vv. 31 and 34. Had such a charge been made, our Lord's question ver. 34 would be unnatural. Pilate summoned Jesus in, who had been as yet outside with the Jews. This was the formal reception of the case before him; -as the Roman soldiers must now have formally taken charge of Jesus, as servants of the Roman authorities: having previously, when granted by Pilate to the Chief Priests, acted as their police. The judgments of the Romans were always public and sub dio, see ch. xix. 13:-but the enquiries and examinations might be private. In this case Pilate appears to have wished to obtain an account from Jesus apart from the clamours of the chief priests and the 34.] On this whole interview, see note on Luke vv. 3, 4. this question ἀπὸ σεαυτ. κ.τ.λ. as intended to distinguish the senses of the word Keng as applied to Jesus: and of course not (De Wette, Lücke) for the information of Him who asked it, but to bring out this distinction in Pilate's mind. If he asked of himself, the word could certainly have but one meaning, and that one would be wrongly applied ;- if from information derived from the Jews, this very fact would open the way to the true meaning in which He was King of the Jews. Stier and Ebrard think there may be some reference in άπδ σεαυτοῦ to a momentary earnestness in Pilate's own mind,-a suspicion that his prisoner was what he was charged with being (see ch. xix. 8, 12), from the mention of which he immediately (ver. 35) recoils, and implies the other side of the dilemma. 35.] Pilate at once repudiates the idea of his having any share in Jewish expectations, or taking any personal interest in Jewish matters: all his information he has derived from the public accusation of the people and chief

ich. iii. 31 reff. βασιλεια ή εμή οὐκ ἔστιν ἱ ἐκ τοῦ κόσμου τούτου. εἰ ἱ εκ ...κοσμου ι Luke xiii. 21. Col.i. 29. τοῦ κόσμου σούτου 3 ΄ ΄ Ο τοῦ κόσμου τούτου ἢν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἃν ΑΒΕΘ iv. 12. 1 Tim. vi. 12. 2 Tim. iv. 7. 1 Cor. ix. 25 only †. Sir. iv. 28 al. οί ἐμοὶ κ ἠγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν SUXY δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ¹ ἐντεῦθεν. 37 εἰπεν οῦν 1,33.69 Dan. vi. 14 Theod. αὐτῶ ὁ Πιλάτος ^m Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη [ὁ] Theor. I take iv. 9. James iv. 1 al. I $\eta \sigma o \hat{v}_S = \Sigma \hat{v} = \lambda \epsilon \gamma \epsilon \iota_S$, $\delta \tau \iota_S = \delta \sigma \iota_S \epsilon \iota_$ m here only t. τούτο γεγέννημαι καὶ ° εἰς τούτο ἐλήλυθα εἰς τὸν κόσμον, (3 John 3). constr., 3 John 6 al. q 1 John iii. 19. r = Rom, ii. 8. iii. 26. iv. 12, 14. Gal. iii. 7.

for η βασ. η εμη, η εμη βασ. (3 times) K, and (2nd time) Dr Chr-ms. οι υπηρ N. οι εμοι ηγωνιζ. bef av B[2(om av B1)] LXN 1. 33. 69 arm Orig3 Chr,

Cyr[-p₁]: txt A rel ath Orig₁. 37. om δ (bef $\iota\eta\sigma$.) LXr Δ 33: ins AB[Λ (sic)] \aleph rel Cyr₁. om 1st $\epsilon\gamma\omega$ (easily passed over) BD^rLY \aleph 1. 33. 69 foss lat-a c arm Chr₁ Cyr[?] Cypr₁ Ambr₁: ins Λ rel om 1st εγω (easily vulg lat-b f ff2 g [q syr-jer] syrr coptt goth. μαρτυρηση κ1(txt κ1 or -corr1). om ek X1. for $\tau \eta$ alybeia, $\pi \epsilon \rho i \tau \eta s$ alybias \aleph^1 .

priests. Then in τί ἐπ. is implied, 'There is no definiteness in their charge: let me have thine own account, thy ex-parte statement, that I may at least know something definite of the case.

36. This answer goes to explain the injustice of the charge of διαστρέψαι τὸ ξθνος (Luke xxiii. 2), and to shew Pilate something of the nature of the kingdom which Jesus really came to establish.

ούκ ἐκ τοῦ κόσ. τούτου] not belonging to (ch. viii. 23; x. 16) this world; not springing from, arising out of this world; -and therefore not to be supported by this world's weapons. There is no denial that His Kingdom is over this world-but that it is to be established by this world's power. The words not only deny, they affirm: if not of this world, then of another world. They assert this other world before the representative of those who boasted of their 'orbis terrarum.' Notice the solemn repetition of έκ τοῦ κόσμου τούτου.

oi ύπηρ., certainly not angels (as Stier) nor angels and disciples (as Lampe). This sentence is elliptical, and of $\delta\pi\eta\rho$, is included under the supposition introduced by el. 'If &c., -I should have had servants, and those servants would have παραδοθώ] This delivering up is referred to ch. xix. 16-παρέδωκεν αυτον αυτοίς. The vov has been absurdly pressed by the Romanist interpreters to mean that at some time His Kingdom would be ἐντεῦθεν-i. e. ἐκ τοῦ κόσμου τούτου—as if its essential character could ever be changed. implies, 'as the case now stands;'-a demonstratio ad oculos from the fact that no servants of His had contended or were contending in his behalf: see similar usages of vôv, ch. viii. 40; ix. 41; xv. 22, 24: Rom. vii. 16, 17 al. 37.] It is best to take οὐκοῦν β. εἶ σύ as interrogative, Art Thou then a King? on account of what follows. σύ, emphatic and sarcastic. σὸ λέγεις A formula neither classical nor found in the LXX, but frequent in the Rabbinical writings: see Schöttgen, Hor. Hebr. on Matt. xxvi. 25. It seems best to punctuate at λέγεις, and regard on as the reason for the affirmation conveyed in σὐ λέγεις. This agrees best with the order of the words, B. eine. [ἐγώ], and with the continued affirmation which follows: The first ἐγώ, if genuine, refers to Pilate's σύ. έγω . . . τη άληθεία Our Lord here preached the Truth of his mission, upholding that side of it best calculated for the doubting philosophic mind of the day, of which Pilate was a partaker. He declares the unity and objectivity of Truth ;-and that Truth must come from above, and must come through a Person sent by God, and that that Person was Himself. both times emphatic, and majestically set (see above) against the preceding scornful είς τοῦτο γεγέννημαι implies that He was born a King, and that He was born with a definite purpose. The words are a pregnant proof of an Incarnation of the Son of God. This great truth is further expressed by ἐλήλυθα εἰς τ. κ.: 'I have been born, but not therein commencing my being-I have come into the world.' Thus certainly are the words to be understood, and not of his public appearance, his ανάδειξις (as Lücke, De Wette), nor as synonymous with γεγέννημαι. It is this saying which began the fear in Pilate,

9 åλη θ είας $^{\circ}$ ἀκούει μου τῆς $^{\circ}$ φωνῆς. 38 λέγει αὐτ $\hat{\omega}$ \hat{o} $^{\circ}$ $\frac{1}{21}$, $\frac{1}{21}$, Πιλάτος Τί ἐστιν ἀλήθεια ; καὶ τοῦτο εἰπῶν πάλιν ἐξῆλ- $\frac{1}{6}$, λειεχίν, θεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς Ἐγῷ οὐδεμίαν $\frac{1}{6}$, λειεχίν, $\frac{1}{6}$, λειχίν, $\frac{1}{6}$, λειεχίν, $\frac{1}{6}$, $\frac{1}{6}$, λειεχίν, $\frac{1}{6}$, λειεχίν, $\frac{1}{6}$, $\frac{1}{6$ εύρίσκω ἐν αὐτῷ ^t αἰτίαν. ³⁹ ἔστιν δὲ ^u συνήθεια ὑμῖν ^π ^{t Cor, τον, τ} ^v τνα ἕνα ὑμῖν ^w ἀπολύσω ἐν τῷ πάσχα ^x βούλεσθε οὖν ^{πί, 9} symm. ψμίν ^{wx} ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; ⁴⁰ y ἐκραύγασαν οὖν πάλιν πάντες λέγοντες Μὴ τοῦτον, ἀλλὰ τὸν

Βαραββᾶν. ἢν δὲ ὁ Βαραββᾶς ² ληστής. ΧΙΧ. 1 Τότε ³¹ 1. 25 ch. ii. 25

Ματι. xii. 28. see Mark xiv. 12.

Δ1 v. r.) Acts iii. 13 al. Sus. 53.

Ματι. xiii. 28. see Mark xiv. 12.

Δ1 v. r.) Acts xxii. 23. Ezra iii. 13.

χ constr. w. βούλεσθαι, here only. see Isa, xliii. 21. w. θέλευ, y ch. xix. 6 al. John only, exc. Matt. xii. 19. xv. 22. (Luke iv. 2 Matt. xxi. 13 ||, from Jer. vii. 11. Luke x. 39 al.

rec αιτιαν bef ευρ. εν αυτω, with AN rel lat-q syrr [syr-jer goth

38. τις Ν¹. rec aitian bel ευμ. εν αυτά, πετί πετί arm] Chr₁: txt BLX vulg lat-b c e ff₂ g [Cyr-p₁].
39. απολυσω bef 2nd υμιν (conforma to order in subseq clause in || Matt Mark)
BDFKLUXΔ[Π]Ν 1. 33 latt syrr [syr-jer] copt arm Cyr[-p₁]: txt A rel goth æth.
om εν Β. aft ουν ins ινα ΚUΥ[Π]Ν. απολυσω bef 3rd υμιν (order in | Matt Mark) ABD KLUXY[I] & 1. 33. 69 latt syrr [syr-jer] coptt goth arm Cyr[-p1]: txt E rel.

40. om παντες (confusion seems to have arisen from the similar beginnings of παλιν and παντες, and the same endings of παντες and λεγοντες) BLXX: ins A rel

vss. (Leyoutes bef mantes Dr.)

which the charge of the Jews, ch. xix. 7, τη άληθεία, not την αλήθειαν: not 'the truth,' so that what He said should be true, -but to the Truth, in its objective reality: see ch. xvii. 17, 19, of which deep saying this is the popular exposition for his present hearer.

The Lord, besides, sets forth here in the depth of these words, the very idea of all kinghood. The King is the representative of the truth: the truth of dealing between man and man ;-the truth of that power, which in its inmost truth belongs to the great and only Potentate, the King of Kings. Again, the Lord, the King of manhood and the world, the second Adam, came to testify to the truth of manhood and the world, which sin and Satan had concealed. This testimony to the Truth is to be the weapon whereby His Kingdom will be spread ;- 'every one who is of the truth,' i. e. here in the most general sense, every one who is a true dealer with his own heart, who has an ear to hear,—'of such are my subjects composed:—they hear my voice.' But for the putting this true dealing on its proper and only ground, see ch. viii. 47; vi. 44.

38.] To this number Pilate did not belong. He had no ear for Truth. His celebrated question is perhaps more the result of indifferentism than of scepticism; it expresses, not without scoff and irony, a conviction that truth can never be found: and is an apt representative of the state of the polite Gentile mind at the time of the Lord's coming. It was rather an

inability than an unwillingness to find the He waits for no answer, nor did the question require any. Nay, it was no real question, any more than Ti έμοι κ. σοί, or any other, behind which a negation lies hid. έγω ούδεμ. alτ....] ἐγώ, opposed to ὑμεῖs, who had found fault in Him. Pilate mocks both-the Witness to the Truth, and the haters of the Truth. His conduct presents a pitiable specimen of the moral weakness of that spirit of worldly power, which reached its culminating point in the Roman empire.

39.] At this place comes in Matt. xxvi. 12—14;—the repeated accusation of Jesus by the chief priests and elders, to which He answered nothing; -and Luke xxiii. 5-16, the sending to Herod, and second proclama-tion of His innocence by Pilate,—after which he adopts this method of procuring His release (Luke, ver. 17). συνήθ.] See note Matt. xxvii. 15, and compare, for an instructive specimen of the variations in the Gospel narratives, the four accounts of this incident. 40.7 They have not before cried out in

this narrative: so that some circumstances must be pre-supposed which are not here related: unless vv. 30 and 31 be referred ην δè ὁ B. λ.,—in Mark xv. 7 and Luke xxiii. 19, a rioter; -but doubtless also a robber, as such men are frequently found foremost in civil uproar. There is a solemn irony in these words of the Apostle—a Robber! See the contrast strongly brought out, Acts iii. 14.

xx. 19 ". xxiii. 34. Heb. xii. 6 ctrom Prov. ι επέθηκαν αυτού τη κεφαλή, και ιμάτιον ε πορφυρούν η περιέβαλου αυτόν, 3 και ήρχουτο προς αυτόν και έλεγον m. 19) only. Χαίρε ι ό κ βασιλεύς των κ'Ιουδαίων και ι εδίδοσαν αυτώ Jer. v. 3. only. Exod. xxviii. 14. 1 ραπίσματα. 4 καὶ εξηλθεν πάλιν έξω ὁ Πιλάτος, καὶ $^{\text{xxviii.} 14}_{\text{sea. xxviii.} 5}$ 1 1 1 1 2 2 1 2 2 3 4 2 3 3 3 4 3 3 3 4 3 3 3 4 3 3 4 3 4 3 4 3 4 3 4 4 3 4 $^{$ ι 10 al. ε Μαιλ τίλ. 16 'Ιησοῦς ἔξω, $^{\rm n}$ φορῶν τὸν $^{\rm o}$ ἀκάνθινον $^{\rm p}$ στέφανον καὶ τὸ ΑΒΕΗ τοιι 12. Ενων 12. Γρανι 12. Ενων 13. 60 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, $^{\rm q}$ ἐκραύ 1. 33. 60 το ενων 13. 34. 60 το ενων 13. 35. 60 το ενων 13. 34. 60 το ενων 13. 34. 60 το ενων 13. 35. 60 το ενων 13. 34. 60 το ενων 13. 35. 60 το ενων 13. 34. 60 το ενων 13. 35. 60 το ενων 13. 34. 60 το ενων 13. 35. 60 το ενων 13. 36. 60 το ενων 13. 36

ρα₂ | Mk.

(df.) Rev. xviii. 4. xviii. 16 only. Esth. i. 6. see Num. iv. 13.

h Matt. vi. 29, 31 reff. constr., Luke xii. 12, xxiii. 11, 13 al.

k || Mt. reff. | 1 ch. xviii. xiii. 12 (reff.) |

m ch. xviii. 38 reff. | n Matt. xi. 8. Rom. xiii. 4. 1 Cor. xv. 49 bis. James |

Mark xv. 17 only || Isa. xxiv. 13 BN only. ii. 3 bnly. Prov. xvi. 23, 27. Sir. xi. 5. xl. 4 only. p ver. 3 (reff.). q ch. xviii. 40 reff. o Mark xv. 17 only. Isa. xxxiv. 13 BN only.

CHAP. XIX. 1. λαβων and om και LXX 33 lat-a coptt.

2. $\epsilon \pi \epsilon \theta \eta \kappa \epsilon \nu \aleph^1$. for τη κεφαλη, $\epsilon \pi \iota \tau \eta \nu \kappa \epsilon \phi \alpha \lambda \eta \nu \Lambda(G) U[\Pi]$.

3. rec om και ηρχ. προς αυτον (i. e. from αυτον to αυτον; but see note), with A rel lat-f q Syr goth: ins BLUXΛ[Π]\$ 33.69 latt syr syr-jer coptt æth arm Cyr, Non, [appy]. for o βασ., βασιλευ &. rec εδιδουν, with A rel: txt BLXX 1 Cyr,

4. rec (for $\kappa \alpha \iota \epsilon \xi \eta \lambda \theta .)$ $\epsilon \xi \eta \lambda \theta \epsilon \nu$ our, with Δ rel vulg-ed lat- $b f f_2$ Chr: $\epsilon \xi \eta \lambda \theta \epsilon \nu$ (only) DIRN 1 ev-y am(with fuld em forj foss gat ing mt) lat-a c e f g q syr coptt goth arm: txt ABKLX[Π] 33 Syr æth Cyr $_{1}$. σ milatos bef $\epsilon\xi\omega$ LXN 69 vulg [lat-a b c f f g q syr-jer æth arm]: $\epsilon\xi\omega$ bef $\pi a\lambda\iota\nu$ Y. rec $\epsilon\nu$ $a\nu\tau\omega$ $o\nu\delta\epsilon\mu$. bef $a\iota\tau\iota a\nu$, with D $^{\Gamma}$ rel am(with fuld foss mt tol) syr goth: ουδεμ. εν αυτω αιτ. ευρ. A 122(Sz): ουδ. αιτ. ευρ. εν αυτω Β 33 [1 coptt æth]: αιτιαν ουδεμ. ευρισκω εν αυτω κ-corrla(the oright scribe of parts of the Codex, Tischof: see ch. xxi. 25 digest): αιτιαν ουχ ευρισκω (omg εν αυτω) R1(appr, Tischof): εν αυτω ουχ ευρ. αιτ. 69: txt LXY. (I adopt txt, with Tischof (edn 7), as more probably having originated the other transposns, than a transposn itself.)

5. om δ (bef 1ησ.) B. om To X. ree ιδε, with A rel: txt BLXY[Π2] * 1. 33 Cyr, Hesych, om ὁ (bef ανθρωπος) B.

Luthardt (after Krafft) remarks on the parallelism with Levit. xvi. 5-10. Thus was Jesus "the goat upon which the Lord's lot fell, to be offered for a sinoffering." See the same idea expanded by Mr. Wratislaw, in the first of the sermons in his volume. CHAP. XIX. 1.7 The reason or purpose of this scourging does not here appear; but in Luke xxiii. 21-23 we read that after the choice of Barabbas, Pilate asked them what should be done with Jesus? And when they demanded that He should be crucified, Pilate, after another assertion of his innocence, said παιδεύσας αὐτὸν ἀπολύσω. Thus it is accounted for. 2, 3. κ. ἤρχοντο accounted for. πρ. αὐτ.] This has been perhaps erased as not being understood. It was their mock-reverential approach, as to a crowned king: coming probably with obeisances and pretended homage. In the χαίρε δ β. τ. Ἰουδαίων, "non tam Christum derident, quam Judæis insultant:" Lampe. See notes on Matt. vv. 27-30; -and on

πορφύραν, Mark ver. 17. 4. The unjust and cruel conduct of Pilate appears to have had for its object to satisfy the multitude by the mockery and degradation of the so-called King of the Jews: and with that view he now brings forth Jesus. His speech is equivalent to—'See what I have done purely to please you—for I believe Him innocent.' Ver. 5 is the accurate and graphic delineation of an eyewitness, and intimately connected with the speech of Pilate which follows. For the ίδου ὁ ἄνθ. is to move their contempt and pity; - 'See this man who submits to and has suffered these indignities-how can He ever stir up the people, or set Himself up for King? Now cease to persecute Him; your malice surely ought to be satisfied.' 6.] This had been cried before, see Matt. ver. 22 and parallels. Possibly St. John had not heard the cry. According as men have been in different parts of a mob, they will naturally report differently, according as those nearest to

rec

γασαν λέγοντες Σταύρωσον σταύρωσον. λέγει αὐτοῖς ο r = Luke xit. Πιλάτος Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε ἐγὼ γὰρ $\frac{10. \text{ch. xiii.}}{\text{10. ch. xiii.}}$...ωνχ \mathbf{r} . οὐχ εὑρίσκω ἐν αὐτῷ \mathbf{m} αἰτίαν. \mathbf{r} ἀπεκρίθησαν αὐτῷ οἱ $\frac{10. \text{ch. xiii.}}{\text{10. ch. xiii.}}$ Υουδαῖοι Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον \mathbf{r} ὀφείλει \mathbf{r} τωμέ \mathbf{x} το τοθανεῖν, ὅτι υἰὸν θεοῦ ἐαυτὸν \mathbf{s} ἐποίησεν. \mathbf{s} ὅτε οὖν \mathbf{b} τοι. \mathbf{r} τοι. \mathbf ηκούσερ στο τημορούν πάλιν, και λεγει τω $\frac{22 \text{ only, only}}{22 \text{ only, only}}$ καὶ εἰςῆλθεν εἰς τὸ $\frac{1}{2}$ πραιτώριον πάλιν, και λεγει τω $\frac{22 \text{ only, only}}{22 \text{ only, only}}$ 'Ιησοῦ $\frac{1}{2}$ Πίδθεν εἰ σύ; $\frac{1}{2}$ δ δὲ 'Ιησοῦς ' ἐπόκρισιν οὐκ ἔδωκεν $\frac{1}{2}$ Μακὶ in 15. ch. v. 27. οὐκ οἶδας ὅτι ¾ ἐξουσίαν ἔχω ¾ ἀπολῦσαί σε, καὶ ¾ ἐξουσίαν χεὶ, χνὶί, 39

6. $\epsilon \kappa o a \xi x \nu \aleph^1$. om $\lambda \epsilon \gamma o \nu \tau \epsilon s \ Y \aleph \ [lat-a \ b \ e \ f \]_*$ aft 2nd $\sigma \tau a \nu \rho \omega \sigma o \nu$ ins $a \nu \tau o \nu \ (f r o m \ \| Mark \ Luke \ and \ ver \ 15) \ A \aleph \ rel \ [v ss] \ Chr_1: om \ BL \ 1 \ am \ (with \ em \ forj \ [ridd] \ ing \ mt \ tol) \ lat-e \ Cyr[-p_2 \ Aug_1] \ Hil_1.$ ins $\kappa a \iota \ bef \ \lambda \epsilon \gamma \epsilon \iota \ \aleph$.

7. om $a \nu \tau \omega \aleph \ 1 \ lat-b \ c \ e f \ f \ f \ 2 \ wh \ Orig_1:$ rec aft $\nu o \mu o \nu \ ins \ \eta \mu \omega \nu$, with $\Lambda \ rel \ v s s \ [Chr_1]: om \ BD^r L \Delta \aleph \ latt \ Orig_1[int_2] \ Hil_1 \ Aug_1:$ elz ins $\tau o \nu \ bef \ \theta e \nu \iota :$ om $\Lambda B \aleph \ rel \ Orig \ Chr \ Cyr.$ rec $\epsilon a \nu \tau o \nu \ bef \ u o \nu \ \theta e o \nu$, with $\Lambda \ rel \ v s s : t x \ BLM X Y \aleph \ 1.$ 33.

69 vulg $[a t - c \ f \ f \ f \ g \ (w t h) \ Orig \ Cyr[-p_1].$ 8. $\tau o \nu \ \lambda o \gamma o \nu \ b e f \ \tau o \nu \tau o \nu \ A \aleph \ S r's \ b \ p \ t^1 \ e \nu r r.$ 9. om $\tau a \lambda \iota \nu \ \aleph^1$ (ins $\aleph \cdot corr^1$) ever $47 - 49 \ s a h - ms \ w t h$.

10. om our AR1 69 ev-y lat-q Syr copt arm: ins BR3a rel vulg syr sah. transp απολυσαι and σταυρωσαι, with L rel: txt AB E-corr & lat-e Syr.

them cried out. λάβ. αὐτ. ὑμ. The words of Pilate shew vacillation between his own sense of the innocence of Jesus and his fear of displeasing the Jews and their rulers. He now, but in ironical mockery, as before, ch. xviii. 31, delivers the matter entirely into their hands: perhaps after having received the message from his wife, Matt. ver. 19.

7. In consequence of this taunt, they now declare the cause of their condemnation of Him-see Levit. xxiv. 16-and their demand that, though found innocent by the governor, He should die. 8.7 This charge served to increase the fear which Pilate had before : see note on ch. xviii. 37. The name υίὸς θεοῦ served also to confirm the omen already furnished by the dream of his wife. That this fear was not a fear of the Jews, nor of acting unjustly, but of the Person of Jesus, is evident from what follows. 9.] He entered, taking Jesus with him.

πόθεν-i. e. not 'from what province?'for he knew this, Luke xxiii. 6, 7: nor, 'of what parents?'—but whence? in reference to vids θεοῦ: cf. πόθεν γένος εὔχεται εἶναι, Hom. Od. ρ. 373. Observe that the fear of Pilate is not mere superstition, nor does it enter into the Jewish meaning of vibs θ .: but arises from an indefinite impression made on him by the Person and bearing of our Lord. We Person and bearing of our Lord. We must not therefore imagine any fear of Him as being a 'son of the gods,' in

Pilate's mind (so even Luthardt): this gives a wrong direction to his conduct, and misses the fine psychological truth of the narrative. Our Lord, in His silence, was acting according to His own precept, Matt. vii. 6. Notwithstanding Pilate's fear of Him, he was not in earnest; -not determined to be led by his conscience, but had already given way to the unjust demands of the people; and He who saw his heart, knew how unworthy he was of an answer to so momentous a question. Besides, this silence was the most emphatic answer to all who had ears to hear it ;-was a reference to what He had said before, ch. xviii. 37, and so a witness to His divine origin. Would any mere man, of true and upright character, have refused an answer to such a question, so put? Let the modern rationalist consider this. 10.] As in ch. xviii. 35, Pilate at once recoils from his better conscience into the state-pride of office. "Objurgans increpatio timori præcedenti plane contraria." Lampe. This very boast was a self-conviction of injustice. No just judge has any such power as this, to punish or to loose (see 2 Cor. xiii. 8); but only patiently to enquire and give sentence according to the truth.

έμοί, emphatic: it perhaps being implied, 'Thou hast, I know, refused to reply to others before.' anodioal first seems most natural, as appealing most to the prisoner: σταυρώσαι follows, as the alter-

έχω σταυρωσαί σε ; 11 ἀπεκρίθη [αὐτω] Ἰησους Οὐκ εἶχες y w. Katá, here only. nere only, γ εξουσίαν κατ' έμου ούδεμίαν, εί μη ην εδεδομένον σοι Ι ην σοι Luke ix: 1: Rev. xvi. 9: a ἄνωθεν. διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα άμαρ- ¨ΑΒΕΗ χχίι. 11. \$\frac{\psi t}{\ell k', w. gen.}, τίαν \(\text{b' έχει.} \) ½ ε ἐκ τούτου ὁ Πιλάτος \(\text{d' έζήτει} \) x ἀπολῦσαι SUXY έπάνω, Luke xix. 17. gen. αὐτόν. only, ch. xvii. 2. zch οί δὲ Ἰουδαῖοι ἔκραζον λέγοντες Ἐὰν τοῦτον 1. 33. 69 xyii. 2. z ch. i. 12. v. 27. Rev. ii. 26 al. a ch. iii. 3 reff. c = ch. vi. 66 only. see 1 John iv. 6. d = ch. v. 18. Matt. xii. 46, 47 reff.

11. om $\alpha \nu \tau \omega$ A rel vulg lat-b ef ff_2 [q] syr copt goth arm: ins BD^TLN 1.33 lat-a c reah Cyr₁. rec ins b bef $in\sigma$, with $ALMY^2\Delta\Lambda N$ 69 Cyr: om B [S(Tischdf)] Syr sah Cyr₁. for eixes, exeis ADrLYAN[XII] copt: txt B rel sah æth [Chr, (not ms) Thdrt, Cyr₁] Iren-int₁ Orig-int₁ Cypr Hil. rec ουδεμ. bef κατ' εμου, with A rel syrr goth: κατ εμ. εξ. ουδ. Y[Π] Scr's w lat-q [Orig-int2: om ουδεμ. Λ1 Scr's p Hil]: txt BDr The first of the

 $\pi\iota$. K[Π]: txt BLMXN 33 lat-a c e f_2^r g coptt [syr-jer(p 372, Tischdf) Cyr,]. εκραυγαζαν (from ver 6 and ch xviii. 40, whence also εκραυγασαν literatim) $I_aY[\Pi]$ 1. 69 [Orig₁], ekruyaζον Λ, ekrauaζον IM, ekrauyaσαν BDr 33 [lat-a syr-jer]: om \aleph^1 : txt \aleph^{3a} rel [Chr₁]. for λεγοντες, έλεγον \aleph^1 . [for εαν, αν B.]

native in case the other is rejected. 11.7 This last testimony of our Lord before Pilate is a witness to the truth: opening in a wonderful manner the secret of Pilate's vaunted power, of His own humble submission, and the sinfulness of His enemies. This saying, observes Meyer, breathes truth and grace. The great stress is on the word avwder, on which Grotius strikingly says (ungewöhn= lich treffend, Stier), "inde scilicet, unde ortus sum!" so that it answers remarkably to the $\pi \delta \theta \epsilon \nu$ above. We must not dream of any allusion to Rome, or the Sanhedrim, in this avwber, as the sources of Pilate's power:-the word was not so meant, nor so understood: see ver. δεδομένον, not δεδομένη: - the neuter is more general, requiring the supply, as Meyer, of τὸ ἐξουσιάζειν κατ' ἐμοῦ,—and embraces in itself the whole delegation from above, power included q.d. except by appointment from above. Lampe (in loc.) remarks: "Concedit Pilato (1) potestatem. Agnoscebat fori humani authoritatem, quia regnum ejus non erat terrenum, humanos magistratus destruens. Neque Pilato et Romanis jus in Judæos disputabat. (2) Exaggerat illam potestatem, ut superne datam. Hæc est doctrina Christiana, omnem potestatem esse a Deo (Rom. xiii. 1, 2). (3) Agnoscit potestatem illam se in Seipsum extendere, cum omnia secum ex decreto divino agerentur (Acts iv. 28)." διὰ τοῦτο] on this account, viz. because

of what has just been asserted, où κ eixes $\kappa.\tau.\lambda$. The connexion is somewhat difficult. I take it to be this: 'God has given to thee power over me; -not

insight into the character which I claim, that of being the son of God-but simply power: that insight belonged to others, viz. the Sanhedrim, and their president, whose office it was to judge that claim; they have judged against the clearest evidence and rejected me, the Son of God; thy sin, that of blindly exercising thy power, sin though it be, is therefore less than theirs, who being God's own people, and with God's word of prophecy before them (and the High Priest, with his own prophetic word before him, -see ch. xviii. 14), deliberately gave me over into thy hand.' It is important to this, which I believe to be the only right understanding of the words, to remember that Pilate, from ver. 6, was making himself simply their tool; -He was the sinful, but at the same time the blind instrument of their deliberate malice. Nearly so Lücke and De Wette. Bengel and Stier understand "quia Me non nosti" as the subject of διὰ τοῦτο, but Lücke rightly says that δεδομ. άνωθεν, and nothing else must be that subject. So Meyer also. ὁ παραδιδ., beyond question, Caiaphas, - to whom the initiative on the Jewish side belonged; "cujus authoritate omnia agebantur," Lampe. At the same time the whole Sanhedrim are probably included under the guilt of their chief. In this άμαρτίαν is an implied reference to a higher Judge-nay, that Judge Himself 12.] ἐκ τ., from this time; speaks. so De W., Lücke, &c.: Meyer, Stier, and Luthardt render it "on this account;" arguing that Pilate had before been endeavouring to deliver Him: but the words imply that from this time, he entirely set

καὶ ε ἐκάθισεν ἐπὶ h βήματος i εἰς τόπον λεγόμενον k Λιθό- b lal. στρωτου, ¹ Εβραϊστὶ δὲ Γαββαθά· ¹⁴ ἢν δὲ ^m παρασκευή χανί, ¹⁹. Ατι χιί, ²⁰. Ατι χιί, ²¹. Χανί, ¹⁹. Ατι χιί, ²¹. Χανί, ¹⁹. Ατι χιί, ²¹. Χανί, ²¹. Χανί, ²¹. Χανί, ²¹. Χανί, ²¹. Χανί, ²¹. Χανί, ²¹. Χαν. ². Χαν. ²

10, 17. Hom.
xiii. 10, 2 Cor. v. 10 (Acts vii. 5) only \$\psi_*\$, 2 Macc. xiii. 26, see Neb. viii. 4.
ix. 7 al. fr.
khere only. 2 Chron. vii. 3. Esth. i. 6. Cant. iii. 10 only.
v. 2. xx. 16. Rev. ix. 11. xxi. 16 only **. see Acts xxi. 40. 4 Kings xviii. 26.
xxii. 62. Mark xv. 42. Luke xxii. 54. vv. 31, 42 only \$\psi_*\$ (Exod. xxxv 24 Ed-vat. [κατασκ. AB]. xxxix.
42 A [αποσκ. B]. 2 Macc. xv. 21 only.) Jos. Antt. xvi. 6. 2.

rec (for eautor) autor: txt ABIaX rel syrr goth ath arm Orig Constt Chr Cvr.

13. rec τουτον τον λογον (from ver 8), with KU Syr with Chron, τον λογον τουτον $\Lambda[\Pi]$ Ser's w Cyr₁: txt ΛΒΝ, τον λογων τουτων L, των λογον τουτων M 33, τουτων των λογων DrEHI_aY Δ [S(Tischdf) Γ] Aug. rec ins του bef β ηματος, with E rel: om ABDrIaLUX[II]N 1. 33 Cyr, [Chron,]. om de Dini. for γαββαθα, γολγοθα X1 !

14. rec (for 2nd $\eta \nu$) δε, with EHI_nSYΛ[Γ lat: f_{Γ}] syr arm : δε $\eta \nu$ K 127(Sz): txt ABN rel lat-a c copt. rec ωseι, with DrHMUΔ 1. 69: txt AB [S(Tischdf)] N rel. for εκτη, τριτη Dr-gr L X(txt but not comm) $\Delta \aleph^{3a}$ Chron₂(καθώς τὰ ἀκριβῆ ἀντίγραφα περιέχει, αὐτό τε τὸ ἰδιόχειρον τοῦ εὐαγγελιστοῦ) Non, Sev₁(in a schol often found, appealing to Eus-ad-Marin, vol iv. p. 1009) Ammon₁ Thl₁ (see note).

himself to deliver Him. Pilate himself was deeply struck by these words of majesty and mildness, and almost sympathy for his [own] weakness, and made a last, and, as ek T. seems to imply, a somewhat longer attempt than before, to deliver Him. φίλος τ. K. There does not seem to be any allusion to a title of honour, amicus Cæsaris; indeed, to judge from the citations in Wetstein, a good deal of fancy has been employed in making out the fact of such a title having been in use, any further than that the appellation would naturally arise and be accounted honourable. φίλ. τ. K. here is 'well affected to Cæsar.' This was a terrible saying, especially under Tiberius, with whom (Tacit. Ann. iii. 38) "majestatis crimen omnium accusationum complementum erat." $\pi \hat{a}_{s} \hat{b}_{s} \hat{b}_{s} \dots$ This was true: their application of it to Christ a lie. But words, not facts, are taken into account by tyrants, and this Pilate knew.

13.] τ. λόγων τούτων -viz. these two last remarks. "In such a perplexity, a man like Pilate could not long hesitate. As Caiaphas had before said, it were better that one even innocent man should die, than that all should perish: so now in like case Pilate decided rather to sacrifice Jesus though innocent, than to expose himself to so great danger." Friedlieb, Arch. der Leid. § 34. έξω] See The Bnua was in front on ch. xviii. 33. of the prætorium, on an elevated platform; -Gabbatha, probably from azz, altus fuit, -which was paved with a tessellated pavement. Such a pavement Julius Cæsar carried about on his expeditions, Suct. Cres. 14. παρασκευή του π. The signification, 'Friday in the Passover week' (using παρασκευή for 'day before the sabbath, as reff. Matt., Luke, and τοῦ π. as in σάββατον τοῦ π. Ps.-Ign. ad Philip. c. 13, p. 937, ed. Migne), has found many and some recent defenders: see especially Wieseler, Chron. Synops. i. 335 ff. But this is not its natural meaning, nor would it ever have been thought of in this place, but for the difficulty arising from the whole Passover question, which I have discussed on Matt. xxvi. 17-19, and on ch. xviii. 28.

תמף. του π. answers to חקבה ביני, and is 'the vigil of the Passover,' i.e. the day preceding the evening when the passover was killed. And so it must be understood here, especially when connected with ch. xviii. 28. See on the whole matter the notes above referred to. ωρα ως εκτη] There is an insu-

perable difficulty as the text now stands. For Mark relates, ch. xv. 25, that the crucifixion took place at the third hour: and that it certainly was so, the whole arrangement of the day testifies. For on the one hand, the judgment could hardly have taken the whole day till noon: and on the other, there will not thus be time left for the rest of the events of the day, before the sabbath began. We must certainly suppose, as did Eusebius, Theophylact, and Severus (in the Catena, Lücke, ii. 756), that there has been some very early erratum in our copies; whether the interchange η Ματλ iii. 34. οι. 19 αΙ οι. 15 ο δασιλεὺς ύμῶν. 15 ο δκραύγασαν οὖν ἐκεῖνοι οι. 19 αΙ οι. 29 αΙ οι. 29 αΙ οι. 20 αΙ οι.

35 only ver. 15 reff. v here (Rev. xxii. 2 v. r.) only. Dan. xii. 5 Theod. see Ezek. xl. 34, 37. w = Luk. xxii. 55. ch. i. 26. 2 Macc. x. 30.

15. rec (for ekr , our eke , our, oid $\operatorname{6e}$ ekr , with AI_a rel vulg lat-a $(cfff_2)$ [copt wth arm]: 01 de eke Y^a : ekr , ow, oing eke indicated at BLXN^{3a} lat-b eq Cyr_1 .— ekr expansable Y and A : ekr expansable A : ekr

16. autous bef autou \mathbb{N} [latt(not a e) Cyr₁]. rec (for 2nd out) $\delta \epsilon$, with AI_a rel vulg lat-g syr [Chr₁ Cyr-ms]: txt BDrLX 33 foss lat-a b c e ff_2 q copt [Cyr].—oi $\delta \epsilon$ $\lambda a Bout=\epsilon \mathbb{N}^1$ [sah], so (but $\pi a \rho a \lambda$.) M 1: $\pi a \rho a \lambda a Bout=\epsilon s$ out \mathbb{N}^{3a} evv- \mathbb{H}_1 - \mathbb{P}_1 - \mathbb{N} - \mathbb{P}_1 - $\mathbb{P$

17. rec (for autw τ . $\sigma\tau$.) tov σταυρον αυτου, with E rel; τον στ. εαυτου AI_aUY Chr [Cyr-ms]: εαυτου τ . $\sigma\tau$. Dr 239: txt BX(L[Π] \aleph 1) 33 latt [syr-jer] Orig(κατὰ τ .) [wav, Ἰησοῦς έαυτῷ βαστάζει τ . $\sigma\tau$.) Cyr,, but of these L[Π] \aleph 1 Cyr, have εαυτου. rec (for 5) \Im ς, with I_a rel lat-e syr: txt A[B] \mathbb{K} \aleph ev-y lat-a cfq [syr-jer] Cyr.—om o λεγεται LX 33 vulg lat-b f \Re ς Syr coptt Chr.

of Γ (3) and τ' (6), or some other, cannot now be determined. Lücke and Friedlieb defend the sixth hour: but the above difficulties seem to me decisive against it.

We certainly may approximate the two accounts by recollecting that as the crucifixion itself certainly did not (as in Mark) take place exactly at the third hour, and as here it is ώρα ώς έκτη, some intermediate time may be described by both Evangelists. But this is not satisfactory: see note on Mark xv. 25. The solution given by Bp. Wordsworth after Townson and others, that St. John's reckoning of the hours is different, and like our own, so that the sixth hour = 6 A.M., besides being unsupported by any authority (see ch. i. 39; iv. 6, 52; xi. 9, and notes), would leave here the difficulty that there must thus elapse three hours between the hearing before Pilate and the Crucifixion. Besides which, we may ask, is it possible to imagine St. John, with the other Gospels before him as these expositors believe him to have had, adopting without notice an independent reckoning of his own which would introduce utter confusion into that history which (again on their hypothesis) he wrote his Gospel to complete and clear The words ide o Bao. up. seem to have been spoken in irony to the Jews -in the same spirit in which afterwards the title was written over the cross:partly perhaps also, as in that case, in consequence of the saying in ver. 12,-to sever himself altogether from the suspicion there cast on him. 15.] οὐκ ἔχ. βασ. εί μη K.,—a degrading confession from the chief priests of that people of whom it was said, "The Lord your God is your King." 1 Sam. xii. 12. "Jesum negant usque eo, ut omnino Christum negent," Bengel. However, it furthered the present purpose, and to this all was sacrificed, including truth itself; for the confession was not only degrading, but false in their mouths. Some of those who now cried this, died miserably in rebellion against Cæsar forty years afterwards. Here the scourging seems (Matt., Mark) to have taken place, or perhaps to have been renewed, since the former one was not that customary before execution, but conceded by Pilate to the mob in hope of satisfying them.

16 b-42.] Jesus surrenders himself to death. Matt. xxvii. 31-61. Mark xv. 20-47. Luke xxiii. 26-56. Compare the notes on the four throughout. 16.] παρίλ, viz. the chief priests. 17-22.]

* τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. ἡν δὲ x here bis γεγραμμένον, Ἰησοῦς ὁ γ Ναζωραῖος ὁ βασιλεὺς τῶν γ τῶν Ἰουδαίων. 20 τοῦτον οὖν τὸν x τίτλον πολλοὶ z ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι a ἐγγὺς ἢν ὁ τόπος τῆς πόλεως ὅπου a τοῦτον οὖν τὸν b τοῦτος τῆς πόλεως ὅπου b τοῦν Ἰονδαίων, ὅτι a ἐγγὺς ἢν ο τόπος τῆς πόλεως ὅπου b τοῦν. 'Ιουδαίων άλλ' ὅτι ἐκείνος είπεν Βασιλεύς τῶν Ἰουδαίων Τουδαίων άλλ ότι έκείνος είπεν Βασιλεύς των Τουδαίων 19 α. οθν στρατιώται, ότε έσταύρωσαν τὸν Ἰησοθν, έλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσερα μέρη, ἐκάστω T_d xix. στρατιώτη μέρος, καὶ τὸν e χιτῶνα. ἢν δὲ ὁ e χιτῶν f ἄραφος, g ἐκ τῶν g ἄνωθεν h ὑφαντὸς i δὶ ὅλου. 24 εἶτον οῦν πρὸς ἀλλήλους Μὴ κ σχίσωμεν αὐτόν, ἀλλὰ λάχω- there only t. μεν περὶ αὐτοῦ, τίνος ἔσται. ἵνα ἡ γραφὴ πληρωθῆ shere only. ή λέγουσα ^m Διεμερίσαντο τὰ ἱμάτιά μου ⁿ ἑαυτοῖς, καὶ ^{Mk} here only.
ετι του ^o ματισμόν μου Ρέβα) ου Ρκλήσου. Οἱ μέν οῦν Εκοά xxviii.

\$\leftilde{c} \tau \text{ o' i \(\alpha \text{ to V } \) \(\alpha \text{ in here only.} \) \(\begin{align*}{c} \text{cod.} \) \(\alpha \text{ to V } \) \(\alpha \text{ in here only.} \) \(\begin{align*}{c} \text{cod.} \) \(\alpha \text{ to V } \) \(\begin{align*}{c} \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \) \(\alpha \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \text{ to V } \text{ to V } \) \(\alpha \text{ to V } \text{ to V } \)

19. $\epsilon \pi \epsilon \theta \eta \kappa \epsilon \nu$ (|| Matt) AK[Π] coptt.

20. om ver and ver 21 to 2nd ιουδαιων (homæotel) *\(\mathbb{K}^1\)(ins \(\mathbb{R}\)-corr\(\mathbb{c}\)).—om 1st clause (homœotel) 69. rec της πολεως bef o τοπος, with 1. 69 latt Syr [syr-jer] coptt arm: txt ABI_a **-corr¹ rel lat-q syr æth Cyr₁. rec ελληνιστι bef ρωμαιστι, with AI_a rel latt syrr: txt BLX **-corr¹ 33 lat-e [syr-jer arm] coptt æth Cyr[-p₁].

21. rec ειμί bef 3rd των ιουδ., with Ala rel latt [sah]: txt BLX 33 ath. 23. for one estaup,, oi staupwsautes \aleph . (rec tessapa, with BI_a rel: txt AL \aleph .) om kai tou xitwva \aleph^1 lat-a b c f_2^p Syr. (apapos, so all Mss but B(sic:

see table).) 24. (ειπαν LXN [Eus, Ps-Ath-ms,].) for αλληλους, αυτους Ν1, εαυτους Ν32. om n reyovoa BR lat-a b c e ff, sah Eus, [Ps-Ath,] (aft ch xiii. 18, and ver 36).

μου bef τα ιματια X.

[το] Ia.

His Crucifixion. 17.] See on Matt. ver. αὐτω is dat. commodi: 'carrying the cross for himself.' 19. Matt., ver. 37. 20-22.] The same spirit of mockery of the Jews shewed itself in the title, as before, ver. 14. They had prevailed on Pilate by urging this point, that Jesus had set Himself up for a king; and Pilate is willing to remind them of it by these taunts. Hence their complaint and his answer. The Latin was the The Latin was the and his answer. official language, the Greek that usually spoken,-the Hebrew (i.e. Aramaic) that of the common people. o yéy. yéy.] The first perfect denotes the past action; the second that it was complete and unalterable. 23—30.] His death. 23, 24.] ovv goes back to ver. 18. There were four soldiers, a τετράδιον,

Acts xii. 4, and a centurion?-"centurio supplicio præpositus," Seneca de Ira, 16 (Friedlieb). The garments of the executed were by law the perquisite of the soldiers on duty. Dig. xlviii. 20. 6 (Friedlieb). The tunic was the so-called 'toga ocellata,' or 'byssina.' It reached from the neck to the feet, and was fastened round the throat with a clasp. It was properly a priest's garment (see Jos. Antt. iii. 7. 4), and was woven of linen, or perhaps of wool (Friedlieb). The citation is verbatim from the LXX. In it, ίμάτια = the upper garments, ίματισμός the tunic. Again, beware of any evasion of "va. 25.] In Matt. xxvii. 55, 56 ||, we learn that two of these were looking on afar off, after Jesus had expired, with Salome. Considering then that John's

s ch. xviii. 22 reff.
t ch. xiii. 23.
u Matt. xxii.
46. ch. xi.
53. Acts xx.
18 al.

τῶ σταυρῶ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφη της μητρός αὐτοῦ, Μαρία ή τοῦ Κλωπᾶ, καὶ Μαρία ή Μαγδαληνή. 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητήν * παρεστώτα δυ t ήγάπα, λέγει τῆ μητρί [αὐτοῦ] 18 al. μαθητήν 8 παρεστωτα δυ 4 ήγαπα, λέγει τη μητρί [αὐτού] 8 με ch. xii. 18 μασητης αυτήν ϵc ς ... Τησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα * τελειωθ $\hat{\eta}$ ή $\overset{27}{\Gamma}_{\rm ABEG}$

27(appy) HKLM

26. om ιησ. ουν ιδων την μητερα X1(ins X-corr1, reading δε for ουν [as do foss lat-a SUXY b c e f ff Syr coptt]). [ins και bef λεγει κ1: om κ-corr1·3.] om αυτου (as not ralls expressed before) BLXκ 1 lat-b e arm [Cyr₁]: ins A rel vulg lat-a c f syrr Orig₁. [T_d?] rec (for ιδε) ιδου (not so common in John, only ver 5; ch iv. 35; xvi. 32; and xii. 15, from LXX), with AN rel: txt BDrM[Td]XA 33(appy) Orig, Chr, Cyr,

27. rec idou, with A rel: txt BL[T_d]N 33 Chr₁ Cyr₁. [om kai T_d lat-a e sah.] for wras, hieras A E^1 (appy) 33. 69 sah. rec authu bef o mathths, with rec αυτην bef ο μαθητης, with

D'U[Tdr] 1. 69 latt copt : txt AB rel late sah arm Cyr.

28. ιησ. bef ειδως, omg à, B. rec παντα bef ηδη, with X rel lat-f [q arm] syr: om $\eta\delta\eta$ 1 Ser's d g t evv. H_1 -P₀- Y_1 -Z₂ vulg[-ed(with forj) syr-jer] Syr sah æth Chr, Hi₁: txt ABD-LUXY[Π] 33 am(with em [fuld] ing mm) [copt] Did. for $\tau\epsilon\lambda$., $\pi\lambda\eta\rho\omega\theta\eta$ Drx 1. 69 [Eus.].

habit of not naming himself might extend to his mother (he names his father, ch. xxi. 2), we may well believe that h άδελφή τ. μητρός αὐτοῦ here represents Salome, and that four women are designated by this description. So Wieseler and Meyer, Luthardt opposing them. So also Ewald: and, which is no mean evidence, the Peschito, inserting a kal between aυτοῦ and Maρία. ἡ τοῦ κλωπᾶ, wife of Klopas (Alphæus, see Matt. x. 3, and Prolegg, to Ep. of James, § i. 4), the mother of James the Less and Joses: Matt., Mark. 26. 18è ô viôs σου] The relationship in the flesh 26. 182 6 between the Lord and His mother was about to close; hence He commends her to another son who should care for and protect her. Thus,-as at the marriage in Cana, when His official independence of her was to be testified, so now,-He addresses her as youal. 27.7 The solemn and affecting commendation of her to John is doubly made, - and thus bound by the strongest injunctions on both. The Romanist idea, that the Lord commended all His disciples, as represented by the beloved one, to the patronage of His mother, is simply absurd. The converse is true: He did solemnly commend the care of her, especially indeed to the beloved disciple, but in him to the whole cycle of disciples, among whom we find her, Acts 1. 14. No certain conclusion can be drawn from this commendation, as to the 'brethren of the Lord' believing on Him or not at this time.

The reasons which influenced Him in his selection must ever be far beyond our penetration :- and whatever relations to Him we suppose those brethren to have been, it will remain equally mysterious why He passed them over, who were so closely connected with His mother. Still the presumption, that they did not then believe on Him, is one of which it is not easy to divest one's self; and at least may enter as an element into the consideration of the whole subject, beset as it is with uncertainty. ἀπ' ἐκ. τ. ὥρας is probably to be taken literally,-from that time;so that she was spared the pangs of witnessing what was to follow. If so, John returned again to the Cross, ver. 35.

εis τὰ ίδια need not imply that John had a house in Jerusalem. It would equally apply to his lodging during the feast; only meaning, that henceforth, wherever he was, she was an inmate with him; and certainly that his usual habitation was fixed, and was his own.

Ewald remarks (see Meyer in loc.), "It was for the Apostle in his later years a sweet reward to recall vividly every such minute detail,—and for his readers a sign that he alone could have written all this."

28.] μετὰ τοῦτο is generally, but not necessarily, immediate. Here we must suppose the ¿λωt ¿λωt to have been said meantime, and the three hours' darkness to have taken place. Perhaps during some of this time John was absent: see ίνα τελ. ή γρ.] Various needless objections have been raised to the

 2 γραφή, λέγει 1 Δ ιψῶ. 20 2 σκεῦος 4 ἔκειτο 5 ὄξους 6 μεστόν 20 κατο 20 τοῦ 5 ὄξους 6 ὑσσώπ $_{40}$ 7 περιθέντες 38 τοῦ. 13 γελ. 13 κει 13 γελ. 13 κει 13 γελ. 13 κει 13 επροςήνεγκαν αὐτοῦ τῷ στόματι. 30 ὅτε οὖν h ἔλαβεν τὸ κείτ. h ὅξος ὁ Ἰησοῦς, εἶπεν ἱ Τετέλεσται, καὶ κλίνας τὴν κεφαλήν k παρέδωκεν τὸ 1 πνεῦμα. 31 Οἱ οὖν 1 Ιουδαῖοι, ἐπεὶ n c n n

29. rec aft σκευος ins ουν, with Dr rel vulg lat-c f g q syr; δε R [syr-jer coptt arm]: om ABLX foss lat-a b e. rec (for σπογγον ουν μεστον του οξους) οι δε πλησαντες σπογγον οξους και (the ver has been covrd aft Malt xxvii. 48 and Mark xv. 36, and the our transposed to suit), with A rel vulg lat fg syrr (copt ath) arm: txt BL(XR) 1. 33 lat-b eff_2 (suh [Eus.]) Cyr Hil, (om $\tau ov XR^1$ Eus.)

30. om δ (bef 1ησ.) B. om 1ησ. also R [em] lat-a: ο 1ησ. bef το οξ. E 69 vulg lat-b

e [effgg q æth] arm Ens. Hil.

31. rec wa to σαββατω bef επει παρασκευη ην, with A(Dr) rel syr: txt BLXYN 33. 69 latt Syr [syr-jer arm] coptt ath Chr₁ Cyr₁ Non₁ [Hesych₁], $\epsilon \pi_1$ παρασκευι, ong $\eta \nu$, Dr. om $\hat{\eta}$ AE[Γ] $\hat{\mathbf{N}}$. elz $\epsilon \kappa \epsilon \nu \eta$, with [B¹(Tischdf (N. T. Vat.), expr] H 33 (69) vulg lat-c f g syr: txt A B[³(Tischdf)] $\hat{\mathbf{N}}$ rel lat-a b c f₂ q Syr coptt ath arm

application of these words to the saying of the Lord which follows, and attempts have been made (by Luthardt and Meyer among others: see on the other hand Ewald) to connect them with τετέλεσται (τετέλεσται, Ίνα τελειωθή). That St. John does use Iva . . . as applying to what follows, ch. xiv. 31 shews. And so here, - that the Scripture might be accomplished' (not πληρωθή), having it in view to leave no pre-appointed particular of the circumstances of his suffering unfulfilled, Jesus, speaking doubtless also in intense present agony of thirst, but only speaking because He so willed it, and because it was an ordained part of the course which He had taken upon Him, said this word. "Nec hoc levamentum petiisset, nisi scivisset id quoque ad κρι-τήρια Messiæ secundum Prophetas spectare. Unde hæc altera motiva additur: ut consummaretur Scriptura." Lampe in 29.] The osos was the posca, the sour wine, or vinegar and water, the common drink of the Roman soldiers.

ὑσσώπω-an aromatic plant growing on walls, common in the south of England and on the Continent, with blue or white flowers, and having stalks about 11 foot long, which would in this case be long enough, the feet of the crucified person not being ordinarily raised above that distance from the ground. It was much used for sprinkling, Exed. xii. 22: Levit. xiv. 4 &c.: Ps. li. 7. 30. τετέλεσται

expresses the fulfilling of that appointed course of humiliation, obedience, and suffering, which the Lord Jesus had undertaken. ("Verbum τελέω convenit rebus, τελειδώ scripturæ sacræ," Bengel.) That was now over, -the redemption of man accomplished, - and from this time "the joy that was set before Him" begins. It is beyond the purpose of a note to bring out the many meanings of this most important and glorious word. There is an admi-rable sermon on it by Schleiermacher (vol. ii. serm. 10); and Stier's Comment, vi. 473 ff., should be read. τ. κεφαλήν] We have the minuteness of an eye-witness, on whom every particular of this solemn moment made an indelible impression. παρέδωκεν τὸ πνευμα-viz. in the words given by Luke, πάτερ, είς χειράς σου παρατίθεμαι το πνευμα, -which was also the φωνή μεγάλη πνευμα, - which was also the φωνη μεγαλη of Matt. and Mark. This παραδιδόναι was strictly a voluntary and determinate act—no coming on of death, which had no power over Him,—see ch. x. 18, and note on Luke xxiii. 46. 31-42.]

Jesus in Death: and herein, 31-37.]

Proof of His Death. 31.] On the note on Luke xxiii. 46. Jewish custom, see note, Matt. xxvii. 57.

ήν γὰρ μεγ...., being as it was (see note on ch. xviii. 28, and Matt. xxvi. 17) a double sabbath: the coincidence of the first day of unleavened bread (Exod. xii. 16) with an ordinary sab-

τοῦ ^p σαββάτου), ^q ηρώτησαν τὸν Πιλάτον ίνα ' κατq Luke vii. 36 reff. εαγώσιν αὐτών τὰ ⁸ σκέλη καὶ ^t ἀρθώσιν. ³² ἢλθον οὖν οἱ Matt. xii. 20 only. Deut. xxxiii. 11. 2 Kings xxii. στρατιώται, καὶ τοῦ μὲν πρώτου ^τκατέαξαν τὰ ^s σκέλη καὶ τοῦ ἄλλου τοῦ " συνσταυρωθέντος αὐτῷ, 33 ἐπὶ δὲ τὸν xxxi. (xlviii.) 25. Hab. nii. 12 only. plur., Luke xxiv. 11 reff. s here 3ce only. Amos iii. 12 Ίπσοῦν ἐλθόντες ώς είδον ἤδη αὐτὸν τεθνηκότα, οὐ τκατέαξαν αὐτοῦ τὰ ^{\$} σκέλη, ³⁴ ἀλλ' εἶς τῶν στρατιωτῶν ν λόγγη αὐτοῦ τὴν * πλευρὰν * ἔνυξεν, καὶ y ἐξῆλθεν εὐθὺς

Anomy in al. is reff. al. is a constraint of the constraint of th 1. 33. 6

33. for ws eldor, eupor [insg kal bef ou] \$1 [lat-f]. rec autor bef non, with AN rel latt Syr coptt [Cyr,]: txt BL Orig,.

34. rec ευθυς bef εξηλθεν, with A rel vulg lat-c f [ff2 g syrr coptt &c] Chron: txt BLXYN 33 lat-a b [syr-jer] Orig1 Eus1.—(ευθεως D'GMUY[Γ] 69 Chron.)
35. for αληθινη, αληθης Ν [Chr]]. (και εκεινος BY 1 Orig1 Cyr1: txt ±Ν rel

Origi.)

bath. ίνα κατεαγ.] The crurifragium was sometimes appended to the punishment of crucifixion, see Friedlieb, p. 164,but does not appear to have been inflicted for the purpose of causing death, which indeed it would not do. Friedlieb supposes that the term involved in it the coup de grâce,' which was given to all executed criminals, and that the piercing with the spear was this death-blow, and was also inflicted on the thieves.

34. The lance must have penetrated deep, for the object was to ensure death,and, see ch. xx. 27, probably into the left side, on account of the position of the soldier, and of what followed.

alμa κ. ὕδωρ] The spear perhaps pierced the pericardium or envelope of the heart, in which case a liquid answering the description of $\[\[\] \delta \omega \rho \]$ may have flowed with the blood. But the quantity would be so small as scarcely to have been observed. It is hardly possible that the separation of the blood into placenta and serum should so soon have taken place, or that, if it had, it should have been by an observer described as αίμα και ὕδωρ. It is more probable that the fact, which is here so strongly testified, was a consequence of the extreme exhaustion of the Body of the Redeemer. The medical opinions on the point are very various, and by no means satisfactory. Meyer's note is well worth consulting. His view after all seems to be the safe and true one-that the circumstance is related as a miraculous sign, having deep significance as to the work of the Redcemer, and

shewing Him to be more than mortal. It can be no reason against this, that, as Ewald urges, St. John does not here dwell on any such typical significance, nor can I see how, as he maintains, 1 John v. 6 ff. can be understood without reference to this fact: see note there. This emphatic affirmation of the fact seems to regard rather the whole incident than the mere outflowing of the blood and water. It was the object of John to shew that the Lord's Body was a real body, and underwent real death. And both these were shewn by what took place: not so much by the phænomenon of the water and blood, as by the infliction of such a wound,-after which, even had not death taken place before, there could not by any possibility be life remaining. So Lücke: except that he seems to refer έωρακώς more to the whole circumstances of the death of Jesus.

The third person gives solemnity. It is, besides, in accordance with St. John's way of speaking of himself throughout the Gospel.] Meyer is for keeping ἀληθινή here to its strict sense, not true, but genuine, real. Perhaps the best account to be given of the word is to be found in the use of $\lambda\eta\theta\hat{\eta}$ immediately afterwards of the matter of the testimony. The things related are $\partial \lambda \eta \theta \hat{\eta}$: the narrative of them is ἀληθινή, a narrative of truth. Some have fancied that by the

use of *kervos here, the narrator necessarily signifies not himself, but some third person. But it has been shewn above (see note on ch. vii. 29) that St.

άληθη λέγει, ε ἴνα καὶ ὑμεῖς πιστεύσητε. 36 ἐγένετο γὰρ ε ch. xx. 31. ταῦτα, ἵνα ἡ ¹ γραφὴ πληρωθῆ ε' Οστοῦν οὐ ħ συντριβή- κ Matt. xam. σεται αὐτοῦ. 37 καὶ πάλιν έτέρα ¹ γραφὴ λέγει ¹ "Ο ψονται εἰς ὃν ϳ ἐξεκέντησαν. 38 Μετὰ δὲ ταῦτα κ ἠρώτησεν τὸν Πιλάτον Ἰωσὴφ ¹ ἀπὸ ᾿ Λριμαθαίας, ῶν μαθητὴς τοῦ λιπ. 46. Νιπ. 12. Ἰησοῦ, 36 κεκρυμμένος δὲ διὰ τὸν 36 φόβον τῶν Ἰουδαίων, τοις τοις τὸν α ° ἄρη τὸ σῶμα τοῦ Ἰησοῦ· καὶ 36 ἐπέτρεψεν ὁ Πιλάτος. 36 λίπις καὶ 36 δὶν τὸν 36 καὶ 36 γ ἐπέτρεψεν δὲ καὶ 36 τοις τὸν 36 δὶν τὸν 36 καὶ 36 τον 36 δὲν δὲ καὶ 36 τον 36 δὶν τὸν 36 δὲν δὲν καὶ 36 τὸν 36 δὲν δὲν καὶ 36 τὸν 36 δὲν δὲν καὶ 36 τὸν 36 τον 36 δὲν δὲν καὶ 36 τὸν 36 δὲν δὲν καὶ 36 τον 36 δὲν δὲν δὲν καὶ 36 τον 36 δὲν δὲν καὶ 36 τον 36 τον 36 δὲν δὲν δὲν καὶ 36 τον 36 το ήλθεν οὖν καὶ οἢρεν το σῶμα αὐτοῦ. 39 ἡλθεν δὲ καὶ [10,] [10,] [10]

Nικόδημος, ὁ ἐλθων πρὸς αὐτὸν ^q νυκτὸς ^τ τὸ πρῶτον, ¹ μοις, ¹ το πης ¹ μοις, ¹ το πρῶτον, ¹ μοις, ¹ το πρῶτον, ¹ κατόν. ¹ μοις, ¹ το το πρῶτον, ¹ κατόν. ¹ μοις, ¹ το τος, ¹ το τος, ¹ τος

rec om και (bef υμεις), with EGMSY[Γ]Δ copt: ins A B(Tischelf) & rel latt syrr [syrjer] sah arm Orig, Cyr. for πιστευσητε, πιστευητε B κ1(txt κ-corr1) Orig,

36. ins aπ' bef αυτου [Γ] \$\frac{1}{3}\$ 33. 69 (latt) syr sah æth [Non₁].

16. ins απ' bef αυτου [Γ] \$\frac{1}{3}\$ 33. 69 (latt) syr sah æth [Non₁].

16. rec ins o bef απο, with \$\frac{1}{3}\$ rec. 38. rec ins o bef ιωσηφ, with AHSYΔΛ: om B\ rel. rec ins o bef απο, with \ rel [syrr syr-jer] Chr ('yr Thdrt: om ABD'L. (The art would be more usual in indicating a well-known person: but cf λαζ. απο βηθ., ch xi. 1.) om του (bef 1st ιησ.) B. om κ exterp to end of ver (i. e., prob, from into to into the 1st into the 1s $c e ff_2 \text{ syr-jer arm}$.

39. rec (for αυτον) τον ιησουν, with Dr U(Treg, expr) & rel [vss]: txt ABLXY sahyr₁. for φερων, εχων Ν. for μιγμα, ελι rec ωsει, with AUXY 69 (1. 33, e sil) : txt BN rel. for μιγμα, ελιγμα BR1.

John constantly uses ekelvos merely as emphatically taking up again the main subject of the sentence. The use of πιστεύειν in John makes it probable that he lays the weight on the proof of the reality of the death, as above. The iva depends on the three preceding clauses, without any parenthesis, as the final aim of what has gone before: in order that; not, 'so that.'

36.] 'For'-i.e. as connected with the true Messiahship of Christ, 'these things were a fulfilment of Scripture.' It is possible that Ps. xxxiii. 20 (LXX) may be also referred to; -but no doubt the primary reference is to the Paschal Lamb of Exod., as in reff. : see 1 Cor. v. 7.

37.] LXX, $\epsilon \pi \iota \beta \lambda \epsilon \psi o \nu \tau \alpha \iota \pi \rho \delta s \mu \epsilon$, $\dot{\alpha} \nu \theta'$ $\dot{\omega} \nu \kappa \alpha \tau \omega \rho \chi \dot{\eta} \sigma \alpha \nu \tau \sigma$ — but the Evangelist has given the literal and, as now acknowledged (Lücke), true sense of the word The oworat does not refer to the Roman soldiers,-but to the repentant in the world, who, at the time the Gospel was written, had begun to fulfil the prophecy: and is not without a prophetic reference to the future conversion of Israel, who were here the real piercers,

though the act was done διὰ χειρὸς àνόμων. 38-42.] His Burial.

38.] μετὰ ταῦτα—not, 'immediately after this'—but 'soon after.' The narrative implies, though it does not mention (as Mark and Luke do), that Joseph himself took down the Body from the cross. Lücke thinks the soldiers would have done this: but their duty seems only to have extended to the ascertaining of the fact of death. The ἀρθῶσιν of ver. 31 need not imply, 'by their hands.'

It was customary to grant the bodies of executed persons to their friends. "Percussos sepeliri carnifex non vetat," Quintil. On Joseph, and the Declam. vi.

other particulars, see notes on Matt.

ἡλθεν—to Golgotha.

39.] John alone mentions Nicodemus. The Galilæan narrative had no previous trace of him, and does not recognize him here. Joseph bore too prominent a part not to be mentioned by all. Luthardt beautifully remarks on the contrast between these men's secret and timid discipleship before, and their courage now, "Their love to Jesus was called out by the might of His love. His Death is the

« - ch. xi. 44. 40 έλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ Ψ ἔδησαν αὐτὸ w - ch. xi. 44.
t Luke xxiv.
12. ch. xx. 5,
6, 7 only.
Judg. xiv. 13
B. Hos. ii.
5, 9 only.
7 Matt xxvii.
66, Luke ix. x δθονίοις γ μετά των z άρωμάτων, καθώς a έθος έστιν τοις Ἰουδαίοις ^b ἐνταφιάζειν. 41 ἢν δὲ ἐν τῷ τόπω ὅπου έσταυρώθη c κήπος, καὶ έν τῷ c κήπω d μνημείον καινον έν ...τω ῷ οὐδέπω οὐδεὶς ἐτέθη. 42 ἐκεῖ οὖν διὰ τὴν * παρασκευὴν ΑΒΕG e Mark xvi. 1. των Ἰουδαίων, ὅτι f ἐγγὺς ἡν τὸ d μνημεῖον, ἔθηκαν τὸν ΚΙΔΙ TAAIIR xx. 13. a Luke i. 9 reff. 'Ιησοῦν.

1. 33. 69

ΧΧ. 1 Τη δὲ ε μιὰ τῶν σαββάτων Μαρία ή Μαγ-Heb. x. 25.

Matt. xxvi. 12 only. Gen. 1. 2 bis only. (-ασμός, ch. xii. 7.)

Luke xi. 41 reff. ever. 14 reff. fabsol., = Eph. ii. 13, 17. Matt. xxiv. 33. Exod. xiii. 17. g [l. = Acts xx. 7. 1 Cor. xvi. 2. Gen. 1. 5. Ezra iii. 6.

ins εν bef οθονιοις A rel foss lat-q sah Nyss, : om BKLXY 40. for $i\bar{\nu}$, $\theta\nu$ A. for $\epsilon\sigma\tau\nu$, $\eta\nu$ \aleph^1 [Nyss₁]. for $\epsilon\tau\epsilon\theta\eta$, $\eta\nu$ $\tau\epsilon\theta\epsilon\iota\mu\epsilon\nu$ os (|| Luke) BN Cyr₁. 40. for ιυ, θυ A.

42, ins οπου bef εθηκαν X1 ev-v.

Power which constrains men. And thus this act of love on the part of both these men is a testimony for Jesus, and for the future effect of His death. Hence also it appears why the Evangelist mentions the weight of the spices, as a proof of the greatness of their love, as Lampe obσμύρνης, myrrh, -the gum serves." of an aromatic plant, not indigenous in Palestine, but in Arabia Felix, see reff. and Exod. xxx. 23: Prov. vii. 17 (Hebr. and E. V.): Cant. iii. 6, and Winer, Realwörterbuch, ii. 126 (edn. 3). the name of various sorts of aromatic wood in the East,—see Winer, Realw. i. 54. Both materials appear to have been pulverized (the wood by scraping or burning?) and strewed in the folds of the linen in which the body was wrapped (De Wette). The quantity is large; but perhaps the whole Body was encased, after the wrapping, in the mixture, and an outer wrapper fastened over all. The proceeding was hurried, on account of the approaching Sabbath: and apparently an understanding entered into with the women, that it should be more completely done after the Sabbath was over. This plentiful application of the aromatic substances may therefore have been made with an intention to prevent the Body, in its lacerated state, from incipient decomposition during the interval.

40. See ch. xi. 44. Little is known with any certainty, except from these passages, of the Jews' ordinary manner of burying. Winer, Friedlieb. 41.] See note on Matt. ver. 60. The words ἐν τῷ τόπφ όπου ἐσταυρώθη are so far in favour of the traditional site of the Holy Sepulchre, that Calvary and the Sepulchre are close together, under the roof of the same church. And those who have found an objection in that circumstance have forgotten this testimony of John. Karvov and therefore given for the purpose-so that the additional particular not here mentioned, that it belonged to Joseph, is almost implied. The newness of the tomb was important, that it should be seen "neminem præter Jesum, neque Jesum alterius virtute, ut olim circa sepulchrum Elisæi acciderat, resurrexisse" (Lampe): so that (Luthardt) no room might be left for the evasions of unbelief. 42.] την παρασκ. τ. 'Ιουδ. seems to indicate clearly the παρασκ. of the Passover, as I have before maintained that the words mean; not the mere day of the week so called, which, as it was by the Christians also in

which as to was by the the Apostles' time named παρασκευή, would not be qualified by τῶν Ἰονδ.

The words ὅτι ἐγγ. ἦν τὸ μν. certainly at first sight appear as if John were not aware that the tomb belonged to Joseph; but it is more likely that the thought of asking for the body may have been originally suggested to Joseph by his possessing a tomb close to the place of crucifixion, and so ὅτι ἐγγ. ἢν τὸ μν. may have been the real original reason of the whole proceeding: and John, not anxious to record every particular, may have given it as such.

CHAP. XX. 1-29. JESUS ALIVE FROM THE DEAD. COMPLETION OF THE DIS-CIPLES' FAITH WROUGHT THEREBY. And 1-18 Contrast between His former life, within the conditions of the flesh, and His present, in which His communion with His own partakes of His new relation to the Father. Compare Matt. xxviii. 1: Mark xvi. 1: Luke xxiv. 1. On the chronology of the events of the Resurrection, see note on Matt. xxviii. 1. I attempt no harmony of the acδαληνὴ ἔρχεται ἡ πρωΐ ἱ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, ἡ ch. xim. 28 reft. αὶ βλέπει τὸν λίθον ἢρμένον ἐκ τοῦ μνημεῖου. 2 τρέχει ἱ ch. i. 17 ch. i. 17 οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν \ ἄλλον κὶ μαθητὴν ἱ ον ἱ ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς ἸΗραν ἱ ιανοιιοίς τὸν κύριον ἐκ τοῦ μνημεῖον, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν ἀναπα αὐτόν. 3 ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ \ ἄλλος \ μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. 4 ἔτρεχον δὲ οἱ δύο \ σύριον καὶ οἰκ αἰλιος \ καὶ ἤρχοντο εἰς τὸ μνημεῖον. 4 ἔτρεχον δὲ οἱ δύο \ σύριον καὶ οἰκ αὶ ιανοιιοίς καὶ ἡλθεν πρῶτος εἰς τὸ μνημεῖον, 5 καὶ 7 παρακύψας καὶ ιπὶν το κείμενα τὰ 7 ὀθονια, οὐ μέντοι εἰςῆλθεν. 6 ἔρχε- οἰς καὶ. 27 reft. γch. xix. 29 reft. γch. xix. 29 reft. γch. xix. 29 reft. γch. xix. 29 reft. γch.

CHAP. XX. 1. ins απο της θυρας bef εκ & (1 lat-f D-lat coptt æth arm).

2. ins τον bef σιμωνα κ. aft κυριον ins μου X[Δ] fuld mt [Eus200m1)] Chr. Aug1(nonnulli codices etiam græci habent "tulerunt dominum menm," quod videri dictum potest propensiore caritatis vel famulatus affectu: sed hoc in pluribus codicibus quos in promtu habuimus non invenimus. In Joan. Tract. cxx. 6).

3. om ηρχοντο εις το μνημειον X1.

4. for $\epsilon\tau\rho$. $\delta\epsilon$, kai $\epsilon\tau\rho$. \aleph^1 . for kai 0, 0 $\delta\epsilon$ (for contrast) AU 33 lat-a f ff. Syr sah.—om kai 0 allos $\mu\alpha\theta\eta\tau\eta s$ and aft $\pi\rho\sigma\epsilon\delta$. ins $\delta\epsilon$ \aleph^1 (om 0 \aleph^{3a} also). $\epsilon\iota s$ $\tau\iota$ $\mu\nu\eta\mu\epsilon\iota\sigma\nu$ bef $\pi\rho\omega\tau\sigma s$ \aleph [om $\pi\rho\omega\tau$. lat-e].

5, 6. R1 has only the first clause of ver 5, i.e. the scribe passed from τα οθονια

κειμενα ver 5 to τα οθ. κειμ. ver 6.

5. τα οθονία bef κείμενα (see ver 6) ΛΧΝ mt lat-c [f_2 syrr] coptt with arm : oin κείμενα Λ: txt B rel [Cyr₁].

counts:-I believe all such attempts to be fruitless; -and I see in their failure strong corroboration of the truth of the evangelic narratives. It is quite impossible that so astounding an event, coming upon various portions of the body of disciples from various quarters and in various forms, should not have been related, by four independent witnesses, in the scat-tered and fragmentary way in which we now find it. In the depth beneath this varied surface of narration rests the great central fact of the Resurrection itself, unmoved and immoveable. As it was THIS above all other things to which the Apostles bore their testimony, so, in their testimony to this, we have the most remarkable proof of each having faithfully elaborated into narrative those particular facts which came under his own eye or were reported to himself by those concerned. Hence the great diversity in this portion of the narrative :and hence I believe much that is now dark might be explained, were the facts themselves, in their order of occurrence, before us. Till that is the case, (and I am willing to believe that it will be one of our delightful employments hereafter, to trace the true harmony of the Holy Gospels, under His teaching of whom they are the record,) we must be content to walk by faith, and not by sight. We must also remember in

this case, that our Evangelist is selecting his points of narration with a special purpose,—to shew us how the belief of the disciples was brought out and completed, after the unbelief of Israel: cf. vv. 30, 31.

1, 2. Map. ή Mayδ.] She was not alone (Matt., Mark, Luke). Does this appear in the σίδαμεν below? This is not, as Meyer says, precluded by the σίδα in ver. 13. Mary there speaks in her own person, which she might do however accompanied. Still, probably not. She uses the plural as involving all the disciples in her own feeling of ignorance and of consequent sorrow. So Meyer: and it is more natural to take it thus. One thing we may conclude for certain, that she, for some reason, did not see the vision related in Matt., Mark, and Luke.

3.] Luke, ver. 12, speaks only of Peter's going. Meyer directs attention to the interchange of aorists and graphic imperfects in this and the following verse.

4—8.] Full of most interesting and characteristic detail. John, probably the younger, outruns Peter;—but when there, reverently (not "ne pollueretur," as Wetst.) abstains from entering the sepulchre. The ardent and impetuous Peter goes directly in—John follows—and believes. What can exceed the inner truth of this description? And what is not re-

« Luke xix. 20. ται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῶ, καὶ εἰςῆλθεν είς το μνημείον, καὶ θεωρεί τὰ τόθόνια η κείμενα, 7 καὶ τὸ tady, here enly t. Xen. 8 σουδάριον ὁ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ οὐ μετὰ τῶν (yr. n. l. l.b. τ ὀθονίων η κείμενον, ἀλλὰ τ γωρὶς τ ἐντετυλιγμένον εἰς ἕνα τ οθονίων η κείμενον, άλλὰ † χωρίς ι έντετυλιγμένον είς ενα 35 reff. 11. 10 που. Τοτε οὖν εἰςῆλθεν καὶ ὁ νἄλλος ν μαθητὴς ὁ καὶ ἐπίστευσεν· εἰς εἰνα τρῶτος εἰς τὸ μνημεῖον, καὶ εἶδιν καὶ ἐπίστευσεν· γ Ματκ νι 11 9 οὐδέπω γὰρ ἤδεισαν τὴν Ψοραφών " αι 18α. 18α. 9 οὐδέπω γὰρ ἤδεισαν τὴν Υραφήν, ὅτι κδεῖ αὐτὸν ἐκ Frag. at. Isa. xxvi. 19. z — b L. only. Num. xxiv. νεκρών ^γ άναστήναι. 10 άπηλθον οθν πάλιν ^zπρος έαυ- απηλθον τούς οι μαθηταί. 11 Μαρία δὲ a είστηκει b προς τῶ μνημείω " a ch. xix. 25 reff. b Mark v. 11 έξω κλαίουσα. ώς οὖν έκλαιεν, ο παρέκυψεν εἰς τὸ μυημείου, 12 καὶ θεωρεί δύο ἀγγέλους d εν λευκοίς e καθεζο- ... καθreff. c ver. 5. d see Exod. e Matt. xxvi, 55 reff. axxin. 4.

ABEG MSU XL7V Frag. Mo-q.

1. 33, 69

6. rec om 1st και, with A Dr(sic) rel latt syrr [syr-jer Cyr,]: ins BLXX3a 33 (lat-a coptt). (The reading of the xith century supplement of the Codex Bezæ was ascertained by personal inspection of the ms itself.)

9. for ηδεισαν, ηδει K1 [gat mm lat-b c e q].

 10. for εαυτους, αυτους BLN¹: txt AN³a rel [Chr₁].
 11. for προς, εν Ν. rec το μνημείον, with KUX Frag-mosq 69 (S 33, e sil) Cyr: txt AB(N) rel Nyss Chr-mss Sev. (for τω, το (itacism) DrHI.) rec κλαιουσα hef εξω, with Dr rel lat-q syr Sev: om εξω ARI lat-a b c e ff2 Syr sah: txt BLXΔR3a Frag-mosq 1. 33 vulg lat-f g D-lat Nyss Cyr Ambr.

12. om δυο N1. καθεζομενους bef εν λευκοις X.

lated, is as full of truth as that which is. For, vv. 6, 7, we seem to hear the very voice of Peter describing to his companion the inner state of the tomb. Οη σουδ. Notice βλέπει, of the cursory see reff. glance of John, who did not go in,θεωρεί, of the exhaustive gaze of Peter who did. Notice also that John when he stooped and looked in saw only the δθόνια, which seem to have been lying where the Feet were, nearer the entrance, whereas Peter, on going in, saw the σουδάριον which was perhaps deposited further in, near the place of the Head. Nor should, as Meyer observes, the minute distinction of κείμενα τὰ ὀθόνια in ver. 5 and τὰ οθόνια κείμενα in ver. 6, be altogether overlooked. 8. ¿πίστευσεν Nothing is said of Peter-did he believe too? I think not;—and that John modestly suppresses it. But what did John believe? Was it merely, "corpus fuisse translatum, ut dixerat Maria?" (Bengel, so August., Erasm., Grot., Stier, Ebrard.) Surely not; the facts which he saw would prevent this conclusion: nor does John so use the word πιστεύειν. He believed that Jesus was risen from the dead. He received into his mind, embraced with his assent, THE FACT OF THE RESURREC-TION, for the first time. He did this, on the ocular testimony before him; for as yet neither of them knew the Scripture,

so as to be à priori convinced of the certainty that it would be so. But (see above) Peter does not seem to have as yet received this fach:-accounting probably for what he saw as Mary had done. Lampe beautifully says "Concludinus, ab hoc momento in ipsis monumenti tenebris animum Joannis fide salvifica resurrectionis Jesu, tanquam novo quodam orti solis justitiæ radio, collustratum fuisse." 10.7 Luke has the very same expression, $\partial \pi \hat{\eta} \lambda \theta \epsilon \nu$ $\pi \rho \delta s$ $\dot{\epsilon} \alpha \nu \tau \dot{\delta} \nu$. This is remarkable, as he evidently has a fragment of the same inciπρὸς ἐαυτ., to their lodging. 11.7 She had come with them, but

more slowly. είστήκει, was standing, strictly imperfect: not 'had been standing.' 12.] From what has been said above, my readers will not expect me to compare the angelic appearances in the four Gospels. What wonder, if the heavenly hosts were variously and often visible on this great day, when "the morning stars sang together, and all the sons of God shouted for joy?" What can be more accurate in detail than this description of the vision of Mary? Every word was no doubt carefully related to the Apostle, and as carefully recorded. And all is significant: they are in white, because from the world of light: they sit, as not defending, but peacefully watching the Body: at the Head and the Feet, for

μενους, ένα επρός τη κεφαλή καὶ ένα επρός τοις ποσίν, όπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. 13 καὶ λέγουσιν αὐτῆ . κλαιεις εκείνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς "Οτι ήραν τὸν (ch. 112.3), κύριον μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτον. 14 ταῦτα βητεις... είποῦσα ^g έστράφη h είς τὰ οπίσω, καὶ θεωρεί τὸν Ἰησοῦν ^{g Matt. vii. 6.} ιστώτα, καὶ οὐκ ήδει ὅτι Ἰησοῦς ἰ ἐστιν. 15 λέγει αὐτ $\hat{\eta}$ λέκτιι. 16 λέγει αὐτ $\hat{\eta}$ Κύριε, εἰ σὺ κ ἐβάστασας τους, λέγει αὐτ $\hat{\phi}$ Κύριε, εἰ σὸ κ ἐβάστασας τους, λέγει αὐτόν, κὰγὰ αὐτὸν 1 ἀρῶ. ἱ ἐκτιστοίς. 16 λέγει αὐτ $\hat{\phi}$ λέγει αὐτ $\hat{\phi}$ Χυρτοίο. Μαριόν, κὰγὰ αὐτὸν 1 ἀρῶ. ἱ ἐκτιστοίς. 16 λέγει αὐτ $\hat{\phi}$ λέγει α 16 λέγει αὐτη Ἰησοῦς Μαριάμ. ^m στραφείσα ἐκείνη λέγει myer. 14.

13. om 1st και κ [vulg(not foss) lat-a b f g D-lat sah]. æth: τινα (ητεις (ver 15) D 69 æth. τεθεικαν D(X) Cyr-jer, ins kar bef Leyer B

14. rec ins και bef ταυτα, with E rel [syr-jer] with Chr, Sev,: om ABDSX[Π] & 1. 33 latt syrr coptt arm Cyr, -ταυτα δε L. rec ins o bef ing., with A: on ABDN rel Eus, Cyr Sev.

15. rec ins δ bef inσ., with AD rel: om BLN. aft ekeing ins de X1 [foss lat-of syrr syr-jer] coptt [Sev₁]. for $\epsilon \beta a \sigma \tau a \sigma a s$, $\eta \rho \epsilon s$ sustuitsti D vulg lat-b c [f $f_2 g$]: $\epsilon \iota o \beta a \sigma \tau a \sigma a s$ \aleph^1 . rec autou bef $\epsilon \theta \eta \kappa a s$, with ED[Π] lat-q: txt ABDN rel latt Cyr Sev Thl. [S, usually cited e sil for rec, is omitted altogether by Tischelf ed 8.]— $\tau\epsilon\theta$ εικας D[Π^2].

16. ree ins δ bef inσ., with AN rel Cyr: om BDL M1 (appy) Frag-mosq. so BL[II] R Frag-mosq 1. 33 coptt.) aft στραφεισα ins δε D[112 lat-e copt arm]

N sah.

LEYEL ...

the Body of the Lord was from head to foot in the charge of His Father and of His servants. (Luthardt.) 13.7 Here again the finest psychological truth underlies the narrative. The other women (Mark, ver. 5: Luke, ver. 5) were afraid at the vision; but now Mary, having but one thought or desire, to recover the lost Body of her Lord (τον κύριον μου), feels The angels doubtless are no fear. proceeding further to assure her as they did the women before :- but this is broken off by the appearance of the Lord Himself, or perhaps by Mary's turning away.

14.] ἐστράφη-having her attention attracted by the consciousness of some one [being] present near her—not perhaps by the approach of Jesus. Or it might be (Stier, Ebrard) with intent to go forth and weep again, or further to seek her Lord. Chrysostom's reason is very beautiful, but perhaps hardly probable: καὶ ποία αὕτη ἀκολουθία, πρὸς ἐκείνους διαλεγομένην, καλ μηδέπω μηδέν ἀκούσασαν παρ' αὐτῶν, στραφήναι πρὸς τὰ ὀπίσω; έμοὶ δοκεῖ ταῦτα λεγούσης αὐτής, ἄφνω φανεὶς ὁ χριστὸς ὅπισθεν αὐτής ἐκπλήξαι τοὺς άγγέλους, κάκείνους θεασαμένους του δεσπότην, και τῷ σχήματι, και τῷ βλέμματι, καλ τῷ κινήματι εὐθέως ἐμφῆναι, ὅτι του κύριον είδον και τουτο την γυναϊκα ἐπέστρεψε, καὶ εἰς τὰ ὀπίσω στραφηναι ἐποίησεν. Homil. in Joann. lxxxvi. 1. We need not surely enquire too minutely,

why she did not know Him. The fact may be psychologically accounted forshe did not expect Him to be there, and was wholly preoccupied with other thoughts: or, as Diäseke (cited by Stier, vii. 12, cdn. 2) says, "Her tears wove a veil, which concealed Him who stood before her. The seeking after the Dead prevents us from seeing the Living."
15.] The same kind of repetition
by the Lord of what the angel had before

said is found in Matt. xxviii. 7-10. It is idle to enquire why she thought Him to be the gardener (see specimens of such speculations in Lücke and Stier in loc.): but I may once for all observe that we must believe the clothing of His risen Body to have been that which He pleased to assume; not earthly clothing, but perhaps some semblance of it. Certainly, in this case, He was clothed; - or she must at once have recognized Hun. But see on στραφείσα below.

κύριε, the appellation of courtesy to an unknown person. σύ, emphatic. κάγω αὐτ. ἀρω] She forgets her

lack of strength for this, in the overbearing force of her love. (Meyer.) 16.] With one word, and that one word

her name, the Lord awakens all the consciousness of His presence: calling her in that tone doubtless in which her soul had been so often summoned to receive divine knowledge and precious comfort.

αὐτῶ η Εβραϊστὶ ο Ραββουνί, ὁ Ρλέγεται διδάσκαλε. n ch. ziz. 13 reff.
o Mark x. 51 17 λέγει αὐτη Ἰησοῦς Μή μου ἄπτου οὔπω γὰρ ٩ ἀνα. Βέβηκα προς του πατέρα πορεύου δε προς τους τάδελ-Ιαπρος

only τ.

y ch i. 39.
iv. 25. xi. 16.
Acts ir. 36.
9 = ch. vi. 62.
Eph iv. 8
(from Ps.
12. Tobit xii. 20.
ii. 16. xir. 2, 20 al. fr.
2, 12 (4 times) only. φούς μου, καὶ εἰπε αὐτοῖς q'Αναβαίνω πρὸς τὸν s πατέρα s μου καὶ t πατέρα t ύμῶν καὶ u θεόν u μου καὶ v θεὸν ...θεον

r = Matt. xxv. 40. xxviii. 10 al. s = Matt. vii. 21, x, 32, 33, xi. 27, xii. 50, ch. Frag. t = Matt. v. 16, &c. x, 20, 29 al. fr. John, here only. u = Rev. (ii. 7) iii. Mosq. v here only. see Erra vii. 17, 18.

Mosq. PAAIIR 1. 33. 69

rec om εβραιστι, with A rel vulg lat-afg[q]: ins BDLXΔ[Π¹]% Frag-mosq 33 lat-b $_{MSUX}^{Gl_dKL}$ or eff_2 syr syr-jer coptt æth arm. ins κυριε bef διδασκαλε D, simly lat- eff_2 . ΓΔΛΙΙΝ at end ins και προσεδραμεν αψασθαι αυτου κ3a(κ3b disapproving [gat mm lat-g syr syrjer Cyr,].

17. rec ins δ bef ιησ., with AN rel Cyr: txt BDL. (M1 uncertain: see Treg. [Fragmosa ?7) απτου bef μου B arm Tert, (txt Orig Eus, [Cyr-p, Sevrn,] Iren-int,) rec aft 1st πατερα ins μου, with A rel vulg lat-α [c f ff2 g q] Orig3 Eus3 Cyr1
[Sevrn1 Non1] Thdrt1 Tert1: om B(sic: see table) DN lat-b e [syr3er] Orig2 Iren-int1.
for δε, ουν DL N³a(but txt restored) Frag-mosq lat-q: om A Orig1 Did1: txt

om 2nd nov DN lat-e Orig-ms, Iren-int. BN¹ rel vss Orig, Eus, Hil.

autois ins idou X.

στραφείσα seems to imply that she had not been looking full at Him before. ραββουνί] See ref.: , either

my Master, -or only Master, the ' being merely paragogic; which last appears (from διδάσκαλε) to be the case here.

That she gives way to no impassioned exclamations, but pours out her satisfaction and joy in this one word, is also according to the deepest psychological truth. The addition of και προςέδραμεν ἄψασθαι αὐτοῦ (see digest: so also, but with προέδραμεν, the cursives 13, 346) is an explanatory gloss to μή μου απτου -but doubtless a correct one. "It was the former name with which He called her: His former appellation in which she replied; and now she seeks to renew the former intercourse." (Luthardt.)

17.] The connexion between the prohibition and its reason is difficult, and has been very variously given. See a complete discussion of the exegetical literature of the passage in Stier, vi. 640-667. The sense seems to me to be connected with some gesture of the nature alluded to in the gloss above quoted, but indicating that she believed she had now gotten him again, never to be parted from Him. This gesture He reproves as unsuited to the time, and the nature of His present appearance. 'Do not thus-for I am not yet restored finally to you in the body-I have yet to ascend to the Father.' This implies in the background another and truer touching, when He should have ascended to the Father. "Vis me tangere, Maria; vis omnino frui amicitia mea: id nunc non licet, quum tantum οἰκονομικῶs, ad fidem vestram roborandam me do conspiciendum. At ubi ad Patrem ascendero, veniet tempus

quum frui mea amicitia perfectissime poteris, non terrestri contactu, sed tali qui loco illi, i. e. cœlo conveniat, spirituali." Grotius. With this my view nearly agrees, not confining (as indeed neither does he) the latter enjoyment to in cœlo, but understanding it to have begun here below. So Leo the Great, Serm. lxxiv. (al. lxxii.) 4, p. 295: "Hine illud est quod post resurrectionem suam Dominus Mariæ Magdalenæ personam Ecclesiæ gerenti cum ad contactum ipsius properaret accedere dicit; Noli me tangere, nondum enim ascendi ad Patrem meum: hoc est, nolo ut ad me corporaliter venias, nec ut me sensu carnis agnoscas: ad sublimiora te differo, majora tibi præparo: cum ad Patrem ascendero, tunc me perfectius veriusque palpabis, apprehensura quod non tangis, et creditura quod non cernis." The two renderings of $\tilde{a}\pi\tau\sigma v$ to be guarded against are, (1) a laying hold of to retain (= $\mu\dot{\eta}$ $\mu\epsilon$ $\kappa\rho d\tau\epsilon \iota$), (2) a laying hold of to worship (ἐκράτησαν αὐτοῦ τοὺς πόδας Matt. xxviii. 9). Neither of these senses can be extracted from the word without forcing.

πορεύου δέ] Stier remarks that this was a far greater honour than that which had been forbidden her;—just as the handling of the Lord allowed to Thomas was a far less thing than the not seeing and τους άδελφ. μου] Βυ yet believing. this term He testifies that He has not put off his humanity, nor his love for his own, in his resurrection state: see Heb. ii. 11.

πατ. μου κ. πατ. ὑμῶν This distinction, μου κ. ὑμῶν, when ἡμῶν seems so likely to have been said, has been observed by all Commentators of any depth, as indicating an essential difference in the relations. Cyr.-jer. (Stier),—ἄλλως ἐμοῦ,

 v ύμῶν. 18 ἔρχεται Μαριὰμ ή Μαγδαληνὴ w ἀγγέλλουσα w here $^{hy \tau}$. $^{(-λία, 1) ohn}$ τοῖς μαθηταῖς ὅτι έωρακα τὸν κύριον καὶ ταῦτα εἶπεν $^{(-λία, 1) ohn}$ αὐτῆ.

19 Οὔσης οὖν * ὀψίας τἢ ἡμέρα ἐκείνη τἢ γμιὰ σαβ- * ch. vi. 16 rett. βάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἢσαν οἱ γκεν. 16 rett. μαθηταὶ διὰ τὸν ² φόβον τῶν Ἰουδαίων, ἢλθεν ὁ Ἰησοῦς * constr., ch. 31.39 rett. καὶ ἔστη ³ εἰς τὸ μέσον καὶ λέγει αὐτοῖς $^{\rm b}$ Εἰρήνη ὑμῖν. $^{\rm a}$ καὶ τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν $^{\rm b}$ here diss. $^{\rm c}$ πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδύντες $^{\rm c}$ Luke $^{\rm c}$. Τὸν κύριον. $^{\rm 21}$ εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν $^{\rm rett}$.

Frag. Mosq. eχαρησαν...

18. (mariam, so BLN 1. 33 sah.) rec apayellows, with DN31 rel vulg lat-b c ff_2 : analy. EG [S(Tischdf)] Δ 33: txt ABI $_d$ XN1. aft τ . mab. ins autou D with rec earaken, with ADI $_d$ rel lat-b c ef[q] syrr [syr-jer arm]. ewrakamen S 33: txt BXN [vulg] lat-a ff_2 g copt with. for tauta eig. auth, a eigen auth emphusen autois D lat-c e with

19. om 2nd $\tau\eta$ K¹. rec ins $\tau\omega\nu$ bef $\sigma\alpha\beta\beta\alpha\tau\omega\nu$ (see ver 1), with D rel Cyr[-p]: om ABI_dLN 33. rec ins $\sigma\nu\nu\eta\gamma\mu\epsilon\nu\omega$ bef $\delta\iota\alpha$, with L N-corr¹ rel vulg lat-b c e f ff² [(syr-w-ast) syr-jer] coptt with arm Cyr: om ABDI_dA¹N¹ am(with fuld gat harl¹) lat-a

q Syr. om δ DId. om αυτοις R1 245 [syr-jer].

20. rec aft εδειξεν ins αυτοις, reading αυτου aft πλευραν, with L rel [vss Eus.] Cyr.: txt ABDI_dN lat-q. rec om και (bef τας χειρας), with DN rel latt Syr [syr-jer coptt with arm Cyr] Eus.: ins AB syr. aft οι μαθηται ins αυτου D 127(Sz) with.

21. for ειπ. ουν. και ειπ. LX N°a(but txt restored) Frag-mosq copt wth. om ο ιησους DLXN Frag-mosq 69 vulg lat-α c e g q coptt arm Eus, Cyr: ins ABI_d rel lat-b

κατά φύσινο άλλως ύμῶν, κατά θέσιν. Aug. :- " Non ait, Patrem nostrum ; aliter ergo meum, aliter vestrum; natura meum, gratia vestrum. Et, Deum meum et Deum vestrum. Neque hic dixit Deum nostrum; ergo et hic aliter meum, aliter vestrum. Deum meum, sub quo et Ego sum homo; Deum vestrum, inter quos et Ipsum Mediator sum." Tract.cxxi.3. The µov is the ground and source of the buw,-therefore the Lord so speaks. Stier, vii. 32, edn. 2. "Nos, per Illum: Ille, singularissine et primo." Bengel. But the θεόν μου indicates that He is still man : cf. Eph. i. 3 and passim: 1 Cor. iii. 23: and especially Heb. ii. 11. In the ἀναβαίνω is included His temporary stay which He

was now making with them—I am ascending—q.d. 'I am on my way.'

19—23.] In the freedom of His spiritual and triumphant life, He appears to and commissions His own. Compare Luke xxiv. 36—49: Mark xvi. 14—18.

19.] The circumstance of the doors

19.] The circumstance of the doors being shut is mentioned here and in ver. 26, to indicate what sort of appearances these were. Suddenly, unaccounted for by any approach,—the Lord rendered Himself visible to His disciples. Nor did this affect the truth of that resurrection Body, any more than his withdrawing himself from mortal sight occasionally affected the truth

of His fleshly Body. Both were done by that supernatural power dwelling in Him, by which His other miracles were wrought. It seems to have been the normal condition of His fleshly Body, to be visible to mortal eyes :-- of His risen Body, not to be. But both these He could suspend when He pleased, without affecting the substance or truth of either. δια τ. φόβ. τ. 'louδ. This was natural enough; the bitter hatred of the Jews (both people and rulers) to their Master, - and his own prophetic announcements,-would raise in them a dread of incipient persecution, now that He was removed. ηλθεν-not, by ordinary approach; nor, through the closed doors; -nor in any visible manner; -but (subjectively, of Himself) the word describes that unseen arrival among them which preceded His becoming visible to them. έστη εἰς τ. μ.] Compare Luke, ver. 36, έστη ἐν μέσω. The εἰς, as in ch. xxi. 4, denotes the coming, and standing, in one-the standing without motion thither, which in ordinary cases would be standing as the result of motion thither ; -so that in this case forn itself is the elp. vµ.] See on iv. 27. Ver. 20 verb of motion. Luke ver. 36, and ch. xiv. 27. έχάρησαν] answers to Luke, ver. 39. The first and partial fulfilment of ch. xvi. 20—22: see notes there. The dis-

ο Είρηνη ύμιν καθώς ἀπέσταλκέν με ὁ πατήρ κάγω d here only. πέμπω ύμᾶς. 22 καὶ τοῦτο εἰπων α ἐνεφύσησεν καὶ λέγει Μάυχ at. ech. vii. 39. $_{\text{xiv. 17. Acts}}$ advois $^{\text{e}}$ $\Lambda \acute{a}\beta \epsilon \tau \epsilon$ $^{\text{e}}$ $\pi \nu \epsilon \hat{\nu} \mu a$ $^{\text{e}}$ $\check{a}\gamma \iota \nu \nu$. $^{\text{23 f}}\check{a}\nu$ $\tau \iota \nu \omega \nu$ $^{\text{g}}$ $\mathring{a}\varphi \hat{\eta} \tau \epsilon$ $\overset{\text{PAAIIN}}{\text{Frag.}}$ $\overset{\text{viii. 15, 17,}}{\text{19. xix. 2.}}$ $^{\text{f}}$ fhere bis. ch. xiii. 20. xvi. 23 only. $^{\text{g}}$ $^{\text{g}}$ $^{\text{e}}$ $^{\text{e}}$ $^{\text{most}}$ $^{\text{e}}$ $^{\text{e}}$

ABDE 1. 33. 69

for πεμπω, αποστελλω DILN3a Frag-mosq 33 Cyr: txt ABD3 f.ff2 syrr æth. Id (appy) κ3b rel Eus, [Chr], πεμψω κ1 [lat-c]. 22. om και D-gr latt. aft ενεφυσησεν ins αυτοις D Syr [syr-jer] (coptt) æth arm. 23. (εαν (twice) AD, 2nd X1.) Twos (twice) B vulg lat-a e f Syr Eus, Orig-int,

ciples seem to have handled Him: see Luke, ver. 39: 1 John i. 1, and below, 21.7 'Peace be unto you' is solemnly repeated, as the introduction of the sending which follows. The ministers and disciples of the Lord are messengers of peace. This view is more natural than that of Euthym.: ὑπὸ πολλη̂s χαρᾶς ως εἰκὸς θορυβοῦντας καταστέλλει, ίνα προς έχωσιν οίς μέλλει έρειν.

καθώς] He confirms and grounds their Apostleship on the present glorification of Himself, whose Apostleship (Heb. iii. 1) on earth was now ended, but was to be continued by this sending forth of them. This commission was not now first given them, but now first fully assured to them: and their sending forth by Him their glorified Head, was to be, in character and process, like that of Himself by the 22. To understand this verse as the outpouring of the Spirit, the fulfilment of the promise of the Comforter, is against all consistency, and most against John himself: see ch. xvi. 7, and ch. vii. 39. To understand it rightly, we have merely to recur to that great key to the meaning of so many dark passages of Scripture, the manifold and gradual unfolding of promise and prophecy in their fulfilment. The presence of the Lord among them now was a slight and temporary fulfilment of His promise of returning to them; and so the imparting of the Spirit now, was a symbol and foretaste of that which they should receive at Pentecost:-just as, to mount a step higher, that itself, in its present abiding with us, is but the first-fruits and pledge (Rom. viii. 23: 2 Cor. i. 22) of the fulness which we shall hereafter inherit. "The relation of this saying to the effusion of the Spirit is the same which chap. iii. bears to Baptism, chap. vi. to the Lord's Supper, chap. xvii. 1 to the Ascension, ' (Luthardt.) Further: this giving of the Spirit was not the Spirit's personal imparting of Himself to them, but only a partial instilling of His influence. He proceeds forth in His work (as in His essence) from the Father and the Son:

this breathing of His influence was an imparting of Him from the Son in His risen Body, but that Body had not yet been received up, without which union of the God-manhood of the Son to the glory of the Father the Holy Spirit would not come. What was now conferred is plain from our ver. 23-by which authority to discern spirits and pronounce on them is re-assured (see Matt. xviii. 18) and from Luke, ver. 45, by which a discerning of the mind of the Spirit is given to them. We find instances of both these gifts being exercised by Peter in Acts i., in his assertion of the sense of Scripture, and his judgment of Judas. Both these however were only temporary and imper-That no formal gifts of Apostleship were now formally conferred, is plain by the absence of Thomas, who in that case would be no apostle in the same sense in which the rest were.

ἐνεφύσησεν (see reff.) was the word expressing the act of God in the original infusion of the spirit of life into man. This act is now by God incarnate repeated, sacramentally (see λάβετε, Matt. xxvi. 26 ||), representing the infusion of the new life, of which He is become by His glorified Humanity the source to his members: see Job xxxiii. 4: Ps. xxxiii. 6: 1 Cor. xv. 45. 23.] The present meaning of these words has been spoken of above. They reach forward however beyond that, and extend the grant which they re-assure to all ages of the Church. The words, closely considered, amount to this: that with the gift and real participation of the Holy Spirit, comes the conviction, and therefore the knowledge, of sin, of righteousness, and judgment; -and this knowledge becomes more perfect, the more men are filled with the Holy Ghost. Since this is so, they who are pre-eminently filled with His presence are pre-eminently gifted with the discernment of sin and repentance in others, and hence by the Lord's appointment authorized to pronounce pardon of sin and the contrary. The Apostles had this in an especial manner, and by the full indwelling of the Spirit were enabled

τὰς ἀμαρτίας, ε ἀφίενται αὐτοῖς· τάν τινων h κρατήτε, h here has h κεκράτηνται. 24 Θωμᾶς δὲ εἶς ἐκ τῶν δώδεκα, ὁ ἱ λε- ¡ch. χί, lễ γόμενος ιδίδυμος, οὐκ ἢν μετ' αὐτῶν ὅτε ἢλθεν Ἰησοῦς.

... 0 tn-Gove Frag. Musq.

11 700 ηλων ... 25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ Ἑωρίκαμεν τὸν ι Gospp.) here κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν [Acts vii. 4]. αὐτοῦ τὸν ^kτύπον τῶν ^lηλων καὶ ^mβάλω τὸν δάκτυλόν libere bis only. μου εἰς τὸν k τύπον τῶν l ἥλων καὶ m βάλω μου τὴν lost $_{m}$ $_{m}$ $_{ch.}$ $_{m}$ $_{ch.}$ $_{m}$ $_{m}$ $_{ch.}$ $_{m}$ $_{ch.}$ $_{m}$ $_{m}$ $_{ch.}$ $_{m}$ $_{m}$ $_{ch.}$ $_{m}$ $_{m}$ $_{ch.}$ $_{m}$ $_{m}$ $_{m}$ $_{ch.}$ $_{m}$ $_{$

Скаг μεθ' ήμέρας ὀκτὰ πάλιν ήσαν ο ἔσω οἱ μαθηταὶ αὐτοῦ, τος τος τος μεθ...

...και θω καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν $^{\mathrm{p}}$ θυρῶν $^{\mathrm{odf}}$ - $^{\mathrm{Acts.}}$.23. P κεκλεισμένων, καὶ P έστη P είς το μέσον καὶ είπεν P Είρηνη par 10.

Cypr₄: txt ADN rel vulg lat b c q [q syr-jer] syr coptt with arm Orig₂ [Cyr-jer Bas $_1]$ Novat $_1$. $a\phi\epsilon\omega\nu\tau\alpha\iota$ ADNN 3a Frag-mosq 1 [Chr $_3$ Cyr-p $_2]$; $a\phi\epsilon\omega\nu\tau\alpha\iota$ L: $a\phi\epsilon\iota\omega\nu\tau\alpha\iota$ $\begin{array}{lll} B^{!}: \alpha \varphi \varepsilon \theta \eta \sigma \varepsilon \tau \alpha & \aleph^{!}: txt \ B^{2}I_{d} \ rel \ Orig_{2} \ int, \ Oyr.jer_{l} \ Bas, \ Ath_{l}, \\ \left[(syr.jer)\right]. & for \kappa \rho \alpha \tau \eta \tau \varepsilon, \ \kappa \rho \alpha \tau \eta \sigma \eta \tau \varepsilon \ D: \kappa \rho \alpha \tau \eta \tau \tau \alpha, \ \aleph^{l}. \end{array}$ for av, ear de N1

24. om & D [Chr.]. aft ore ins our N1. rec ins & bef ing., with Ald rel:

om BDS.

25. om our \$1 433(Sz) [arm]. om αλλοι X1 122(Sz) [Syr copt]. ins στι D arm. [εσρακεν B1(Tischdf) EGIdKLMXΓΔΠ1.] for εν ταις χερσιν. εις τας χειρας D lat-c. om 1st αυτου 81. μου bef τον δακτυλον D[-gr(om μου D-lat) L] & 33. for 2nd τυπον, τοπον AId latt syrr [syr-jer arm] Orig, Hil, Ambr. $-\kappa$. Balw . . $\pi\lambda\epsilon\nu\rho$. aut. bef κ . Balw . . $\eta\lambda\omega\nu$ D.—for 2nd tov tumov twv $\eta\lambda\omega\nu$, $\tau\eta\nu$ rec την χειρα bef μου, with AI rel [Cyr]: txt BDLN 33 .- τας χειραν αυτου Ν1. xeipas D æth.

26. om αυτου N 1. 69 Ser's c lat-a b c e Syr [syr-jer] sah. ins δ bef θωμας D

aft ερχεται ins our D 1 copt.

to discern the hearts of men, and to give sentence on that discernment: see Acts v. 1-11; viii. 21; xiii. 9. And this gift belongs to the Church in all ages, and especially to those who by legitimate appointment are set to minister in the Churches of Christ: not by successive delegation from the Apostles, -of which fiction I find in the N. T. no trace, - but by their mission from Christ, the Bestower of the Spirit for their office, when orderly and legitimately conferred upon them by the various Churches. Not however to them exclusively,-though for decency and order it is expedient that the outward and formal declaration should be so :- but in proportion as any disciple shall have been filled with the Holy Spirit of wisdom, is the inner discernment, the kpious, his.

κρατείν here (see ref.) corresponds to δέειν in Matt. xvi. 19 (see the distinction there); xviii. 18, àpiévai to lieiv.

24-29. He proves Himself to His own to be Lord and God, to be believed on by them, though not seen. Thomas's doubt, and its removal .- Peculiar to John.

24.] οὐκ ἦν-for what reason does not appear. Enthym. says, είκος γάρ αὐτον μετά τὸ διασκορπισθηναι τους μαθητάς, · . . . μήπω συνελθείν αὐτοίς. I incline,

with Stier (vii. 117, edn. 2), to think that it could not have been accidentally (Lücke), nor "negotio aliquo occupatus" (Grot.). On such a day, and in such a man, such an absence must have been designed. Perhaps he had abandoned hope;-the strong evidence of his senses having finally convinced him that the pierced side and wounded hands betokened such a death that revivification was impossible. 25.] He probably does not name the Feet, merely because the Hands and Side would more naturally offer themselves to his examination than the Feet, to which he must stoop. He requires no more than had been granted to the rest: but he had their testimony in addition, and therefore ample ground for faith to rest on. Olshausen ealls him the "Rationalist among the Apostles" Meyer lavs some stress on τόπον being used (see var. readd.) instead of τύπον in the second place: "τύπος videtur, τόπος impletur," Grot.;—he would see the τύπος, but place his finger in the τόπος. Valeat quantum: but meantime the authority is but weak, and the mistake so obvious, that we can hardly with any safety adopt τόπου. 26.] There is not the least reason for supposing, with

q = here bi

r Matt. zvii. 17 . Luke xii. 16 al. Isa, xvii. 10. s == 2 Cor. vi. 15 (there also

ύμιν. 27 είτα λέγει τω Θωμά Φέρε τον δάκτυλον σου ΑΒCDE ώδε καὶ ἴδε τὰς χειράς μου, καὶ η φέρε τὴν χειρά σου και MSUX ^m βάλε είς την η πλευράν μου, και μη γίνου τάπιστος 1.33.00 άλλὰ επιστός. 28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῶ "Ο κύριος μου καὶ t ὁ θεός μου. 29 λέγει αὐτῶ ὁ Ἰησοῦς κ , αποτι.). κ Ο κύριος μου καὶ κ ὁ θεός μου. κ λέγει αὐτῷ ὁ Ἰησοῦς χονικτ. Ματι. Ότι ἐώρακάς με, πεπίστευκας μακάριοι οἱ μὴ ἰδόντες κ καὶ κ ι. κ καὶ κ τιστεύσαντες.

27. for γινου, ισθι D.

28. rec ins και bef απεκρ., with AC3 rel lat-q syrr [syr-jer] with: om BC1DGLXX L 33(appy) 69 latt copt-[schw-dz-]ms sah arm Cypr,. rec ins δ bef θωμας, with LX om & (bef eos) D. 33: om ABCD rel Cyr.

29. for $\lambda \epsilon \gamma \epsilon_t$, $\epsilon \iota \pi \epsilon_t \aleph^1$ 69 [dixit vulg(not am fuld ing &c) lat-g]. add $\delta \epsilon \aleph$ 69 tt-e). om δ B. rec aft $\mu \epsilon$ ins $\theta \omega \mu a$, with vulg-ed(with foss mm mt); $\kappa a \iota$ R1 [gat lat-g q copt-ms arm]: om ABCDR32 rel am(with fuld em ing jac) lat-a b c e f syrr syr-jer coptt æth Chr, Cyr, Cypr, Hil spec. aft ibovies ins he X1 foss gat syr-jer] syrr.

Olshausen, that this appearance was in Galilee. The whole narrative points out the same place as before. The eight days' interval is the first testimony of the recurring day of the Resurrection being commemorated by the disciples:-but, it must be owned, a weak one; -for in all probability they had been thus assembled every day during the interval. It forms however an interesting opening of the history of THE LORD'S DAY, that the Lord Himself should have thus selected and honoured it. 27. Our Lord says nothing of the τύπος τῶν ἡλων-He does not recall the malice of his enemies.

The words imply that the marks were no scars, but the veritable wounds themselves;-that in His side being large enough for a hand to be thrust into it. This of itself would shew that the resurrection Body was bloodless. It is φέρε κ. ίδε in the case of the hands, which were exposed—but merely φέρε κ. βάλε in the case of the side, which was clothed. So μή γ. ἄπιστ., Meyer: but query? not merely, 'Do not any longer disbelieve in my Resurrection; -but Be not (do not become)—as applied generally to the spiritual life, and the reception of God's truth — faithless, but believing. The E. V. is excellent. That Thomas did not apply his finger or his hand, is evident from ὅτι ἐώρακάς με below.

28.] The Socinian view, that these words, δ κύρ. μου κ. δ θεός μου, are merely an exclamation, is refuted-(1) By the fact that no such exclamations were in use among the Jews. (2) By the εἶπεν αὐτῷ. (3) By the impossibility of referring δ κύριός μου to another than Jesus: see ver. 13. (4) By the N. T. usage of expressing the vocative by the nom, with an article.

(5) By the utter psychological absurdity of such a supposition: that one just convinced of the presence of Him whom he deeply loved, should, instead of addressing Him, break out into an irrelevant cry. (6) By the further absurdity of supposing that if such were the case, the Apostle John, who of all the sacred writers most constantly keeps in mind the object for which he is writing, should have recorded any thing so beside that object. (7) By the intimate conjunction of πεπίστευκας -see below. Dismissing it therefore, we observe that this is the highest confession of faith which has yet been made; -and that it shews that (though not yet fully) the meaning of the previous confessions of His being 'the Son of God' was understood. Thus John, in the very close of his Gospel (see on vv. 30, 31) iterates the testimony with which he began it-to the Godhead of the Word who became flesh: and by this closing confession, shews how the testimony of Jesus to Himself had gradually deepened and exalted the Apostles' conviction, from the time when they knew Him only as & vids τοῦ Ἰωσήφ (ch. i. 46), till now when He is acknowledged as their LORD and their 29.] The ὅτι ἐώρ. blames the slowness and required ground of the faith: the πεπίστευκας recognizes and commends the soundness of that faith just confessed.

Meyer remarks on the perf. πεπίστευκας, "thou hast become believing and now believest," and the aorr. ιδόντες and πιστεύσαντες, which are not usitative (an usage never occurring in the N. T.), but indicate the state of those described from the time of the μακαριότης predicated of them, "who never saw, and yet became believers." The aorists, as often in such $T_{\rm d.xx.30}$ 30 Π ολλὰ μὲν οὖν καὶ ἄλλα $^{\rm v}$ σημεῖα ἐποίησεν $^{\rm o.v.}$ $^{\rm red.}$ $^$ έν τῶ × βιβλίω τούτω. 31 ταῦτα δὲ γέγραπται ^y ἵνα x Luke ir. 17, ² πιστεύσητε ὅτι ² Ἰησοῦς ἐστιν ὁ χριστὸς ὁ ² υίὸς τοῦ ³ είταρ. θεοῦ, καὶ ἵνα πιστεύοντες αζωὴν αἔχητε b εν τῷ ὀνόματι yel. xix is. ... xx.31 αὐτοῦ.

(appy)
Tab
P eda-ΧΧΙ. 1 Μετά ταθτα ε έφανέρωσεν έαυτον πάλιν τοις μ αθηταῖς $^{\rm d}$ ἐπὶ τῆς θαλάσσης τῆς $^{\rm e}$ Τιβεριάδος, $^{\rm e}$ ἐφανέρωσεν μαθηταῖς $^{\rm d}$ ἐπὶ τῆς θαλάσσης τῆς $^{\rm e}$ Τιβεριάδος, $^{\rm e}$ ἐφανέρωσεν $^{\rm e}$ Αcts νί. 1 Cor. νί. 11. $^{\rm e}$ Θωμᾶς $^{\rm e}$ $^{\rm e}$

19. Luke xxii. 30. (dat., ch. iv. 6. v. 2.) g ch. xx. 4 reff.

30. (α is not added aft σημεια in B: see table.) om δ D. rec aft μαθητων ins autou, with CDS rel latt Syr syr-w-ast [syr-jer] copt with arm Chr, Cyrs: om AB EKSΔ Λ[(Treg) Π] lat-f [sah-mnt]. βιβλω D.

31. for πιστευσ., πιστευητε ΒΝ1. rec ins δ bef ιησ. (with 33, e sil): om ABCDN for estimate violet, χ_p , vios estim, ome of twice, D, om kat \aleph^1 , aff $\zeta\omega\eta\nu$ ins always $C^1DL[T_d]$ 33. 69 gat lat-b efg [q] Syr syr-w-ast [copt]rel Cyr2.

æth arm Chr, Non, Iren-int,.

CHAP. XXI. 1. παλιν bef εφαν. εαυτ. D 235(Sz) copt [æth] arm; bef εαυτον & [Syr]. rec ins o inσ. bef τοις μαθ., with AR rel(bef παλιν 69) [Cyr]; inσους BC (an eccl lection beginning at equippwoev): om DM late Chr. aft μαθ. ins αυτου C3DGH $MUX[\Gamma]$ 69 lat-a b c f g q Syr [syr-jer] coptt æth arm.

sentences (see a remarkable coincidence Luke i. 45), indicate the present state of those spoken of, grounded in the past.

Wonderful indeed, and rich in blessing for us who have not seen Him, is this, the closing word of the Gospel. For these words cannot apply to the remaining Ten: they, like Thomas, had seen and believed. "All the appearances of the forty days," says Stier (vii. 139, edn. 2), "were mere preparations for the believing without seeing." On the record of them, we

now believe: see 1 Pet. i. 8.

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30, 31.] FORMAL CLOSE OF THE GOS-PEL (see notes on ch. xxi.). ouv-yea, and,-or, moreover: meaning, 'This book must not be supposed to be a complete account.' καί, and indeed: -many and other signs. not, as Theophyl., Euthym., Lücke, Olsh., "proofs of His resurrection,"—but, as ch. xii. 37 and elsewhere in this Gospel, miracles in the most general sense-these after the Resurrection included :- for John is here reviewing his whole narrative, 7ò βιβλίον τοῦτο. 31.] The mere miracle-faith, so often reproved by our Lord, is not that intended here. This is faith in Himself, as the Christ the Son of God: and the Evangelist means, that enough is related in this book to be a ground for such a faith, by shewing us His glory manifested forth (see ch. ii. 11). πιστ. ζωήν έχ. Thus he closes almost in the words of his prologue, ch. i. 4, 12. ἐν τῷ ὀν. αὐτ. (see reff. Acts, 1 Cor.) is the whole standing of the faithful man in Christ,-by which and in which

he has life eternal.

CHAP. XXI. 1-23.] THE APPENDIX. THE GLIMPSE INTO THE FUTURE. And herein, 1-8] The significant draught of fishes. I reserve the remarks on this chapter to the end, thereby better to put the reader in possession of the evidence which I shall there gather up into one, but which will present itself as we go on. I will only state here, that whether written by John himself or not, it is evidently an appendix to the Gospel, which latter has already concluded by a formal review of its contents and object at ch. xx. 30, 31.

1. μετά ταῦτα] Compare ch. v. 1; vi. 1: at a subsequent time. έφαν. έαυτ. This expression is no where else used by John of the Lord's appearances, but only in Mark xvi. 12, 14. We have however φανέρωσον σεαυτόν, ch. vii. 4; and έφ. την δόξαν αὐτοῦ, ch. ii. 11; and the passive of φανερόω is very usual with him. The use of the verb here indicates that the usual state of the Lord at this time was not manifestation, but invisibility to them.

ἐπὶ τῆς θ., elsewhere, see reff., used by John with a dative in this sense. The expression indicates the lo-

cality, not the manner, of the appear-

h ch.xi, 16 reff. ο h λεγόμενος h δίδυμος και Ναθαναήλ ο άπο Κανά της ABCDE i constr., here Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθη- ΜΡSUX i here only.

Jer. xvi. 16

only. (-εύς,
Luke v. 2.)

k = Matt. viii. των αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος 'Υπάγω 1.33.69 ι άλιεύειν. λέγουσιν αὐτῶ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. k = Matt. viii. 23 reff. 1 = ver. 10. Rev. xix. 20 only. (ch. vii. 30 reff.) Cant. ii. 15. m Matt. xxi. 18. xxviii. 18. (ch. xviii. 28 v.r.) only. Lam. iii, 23. n ch. xx. 19, 26. έξηλθον καὶ κ ενέβησαν είς τὸ πλοίον, καὶ εν εκείνη τη υυκτὶ Ι ἐπίασαν οὐδέν. 4 m πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς η είς τὸν ο αἰγιαλόν οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ότι Ἰησοῦς ^p ἐστιν. ⁵ λέγει οῦν αὐτοῖς Ἰησοῦς ^q Παιδία. μή τι τπροςφάγιον έχετε; ἀπεκρίθησαν αὐτῶ Οὔ. 6 ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου: 3 o Matt. xiii. 2 p pres., ch. i. 40 retf. q 1 John ii. 13, 18. (iii. 7 v. r.) r here only t.

aft or ins vior D(E) & latt Syr [syr-jer] copt æth : aft 2. for 2nd δ, os ην D. CeB. C: om ABP rel syr arm [Cyr,]. om του DX. aft autou ins tou D1.

3. for autois, τουτοίς D. ins και bef εξηλθ. AP vulg lat-b c f g Syr syr-w-ast [syr-jer] copt with: aft $\epsilon \xi \eta \lambda \theta$. ins our GLX[Π^{j}] \aleph : om BCD[$\Pi^{1.3}$] rel lat-a e [g] arm (εξηλθαν D.) rec ανεβησαν, with ΔΛ Cyr: txt ABCDN rel. rec aft πλοιον ins ευθυς, with AC3P rel syr Cyr: om BC1DLXAN 1. 33. 69 latt Syr [syr-jer] coptt ath arm. εκοπιασαν X1(txt X-corr1.3). ουδε εν С1.

γινομ. С1ΕL, γειν. 4. om ηδη 81 69 ev-H vulg-cl lat-a c e Syr copt æth arm. rec ins δ bef ιησ., with L rel: om ABCDEPN [Π¹.—om 7s also S(Tischdf)]. for εις, επι ADLMUXN 33 latt Clem, Orig: txt BC rel. for ηδεισαν,

εγνωσαν LXN 33 vulg lat-b c [f g] Cyr: txt ABCDP rel.

5. rec ins b bef $\iota\eta\sigma$, with [A^2 (from here to $\tau\iota$ $\pi\rho\sigma$ is written over an erasure)] CDP rel: om B8.—om ιησ. also A1(appy) lat-a. om τι 81.

6. for o δε ειπεν, λεγει N1(txt N3a, but former ready restored) [simly vulg lat-b c g Syr syr-jer copt arm].

ance; on, i. e. on the shore of the sea of Galilee: see note on Matt. xiv. 25.

έφαν. δὲ οῦτως must not be too rashly cited as unlike John's style. We must remember that, in adding an appendix, expressions of this kind would occur, which the narrative itself would not contain.

2.] Nathanael is named by John only, see ch. i. 46 ff.: Thomas also by John only, except in the catalogues of the Apostles. The junction of ἀπό with a proper name is in John's style: see ch. i. 45; xi. 1; xix. 38. οί τοῦ Ζεβ. are no where else named by John ;they may however be here mentioned as in reminiscence of the draught of fishes which occurred before: see Luke v. 1 ff.

έκ τ. μαθ. αὐτοῦ δύο] The same words occur ch. i. 35, with reference to John the Baptist. Who these were does not appear. Probably (as Luthardt) some two not named in the Gospel, and therefore not specified in its appendix.

3. The disciples returned to their occupation of fishing, probably as a means of livelihood, during the time which the Lord had appointed them in Galilee between the feasts of the Passover and Pentecost. This seems to be the first proposal of so employing themselves.

καὶ ἡμεῖς] See ch. xi. 16. from the house where they were together.

έπίασαν οὐδέν—as before, Luke The correspondence of this account with that is very remarkable—as is also their entire distinctness in the midst of that correspondence. The disciples must have been powerfully reminded of that their former and probably last fishing together. And after the "fishers of men" of that other occasion, the whole could not but bear to them a spiritual meaning in reference to their apostolic commission:their powerlessness without Christ,-their success when they let down the net at His word. Their present part was not to go fishing of themselves, but περιμένειν τ. έπαγγελίαν τοῦ πατρός, Acts i. 4 (Lu-4. έστη εls] See reff. A thardt). sudden appearance is indicated by the The eotiv after your is quite in John's manner: see reff.

5. λέγ. οὖν is in John's manner. παιδία] See reff. In ch. xiii. 33 we have

τεκνία. προςφάγιον is said by the grammarians to be the Hellenic form equivalent to the Attic ύψον, signifying any thing eaten as an additament to bread, but especially fish. So that here the best rendering would be as in A.V.R.,

ε δίκτυον, καὶ τευρήσετε. εβαλον οῦν, καὶ οὐκ ἔτι αὐτὸ Μακί 18, υ έλκύσαι V ίσχυον W ἀπὸ τοῦ πλήθους τῶν X ἰχθύων. T λέγει οὖν ὁ Y μαθητής ἐκεῖνος Y ὃν Y ήγώπα ὁ Ἰησοῦς τῷ W ιχ. 12 al. Τεπρω O κύριος ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας X ἴτ τεπρω X το κύριος ἐστιν, τὸν Z ἐπενδύτην A διεζώσατο, A Y γρανος, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλισσαν X δι δὲ X Ματι χιν. X το X Λοι μαθηταὶ τῷ Y πλοιαρίῳ ἢλθον, οὐ γὰρ ἢσαν C μακρὰν συνς. 11 συνς. 12 συνς. 13 συνς μακρὰν σύνς. 14 συνς. 15 συνς. 15 συνς. 15 συνς μακρὰν σύνς. 15 συνς μακρὰν σύνς μακρὰν σύνς. 15 συνς. γῆν, βλέπουσιν ὶ ἀνθρακιὰν ἱ κειμένην καὶ k ὀψάριον ὶ ἐπι-κείμενον καὶ ἄρτον. 10 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε ἀπὸ τῶν k ὀψαρίων ῶν m ἐπιτάσατε νῦν. 11 n ἀνέβη οὖν λ λλι...αιλ. καὶ ι...122, κειμένην καὶ τῶν κ ὀψαρίων ῶν m ἐπιτάσατε νῦν. 11 n ἀνέβη οὖν λ λλι...αιλ. καὶ ι...122, κειπές καὶ ο εἴλκυσεν τὸ δίκτυον εἰς τὴν γῆν reft. dat. τ... 22, κε. reft. dat. τ... 24, κε. καὶ τ... 24, κε. reft. dat. τ... 22, κε. reft. dat. τ... 24, κε. καὶ τ... 25, κε. καὶ τ... 24, καὶ τ... 24, κε. καὶ ε μεστον τ μεστον τίχθύων μεγάλων έκατον πεντηκοντατριών καὶ

aft ευρησετε ins οι δε ειπον δι ολης της νυκτος εκοπιασαμεν και ουδεν ελαβομεν επι δε τω σω ρηματι βαλουμεν (Luke v. 5) $\aleph^{3a}(\aleph^{3b}$ disapproving) [em mm] lat-y eth [Cyr]. for εβαλον ουν, οι δε εβαλον D \aleph copt. (ειλκυσαι $D(\Delta)$, ιλκ. \aleph .) rec ισχυσαν (to suit εβαλον), with AP rel lat-e q Syr copt: txt BCDLA[Π]X 1.33 latt [syr syr-jer] Cyr. 7. om δ (bef ιησ.) D. aft ο κυρ. εστ. ins ημων D. for εβαλ. εαυτ., ηλατο D^1 , $\eta\lambda\lambda\alpha\tau o$ D^2 .

8. ins αλλω bef πλοιαριω ... πλοιω Ρ. (ηλθαν D.) (αλλα, so ABCN.)

πηχεων Α Cyr₁. 9. ανεβησαν ΗΝ¹ [Syr]. for εις, επι LX X3a (but txt restored). βλεπουσιν, είδαν P vulg lat-b c [f g].

10. om δ B. for $\alpha\pi o$, εκ DL.

11. $\epsilon \nu \epsilon \beta \eta$ LN 1 arm Cyr₁. rec om $o \nu \nu$, with ADP rel vulg lat-a b [e f f g] arm]: ins BCLX[Π^2] \aleph 1. 33 syr [syr-jer] copt Cyr. rec (for ϵ is $\tau\eta\nu$ $\gamma\eta\nu$) $\epsilon\pi\iota$ $\tau\eta$ s $\gamma\eta$ s, with E rel: $\epsilon\pi\iota$ $\tau\eta\nu$ $\gamma\eta\nu$ D 1. 69: txt ABCLPX Δ \aleph [Π 33].— $\mu\epsilon\sigma\tau\sigma\nu$ hef ϵ . τ . D lat-b. μεγαλων bef ιχθυων Λ D(μεγων D¹) GLX Δ 1. 33 vulg lat-a b [f ff g]: tat BC \aleph rel lat-c Cyr.

Have ye any fish? 6. See Luke v. 6. 7.7 The our here seems distinctly to allude to the former occasion -the similarity of the incident having led the beloved Apostle to scrutinize more closely the person of Him who spoke to them. διορατικώτερος μεν δ Ἰωάννης . . . θερμότερος δε δ Πέτρος. διο γνωρίζει μεν αὐτον δ Ἰωάννης προ τοῦ Πέτρου ἔξεισι δε προς αὐτὸν δ Πέτρος πρό τοῦ Ἰωάννου. Euthym.

τον επενδ. διεζ.] He bound round him his fisher's coat or shirt, to facilitate his swimming. ἡν γὰρ γυμ., i. e. as above, he was stripped for his fisher's work;—[some say] without his upper garment. Some [more probably] take it literally, and understand that he girt round him his ἐπενδύτης as a subligaculum. Theophyl., - έπενδ. λινοῦν τι δθό-νιον, δν οί Φοίνικες κ. οί Σύροι άλιεῖς περιελίττουσιν έαυτοῖς. cubits = 100 yards. The lake was about five miles broad-Jos. B. J. iii. 10. 7: according to Stanley (Sinai and Palestine, p. 369), six in the widest part: according to Dr. Thomson (The Land and the Book, ώς ἀπό] Sec reff.: a p. 400) nine. mode of speech peculiar to John.

9-14.] The significant meal: see below on ver. 14. 9.] The rationalist and semi-rationalist interpreters have taken great offence at the idea of a miracle being here intended. But is it possible to understand the incident otherwise? As Stier says, let any child reading the chapter be the judge. And what difficulty is there in such a fire and fish being provided either by the Lord Himself, or by the ministry of angels at His bidding? οψάριον See reff. : a word peculiar

rch. xix. 24 reff. τοσούτων ὄντων οὐκ $^{\rm r}$ ἐσχίσθη τὸ δίκτυον. 12 λέγει ABCDE syr. 15. Luke xit. 37 (reff.) only. Luke για τών $^{\rm u}$ ἐξετάσαι αὐτὸν $^{\rm u}$ ὲξετάσαι αὐτὸν $^{\rm u}$ τίς εἶ ; εἰδότες ὅτι ὁ κύριος 1. 33. 69 για για μαθητών $^{\rm u}$ ἐξετάσαι αὐτὸν $^{\rm u}$ ἐν τίς εἶ ; εἰδότες $^{\rm u}$ ἐξετάσαι $^{\rm u}$ ἐξετάσαι αὐτὸν $^{\rm u}$ ἐξετάσαι $^{\rm u}$ ἐχεν τίς εἶ ; εἰδοῦτες $^{\rm u}$ ἐχεν εἰνοις $^{\rm u}$ εἰνοις $^{\rm u}$ ἐχεν εἰνοις $^{\rm u}$ ἐχεν εἰνοις $^{\rm u}$ εἰνοις $^{\rm u$

τοιης. Τυκα μαθητών α εξετιστία αυτον 20 τος στον άρτον καὶ τον άρτον καὶ 11 οιις. 13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ 11 οιις. 11 οιις. 12 τοις διδωσιν αὐτοῖς, καὶ τὸ αὐτοῦς τοὶς μαθηταῖς 14 χτοῦτο ἤδη 40 τερις. 40 τερις. 40 χτρίτον 2 εφανερώθη Ἰησοῦς τοῖς μαθηταῖς 4 εγερθεὶς 4 εκ 2 Cor. [xii. 14.] χiii. 1 οιις. Judg. χτι 15.

(a) Judg. νεκρων.

xxi. 15.

y as above (x).

ver. 17 (bis).

Matt. xiv. 41. Luke xxiii. 22. 1 Cor. xii. 23 only.

y refl. see Sir. xlviii. 5.

b ver. 12.

12. om 1st δ B. rec aft ουδεις ins δε, with ADN rel [syrr syr-jer copt arm Cyr₁]:

13. rec aft $\epsilon \rho \chi \epsilon \tau a \iota$ ins our, with A rel lat- $f f f_2$ syr copt: om BCDLXX 1. 33 foss (with gat) lat-a b e sah[-mnt] arm Cyr₁. rec ins δ bef $\iota \eta \sigma$., with AX rel [Cyr]: om B C(appy) D. om 2nd $\kappa a \iota$ D-gr. for $\delta \iota \delta \omega \sigma \iota \nu$, $\epsilon \iota \chi \alpha \rho \iota \sigma \tau \eta \sigma a s$ $\epsilon \delta \omega \kappa \epsilon \nu$ D [mm lat-f g] syr-jer.

14. aft τουτο ins δε GLXN 33 [syr-jer] copt. rec ins δ bef ιησ., with AN rel [Cyr₁]: om BCD. rec aft μαθ. ins αυτου, with D rel vulg [lat-b c f] syrr [syr-jer æth] copt Cyr: om ABCLN 1. 33 am(with fuld mt) lat-α e ff₂ arm.

15. ο ιησ. bef τω σιμωνι πετρω D tol lat-a c syrr [syr-jer] copt [æth Chr₁].

to John, and = $i\chi\theta\dot{\nu}\delta\iota\alpha$, Matt. xv. 34: Mark viii. 7. It is probably here not 'a fish,' but fish. 11. ἀνέβη, into the boat, which apparently was now on the beach, in the shallow water. πεντ. This enumeration is singular, and not to be accounted for by any mystical significance of the number, but as betokening the careful counting which took place after the event, and in which the narrator took a part. οὐκ ἐσχίσθη τὸ δίκτ., herein differing from what happened Luke v. 6, when it was broken.

12. ἀριστ.] Hereby is implied the morning meal: see vv. 3, 4.

οὐδεἰς έτ. 7 I take these words to imply that they satdown to the meal in silence,—wondering at, while at the same time they well knew, Him who was thus their Host. Chrys. ΗΠΗ ΜΙΟ WAS τημα υπείτ τρού. Ολαγό.

καγό, οὐκέτι γὰρ την αὐτην παβρησίαν εἶχον . . . ἀλλὰ μετὰ σιγης καὶ δεοῦς πολλοῦ καὶ αἰδοῦς ἐκαθέζοντο προσέχοντες πρὸς αὐτόν, . . . την δὲ μορφήν ἀλλοιοτέραν όρῶντες καὶ πολλης ἐκπλήξεως γέμουσαν, σφόδρα ήσαν καταπλήξεως γέμουσαν, σφόδρα ήσαν καταπλήσεως γέμουσαν, σφόδρα ήσαν καταπλήσεως γέμουσαν, σφόδρα ήσαν καταπλήσεως γέμουσαν καταπλήσεως γέμουσαν σκαταπλήσεως γέμουσαν σκα πεπληγμένοι, και εβούλοντό τι περί αὐτης έρωταν άλλα το δέος και το εἰδέναι αὐτοὺς ὅτι οὐχ ἕτερός τις ἢν ἀλλ' αὐτός, έπεῖχον τὴν ἐρώτησιν. Hom. in Joann. lxxxvii. 2. τολμᾶν and ἐξετάζειν are τολμαν and έξετάζειν are not elsewhere in John. ἐξετάσαι, more than 'ask:' to question or prove ἐστίν again, after ἐτόλμα, in John's manner. 13.] ἔρχεται, from the spot where they had seen Him standing, to the fire of coals. λαμβ. κ. δίδωσιν bears evident trace of the λαβών ¿δίδου of another occasion, and reminds us of the similar occurrence at Emmaus, Luke xxiv. 30. 14. τοῦτο ήδη τρίτον] Compare τοῦτο [δε] πάλιν δεύτερον, ch. iv. 54: and 2 Cor. xiii. 1. The number here is clearly not that of all appearances of Jesus up to this time, for that to Mary Magdalen is not reckoned; but only those to the disciples,—i. e. any considerable number of them together. This one internal trait of consistency speaks much for the authenticity and genuineness of the addition. $\epsilon \gamma \epsilon \rho \theta \epsilon i s$] The participle is not found elsewhere in John, but the participial construction is found in ch. iv. 54. Without agreeing with all the allegorical interpretations of the Fathers, I cannot but see much depth and richness of meaning in this whole narrative. The Lord appears to His disciples, busied about their occupation for their daily bread; speaks and acts in a manner wonderfully similar to His words and actions on a former memorable occasion, when we know that by their toiling long and taking nothing, but at his word enclosing a multitude of fishes, was set forth what should befall them as fishers of men. Can we miss that application at this far more important epoch of their apostolic mission? Besides, He graciously provides for their present wants, and invites them to be His guests: why, but to shew them that in their work hereafter they should never want but He would provide? And as connected with the parable, Matt. xiii. 47 ff., has the net enclosing a great multitude and yet not broken, no meaning? Has the 'taking the bread and giving to

Ἰησοῦς Σίμων Ἰωάννου, ἀγαπᾶς με $^{\rm c}$ πλέον τούτων; $^{\rm c}$ $^{\rm -(πλέου)}$ λέγει αὐτ $\hat{\omega}$ Ναὶ κύριε, σὺ οἶδας ὅτι φιλ $\hat{\omega}$ σε. λέγει αὐτ $\hat{\omega}$ αὐτ $\hat{\omega}$ $^{\rm d}$ Βόσκε τὰ $^{\rm c}$ ἀρνία μου. $^{\rm 16}$ λέγει αὐτ $\hat{\omega}$ πάλιν $^{\rm d}$ Ματιν 11. 39, Ματιν 13. 31, Luke

xv. 15 only. 3 Kings xii. 16. Ezek. xxxiv. 3, 14. 4, 6. Jer. xi. 19. xxvii. (1.) 45 only.

e here only, exc. Rev. v. 6 al. fr. Ps. cxiii.

rec (for ιωαννου, here and vv. 16, 17) ιωνα (from Matt xvi. 17), with AC2-3 rel syrr [syr-jer] ath arm [Bas₁] Chr Cyr, Thdrt₁: txt BC¹DL(\aleph) vulg lat-ab [e $f_{\mathcal{L}}^{c}g$] coptt Non, Jer (cf ch i. 43). (om $\iota\omega\nu\alpha$ here \aleph^{1} : ins \aleph -corr^{1.3}.) rec $\pi\lambda\epsilon\iota\omega\nu$, with A rel [Bas,]: txt BCDLSXAN 33 lat-a b c e Chr. ins o ino. bef Books DU gat(with mm) Syr. for αρνια, προβατα C1D Chr₁.

16. παλιν bef 1st λεγει αυτω CN lat-b f [syr-jer] copt arm: om παλιν D lat-c e.

them, and the fish likewise 'no meaning. which so closely binds together the miraculous feeding, and the institution of the Lord's Supper, with their future meetings in His Name and round His Table? Any one who recognizes the teaching character of the acts of the Lord, can hardly cast all such applications from him; -and those who do not, have yet the first rudiments of the Gospels to learn. 15-23.7 The calling, and its prospect. 15. ὅτε our po. There appears to have been nothing said during the meal. Surely every word would have been recorded. One great object of this appearance, observes Stier, certainly was the confirmation, and encouragement of the "fisher of men," in his apostolic office.

Σίμων Ἰωάννου] A reminiscence probably of his own name and parentage, as distinguished from his apostolic name of honour, Cephas, or Peter, see ch. i. 43. Thus we have Σ. βαριωνᾶ, Matt. xvi. 17, connected with the mention of his natural state of flesh and blood, which had not revealed to him the great truth just coufessed—and Luke xxii. 31, "Simon, Simon," when he is reminded of his natural weakness. See also Mark xiv. 37, and Matt. xvii. 25, where the significance is not so plain. πλέον τούτων] more than these thy fellow-disciples: compare Matt. xxvi. 33: Mark xiv. 29, "Though all should be offended, yet not I." That John does not record this saying, makes no difficulty here; nor does it tell against the genuineness of this appen-dix to the Gospel. The narrator tells that which he heard the Lord say, and tells it faithfully and literally. That it coincides with what Peter is related to have said elsewhere, is a proof of the authenticity, not of the connexion, of the two accounts. τούτων has been strangely enough understood (Whitby, Bolten) of the fish, or the "employment and furniture of a fisherman:"-Olshausen sees a reference to the pre-eminence given to Peter, Matt. xvi. 19,-and regards the words as implying that on that account

he really did love Jesus more than the rest; -but surely this is most improbable, and the other explanation the only likely or true one. Perhaps there is also a slight reference to his present just-shewn zeal, in leaping from the ship first to meet the Lord. 'Has thy past conduct to Me truly borne out thy former and present warmth of love to Me above these thy fellows?' "Mira Christi sapientia, qui tam paucis vocibus efficit, ut Petrus et sibi satisfaceret, quem ter negaverat, et collegis quibus se prætulerat; -exemplum dans disciplinæ ecclesiasticæ." Grot.

Peter's answer shews that he understood the question as above. He says nothing of the πλέον τούτων—but dropping all comparison of himself with others, humbly refers to the Searcher of hearts the genuineness of his love, however the past may seem to have called it in question.

The distinction between ayamav and φιλείν must not here be lost sight of, nor must we superficially say with Grotius, "Promiscue hic usurpavit Johannes ἀγαπαν et φιλείν ut mox βόσκειν et ποιμαίνειν (see below). Neque hic quærendæ sunt subtilitates." If so, why do the Lord's two first questions contain ἀγαπᾶς while Peter's answers have φιλώ-whereas the third time the question and answer both have φιλείν? This does not look like The distinction seems to be accident. that ayamav is more used of that reverential love, grounded on high graces of character, which is borne towards God and man' by the child of God; -whereas φιλείν expresses more the personal love of human affection. Peter therefore uses a less exalted word, and one implying a consciousness of his own weakness, but a persuasion and deep feeling of personal love. (Hence it will be seen that in the sublimest relations, where, all perfections existing, love can only be personal, Φιλείν only can be used, see ch. v. 20.) Then in the third question, the Lord adopts the word of Peter's answer, the closer to press the meaning of it home to him. συ οίδας, the two first times, seems to r Matt. ii. 6. Acts xx. 28. A

om δευτέρον \aleph^1 (ins, prefixing το, \aleph -corr $^{1\cdot3}$) [latt(not e e) arm]. aft δευτ. ins ο κυριος D. om ναι \aleph^1 . μου bef τα προβατα D. προβατια BC, oviculas lat-b. 17. om το (bef 1st τριτον) C. aft έλυπηθη ins δε \aleph^1 . ins και bef φιλεις \aleph^1 (marked for erasure by \aleph -corr $^{1\cdot3}$). om και A am lat-a b. for 2nd ειπευ, λεγει $ADX\aleph$ 1. 33 am lat-a b c e f g. om αυτω (bef κυριε) B 249. rec συ bef παντα, with AC^3 rel vulg lat-f æth [syr-jer Bas_1]: txt $BC^1D\aleph$ 33 tol lat-a e f syrr Amb r_1 spec. ins και bef λεγει \aleph . rec ins δ bef $\iota\eta\sigma$., with A rel $[Bas_1$ Cyr_1]: om BC ev- γ .—om $\iota\eta\sigma$. also $D\aleph$ 1. 33 latt copt. rec (for προβατια) προβατα (repetition from ver 16?), with $D\aleph$ rel [latt Cyr]: αρνια Λ em(with gat mm): txt ΛBC syrr. 18. οτι C^1 ev- γ .

refer to the Lord's personal knowledge of Peter's heart-in His having given him that name, ch. i. 43, in Matt. xvi. 17: Luke xxii. 31, and the announcement of his denial of Him. The last time, he widens this assertion 'Thou knowest me,' into 'Thou knowest all things,' being grieved at the repetition of a question which brought this Omniscience so painβόσκε τὰ ἀρν. fully to his mind. This and the following answers of the Lord can hardly be regarded as the reinstating of Peter in his apostolic office, for there is no record of his ever having lost it: but as a further and higher setting forth of it than that first one Matt. iv. 18 ff., both as belonging to all of them on the present occasion, and as tending to comfort Peter's own mind after his fall, and reassure him of his holding the same place among the Apostles as before, owing to the gracious forgiveness of his Lord.

We can hardly with any deep insight into the text hold Bookew and ποιμ. to be synonymous (Grot. above, Lücke, De Wette, Trench), or ἀρνία, πρόβατα, and προβάτια. The sayings of the Lord have not surely been so carelessly reported as this would assume. Every thing here speaks for a gradation of meaning. The variety of reading certainly makes it difficult to point out exactly the steps of that gradation, and unnecessary to follow the various interpreters in their assignment of them: but that there is such, may be seen from Isa. xl. 11: 1 John ii. 12, 13. Perhaps the feeding of the lambs was the furnishing the apostolic testimony of the Resurrection and facts of the Lord's life on earth to the first converts; the shepherding or ruling the sheep, the subsequent government of the Church as shewn forth in the early part of the Acts; the feeding of the προβάτια, the choicest, the loved of the flock, the furnishing the now maturer Church of Christ with the wholesome food of the doctrine contained in his Epistles. But those must strangely miss the whole sense, who dream of an exclusive primatial power here granted or confirmed to him. A sufficient refutation of this silly idea, if it needed any other than the έλυπήθη of this passage, is found in the συμπρεσβύτερος of 1 Pet. v. 1, where he refers apparently to this very charge: see note on Matt. xvi. 17 ff. "Illud, 'plus his' (πλέον τούτων), indicio est, Petrum hic restitui in locum suum, quem amiserat per abnegationem (but see above) simulque quiddam ei præ condiscipulis tribui, sed nihil a quo cæteri excludantur. Nam sane etiam hi amabant Jesum. Desinat tandem hoc ad se, et ad se unum rapere, qui nec amat nec pascit, sed depascit, per successionis Petrinæ simulationem. Non magis Roma, quam Hierosolyma aut Antiochia aut quivis alius locus ubi apostolum Petrus egit, Petrum sibi vindicare potest: imo Roma minime, caput gentium: nam Petrus erat in apostolis circumcisionis. Unum Romæ proprium est, quod apostolorum, etiam Petri sanguis in ca reperietur." Bengel. 16. πάλιν δεύτερον] The words are found together in John iv. 54. 17. dileis | See above ἐλυπήθη—not merely on on ver. 15. account of the repetition of the question, but because of to tpitov, the number of his own denials of Christ.

30. viii, 33. 1 Kings x. 9.
12 al. Tobit ii. 1.

u = Matt. xxvi. 5 al.
v ch. xiii. 25 reff.

EUTTED xxiii. 47.
r Mark v.
t = Luke xi. 37. ch. xiii.

the ceims \mathbf{R}^1 [syr-jer]. also $\mathbf{C}^2D[\Pi]\mathbf{R}$ 1. 33 syr-mg [syr-jer] arm $\mathbf{Chr}_1\mathbf{Cyr}[-p_1]\mathbf{Ron}_1$]. rec se bet (ws., with AD rel: txt BC-R. [C¹?] (wsous [\Pi]\mathbf{R} 1. 33 syr-mg [syr-jer] arm [Chr $\mathbf{Cyr}[-p_1]$, (wswsie C², (wsouse D: txt ABC¹ rel latt syrr ath]. oissuate \mathbf{C}^2 33; apoissuate se $[\Pi]\mathbf{R}^{3}$ 1 syr-mg $\mathbf{Cyr}[-p_1]$: apayouse σε D: οισει σε A em lat-a c ff syrr copt wth: for οισει οπου, ποιησουσιν σοι οσα κ1. for ου, συ D1[-gr], συ ου D3 [latt(exc foss mt)].

19. for 1st τουτο, ταυτα D Orig₁.
20. rec aft επιστραφεις ins δε, with DN rel [lat f syr copt Cas₁ Cyr₁]: om ABC [Π¹] 33 vulg lat-b c e g arm. om δ (bef ιησ.) D. om ακολουθουντα R1(ins R-corr1-3). om os X1. for αυτου, του ιησου C(appy) lat-a f. for eimer, Leyel X1

oldas | See above. 18.7 The end of his pastoral office is announced to him :a proof of the marta oldas which he had just confessed; -a contrast to the denial of which he had just been reminded; -a proof to be hereafter given of the here recognized genuineness of that love which he had been professing. There is no implied question, as Lücke thinks:-the futures are prophetic. ἀμὴν ἀμήν] John's manner again. ότε ής νεώτερος-[may be merely] in contrast to otav δè γηρ. [Or] it perhaps includes his life up to the time prophesied of. έζώνν. σ., —as in ver. 7, he had girt his fisher's coat to him: but not confined in its reference to that girding alone-'thou girdedst thyself up for My work, and wentest hither and thither-but hereafter there shall be a service for thee "paullo constrictior"έκτενείς τάς χ. σου, but not as just now, in swimming; in a more painful manner, on the transverse beam of the cross; and another-the executioner-shall gird thee. -with the cords binding to the cross'-("tunc Petrus ab altero vincitur, cum cruci adstringitur," Tertull. Scorp. 15, vol. ii. p. 151). Such is the traditionary account of the death of Peter, Euseb. ii. 25; iii. 1, where see notes in Heinichen's edn. Cf. also Prolegg. to 1 Pet. § ii. 9 ff.

oloes, viz. in the lifting up after the fastening to the cross-or perhaps, by a υστερον πρότερον, in making thee go the way to death, bearing thy cross. ού θέλ.] "Quis enim vult mori? Prorsus nemo: et ita nemo ut B. Petro diceretur, Alter te cinget, et feret quo tu non vis." Aug. Serm. elxxiii. 2. Bleek (Beiträge zur Evangelien-kritik,

p. 235, note) suggests an interpretation of this prophecy which is surely centrary to ver. 19:-that the former part, ὅτε η̂s v. . . . applies to the life of Peter before his calling,—the latter ἐκτενεῖς . . . to his life in the service of the Lord, who is the ἄλλος - who was to strengthen him for his work (ζώσει),—that he was to stretch out his hands in the sense of his own weakness, not merely in the feebleness of old age (in prayer?), and finally this allos, the Lord whom he served, would carry him whither he would not, i.e. to a death of martyrdom. But this says nothing of ποίφ θανάτφ, on which the stress evidently is, and which Bleek, while he recognizes, endeavours to get rid of by strangely supposing the idea to have arisen after the death of Peter.

19.7 This remark is entirely in John's manner, see ch. ii. 21; vi. 6; vii. 39; xii. 33; as may be also the δοξάζειν τ. θ. used of such a death, see ch. xiii. 31 f.; xvii. 1.

ἀκολούθει μοι] Not to be understood I think of any present gesture of the Lord calling Peter aside; -but, from the next verse, followed perhaps by a motion of Peter towards Him, in which John joined. The words seem to be a plain reference to ch. xiii. 36; -and the following,-a following through the Cross to glory: see Matt. xvi. 24: Mark x. 21. Now, however, άρας του σταυρόυ is omitted. He had made this so plain, that it needed not expressing. There was also a forcible reminding Peter of the first time when he had heard this command on the same shore, Matt. iv. 19.

20. The details necessary to complete the narrative are obscure, and only hinted wellips, Matt. Κύριε, τίς έστιν ο παραδιδούς σε; 21 τοῦτον οῦν ίδων ό xxvi. 8. Ματκ xiv. 36 Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὖτος δὲ w τί; 22 λέγει ... xxi. 22 $\frac{\mathrm{Cor.}\,xv}{\delta_{\mathrm{c}}}$, $\frac{\mathrm{Cor.}\,xv}{\mathrm{cor.}}$ $\frac{\mathrm{c}}{\delta_{\mathrm{c}}}$ $\frac{\mathrm{c}}{\delta_{$ see Luke xix. z Matt. xxvii. 4. a = Matt. ix. 26. Mark i. 28. Rom. x. 18, from Ps. xviii. 4.

add αυτω CDN 33 foss lat-ff₂ [syr-jer] copt with Cyr: om AB rel Orig. GHKM om κυριε C¹ 435(Sz); και (κε̄ itacised?) G. παραδίδων D. SUX

om Ruple Cl 435(SZ); Kal (Re thursday) Cl. 12. rec om our, with A rel Syr ath arm: ins BCDN 33 latt syr-w-ast copt Original Cl. 133.69 for λεγει, ειπεν & [vulg(not am fuld em) lat-f g] Chr-4-mss. αυτω D¹[-gr]. οm κυριε κ.
22. aft μενειν ins ουτωs D lat-ff2.

aft ou ins de Cl or 2 [copt]. rec ακολουθει

bef μοι, with C3 rel lat-f copt: txt ABC1DN 1. 33 latt Orig Cyr.

at in the background. It seems that Peter either was at the time of the foregoing conversation walking with Jesus, and turned round and saw John following,-or that he moved towards Him on the termination of it (but certainly not from a misunderstanding of the words άκολ. μοι, see ver. 21). I can hardly conceive Him moving away on uttering these words, and summoning Peter away in private. It seems in the highest degree un-The description of the disnatural. ciple whom Jesus loved is evidently inserted to justify his following, and is a strong token of John's hand having written this chapter: see ch. xiii. 23. 21. Peter's question shews that he had rightly understood the Lord's prophecy respecting him. He now wishes to know what should befall his friend and colleague, - ἀποδιδούς αὐτῷ την αμοιβην (for his similar service in ch. xiii. 23 just referred to) καὶ νομίσας αὐτὸν βούλεσθαι έρωταν τὰ καθ' αύτόν, εἶτα μὴ θαρβείν, αὐτὸς ἀνεδέξατο τὴν ἐρώτησιν. Chrysost. (Stier vii. 198, edn. 2.) This was not mere idle curiosity, but that longing which we all feel for our friends; of which Bengel says,-" Facilius nos ipsos voluntati divinæ impendimus, quam curiositatem circa alios, æquales præsertim aut suppares, deponimus." οὐκ ἀκολουθήσει σοι; οὺ τὴν αὐτὴν ἡμῖν όδὸν τοῦ θανάτου βαδιείται; Euthym. 22. The words τί πρὸς σέ; imply a rebuke;—not perhaps however so sharp a one as has been sometimes seen in them. They remind Peter of the distinctness of each man's position and duty before the Lord; and the ov por ak., which follows, directs his view along that course of duty and suffering, which was appointed for him by his Divine Master. Notice the emphatic expression of ou, and the emphatic position of µoi: q.d. 'His appointed lot is no element in thy onward course: it is ME that thou must follow.'

On the ἐἀν θέλω, three opinions have been held (for that which refers the words to John's remaining where he then was, on the shore, till the Lord returned from His colloquy with Peter, is not worth more than cursory mention): (1) that of Aug., Maldon., Grot., Lampe, Olsh., &c. (it being allowed on all hands, that $\mu \acute{e} \nu \acute{e} \iota \nu$ means to remain in this life: see reff. and ch. xii. 34), "If I will that he remain till I fetch him," i. e. by a natural death. But this is frigid, and besides inapplicable here. Peter's death, although by the hands of an ăllos, was just as much the Lord's 'coming for him,' as John's, and there would thus be no contrast. (2) That that 'coming of the Lord' is meant which is so often in the three Gospels alluded to (see especially notes on Matt. xxiv.), viz. the establishment in full of the dispensation of the Kingdom by the destruction of the nation and temple of the Jews. This is the view of some mentioned by Theophyl., of Bengel (see below), Stier, Dräseke, Jacobi, &c.—and is upheld by the similar place, Matt. xvi. 28. (3) That the Lord here only puts a case,-" Even should I will that he remain upon earth till My last coming-what would that be to thee?" This view is upheld by Trench, Miracles, p. 466, edn. 2; but I think must be rejected on maturer consideration of the character of the words of our Lord, in whose mouth such a mere hypothetical saying would be strangely incongruous, especially in these last solemn days of his presence on earth. The second view seems then to remain, and I adopt it with some qualification. the destruction of Jerusalem began that mighty series of events of which the Apocalypse is the prophetic record, and which is in the complex known as the 'COMING OF THE LORD,' ending, as it shall, with His glorious and personal Advent. This the beloved Apostle alone lived to see, according to ancient and undoubted tradition (Euseb. H. E. iii. 23). When De Wette (whom Lücke in the main follows: see also Mr. Elliott, Apocal. Alf. p. 160)

ό λόγος εἰς τοὺς τάδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ της επερορος εἰποθνήσκεν της καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ Ακτία της της της καὶ
αποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω $^{\times}$ μένειν y εως ερχομαι, $^{xxn. b}$ $^{xxn. b}$ $^{zxn. b}$ μαρτυρία έστίν. 25 έστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποί-

23. rec o λογος bef ουτος, with A rel vulg syr arm: txt BCDN 1.33 gat latea b c e f ff, [q syr-jer] Syr. aft αδελφους ins και εδοξαν D arm. for και ουκ ειπ.. ουκ ειπ. δε BCN 33 (lat-c Syr) [syr-jer Chr] Orig: txt AD rel [latt] syr ath arm. for αυτω, αυτο illud D. om 2nd στι D[Λ] vulg lat-a b e. αποθνησκεις D lat-e. om τι D-gr.--om τι προς σε X1(ins X-corr1) 1 lat-a e arm (αλλα D.) [Chr-5.mss,].

24. ins και bef μαρτυρων B [Cyr₁]. om 3rd δ ACN¹ rel [Syr syr-jer Chr₁] Orig: ins BD lat-(a) b (f_2) copt with, and (but bef και) \aleph -corr¹-3b(appy) 33. 69 lat-c syr-w-ast arm [Cyr]. rec transp αυτου and 2nd εστιν, with AC3N rel latt Chr [Cyr-p₁]: εστιν bef αυτου η μαρτ. D: αυτ. εστ. η μ. 33: txt BC1.

25. Tischeff states that ver 25 and the subscription in & are written not by the same hand as that which precedes, but by X-corria. rec (for a) ooa, with AC2D

calls this interpretation ganz nichtig, and would interpret this answer by the current idea in apostolic times, that His coming was very near, he is assuming (1) that this was the idea of the Apostles themselves (see 2 Thess. ii. 2, 3: 2 Pet. iii. 3, 4, 8, 9); (2) that this answer is not that of our Lord, but apocryphal. If all that he says about the early expectations of the Church were granted, it would not follow that the view above taken is erroneous. And as to the chapter having been written after the death of John and the destruction of Jerusalem, see below. 23.] τοὺς ἀδελφούς is an expression of later date than any usually occurring in the Gospels. It is however frequent in the Acts: see reff.

έξηλθ. είς (see reff.) is more in the manner of the other Gospels. είπ....] This καί is much in John's manner, see ch. xvi. 32; not meaning but, The following -rather, and yet. words are to me a proof that this chapter was written during John's lifetime. If written by another person after John's death, we should certainly, in the refutation of this error, have read, ἀπθανεν γάρ, και ἐτάφη, as in Acts ii. 29. This notion of John's not having died,

was prevalent in the early Church, -so that Augustine himself seems almost to credit the story of the earth of John's tomb heaving with his breath. Tract. exxiv. 2. "The English sect of the 'seekers' under Cromwell expected the reappearance of the Apostle as the fore-runner of the coming of Christ," Tholuck. See Trench on the Miraeles, edn. 2, p.

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467 note. The simple recapitulation of the words of the Lord shews that their sense remained dark to the writer, who ventured on no explanation of them; merely setting his own side of the apostolic duty over against that of Peter, who probably had already by following his Master through the Cross, glorified God, whereas the beloved disciple was, whatever that meant, to tarry till He came.

24, 25. IDENTIFICATION OF THE AU-THOR, AND CONCLUSION. See remarks 24.] περί τούτων and ταῦτα certainly refer to the whole Gospel, not merely to the Appendix-and are quite in John's style: see ch. xii. 41; xx. 31.

οίδαμεν is in John's style-see reff.: also 1 John iv. 14, 16 al. fr. On ότι άλ. ἐστ. see 3 John 12, and ch. v. 32. 25.] The purpose of this verse seems to be to assert and vindicate the fragmentary character of the Gospel, considered merely as a historical narrative: -for that the doings of the Lord were so many,-His life so rich in matter of record,-that, in a popular hyperbole, we can hardly imagine the world containing them all, if singly written down; thus setting forth the superfluity and cumbrousness of any thing like a perfect detail, in the strongest terms, -and in terms which certainly looked as if fault had been found with this Gospel for want of completeness, by some objectors.

The reader will have perceived in the foregoing comment on the chapter a manifest leaning to the belief that it was written by John himself. Of this I am fully con-vinced. In every part of it, his hand is \$\\ \text{Acts x. 41} \quad \text{\$\sigma \circ \text{\$\sigma \ci

Pril. 1 1.7.

James i. 7

only. Job xi. 2. 1 Macc. v. 61. 2 Macc. v. 21. vii. 24 only.

iv. 5. 1 pres., ver. 23. Matt. xxvii. 63 reff.

k = ch. ii. 6. Mark ii. 2 only. 2 Chron.

rel syr-mg-gr: txt BC1XX 33 vulg lat-cf[q] Orig, Chr Cyr. ins χριστος bef in a could, so BDAN 1 [69 Origi]. $\chi \omega \rho \eta \sigma \epsilon \nu$ BC'N: txt AC2D rel syr[-mg-gr Origi_Chr Cyr]. rec at end adds $\alpha \mu \eta \nu$, with E rel am late f syr[and -mg-gr]: om AB C(appy) DN 1. 33 [vulg-ed] fuld(with ing &c) late a b [e ff_2 g q] Syr syr-mss syr-jer [coptt] with arm Origi_Chr2.

Subscription. κατα ιωαννήν $B: \epsilon$ υαγγέλιον κατα ι. ΛΕΕΔΛ $\aleph[-\epsilon crr^1]$ 33: ϵ υαγγ. κ. ι. ϵ τελεσθη αρχέται ϵ υαγγ. κ. λουκαν $D, simly lat-a b eff_{\mathcal{D}}[q]: om KMUX[Γ<math>\aleph^1$] 69: ευ. κ. ι. εξεδοθη μετα χρονους λβ της του χυ αναληψεως S Scr's k l m n p [so G, but with κ for $\lambda\beta$ and avaluateds]: $\tau \in \lambda$ os τ ov κ . i.e. ϵ vary $\epsilon \lambda$ iou H [Π -suppl(insg ariou bef evay.) Ser's d.

plain and unmistakeable: in every part of it, his character and spirit is manifested in a way which none but the most biassed can fail to recognize. I believe it to have been added some years probably after the completion of the Gospel; partly perhaps to record the important miracle of the second draught of fishes, so full of spiritual instruction, and the interesting account of the sayings of the Lord to Peter; -but principally to meet the error which was becoming prevalent concerning himself. In order to do this, he gives a complete account, with all minute details, -even to the number of the fish caught, -of the circumstances preceding the conversation,and the very words of the Lord Himself; not pretending to put a meaning on those words, but merely asserting that they announced no such thing as that he should not die. Surely nothing can be more natural than this. External evidence completely tallies with this view. The chapter is contained in all the principal Mss.: and there is no greater variety of reading than usual. In these respects it differs remarkably from John vii. 53—viii. 11, and indeed from even Mark xvi. 9—20. Internal evidence of style and diction is nearly balanced. It certainly contains several words and constructions not met with elsewhere in John; but, on the other hand, the whole cast of it is his;-the copulæ are his ;-the train of thought, and manner of narration. And all allowance should be made for the double alteration of style of writing which would be likely to be brought about, by lapse of time, and by the very nature of an appendix,a fragment,-not forming part of a whole written continuously, but standing by itself. The last two verses, from their contents, we might expect to have more of the epistolary form; and accordingly we find them singularly in style resembling the Epistles of John.

On the whole, I am persuaded that in this chapter we have a fragment, both authentic and genuine, added, for reasons apparent on the face of it, by the Apostle himself, bearing evidence of his hand, but in a 'second manner,'-a later style;-probably (as I think is shewn, inter alia, in the simplicity of the oluan in ver. 25) in the decline of life. I cannot, with Luthardt, regard the last two verses as an addition by the Ephesian Church. If, as he thinks, the οἴδαμεν favours this view, does not the olµaı as much disfavour it? Nor does the ingenious reasoning of Bp. Wordsworth at all convince me that this chapter originally formed a part of the Gospel, or that the view here advocated arises from a "nonapprehension of the connexion between the 20th and 21st chapters." His à priori reason, that had it been an appendix afterwards added, we should have had two distinct editions of the Gospel, whereas now all the Mss. contain it, is not reliable, in the uncertainty which rests on the origin of our present MSS., and also on the length or shortness of the interval during which it may have been wanting to the Gospel.

NOTE ON CH. V. 2.

An interesting notice has been forwarded me respecting the probable locality of the pool of Bethesda. My correspondent believes that it must have been identical with Siloam, and thinks he has obtained evidence on the spot which renders this exceedingly probable. I subjoin an extract from his letter:—

"The excavation, near the Mosque of Omar, which from a comparatively recent date has been designated 'Bethesda,' lays claim to that title only from its proximity to the modern 'St. Stephen's Gate,' which is supposed to be near the site of the 'Sheep Gate' mentioned in Nehemiah, which again is only presumed to be the locality referred to in St. John as $\tau \hat{\eta}$

προβατική.

"The greater number of eye-witnesses reject this 'ditch of Antonia' on the evidence of a first impression, which being so general, is not to be despised. Dr. Robinson, the first to upset many similar legends, came at once to the conclusion, that wherever Bethesda had been, it was never in that ditch, and setting himself to discover a more probable substitute, unluckily pitched upon an even more unlikely spot, to wit, the 'Fountain of the Virgin,' which could never have been within Jerusalem or near to the 'Sheep Gate,' and, being a cave, into which you descend by a flight of steps, can by no stretch of imagination answer the requirements of a 'pool having five porches.' But he was directed to this spot from the singular coincidence presented by the phænomenon for which that fountain is celebrated. It seems curious that, having himself explored the narrow tunnel, which connects this cave with the well-established pool of Siloam; and having remarked that the pool, being supplied with water from the cave, necessarily shares the phænomenon, he should not have erected his porches upon the more eligible spot. For the Pool of Siloam, for any thing to the contrary in Nehemish or Josephus, might have been within the city wall; nay there is a strong probability that it was so, founded on the only intelligible use of the connecting conduit, namely, to supply the city with water in times of siege, and (as appears from its formation) without the knowledge of the besiegers. The solution seems to be that, as there was no necessity to upset the Pool of Siloam for the substitution of Bethesda or any thing else,

its identity with any other spot never occurred to him.

"Dr. Kitto, who I believe never visited the places about which he so ably wrote, refused Robinson's theory, 1st, on the proper grounds of distance, and impossibility of porching the Virgin's cave; 2ndly, on the less reasonable objection, of an inconsistency between a regular descent of the angel, and an irregular action of the syphon. But upon a reference to the original this second objection falls through, for the expression there used, κατὰ καιρόν, simply conveys an impression of recurrence, and indeed our translation 'at a certain senson' does not seem to imply regularily.

"Armed therefore with Robinson's (in this respect) unimpeached hypothesis, and conceiving that a pool may have both a topographical and an eleemosynary designation-nay, concluding, that it had more names than one, from the expression έπιλεγομένη, we proceed to erect our στοάς over this pool of Siloam, to see how better it will steer clear of Kitto's first, and more reasonable, objection. And lo! we find the requisites for such a structure appear (I would rather say have never disappeared), -the remains of four columns built into the (north) east wall of the pool, and the remains of four corresponding columns, yet visible down the centre of the pool, as in the subjoined sketch,-



clearly shewing that at a former period Siloam was half covered over. And it is something more than a coincidence, when we perceive that by such an arrangement the colonnade would be divided into exactly five equal portions, the whole being neither more nor less than a κολυμβήθρα πέντε στοὰς ἔχουσα. I need not say that this fact alone at sight, pro-

duced in my mind the strongest convic-

"The taste of the water of Siloam resembles flat Seltzer, and from Wilde's narrative we find its analysis is as near as possible the same as Harrogate, which you are aware is famed as a specific in cutaneous disorders. Dr. Wilde mentions that the people about believe in the efficacy of this water in similar diseases, particularly eye disorders; and of this I satisfied myself on the spot, though I was not fortunate enough to see it so used or to witness the bubbling.

"To this day such springs are as common in the East as with us. Invalids in great numbers resort to the hot springs at Tiberyeh (Tiberias), and there is something of the kind at Panias (Cæsarea Philippi). That the water should have been considered more efficacious immediately after the bubbling, seems not unnatural, and that such bubbling should have been ascribed to supernatural agency is much less so, when we remember, that the phænomenon defied explanation, until a quite late date,-at that date it could be scarcely supposed otherwise."

On this I may make one or two remarks, both by way of illustration, and as referring to objections which may be made to the supposition.

1. No meaning has ever been assigned to επὶ τῆ προβατικῆ which should affect this

or any other view of the site of Bethesda.

2. It is perhaps hardly fair to lay stress on έν τοῖς Ίεροσολύμοις as implying that Bethesda was within the walls. The expression may be a wide one, as in ch. x. 22:

Luke xiii. 4: Acts ii. 5, &c.

3. On the other hand the long and crooked tunnel connecting the two fountains, which Robinson explored, would seem as if it could have served no other purpose than that of a secret means of water-supply unknown to besiegers; and if so, then perhaps it may be allowable to claim for the words έν τοῖς Ἱεροσολύμοις, as my correspondent does, the above meaning.

4. The fact of the two pools, the Fountain of the Virgin and Siloam, being simul-

taneously intermittent, was established by Robinson.

5. I am informed, that the "troubling of the pool" is exactly similar to what might be expected from a rush of water up through a narrow tunnel; and occurs at irregular intervals of from two or three days to a fortnight: depending on the quantity of rain that has recently fallen.

6. Robinson observed the drums of pillars under the water, but makes no comment

on them, nor does he mention their number.

7. Irenæus, Hær. iv. 8. 2, p. 236, says of our Lord, "Et Siloâ etiam sæpe Sabbatis curavit: et propter hoc assidebant ei multi die Sabbatorum." And Prudentius (Contra Homuncionitas, 129 ff.) says :-

"Variis Siloa refundit

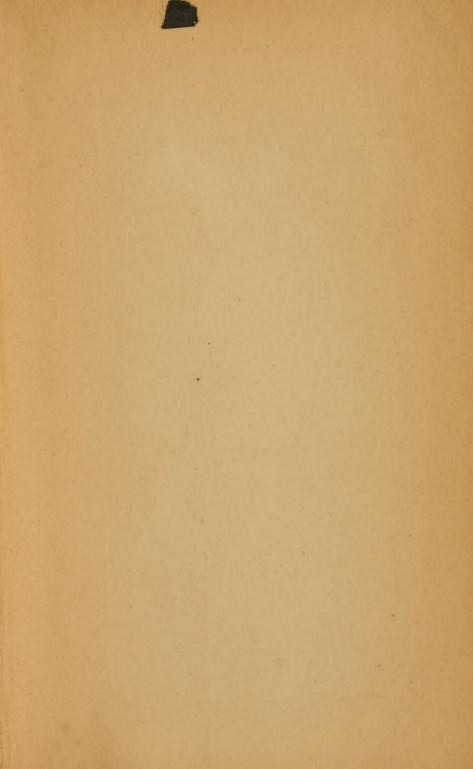
Momentis latices, nec fluctum semper anhelat, Sed vice distincta largos lacus accipit haustus. Agmina languentum sitiunt spem fontis avari, Membrorum maculas puro ablutura natatu: Certatim interea roranti pumice raucas Expectant scatebras, et sicco margine pendent."

And again, Enchiridion Vet. et Nov. Test. xxxiii.,-

"Morborum medicina latex, quem spiritus horis Eructat variis, fusum ratione latenti, Siloam vocitant : sputis ubi conlita cæci Lumina Salvator jussit de fonte lavari."

8. We have nothing to do with the descent of the angel, nor with the existence of any miraculous power in the water: the former existing only in the spurious part of the passage, and the latter being merely implied as matter of popular belief in the speech of the paralytic, ver. 7: see note there.

9. One objection will suggest itself: if the pools of Bethesda and Siloam were but one, why should St. John call it in ch. v. 2 by one name, and in ch. ix. 7 by another? An answer may perhaps be suggested: that the latter appellation is chosen by the Evangelist in ch. ix. 7, because of the mystical meaning there predicated of the word υ έρμηνεύεται απεσταλμένος.





Date Due (B)

